

New Mexico Historical Review

Volume 88
Number 1 *Vol 88, No 1 (Winter 2013)*

Article 5

1-1-2013

Book Reviews

Follow this and additional works at: <https://digitalrepository.unm.edu/nmhr>

Recommended Citation

. "Book Reviews." *New Mexico Historical Review* 88, 1 (2013). <https://digitalrepository.unm.edu/nmhr/vol88/iss1/5>

This Review is brought to you for free and open access by UNM Digital Repository. It has been accepted for inclusion in New Mexico Historical Review by an authorized editor of UNM Digital Repository. For more information, please contact amywinter@unm.edu, lsloane@salud.unm.edu, sarahrk@unm.edu.

Book Reviews

New Mexico: Celebrating the Land of Enchantment. By Richard Melzer. (Layton, Utah: Gibbs Smith, 2011. 336 pp. 145 color plates, 319 halftones, notes, suggested references, index. \$40.00 cloth, ISBN 978-1-4236-1633-7.)

History can and should be as enjoyable as it is informative, and this encyclopedic work fulfills both qualifications admirably. Proclaimed as an “Official Project” of New Mexico’s centennial, it is an overview of the state’s history since statehood (1912). With more than 450 color and black-and-white illustrations ranging from the works of renowned artists to everyday snapshots, postcards, and other items, the book presents history in an undeniably entertaining manner. This tome is the product of a great deal of thought, effort, and time, as evidenced by the compilation of images, the research, and the organization. The book’s design, quality of paper, and sharp reproduction of images all have resulted in an invaluable addition to the bibliography of New Mexico’s history.

The book’s twelve chapters cover a host of topics, including politics, law and disorder, education and the arts, tourism, science and technology, cultures, and farming and ranching. While the inclination is to thumb through the pages or pause at an image or two, the reader is better served to pay attention to the detail, progressing page by page. Some of the information in this volume is well known. Nevertheless, there is much that will not be common knowledge to the general audience: that female African American railroad workers were made to clean out filthy potash cars; that an underground elementary school was built in Artesia as a shelter for two

thousand people; that New Mexico had the highest number of people per capita in military service of any state during World War II (49,549); that the notorious George “Machine Gun” Kelly was once detained in New Mexico as a bootlegger; or that one of the federal agents sent to New Mexico during Prohibition disappeared “never to be seen again” (pp. 171, 84–85, 43, and 73, respectively). Richard Melzer’s attention to detail is particularly evident in his presentation of the Bataan Death March. Four members of the New Mexico National Guard who had been called to active duty are depicted leaving for the Philippines. The final image is a drawing of the Death March with an explanation of its history and a note that three of the four guardsmen pictured died in that horror.

Melzer provides direct and indirect commentary on aspects of New Mexico history. He states, for example, that the emissions from the Shiprock Power Plant matched the daily pollution of the entire city of New York (p. 167). He asserts that despite the Fred Harvey Company’s publicity, the West did not need civilizing before “Fred Harvey, or any other Anglo entrepreneur” came to New Mexico (p. 321 n. 2). Nor does Melzer overlook the fact that for years New Mexico’s schools prohibited the use of Spanish, even on the playgrounds.

In any book of this magnitude, the reader will find fault. There are always omissions, exceptions, or questions of emphasis. This reviewer could even point to one or two errors of fact. But these pale in comparison to the author’s confidence and expertise in creating such a solid work. Nothing is ever perfect but Melzer has made a valiant attempt. While designed as a coffee table book, it belongs on every New Mexican’s bookshelf.

Thomas E. Chávez
Albuquerque, New Mexico

Alluring New Mexico: Engineered Enchantment, 1821–2001. By Marta Weigle. (Santa Fe: Museum of New Mexico Press, 2010. 224 pp. 49 halftones, line drawings, map, bibliography, index. \$39.95 cloth, ISBN 978-0-8901-3573-0, \$29.95 paper, ISBN 978-0-8901-3574-7.)

In 1831, after an arduous trip along the Santa Fe Trail into New Mexico, American merchant Josiah Gregg and his caravan of wagons lumbered past Round Mound near today’s Clayton, New Mexico, and headed toward their destination of Santa Fe. When they came within sight of the city, there were “clamorous rejoicings” and “tumultuous and soul-enrapturing joy” among the men (p. 194). The joy obviously came from ending such a grueling journey,

but the story also serves as a starting point for exploring the many different responses people have had to New Mexico, and the multifarious meanings and identities they have engendered since the Santa Fe Trail first opened. Marta Weigle admirably traces how these identities were engineered in a narrative account that expands our understanding of “alluring” New Mexico’s complex past.

A number of scholars have explored the forces that have shaped New Mexico’s identities, mainly focusing on its invention in the early twentieth century as an exotic tourist escape. Key players in this invention included the Santa Fe Railway and Fred Harvey Company, the artists and writers of the Taos and Santa Fe colonies, and boosters like Edgar Hewett, who refashioned dusty and downtrodden Santa Fe into the mythic “City Different.” Indians figured prominently throughout, providing the lure of the primitive for over-civilized urbanites who had grown weary of their own mass-produced world. Weigle includes chapters on these various early efforts to create an identity for New Mexico, but she also goes beyond them. Her aim is to provide an historical overview “of provincial, territorial, and state identities constructed along trail, rail, road, and from the air” (p. 7).

She begins this overview, which reads like a travelogue through New Mexico’s past, by considering the identities constructed through tourist literature about the trail. Part I explores the legend of Montezuma and Pecos Pueblo, along with outlaws and folk heroes. It also examines the image of New Mexico promoted through various expositions, beginning with the San Diego Panama-California Exposition in 1915–1916. Part II looks at tourist literature of the rail, considering “The Great Southwest” forged by the Santa Fe Railway. Part III examines the multiple identities constructed through the promotion of the road, from the “Land of Enchantment” and “Land of Sunshine” to the “Volcano State.” Part IV explores New Mexico from the air, as the “Science State,” an identity created by U.S. Air Force bases, the Roswell phenomenon, and, most poignantly, the atomic bomb.

Weigle’s focus extends from the opening of the Santa Fe Trail in 1821 to the “Essence of Enchantment” ad campaign that followed the events of 11 September 2001. She references important scholarship in the field, but more often than not allows the promotional literature to speak for itself. Illustrations from travel brochures help enliven the text and enhance the armchair travel experience for the reader. Although not a particularly interpretive work, *Alluring New Mexico* will appeal to anyone interested in learning more about the state’s many identities and how they were engineered.

Carter Jones Meyer

Ramapo College of New Jersey

Line in the Sand: A History of the Western U.S.-Mexico Border. By Rachel St. John. America in the World series. (Princeton, N.J.: Princeton University Press, 2011. x + 284 pp. 15 halftones, maps, notes, bibliography, index. \$29.95 cloth, ISBN 978-0-6911-4154-1, \$24.95 paper, ISBN 978-0-6911-5613-2.)

This book is a welcome addition to the increasing body of U.S.-Mexico border scholarship that has appeared in the twenty-first century. Rachel St. John provides a well-written narrative based on exhaustive research from a variety of sources on both sides of the border. Her work is geographically focused on what she terms the western part of the border, the section that separates California from Baja California del Norte and Arizona from Sonora. In the introduction, the author succinctly states that her book “traces the transformation of the once unmarked boundary into a space of gates, fences, and patrols that allowed the easy passage of some people, animals, and goods while restricting the passage of others. It tells the story of how the border shifted from a line on the map to a clearly marked and policed boundary” (pp. 1–2).

At first reading, the book’s main contribution seems limited to being an exhaustive survey of topics that have been treated by other scholars. But even if it were limited to this, each issue is fleshed out beyond what anyone else has done. On closer examination, however, a fresh and new theoretical examination of border development becomes apparent. From its creation in 1848 through the early years of the Great Depression, the border exhibited both negative and positive symbiosis among the various classes, ethnicities, and racial groups. Cooperation, competition, and violence did not always occur among sharply delineated factions. For example, Tohono O’Odham allied with whites to fight Apaches while encroaching eastern capitalists victimized pioneering European Americans, not just Mexican Americans as popularly represented. Such juxtapositions dominated the unfurling events of the late nineteenth and early twentieth centuries. These included violently repressing Native Americans or carefully negotiating with them, the transition from pre-industrial transportation to railroads, the major influx of capital investments, the Mexican Revolution, the need for labor in a growing economy, and immigration from Mexico. All this appears as a confusing maze of growth, but a subtle dialectic ensues. The author does not employ this term, but the process she describes reveals the concept nonetheless.

St. John’s narrative does not incorporate a thick theoretical base, which is a welcome trend in western and Borderlands history. Contemporary Borderlands studies explore new ground and provide fresh and innovative interpretations. Some are focused on a certain region of the border, as is

this work, while others deal with the entire stretch of the two thousand mile demarcation that separates Mexico from the United States.

I would offer one minor revision to St. John's study based on my personal experiences of growing up in the area. She states that class divisions were markedly evident. Over the decades, however, family fortunes went up and down, and the process created extended ties that spanned almost all classes on both sides of the border.

F. Arturo Rosales

Arizona State University

Los Protestantes: An Introduction to Latino Protestantism in the United States.

By Juan Francisco Martínez. (Santa Barbara, Calif.: Praeger, an imprint of ABC-CLIO, 2011. 207 pp. Charts, tables, notes, bibliography, index. \$48.00 cloth, ISBN 978-0-313-39313-6.)

Christianity delimits the religious geography of the Americas, and Catholic countries are the norm across the two continents, from Argentina to Canada. Yet the United States represents a curious anomaly with its solidly Protestant majority hovering around 60 percent. Mexico reports a Protestant constituency of only 6 percent nationwide (the highest it has ever been); the percentage is higher in the Mexican south. Canada is less demographically definitive, with Catholics and Protestants at 45 and 35 percent, respectively. Canadians have a tradition of both branches of Christianity determining their sometimes conflicting identities. Mexicans do not.

Mexican and other Latinos who convert to Protestantism often face charges of cultural desertion, as well as assimilation and submission to a U.S. cultural imperialism fraught with individualism and social aspirations. What does it mean to be Mexican? Is cultural identity inextricably tied to a colonial institution that has become indigenized? Juan Francisco Martínez tackles these questions in his new book. He reports that the Protestant demographic has been historically considered so insignificant in Mexico and among Mexican Americans and other Latinos that it was deemed unworthy of sociological attention. Martínez seeks to change that perception and its attendant scholarly elision.

His thesis addresses questions that have plagued Latino Protestants for decades regarding cultural assimilation, economic opportunity, and cultural identity while speaking to the dual marginalization los Protestantes experience from majority Catholic Latinos and Anglo Protestants. "Latino Protestant churches often have been a place of ethnic identity maintenance," he argues,

“particularly through the formal use of Spanish language” (p. 3). While 20 percent of Latinos in the United States are Protestant, Martínez makes a strong case for their relevance to the cultural fabric of Latino life and how they simultaneously contribute to the evolution of U.S. Protestantism more generally. He relies on his own experience as a fifth-generation Mexican American Protestant to buttress many of the arguments that are often based on anecdotes. His emic perspective is illuminating, and he manages, for the most part, to maintain a nonproselytizing scholarly attitude, though sometimes the narrative becomes either apologetic or triumphant.

Martínez’s book is divided into seven chapters. The first sections of the text focus on delineating, highlighting, and analyzing findings of two national surveys that emerged in the United States in 2007 and 2008. As one of the studies notes, the majority of Latino Protestants attend a church with three distinct ethnic characteristics: a Latino pastor, Spanish-language use, and a predominantly Latino congregation. This challenges the notion that Latino converts are motivated by cultural desertion and economic mobility. He notes that the studies show that Protestantism is growing, yet he fails to mention that religion in general is declining among the Latino population per capita, a trend that parallels increasing secularization of U.S. society.

This is an important book meriting serious attention by students of religion and cultural studies.

Luis D. Leon

University of Denver

Bitter Water: Diné Oral Histories of the Navajo-Hopi Land Dispute. Edited and translated by Malcolm D. Benally, foreword by Jennifer Nez Denetdale. First Peoples: New Directions in Indigenous Studies series. (Tucson: University of Arizona Press, 2011. xx + 102 pp. 21 halftones, map, appendix, notes, bibliography, index. \$19.95 paper, ISBN 978-0-8165-2898-1.)

Bitter Water, Malcolm D. Benally explains in his preface, is a by-product of an unfinished video production entailing twenty-five hours of personal testimony of families living on or near the Hopi Partitioned Lands. Written for a lay audience, the book uses Navajo testimony, poetry, and photography to tell a story about four women who resisted relocation from the land on which they were born. Benally uses Navajo language to counter the sociocultural hegemony of academic publications written in English. His translated testimonies provide a fervent voice for traditional Navajos who find their lifestyle threatened by relocation. In her insightful foreword, Jennifer Nez Denetdale

points out that non-Indian narratives tell one kind of history while Navajo narratives tell another, often contradictory, history. A chapter on “Sheep is Life” presents vignettes of thirteen Navajos, while Roman Bitsuie and Kenja Hassan discuss Navajo religion and lifeways in an appendix. Footnotes provide some critical contextual information.

A land dispute arose after the Hopi Reservation was established in 1882 for Hopi Indians and “such other Indians as the Secretary of the Interior may see fit to settle thereon” (p. xi). At the time, there were 300 Navajos and 1,800 Hopis living there; 75 years later there were 8,800 Navajos and 3,700 Hopis. The Hopi and Navajo tribes litigated the ownership of the land, and a congressional settlement partitioned the reservation between the two tribes, necessitating the relocation of several thousand Navajos. Whether the Navajos who moved onto the Hopi Reservation after 1882 were “settled” there by the secretary of the interior is not addressed in the book.

Bitter Water is a fascinating work that effectively uses indigenous language to illuminate contemporary issues facing the Navajo people. However, the book raises many unanswered questions for both lay readers and students. For instance, much of the book champions traditional Navajo lifeways, yet it ignores the adoption of a Lakota ceremony, the Sundance, that figures into one part of the land dispute. It also does not adequately explain how the political role of “resister” is situated in Navajo culture in relation to its dependence on the support of non-Indian advocates and college students. The heartfelt testimonies of the Navajo women in the book decry modern social problems associated with the lack of an economic base, suicide, alcoholism, language loss, child abuse, and children leaving for military service. But all Navajos face these issues; they are not solely attributable to the Navajo-Hopi land dispute, as some of the testimonies imply. The role of the sovereign Navajo Nation in relocation is also never fully explicated.

To obtain an objective understanding of the history entailed in the Navajo-Hopi land dispute, people need to read *Bitter Water* in conjunction with other publications. As a subjective work, however, the book vigorously presents the point of view of some of the Navajo women who have resisted relocation. It is well worth reading.

T. J. Ferguson
University of Arizona

Diné Tah: My Reservation Days, 1923–1939. By Alwin J. Girdner. (Tucson, Ariz.: Rio Nuevo Publishers, 2011. xii + 356 pp. 93 halftones, map, resources and suggested readings. \$15.95 paper, ISBN 978-1-9338-5556-1.)

This delightful memoir gives a detailed look at life on the Navajo Reservation during the early twentieth century. Alwin J. Girdner, who now resides in Albuquerque, spent most of his childhood at a remote mission in the Four Corners region. The closest “city” was probably Shiprock, New Mexico, which was a full day’s travel at that time. Despite the isolation and sheer inaccessibility of his childhood home, Girdner paints a colorful portrait of life among the Diné in the beautiful wilds of the Southwest.

Girdner begins his account by reviewing the central features of Navajo history and culture. He stresses the importance of Kit Carson’s campaign, the Long Walk, the internment at Bosque Redondo, and the Treaty of 1868. But he also describes the nature of everyday life, including marital relations, etiquette, the importance of sheep in Navajo culture and economy, and traditional Diné spirituality. The world in which Girdner grew up not only was geographically remote, but would have been completely alien to non-Navajos accustomed to the mores and modern conveniences of life in industrialized America. Although Anglo, Girdner belonged to this world—the Navajo world—and it profoundly shaped his life.

The author’s grandparents initially moved to Arizona Territory in 1910 as part of the Gospel Missionary Union, which was formed in the late nineteenth century to evangelize in “foreign” lands. Dinétah, or the Navajo homeland, was just as foreign to eastern Anglos as Africa or Asia at the turn of the century. After working near Tuba City for a spell, they moved farther west and established Immanuel Mission, close to the foothills of the Carrizo Mountains in far northeastern Arizona. Girdner’s parents continued the missionary work of his grandparents through the 1920s and 1930s. While preaching the gospel remained the central reason for the Girdners’ presence in Dinétah, Immanuel Mission served as a community hub of sorts, attracting people from miles around. Visitors could always find an open door and everything from a square meal to medical care.

The bulk of *Diné Tah* centers on Girdner’s memories of life at Immanuel Mission. The book is not your typical history monograph, or even memoir for that matter. It is organized into sixty-eight chapters that vary in length from one to ten pages. There was seemingly little editorial tampering with Girdner’s narrative style and voice. Readers may wonder initially whether staff at Rio Nuevo Publishers even proofread the book. However, it is precisely this unorthodox, folksy style and organization that make this account

so engaging, honest, and charming. On top of it all, Girdner is just a good storyteller who will leave you smiling and laughing.

Bradley Shreve
Diné College

All of My People Were Killed: The Memoir of Mike Burns (Hoomothya), a Captive Indian. By Mike Burns, foreword by Timothy Braatz, preface by John P. Langellier, introduction by Robert D. Sullivan. (Prescott, Ariz.: Sharlot Hall Museum, 2010. xxiii + 471 pp. 32 halftones, line drawing, maps, appendixes, notes, bibliography, index. \$34.95 cloth, ISBN 978-0-927579-28-5.)

In *All of My People Were Killed*, Arizona Yavapai Mike Burns (Hoomothya) retells his life story in a remarkable and compelling memoir of resistance and survival. He begins by recalling being forced to watch the slaughter of his family and over two hundred other Yavapais at the hands of U.S. Army soldiers and Pima scouts at Skeleton Cave near Apache Lake in central Arizona. Young Burns was captured by army soldiers and traveled with various military regiments throughout the Southwest as a servant and Indian scout. As a member of the U.S. military, Burns saw a side of Indian policy that few Native people witnessed during the late nineteenth and early twentieth centuries. However, Burns's story involves more than recollections of working for the army.

In September 1880, Burns enrolled in the Carlisle Indian Industrial School. Federal officials created Carlisle to weaken Native cultures and train students in industrial trades. School superintendent Richard Henry Pratt ran Carlisle like a military academy. Students stood in line for roll call, wore military uniforms, and earned ranks based on their merits, which was nothing new to Burns, having grown up in the military. He stayed at Carlisle until 1883 and then lived and worked for a farmer named Alvah W. Johnson and his family in Lore City, Ohio. Burns attended a nearby school during the week, and worked on the family farm on the weekends and during the summer months. He also regularly accompanied the Johnsons to Christian gatherings, including Sunday church services. Burns later remarked, "In two years attending country school I learned more than if I had gone five years at Carlisle" (p. 193).

After his time with the Johnsons, Burns boarded a train and traveled to Kansas where he eventually enrolled at Highland University. Presbyterian missionaries established the school in the 1880s for members of the Sac and Fox Nation. Burns excelled in his studies and school officials held him up

as a model student. “He has been here only a few months,” the university’s president said to the student body, “and now he has surpassed you all in his studies at this school” (p. 199). Unable to pay for his schooling, Burns left Highland in 1885 to look for work in Lawrence, Kansas. Burns visited Lawrence’s Haskell Institute, an off-reservation Indian boarding school, and sought to use his education at Carlisle, schooling in Ohio, and college courses at Highland University to secure a teaching position. Haskell officials only offered him enrollment as a student, which Burns refused.

When Burns eventually returned to central Arizona, the vast majority of his people did not recognize him. But even though he had experienced a different way of life, he had always desired to return to the ancestral lands of his people. While *All of My People Were Killed* retells a fascinating story, the book is also a valuable resource for students and researchers. Unlike a previous release of Burns’s memoir, *The Journey of a Yavapai Indian: A 19th-Century Odyssey* (2002), *All of My People Were Killed* is typeset, edited, wonderfully illustrated, and includes a wealth of explanatory footnotes for each chapter. John P. Langellier’s preface also provides an excellent critical framework for understanding the memoir’s strengths and weaknesses. Finally, the book is sure to appeal to anyone interested in southwestern Indian history and the experiences of indigenous people during the so-called assimilation era.

Matthew Sakiestewa Gilbert

University of Illinois at Urbana-Champaign

Indigenous Albuquerque. By Myla Vicenti Carpio, foreword by P. Jane Hafen. Plains Histories series. (Lubbock: Texas Tech University Press, 2011. 178 pp. 12 halftones, maps, tables, notes, bibliography, index. \$39.95 cloth, ISBN 978-0-89672-678-9.)

This book about American Indians in Albuquerque, New Mexico, is intended to serve the project of “decolonizing” indigenous peoples. Author Myla Vicenti Carpio believes that *Indigenous Albuquerque* can “disturb and disrupt the continuing processes and impacts of colonization’s narratives and paradigms of oppression” that have been applied to urban American Indians (p. 116). She argues for the value of urban American Indian experiences, and highlights the agency of Native people in Albuquerque as they have struggled with health care, welfare reform, local and federal governments, and tribal and reservation relationships. This is in contrast to the anthropological work of a generation or more ago that emphasized such issues as assimilation, isolation, cultural loss, and social dysfunction. The book’s chapters address

current issues faced by Natives in Albuquerque, the racialized history of the city since Spanish colonization, relationships between American Indian residents and the city of Albuquerque, city-based American Indian organizations and forums, the history of the city's Laguna Pueblo colony, and the broader project of decolonizing the city. Vicenti Carpio notes that this is a work grounded in American Indian studies, rather than American Indian history, because of the former's attention to Native people's sovereignty and indigenous identity. Indeed, although history plays a role throughout the book, it is neither a linear narrative nor a community study.

Some of the assertions about American Indians and cities in *Indigenous Albuquerque* would be strengthened by additional and more systematic development. For instance, one of the book's most intriguing arguments is that tribal identity continues in the city, often as Native people maintain relationships with tribal and reservation-based communities. The chapter on urban American Indian organizations and forums best supports this claim. It would be more convincingly demonstrated through a less descriptive and more analytical discussion of how these particular activities foster tribal identity. Although this chapter is meant to correct an overemphasis in anthropological literature on "pan-Indian identity," ultimately tribal and intertribal identities must be understood as interacting in complex ways within the urban American Indian experience. The framing of the study could also be updated to clarify its contribution to scholarship. Works from the 1970s did once dominate the field, but over the past decade several scholars in various disciplines have significantly expanded our understanding of urban American Indians.

Overall, *Indigenous Albuquerque* does contribute to the project of disrupting dominant narratives that have too often served the legacies of European American colonialism and continue to impact Native peoples. It remains for readers to merge the author's work with newer scholarship on American Indians in cities so as to determine its place in the broader, ongoing rethinking of urban American Indian experiences.

Nicolas G. Rosenthal

Loyola Marymount University

Twelve Hundred Miles by Horse and Burro: J. Stokely Ligon and New Mexico's First Breeding Bird Survey. By Harley G. Shaw and Mara E. Weisenberger. (Tucson: University of Arizona Press, 2011. xviii + 244 pp. 36 halftones, map, tables, appendix, notes, bibliography, index. \$26.95 paper, ISBN 978-0-8165-2861-5.)

Less than a year after New Mexico obtained statehood in 1912, an intrepid self-taught wildlife biologist set out across the state on one of the longest solo wildlife surveys of his day. J. Stokely Ligon rode over twelve hundred miles on horseback conducting a survey of breeding wildfowl as a seasonal employee of the U.S. Biological Survey. Although known for his later writings on birds, the details of Ligon's epic ride were largely lost to history until U.S. Fish and Wildlife biologist Mara Weisenberger uncovered his field diary in the Smithsonian Institution's archives and brought the discovery to the attention of retired biologist and author Harley Shaw. In this book, Shaw attempts to recreate Ligon's journey by mixing excerpts from the field diary with Ligon's reports to his superiors, paying close attention to descriptions of the landscape in order to "see what Ligon was seeing and compare it with present conditions" (p. xii). The physical descriptions are enhanced by the large collection of Ligon's photographs from the trip, which the authors painstakingly researched to create repeating photo pairs throughout the book.

The book begins with Ligon's background in ranching, which gave him time to hunt, collect wildlife samples, and correspond regularly with the Biological Survey. This correspondence turned into employment in 1913 with the wildfowl survey. Ligon took his oath of office in Chloride, New Mexico, in the southwest quadrant of the state, and from there set off east on horseback trailed by two burros. After crossing the Rio Grande and the Sacramento Mountains, Ligon headed north toward Santa Fe. His survey continued in that direction until he arrived at Stinking Lake on the Jicarilla Apache Reservation, where he spent several weeks observing the great number of migratory birds that utilized the water source. In retrospect, Ligon's survey was amateurish. He missed dozens of species that later surveys recorded. The survey and Ligon's ability to conduct solitary fieldwork for extended periods impressed his superiors nonetheless and laid the foundation for a long career with the Biological Survey's Predator and Rodent Control Branch.

The authors seek to attach greater meaning to the survey and Ligon's career. Shaw attempts to elevate Ligon to the status of Elliot Barker and Aldo Leopold as one of the great, albeit forgotten, leaders of federal wildlife programs. The only evidence Shaw offers to support the claim is the few lines in Ligon's report that advocated protecting Stinking Lake as a refuge

for waterfowl. Ligon did remain passionate about birds, writing two well-received volumes in later decades, and bred game birds. Readers, however, are offered no explanation as to why Ligon spent the majority of his career poisoning and trapping mammals that ranchers deemed a nuisance.

Twelve Hundred Miles by Horse and Burro is an interesting snapshot of New Mexico's open spaces in 1913, but Shaw and Weisenberger fail to connect Ligon's first survey with his later work and substantiate his role in wildlife management history. Despite its failings, this book will hopefully draw more attention to Ligon's work and wonderful photo collection housed at the Denver Public Library.

Lincoln Bramwell

U.S. Forest Service

Turmoil on the Rio Grande: The Territorial History of the Mesilla Valley, 1846–1865. By William S. Kiser. (College Station: Texas A&M University Press, 2011. xv + 284 pp. 16 halftones, 10 maps, notes, bibliography, index. \$35.00 cloth, ISBN 978-1-6034-4296-1.)

William Kiser quickly published his Arizona State University master's thesis after his advisor urged him to write "the best book in print that you are capable of writing" (p. xiv). The book's title reveals more about his thesis than the vague statements about "the subject of this narrative" and "my purpose in this work" do (pp. 2, 213). This reviewer recognized Kiser's debt to scholars like Calvin Horn and William Keleher, who earlier studied this turbulent time in New Mexico's territorial history and the "33 square miles" of the Mesilla Valley (p. 234). Kiser seldom strays outside Mesilla except to include it in the short-lived Confederate Territory of Arizona. From the U.S. invasion of Mexico through the Civil War, the author uses published accounts of famous, infamous, and not-so-famous people; territorial archives; and military reports describing local valley history.

Kiser illuminates how Sec. of State Daniel Webster ended Texas claims to the eastern half of New Mexico during the Compromise of 1850. The author also explores subsequent efforts to survey the U.S.-Mexico border. Further, he analyzes negotiations between the two nations from the Gadsden Purchase of 1853. This international, national, and territorial tumult directly affected the political, economic, and social life of the Mesilla Valley as Kiser correctly and convincingly points out.

In the end, however, some methodological issues could not be ignored. In the absence of a clear thesis, Kiser twice references the "Manifest Destiny"

paradigm (pp. 41, 96). Kiser's bold assertion of permanent fulfillment of America's frontier destiny was refuted when Mexico regained the Chamisal, adjusting the U.S.-Mexico border in 1963. On racial and cultural matters, Kiser needs deeper ethnographic understanding of why Mexicans and Americans failed to control "dauntless Apaches from depredating" (p. 44). Likewise, the "Mexican race" does not exist (pp. 6, 10, 22). Mexican is a nationality, not a racial designation. If Kiser was right, then he could analyze the "Texas race." Remembering the state's centennial, this reviewer was sad to read that the U.S. military closed "the final chapter in New Mexico's history as a Hispanic entity" (p. 1). What about all the Hispanic governors? Also, Kiser asserts that Gen. Stephen W. Kearny's conquest was "bloodless" (p. 2). Kiser must recall Armijo's bribery, the Taos Revolt, the Gorras Blancas, the Alianza, and Hispano veterans. These errors might belong to the author alone but for the lack of due diligence shown by Kiser's thesis committee and the editors at the university press. Old myths die hard but Hispanic and Apache entities remain like the mountains.

Vincent Zachary C. de Baca

Metropolitan State College of Denver

Smugglers, Brothels, and Twine: Historical Perspectives on Contraband and Vice in North America's Borderlands. Edited by Elaine Carey and Andrae M. Marak. (Tucson: University of Arizona Press, 2011. x + 250 pp. 11 half-tones, maps, tables, notes, about the contributors, index. \$55.00 cloth, ISBN 978-0-8165-2876-9.)

Unlike most books that explore globalization, the collection of essays edited by Elaine Carey and Andrae M. Marak focuses on the nearby and not on the distant. They are Latin Americanists, but unlike most books that look at the United States and transborder relations, theirs focuses more on Canada than on Mexico. The essays manage to be path-breaking both individually and collectively, particularly around the contrast between "legal" (as established by governments) and "licit" (as judged by a particular people).

Part I, "Establishing Borders," includes four essays. Robert Chao Romero examines the smuggling of Chinese immigrants from Mexico from 1882 to 1916. Some crossed the international border, while others disappeared in transit from American seaports to Mexico. Brenden Rensink focuses on a shorter period (1880–1885), exploring the hostility of white Montanans toward Crees, whom they saw as illegal immigrants from Canada. Sterling Evans tells us about an unlikely form of contraband: cheap American twine used

by Canadian wheat farmers to bundle their harvests early in the twentieth century. George T. Diaz reminds us that historians spend more energy on the making of the Eighteenth Amendment than on the prohibition era itself, and in particular have neglected the Mexican border. The tequileros, for example, were mounted smugglers who brought alcohol to south Texas and returned home with consumer goods.

Part II, "Consolidating National Space," has three essays about the Canadian border and two on the Mexican border. Holly Karibo tells the story of sex tourism in Detroit's neighbor, Windsor, Ontario, in the fifteen years after the Second World War. Marak and Laura Tuennerman write about paternalism toward indigenous peoples, illustrating the ways in which American and Mexican authorities dealt with a Native group who lived on both sides of the border—the Tohono O'odham—early in the twentieth century. Both governments wanted to "improve" these Natives, and the Americans regarded their sexual practices, such as the absence of state-sanctioned marriage, as deviant. Dan Malleck investigates liquor regulation in Ontario between 1927 and 1944, and how Canadians feared the corrupting American "other." He writes, "This perception of the dangers presented by a porous border informs our understanding of transborder interchange, expanding it from one of commodities (including material goods and commodified people such as immigrants and sex-trade workers) to one of ideas and values, which breach the border and infect the national body" (p. 123). Carey contributes a biographical article about a Mexican woman heroin dealer, Lola La Chata (1930–1960), whom Americans such as Harry J. Anslinger and J. Edgar Hoover regarded as a transnational threat. She contradicts the stereotype of women as only victims of the drug trade. Marcel Martel recounts the brief fear in Canada about an invasion of LSD from the United States. An afterword by anthropologists Josiah McC. Heyman and Howard Campbell, "Crime on and across Borders," returns to theory, paying special attention to recent Mexican drug trafficking.

This is a sophisticated and original book that will attract readers from many disciplines interested in Borderlands.

David M. Fahey
Miami University

Foragers and Farmers of the Northern Kayenta Region: Excavations along the Navajo Mountain Road. By Phil R. Geib. (Salt Lake City: The University of Utah Press, 2011. xxii + 430 pp. 54 halftones, 12 line drawings, 67 maps, 29 charts, 13 graphs, 50 tables, appendix, references cited, index. \$70.00 cloth, ISBN 978-1-6078-1003-2.)

This volume is an impressive demonstration of the potential of Cultural Resource Management (CRM) projects to make important contributions to basic archaeological research and of how project results should be disseminated. The data comes from fieldwork by the Navajo Nation Archaeology Department associated with road improvement on Navajo Nation land in northeastern Arizona and extreme southeastern Utah. The Navajo Mountain Road Archaeological Project (NMRAP) analyzed thirty-three sites in the project right of way, subdividing these into fifty-eight temporal components. Atlatl Cave, a significant nearby Archaic site, was also salvaged and analyzed by project personnel, and its data was incorporated into the report. NMRAP yielded important data on several periods, including parts of the early and late Archaic, Basketmaker II, and mid Pueblo II through middle to late Pueblo III. The Archaic and Basketmaker II results stand out since they dramatically expand the information available on these periods, but the Pueblo material is also a valuable contribution.

The monograph presents a well-written overview and impressively links it with five additional volumes of detailed site descriptions and data tables freely available on the University of Utah Press website. Thus, the four hundred-plus published pages are the proverbial tip of the iceberg, providing background, analysis, summary, and guide to the full data. The systematic presentation style gives geological, environmental, and historical context; summarizes each site as a whole; presents each site component by period; and examines data grouped by topic, such as population, social organization, and economy. The resulting minor redundancy is more than offset by providing readers with context in each section. The volume also makes good use of data from surrounding areas, including other Navajo Nation projects, the large Black Mesa Archaeological Project summaries of the 1980s, and older work.

Another strength is careful attention to chronology and investment in 134 radiocarbon dates (primarily AMS dates on seeds, bark, twigs, or other short-lived items); these are thoroughly analyzed. One of the substantive outcomes of the research derives directly from this attention to chronology: demonstration of a paucity of dates from the mid-Holocene middle Archaic, confirming previous arguments for a major population drop on the Colorado Plateau during this period. Analysis of this pattern is thoughtful, incorporating

comparative regional data and detailed reasoning to argue that the population contraction is real, though it need not represent regional abandonment. The volume also includes effective analysis of Archaic settlement patterns, territoriality, and mobility.

Basketmaker II components comprise roughly half of the data. The volume includes thorough analysis of settlement, diet, and social organization, as well as documentation of a substantial material culture contrast between the pre-agricultural late Archaic and the heavily agricultural Basketmaker II. The author notes that this is not a universal pattern even across the Kayenta region, but in the project area, the arrival of agriculture seems to reflect population influx. Another notable finding is the occurrence of local brownware pottery in the late Basketmaker II, a period traditionally viewed as aceramic.

The transition to the Pueblo period involves another gap: after the late/transitional Basketmaker II, there is little sign of occupation until mid Pueblo II. Discussion of the Pueblo period includes analysis of mobility (including seasonal movement and limited site permanence), examination of the slow development of villages (sites continue at extended-family scale integration through the mid-thirteenth century until aggregating into substantial late Pueblo III villages), and demonstration of local variation in population patterns (the northern and southern portions of the study area contrast markedly in population trends).

The work is not without shortcomings, most outside the author's control. Most jarring is a footnote that the NMRAP archaeological collection is likely to be reburied "except for selected items that community members find useful or interesting, such as whole projectile points," undercutting the future value of this high-quality research (p. 20). Less critically, the work itself is also notable for the lack of historic Navajo or other archaeological or ethno-historical research—though it does make good use of Navajo ethnographic information for interpretative purposes. Rather striking are mentions of gender as a research domain—it actually receives no analysis in the work.

Overall this monograph and the associated online volumes are major sources not just on the archaeology of this region, but for the anthropological study of southwestern and more generally pre-agricultural Archaic societies, of the adoption of agriculture, and of the development of pre-village communities. The work in most respects serves as a model of CRM data presentation, analysis, and dissemination. It justifiably won the University of Utah Press's Don D. and Catherine S. Fowler Prize for "best substantive research and quality writing" in anthropology.

Thomas R. Rocek
University of Delaware

Texas: A Historical Atlas. By A. Ray Stephens, cartography by Carol Zuber-Mallison. (Norman: University of Oklahoma Press, 2010. xiv + 417 pp. 41 color plates, 40 halftones, 175 maps, 45 tables, appendixes, bibliography, index. \$39.95 cloth, ISBN 978-0-8061-3873-2, \$29.95 paper, ISBN 978-0-8061-4307-1.)

Texans love their history, especially if a good story is accompanied by maps or other material that helps them visualize an event. This new edition of an old standard offers more than twice as many maps as its predecessor by the same author. These are enhanced by dozens of essays on a broad range of topics, from prehistory to the present. Part I focuses on the natural features of the Lone Star State, followed by eight “sections”—or groups of essays—accompanied by full-color maps and charts that march the reader through Texas history in chronological order. Charts and timelines provide additional information, and each section has a bibliography. Those familiar with Texas iconography will find many familiar images, again in color. Several key documents of nineteenth-century Texas, from William B. Travis’s Alamo letter to the Secession Ordinance, are reproduced in appendixes.

This work is truly more than just a historical atlas. It is full of fascinating details, from Texas’s hottest and coldest days to its worst tornadoes and hurricanes. Buffs can find the sites of everything from military posts to lighthouses from 1845 to 2005. Charts on such events as the gubernatorial races include every candidate, not just the principal contenders, and the number of ballots cast for them. Roads, railroads, and waterways are present, as are seaports and airports, illustrating the rough balance between the amount of material the author presents on Texas prior to 1900 and for the years since that point.

Some maps of historical details, such as the various routes proposed by historians for the Spanish explorers, are sure to provoke disputes. Experts in particular topics may likewise find fault with the maps of possible paths taken by trailblazers in the period after the U.S.-Mexico War, the locations of various antebellum roads, or the pathways of post-Civil War cattle drives. Such is the evolving nature of historical discourse, and there is value in provoking discussion. The complexity of maps such as the one showing the multiple locations of federal military posts in Texas prior to the Civil War should be appreciated even by those who may yet provide corrections.

This is hardly an in-depth analysis of Texas history, and it is obviously not intended to be. But it is a useful supplement, even for those interested in more than just the Lone Star State. The essays and accompanying maps and other illustrations stray into surrounding regions, providing not only context for Texas events but intriguing information about happenings in adjacent areas. It would also be useful to have all of this online, so educators could

directly incorporate the images into classroom materials. Perhaps the next edition of this colorful work will be just that.

Richard B. McCaslin
University of North Texas

Written in Blood: The History of Fort Worth's Fallen Lawmen, Volume 2, 1910–1928. By Richard F. Selcer and Kevin S. Foster. (Denton: University of North Texas Press, 2011. x + 440 pp. 42 halftones, line drawings, map, endnotes, bibliography, index. \$39.95 cloth, ISBN 978-1-5744-1322-9, \$19.95 paper, ISBN 978-1-5744-1323-6.)

Dallas and Fort Worth today are the two great cities of North Texas, but only Dallas gets to claim Bonnie Parker and Clyde Barrow. For the period under examination here, Fort Worth was undoubtedly the tougher city of the two, a distinction neither chamber of commerce today would like to advertise. If anyone doubts how tough Fort Worth was in the early twentieth century, this book certainly makes the case. Also, whether intentionally or not, *Written in Blood* is actually a competent history of the city for the period between 1910 and 1928. The initial volume covered the period from 1861 to 1909, and this reviewer has not had the opportunity to read it.

This series is unique, and is not a simplistic cops and robbers history of “Panther City.” The authors meticulously examine each of the thirteen lawmen’s deaths utilizing available court records, newspapers, and census rolls. The volume is well written and is anything but a dry-as-dust rendition of the deaths and trials that beset the Fort Worth law enforcement establishment. Nor is it a whitewash of the Fort Worth Police Department. The authors suggest, for example, that the Ku Klux Klan in the 1920s had a significant number of members or sympathizers in the police department and even the mayor of Fort Worth. In December 1920, several dozen Klansmen carried out a lynching by spiriting out of the jail and hanging a prisoner who was arrested and charged with killing officer Jeff Crouch. No one was ever arrested or tried for the lynching.

What separates *Written in Blood* from other nineteenth- and twentieth-century law enforcement histories is the context in which the individual chapters are written. The authors not only understand but clearly place their history within the Progressive Era. They describe a modernizing police force that used call boxes, which for their era were quite advanced, as well as horse patrols, automobiles, and paddy wagons, all in a span of less than two decades.

The authors are less successful, however, in dealing with the relations between county officers—sheriffs, their deputies, constables, and the famed Texas Rangers, who operated under the direction of the governor of Texas—and municipal police. This is an enormously complicated topic in and of itself. They also attempt to use law enforcement slang to make the book as lively and readable as possible. But the use of “perp” for perpetrator, for example, while it is now an often-used term by law enforcement officers, is jarring. This reviewer hopes that the authors will remove it from their writing vocabulary. Having said this, the authors have set an extraordinarily high standard for books on law enforcement history and have raised the bar considerably, which is to their great credit.

Louis R. Sadler

New Mexico State University