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Book Reviews

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Rocky Mountain Heartland: Colorado, Montana, and Wyoming in the Twentieth Century. By Duane A. Smith. The Modern American West Series. (Tucson: University of Arizona Press, 2008. xiv + 304 pp. 23 halftones, map, suggested readings, notes, index. $50.00 cloth, ISBN 978-0-8165-2456-3, $22.95 paper, ISBN 978-0-8165-2759-5.)

Duane A. Smith's *Rocky Mountain Heartland* picks up where his previous work, *Rocky Mountain West* (1992), left off by taking the histories of Colorado, Wyoming, and Montana into the twentieth century. Dense with detail, this new work synthesizes each state's more recent history, paying particular attention to the cycles of political and economic change. Urbanization, tourism, and federal expansion join the earlier economic pillars of agriculture and mining in Smith's wide-ranging consideration of the development of these western states. According to Smith, the twentieth century would belong to the urbanite, not the rural dweller. The work proceeds decade by decade, with each chapter offering an unusual contrast among Colorado's, Wyoming's, and Montana's pasts.

Despite its comprehensiveness, *Rocky Mountain Heartland* struggles to maintain its narrative alongside the awkwardness of its three-state comparison. While the variations in each state's history offer suggestive points, these same differences create disjointed transitions. Smith himself notes the arbitrary nature of the boundaries between the states. Given this haphazard political geography, why stick with only these three states as the book's organizing frame? One wonders where other Rocky Mountain states—New Mexico,

Utah, and Idaho—might have figured in this history, or more critically, what challenges lay in these states' histories that go unasked in Smith's study.

"Unfortunately," Smith writes of the World War II–era heartland, "a few people in all three states still looked with disapproval on Indians, Hispanics, and blacks" (p. 164). But questions of race (or for that matter, ethnicity, class, and gender) receive little analytical development in Smith's study. This absence is symptomatic of the book's general lack of analytical rigor. Discussing the domestic side of World War I, Smith at one point argues, "Like its neighbors, Wyoming became extremely patriotic, although anti-American sentiment had always been negligible in the state," but later writes, "subversives and other un-American types reportedly still stalked the land" (p. 83). Even replaying these terms invites analytical confusion. According to Smith, the new West built itself on the old West's foundation. Regarding the region's oft-repeated antigovernment appeals, however, the author falls back on an old westernism, "that independent-minded, rugged individualism needed to be maintained in many people's minds to preserve their West" (p. 146). In another instance, Smith notes that "mounting paternalism by state and federal agencies" made "individual opportunity less obtainable" as the old and new West came together (p. 58). With little evidence, Smith insists that the government increasingly intruded in westerners' lives (p. 67).

Smith's study offers an informative treatment of three states, whose histories are often told separately. As a comparative study, full of topical details, this work fills a niche. In the end, however, the book is more a sketch of trends over the century than an in-depth treatment of the region's past.

Robert Campbell
Montana State University

Converging Streams: Art of the Hispanic and Native American Southwest. Edited by William Wroth, Robin Farwell Gavin, and Keith Bakker. (Santa Fe, N.Mex.: Museum of Spanish Colonial Art, 2010. 283 pp. 211 color plates, 23 halftones, notes, bibliography, index. $55.00 cloth, ISBN 978-0-8901-3568-6, $39.95 paper, ISBN 978-0-8901-3570-9.)

Curators have used two basic cyclical approaches in museum displays and to interpret Native American and Hispanic arts in northern New Mexico. The first approach has emphasized cultural distinctions, showing how each society has produced unique art forms that reflect exclusive social identities in a multicultural environment through time. Native American arts have been seen as unrelated to Hispanic arts and each Native culture (Navajo,

Apache, and Pueblo) as unique. Native cultural isolates have sometimes been conceptualized as corrupted by Hispanic or European American cultural ideas. The goal of this approach has been to demonstrate that Native peoples have withstood colonialism and still exist on their own terms.

The second approach demonstrates how cultures and societies interact with each other in a region. Regardless of the asymmetrical power structures underlying these contacts, people share ideas and aesthetic principles that can result in syncretism, a blended regional style based on place. This approach emphasizes overall commonalities, as well as asks basic questions about known peoples from distinctive cultures, which can create something new: a regional culture reflecting the ethnic complexity of daily life.

The exhibit Converging Streams: Art of the Hispanic and Native American Southwest is an example of this second approach. This exhibit is about heterogeneous northern New Mexico during the colonial period and explores how cultures, conceptualized as resident ethnic groups, intermingled and developed a new regional style that is recognizable as distinctively Santa Fe today. Shown at the Museum of Spanish Colonial Art, Converging Streams focused on how people who find themselves in a multicultural social environment make choices about their art: to keep it distinct, resist acculturative influences, embrace new artistic ideas, or create something new based on cultural union. The exhibit's intellectual grounding is spelled out in Estevan Rael-Gálvez's excellent introduction to this catalog. Rael-Gálvez explains that was an exercise in remembering and deeply understanding the complexity of regional ethnic convergence. Insightful essays by Cynthia Chavez Lamar and Robin Given further explore the different groups' perspectives and how these changed through time.

As an accompanying catalog, this volume is beautiful: it has crisp color illustrations of the two hundred-plus pieces in the exhibit as well as standard art museum identifications. Also presented are orienting texts and contextualizing historic photographs and drawings. These materials are excellent introductions for beginning students, while for advanced students there are pieces that have rarely been shown to the public.

The exhibition catalogue is enhanced by articles that further interpret the art: William Wroth on sacred images; Ann Lane Hedlund on southwestern textile traditions; Keith Bakker on Pueblo furniture making; Charles M. Carrillo on Hispanic pottery; Lane Coulter on early traditions of jewelry; and Enrique R. Lamadrid on intangible expressive culture. There are also topical articles on cross-cultural exchange in architecture by James Ivey, agriculture by Marc Simmons, and contact goods by Cynthia Chavez Lamar. This book, with its admirable bibliography, is an excellent addition for anyone

who concentrates on the U.S. West, Borderlands, or New Mexico's regional culture, and who is interested in cross-cultural sharing and the formation of a regional culture.

Nancy J. Parezo
The University of Arizona

Crossing Borders with the Santo Niño de Atocha. By Juan Javier Pescador. (Albuquerque: University of New Mexico Press, 2009. xxiv + 256 pp. 47 halftones, line drawings, maps, notes, bibliography, index. $34.95 cloth, ISBN 978-0-8263-4709-1.)

This book represents a remarkably detailed exploration into the devotion to the Santo Niño de Atocha among Mexicans and Mexican Americans in the United States and the related devotion to Our Lady of Atocha in Spain and Mexico. The book is both hagiography and historiography, as Juan Javier Pescador begins each chapter with a vignette drawn from his own family's generations-long practice of devotion to the Santo Niño. The intimate process by which a private devotion became an object of public scholarship that he recounts is an object lesson in the linking of theological and devotional writing with more academic approaches to religion. Such a linking is an important contribution of this book.

The first two chapters delve deeply into primary archival sources to reconstruct the growth of the devotion to Our Lady of Atocha and the advocation of the baby Jesus known as Santo Niño de Atocha. Pescador traces the roots of the devotion to early modern Castile and chronicles its growth in importance from a local devotion to an imperial one. Serving to "establish a ritualized geography of grace" in Hapsburg, Spain, Our Lady of Atocha was elevated in importance in the formation of Spain's imperial ambitions. But in New Spain, it was not our Lady of Atocha who would ignite subaltern devotional impulses, but her child, the Santo Niño de Atocha.

Pescador recounts the Santo Niño's role in brokering economic, political, and social transitions in a time of instability and violence at the end of the colonial era and turbulent start of the independence period. The shrine at Plateros, near Fresnillo, in the silver mining district of Zacatecas, centered first on a miraculous crucifix and later on Cristo de Plateros, Our Lady of Atocha, and eventually—and most meaningfully—on el Niño de Atocha. Pescador argues that in the early nineteenth century, Fresnillo "became a border town situated between a collapsing old colonial regime and an emerging modern and disparate national world" (p. 71). Pescador's work contributes to a growing body of scholarship documenting the deep historical continuities and

linkages in the region both prior and subsequent to the U.S.-Mexico War and the contemporary delineation of the border. El Santo Niño de Atocha became even more a saint of the borderlands, after having already emerged from a conceptual borderland between empire and independence, and between Spain and the New World.

This book's strength lies in its attentive historiography of the devotion to the Santo Niño de Atocha from the nineteenth to the early twentieth century. Pescador's insertion of personal narrative enriches the book and sets it apart from similar scholarship. However, the end of the book somewhat dilutes the precision and care that characterizes the rest of the work. Pescador makes an argument for the importance of and the renewed centrality of old devotions for migrant communities facing contemporary challenges. However, his argument makes insufficient use of the now voluminous scholarship on immigrant religion and immigration in general. His secondary bibliography draws almost entirely from scholarship on religion and does not provide a versatile-enough toolkit to tackle the topics he wants to address in the latter part of the book. This unwillingness to engage with prominent scholarly conversations on the topics of transnationalism, migration, immigrant assimilation, and racialization results in an unfortunate narrowing of the book's appeal. Pescador's inartful critique of the dehumanization of Mexicans in the United States is particularly underdeveloped. Nonetheless, this book will be relevant for border studies scholars, scholars of Mexican and Mexican-American religions, and scholars of devotional practices in general.

Alyshia Gálvez
Lehman College

Fur, Fortune, and Empire: The Epic History of the Fur Trade in America. By Eric Jay Dolin. (New York: W. W. Norton, 2010. xvii + 442 pp. 30 color plates, 48 halftones, line drawings, maps, notes, bibliography, index. $29.95 cloth, ISBN 978-0-3930-6710-1.)

Eric Jay Dolin, who previously wrote about whaling in America, turns to the exploitation of land mammals in this readable overview of fur trading over three centuries in regions that became part of the United States. This popular history is the best *introduction* to that complex and confusing topic, making it comprehensible, if not comprehensive, for general readers through logical thematic transitions based on sequential chronology. Dolin demonstrates a modern sensitivity to environmental issues by treating the most marketable mammals—beavers, sea otters, and bison—as "characters" in the story. He

describes their physical features and discusses depopulations in an "Age of Extermination," while remaining fascinated with wealthy fur merchants and romanticized mountain trappers (pp. 310–11).

The author's thesis is that the "fur trade was a powerful force in shaping the course of American history from the early 1600s through the late 1800s" (pp. xv–xvi). This position is so well accepted that scholars will find nothing new in his derivative synthesis of original research by generations of academic historians. Because Canada is left out of the book, serious readers must continue to rely on historian Paul Chrisler Phillips's two-volume classic, *The Fur Trade* (1961), for coverage of North America as a whole. And readers looking for information about fur trading in the Southwest may be disappointed with his short and spotty coverage of that region. Dolin does not introduce the West of Lewis and Clark until page 173, and he deals with the Taos trappers and Santa Fe Trail in a mere ten pages before returning to German-American businessman John Jacob Astor, who made his fortune in fur trading, and who dominates the last half of this book.

This lack of balance is Dolin's major flaw. He gives too much attention to the physiques and personalities of the mountain men while omitting details about a vast variety of Indian nations. The author devotes only eight lines of simplistic text to the significant subject of the métis—thirteen lines less than an overly long and largely irrelevant description of bull-baiting (pp. 245, 275). Dolin credits St. Louis as the premier fur trade capital in the U.S. West but regrettably omits any mention of Auguste Chouteau, the city's co-founder, family patriarch, and dominant early merchant.

This beautifully illustrated book is well supported with ninety pages of endnotes. They should be perused for additional details provided by scholars who did the difficult detective work that Dolin merely summarizes. The blurbs on the book jacket are overly exuberant in praising clear but not eloquent prose by a nonauthority whose "discovery" that the Massachusetts Pilgrims sustained their early colony with beaver exports came as a "surprise" to him (p. xv).

J. Frederick Fausz
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The Imprint of Alan Swallow: Quality Publishing in the West. By W. Dale Nelson. (Syracuse, N.Y.: Syracuse University Press, 2010. xxii + 208 pp. 28 halftones, notes, bibliography, index. $17.95 cloth, ISBN 978-0-8156-0952-0.)

Alan Swallow was a poet, critic, lecturer, and university professor. He also founded the Swallow Press, "the biggest little" publishing enterprise in

the West, "known all over the eastern seaboard." Swallow's authors included Anaïs Nin, Vardis Fisher, and Frank Waters. Swallow's stature as a pioneer in literature and publishing in the West warranted a biography outlining his contributions. In *The Imprint of Alan Swallow: Quality Publishing in the West*, W. Dale Nelson presents his story: a man who was passionate about books and very much the product of wide open spaces.

Alan Swallow was born in 1915, the son of farmers in Powell, Wyoming. His bookishness and avid early reading and writing, especially in high school, led to a full ride scholarship to the University of Wyoming upon graduating from high school in 1932. As an undergraduate, he edited the school's literary magazine and student newspaper, debated, and was elected to the American College Quill Club. He married Mae Elder in 1936, the summer before his senior year. Their daughter Karen was born in 1943. He graduated with honors in June 1937, and won honorable mention for a college verse competition, judged by writers John Crowe Ransom, Robert Tristam Coffin, and Robert Penn Warren. With Warren's help, Swallow sought a fellowship for graduate study at Louisiana State University in Baton Rouge. He received a reader's fellowship, completed his master's degree in one year, and acquired his PhD three years later.

In 1940 Swallow launched his publishing career in a garage with a one hundred dollar loan and a five-by-eight Kelsey hand press. He repaid the loan with the profits from Sheila Corley and Fredrick Brantley's *Signets: An Anthology of Beginnings*, which he published in 1940, and resolved to publish books according to his standards, ignoring the prattle of reviewers or New York publishers' opinions.

Swallow continued publishing over the next twenty-five years. After a stateside stint in the army, he taught, edited, and reviewed as many as sixty books a year, wrote poetry, lectured, and discovered new talent like poet Tom McGrath. He entertained writers such as J. V. Cunningham and James T. Farrell at his Denver home and pursued his fondness for restoring automobiles, horse and stock car racing, baseball, and basketball. He worked prodigiously, often performing all publishing tasks himself, from acquiring manuscripts and editing, to shipping, sometimes in pain due to recurring health problems, and once on crutches.

On Thanksgiving Day in 1966, at the age of fifty-one, Alan Swallow died at home at his typewriter. His narrative serves as a jeremiad of the problems besetting publishers worldwide, from maintaining staff to sales representation. But more immediately, Dale Nelson's biography (based in part on research conducted by the late Tom Auer, founder/publisher of Denver's *Bloomsbury Review*, another champion of overlooked western writers) stands as an allegory

for the history of publishing in the West, which now boasts an organization of ninety-four member presses.

Nancy Coggeshall
Reserve, New Mexico

The Lakota Ghost Dance of 1890. By Rani-Henrik Andersson. (Lincoln: University of Nebraska Press, 2008. xxii + 437 pp. 11 halftones, maps, table, appendixes, notes, bibliography, index. $50.00 cloth, ISBN 978-0-8032-1073-8.)

Ever since U.S. soldiers massacred Big Foot's band of Lakotas at Wounded Knee in 1890, scholars have been trying to sort out what the Ghost Dance meant to the Lakotas and how the dance led to violence. Building on the work of ethnographer James Mooney, who relied primarily on government documents and newspapers, scholars have tended to view the Ghost Dance as an "outbreak," or a challenge to federal authority that led to tragedy at Wounded Knee. By utilizing Lakota primary sources and telling the story through multiple perspectives, Finnish scholar Rani-Henrik Andersson offers a convincing argument that the Ghost Dance was a peaceful religious movement that grew out of traditional Lakota culture, beliefs, and religious practices.

Andersson's study is influenced by the methodology of historian Robert F. Berkhofer. To tell the "Great Story," argues Berkhofer and Andersson, you must present the voices of all of the participants in a historical event within the context of their cultural backgrounds. In this case, Andersson divides his book into six different stories or views of the Ghost Dance: the Lakota people, government agents, military (mostly officers), missionaries, journalists, and the U.S. Congress. After beginning the book with a cursory overview of Lakota history and federal Indian policy, Andersson tells the story of the Lakota Ghost Dance through these six lenses. The chapter on the Lakota is the most comprehensive, and probably the most groundbreaking. Here, Andersson utilizes translated Lakota sources to place the Ghost Dance within traditional Lakota culture. The Ghost Dance, Andersson argues, was a religious reaction to the many problems Lakotas faced on the reservation, not a challenge to federal authority. This is not necessarily a new argument. Anthropologist Raymond DeMallie and historian Jeffrey Ostler, for example, have made several arguments about the peaceful nature of the dance. But no one has been as thorough as Andersson.

The chapters on the military and press coverage are also quite impressive. The military is usually vilified because of the atrocities committed at

Wounded Knee. Andersson argues, however, that although Gen. Nelson A. Miles might have viewed the Ghost Dance as a threat, junior officers who were in the field and intimately aware of what was developing on the Pine Ridge reservation did not view the dancing as a precursor to war. Essentially, Andersson argues that had General Miles listened to his officers, the Wounded Knee tragedy might not have happened. Likewise, the press is often blamed for perpetuating the idea that the Ghost Dance was aggressive and warlike. After a comprehensive analysis of the major newspapers that reported on the Ghost Dance, the author suggests that not all press coverage was negative, and that the journalists at Pine Ridge reported the information fed to them by military and government agents.

The chapters on the missionaries and the U.S. Congress are not as successful. There is little new information in these chapters, and although the voices of missionaries and congressmen are important to Andersson's methodology, the material could have been rolled into other chapters.

Although this is a very readable book, examining the Ghost Dance through six different points of view makes it repetitive. Essentially, the author rewinds the clock at the beginning of each chapter and tells the story again, albeit through another lens. This study originated as the author's doctoral dissertation and it still has a dissertation-like feel in organization and presentation. Andersson might have told a better story by melding the six chapters into one cohesive, streamlined narrative. Nonetheless, this is a thoroughly documented study that incorporates rarely utilized Lakota sources. The work is the most comprehensive study of the Ghost Dance to date and it offers an intriguing new look at the events that developed at the Lakota agencies in 1890 and the ensuing tragedy at Wounded Knee. Scholars and the public will find much of interest in Andersson's lively book.

Mark R. Ellis
University of Nebraska at Kearney

The War for Mexico's West: Indians and Spaniards in New Galicia, 1524–1550. By Ida Altman. (Albuquerque: University of New Mexico Press, 2010. xx + 340 pp. 16 halftones, maps, notes, bibliography, index. $28.95 paper, ISBN 978-0-8263-4493-9.)

As Ida Altman writes, the sources on which she bases *The War for Mexico's West* have long been known to scholars. Publication of Altman's book is, nevertheless, an important event for readers of English interested in the history of Spanish colonization of the New World and the history of relations between

Europeans and Native Americans. Until now there has been no comprehensive study in English of the extension of Spanish sovereignty into New Galicia. As a consequence, awareness has been sketchy among English speakers of the pivotal events of the 1520s to the 1540s in Jalisco, Nayarit, Sinaloa, and Zacatecas.

Those events drove the political, social, and economic transformation of northwestern New Spain in the sixteenth century. They led to the discovery of unprecedented mineral resources in the Sierra Madre Occidental and the Gran Chichimeca, which dramatically and permanently reshaped the lives of millions of people around the world. The lengthy and uneven conquest of New Galicia both stimulated and frustrated Spanish interest in what is now the American Southwest. Although relatively unknown today, it is on the quarter century between 1524 and 1550 that much of the subsequent trajectory and timing of the histories of Mexico and the United States turned.

It is difficult to overstate the consequences for the Spanish colony, the various Native polities of the region, and the international economy if the campaign mounted and led by Viceroy Antonio de Mendoza in 1541 had not ended major hostilities of the Mixtón War in New Galicia. At the very least, the extension of Spanish sovereignty into what turned out to be the mineral-rich North would have been substantially delayed. In turn the massive shipment of silver mined at Zacatecas and the surrounding area to Spain and to Asia could not have occurred when it did, if ever. The ripple effects of such a postponement are unfathomable.

The War for Mexico's West also tells a story of the brutal early attempts at conquest in New Galicia. Gov. Nuño Beltrán de Guzmán's slaving campaigns of 1535 and thereafter in the Valle de Banderas and elsewhere are no less horrifying for having been technically legal. The justifications ranged from providing a livelihood for Spanish settlers to facilitating evangelization. Nearly five thousand Indian slaves were taken in a period of just two years; Guzmán himself took one-seventh of them. Guzmán was removed from his post as governor, arrested, and tried for acts of malfeasance such as slaving. But nearly eight terrifying years had resulted in the deaths of thousands of Native people and created intense animosity among thousands more.

It should have come as no surprise, therefore, when Natives of pueblos, especially in northeastern Jalisco, took to fortified defensive sites in 1540 and refused to pay tribute to encomenderos. Spanish efforts to force Indians to return to their traditional pueblos were met with armed resistance and then counterattack. The result was the most massive threat to Spanish authority since the days of the conquest of Mexico/Tenochtitlan. Things looked so dire for the Spanish settlers that the viceroy was compelled to lead a huge armed force against the largely Cazcan and Zacateca insurgents.

Although Viceroy Mendoza permitted some slave taking during the Mixtón War, he also exercised a lenience that must have taken the insurgents aback. Throughout the "viceroy's war," as Altman calls it, the role of Indian allies of the Spaniards was crucial, as it had been under Guzmán. Solicitous treatment of allies and their high survival rate under Mendoza stood in dramatic contrast to what they had been under Guzmán. Altman's treatment leaves the reputation of Guzmán as low as ever, while that of Mendoza, New Spain's longest-serving viceroy, rises even more, as his competence and consideration for Native peoples are repeatedly highlighted.

When major fighting ended, sporadic resistance continued from time to time in New Galicia for the greater part of a decade. But decimation of the Native population in many areas opened the way for transformation of the region. Thus, *The War for Mexico's West* ought to be of broad interest. As Altman writes, "The real beneficiaries of the pacification of New Galicia were men like the Oñates, Zaldívars, and Ibarras, who acquired wealth and influence mainly in the West rather than in central Mexico. Their rise to power reflected New Galicia's emergence as a distinctive and quasi-independent region of New Spain, not only politically . . . but socioeconomically as well" (p. 220).

Richard Flint
University of New Mexico

Perimeters of Democracy: Inverse Utopias and the Wartime Social Landscape in the American West. By Heather Fryer. (Lincoln: University of Nebraska Press, 2010. xi + 398 pp. 19 halftones, map, notes, bibliography, index. $50.00 cloth, ISBN 978-0-8032-2033-1.)

This fascinating study began as a history of four "weird American places": the Klamath Indian Reservation in southern Oregon; the War Relocation Authority's Central Utah Relocation Center, also known as Topaz; Vanport, the Federal Public Housing Authority's community for Kaiser shipyard workers on the Columbia River near Portland, Oregon; and Los Alamos, New Mexico, the secret town where the army's Manhattan Engineer District developed nuclear weapons (p. 27). In the course of her research, Heather Fryer came to see these communities as "inverse utopias."

These places were utopian in the sense that the federal government provided their residents with food, shelter, salaried jobs, and schooling. The government also offered residents the opportunity to participate in political and social institutions. These utopias, however, were inverted in that the

economy, schools, and politics were "geared to work backwards." Fryer argues that political institutions in these places "furthered government autocracy" and that "economic participation fostered economic dependency, public education promoted second-class citizenship, and admission to the mainstream left many on the margins of American life" (p. 284).

Fryer carefully and thoughtfully explores politics, economic participation, education, and everyday life on the Klamath reservation and in Topaz, Vanport, and Los Alamos. She notes that government officials established "barbed-wire democracies" in each place. Tribal and community councils ostensibly allowed residents to participate in self-government, but these bodies had no real political power. She connects the Indian education program of the late nineteenth and early twentieth centuries with the schools in Topaz and Vanport. In all of these places, she argues that students were taught how to think and behave like Americans, but this type of education led children to see themselves as second-class citizens. Residents of each community found their economic opportunities restricted. At Topaz, for example, the government took advantage of Japanese Americans by paying them much less for their labor than they could have made outside the camp. Vanporters earned good wages in the shipyards, but they and their families could not operate businesses from their homes, and only merchants approved by the Housing Authority of Portland were allowed to solicit in Vanport. Los Alamos residents were forced to rely on the post exchange for all of their consumer needs.

Fryer's examination of the "resettlement" of Japanese Americans from Topaz and the termination of the Klamath Reservation makes clear how limited political participation, economic opportunities, and educational offerings left former residents ill-equipped to flourish outside these "inverse utopias." The study concludes by suggesting that the federal government's operation of the Klamath Reservation, Topaz, Vanport, and Los Alamos, followed by the secretive nuclear energy program, left many people in the West suspicious of its commitment to democracy and equality. This provocative and engaging book should appeal to readers interested in the West during World War II and other scholars who explore connections among apparently dissimilar places.

Kevin Allen Leonard
Western Washington University

Urban Indians in Phoenix Schools, 1940–2000. By Stephen Kent Amerman. (Lincoln: University of Nebraska Press, 2010. xiii + 260 pp. Map, 15 tables, appendixes, notes, bibliography, index. $40.00 cloth, ISBN 978-0-8032-2985-3.)

How have American Indians negotiated, accommodated, resisted, embraced, or simply survived various urban school systems in the United States, where they often have been an overlooked minority? This is the larger question that motivates Stephen Kent Amerman's study of urban Indian students who attended schools in Phoenix, Arizona, during the second part of the twentieth century. Amerman looks beyond the familiar case studies of federal Indian boarding schools to a unique investigation of what it was like to be an urban Indian in the growing—and rapidly changing—Phoenix metropolitan area. He examines the goals, values, and experiences that Phoenix Indian students shared with their Anglo, Chicano/Latino, African American, and Asian American counterparts, while mapping out how education could be a particular challenge for Native American students who often experienced cultural stereotyping and misunderstanding by teachers, school administrators, and fellow students. Amerman further asserts that, prior to the early 1970s, Native students in Phoenix schools were largely *invisible*.

Amerman skillfully weaves Native voices into his account, which is based on archival work and interviews with eighteen individuals—sixteen of whom were Indians—who recount their experiences in Phoenix schools from 1940 to 2000. A number of fascinating tables pepper the book with information about things like the American Indian population in Phoenix, the changing racial composition of Phoenix's schools, and the percentage of minority faculty at various high schools. A useful map shows the areas within Phoenix that were important to the city's Indian community during the second half of the twentieth century. Amerman's account makes it clear that Phoenix—which had the third largest urban Indian population in the United States behind New York City and Los Angeles in the census of 2000—has had a dynamic urban Indian community that has often been ignored by both scholars and the city's own education system.

Urban Indians is divided into five numbered chapters with a separate introduction and conclusion. In effect, *Urban Indians* has two parts: the first dealing with the years leading up to 1973 and the second covering the post-1973 period, when Native American cultures and identities were taken more seriously by the schools, and Native educational and administrative staff had a somewhat larger presence. The first three chapters deal with Phoenix's expanding mid-twentieth-century population, its schools, and the goals of its Indian students and their parents. The final two chapters give a detailed

description of how Indian students, parents, and community activists became highly visible in Phoenix after 1973, when they pressed for changes to make their schools better places for Indian students. Generally well written and using accessible language, *Urban Indians* makes an important historical contribution to our understandings of the urban Indian experience and should appeal to readers with an interest in the history of Phoenix, the American Southwest, American Indian and minority education, urban Indians, and Native American community activism.

Lisa K. Neuman
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Manhattan Project to the Santa Fe Institute: The Memoirs of George A. Cowan. By George A. Cowan. (Albuquerque: University of New Mexico Press, 2010. 175 pp. 65 halftones, line drawing, index. $27.95 cloth, ISBN 978-0-8263-4870-8.)

If the fictional Indiana Jones had been captured by nuclear science rather than archaeology, he might have found himself dogging the footsteps of the real-life scientist George Cowan. As a young physics major at Worcester Polytechnic Institute in the 1930s, Cowan once brought to class a clipping announcing the discovery of fission in uranium. He was surely in on things at the beginning. Over the next half century, Cowan's fascination with the atom took him from Princeton University—where he bumped up against the rascally Richard Feynman—through the Manhattan Project to a long career as a nuclear scientist and adviser to the federal government. Much bemedaled, Cowan helped advance nuclear science, nurtured high-level discussions about the nature of science and its role in society, and served his nation well.

Like other young graduate students learning their scientific crafts during the Second World War, Cowan found his way into the Manhattan Project at the University of Chicago's Met Lab. After the war, he spent time at Columbia University and the Carnegie Institute of Technology (now Carnegie Mellon University) before moving to Los Alamos National Laboratory. There he spent almost four decades in radiochemistry, weapons testing, and nuclear forensics, an expertise that helped confirm the Soviets' successful atomic test of 1949. Over the next decades, he was in the plane that shot the famous "wedding cake" photo of the atomic test at Bikini Atoll, flew to the North Pole to help the Pentagon count Soviet submarines lurking beneath the Arctic ice, and studied atmospheric dynamics in the Antarctic as a member of the White House science council. Along the way, he became a banker, scoured his

Dubna hotel room for bugs while at a conference in Russia, wondered about the feasibility of using nuclear explosives for (peaceful) excavations, and was bounced from a Las Vegas casino for threatening to break the bank. Toward the end of his career he became interested in psychology and neuroscience in an attempt to understand human behavior. In 1984 he helped establish the Santa Fe Institute, an educational experiment designed to bring together humanists and scientists in an effort to bridge physicist and novelist C. P. Snow's "two cultures."

Cowan is not one to bask in his many accomplishments. Indeed at times, these brief, disconcertingly episodic memoirs are driven more by his need to understand the circumstances that lead one into a life of science. The result is a testament not just to George Cowan, but to all those like him who enlisted in that large army of scientists mobilized to meet the challenges of the Atomic Age. At day's end, Cowan is a bit saddened by the declining role of scientists in government. Neither the federal government nor, he suspects, scientists themselves seem to desire a return to that Cold War commitment that made careers like his possible. And the country is surely poorer for it. Would we be so far behind the curve in dealing with problems like global warming if the state took the advice of men like this more seriously?

Larry Owens
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A Life Well Led: The Biography of Barbara Freire-Marreco Aitken, British Anthropologist. By Mary Ellen Blair. (Santa Fe, N.Mex.: Sunstone Press, 2009. 307 pp. 59 halftones, bibliography. $24.95 cloth, ISBN 978-0-8653-4496-9.)

In 1908 Barbara Freire-Marreco (1879–1967) earned a diploma in anthropology with distinction as a member of the first class of anthropology students to graduate from Oxford University. From 1909 to 1911, she held the prestigious Somerville Research Fellowship, which allowed her to come to the United States to study. After a summer at Edgar Lee Hewett's Frijoles Canyon field school in 1910, her principal research activities were with the Tewa of Santa Clara and Hano pueblos. Between 1910 and 1913, she lived for extensive periods in these villages, where she was treated with affection and respect for her remarkable knowledge of the Tewa language and Native customs and for her ethical research methods. After returning to England, Freire-Marreco earned an MA from Oxford in 1920 and lectured at the London School of Economics. Finding it difficult to secure a full-time paying position as a professional woman, she worked as an editor for several important anthropology and

folklore journals. Although she wrote prolifically, the corpus is little remembered today. This is unfortunate, for her writings on Pueblo social organization, politics, authority, and leadership are as relevant and insightful today as they were between 1915 and 1920.

This was the extent of my knowledge of Barbara Aitken in 1985 when Barbara Babcock and I included her in an exhibit honoring pioneering women who had worked in the American Southwest. Today we could add much more information because Mary Ellen Blair has gathered together Aitken's extensive correspondence on her life and ethnographic work in America. Aitken's letters are deposited in numerous archives in England and the United States, making this collection a daunting task. In addition Blair talked with people who knew or whose ancestors knew Aitken. The result of these efforts is Blair's biography, *A Life Well Led*. While Aitken's life frames the book—her early years, education, and life in England following her research trips to the Southwest—the bulk of the book deals with Aitken's intellectual and cultural journeys in Native America and with Americanist anthropology. And what a journey it was.

For historians of anthropology, the book contains new information on Hewett, Alice Fletcher, and John P. Harrington. For readers interested in Pueblo society, there are observational descriptions and reflections of what life was like in Santa Clara, Isleta, Santo Domingo, and Hano pueblos in the years before World War I. While this information is quite useful, Blair impresses less with her historical contextualization of anthropological work. For example, she scatters affiliational errors—the Bureau of American Ethnology is not part of the Indian Service nor does the Commissioner of Indian Affairs report to the Bureau—and interpretive errors about the nature of different anthropological methods throughout the book. Blair could have used a good history of the Indian Service and anthropology to help frame her work. With this said, readers can still concentrate on Aitken's letters and writings and learn much about a British social anthropological approach to Pueblo life and a fascinating woman.

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The Sundance Kid: The Life of Harry Alonzo Longabaugh. By Donna B. Ernst. (Norman: University of Oklahoma Press, 2010. xxiii + 233 pp. 45 halftones, maps, appendixes, notes, bibliography, index. $29.95 cloth, ISBN 978-0-8061-3982-1, $19.95 paper, ISBN 978-0-8061-4115-2.)

The author of this book is a genealogist, so it is appropriate to start this review with some genealogy. No one in Paul Ernst's family bothered to watch the movie *Butch Cassidy and the Sundance Kid* (1969) or read the *National Geographic* article based on the movie. But friends did, and one day, while Paul stood in a buffet line, someone accused him of being related to an outlaw. He questioned family members. An uncle remembered comments that his father had once made about an uncle who had robbed banks, which was enough to prompt a more serious inquiry. Paul and Donna read books, found old newspapers, and retraced the Sundance Kid's movements across the West. Donna even published a book, *Sundance: My Uncle* (1992).

But their investigation did not stop there. For sixteen more years they continued their research, finding new information and expressing astonishment at the incomplete and inaccurate accounts of earlier writings. Historians Dan Buck and Anne Meadows examined Butch Cassidy and the Sundance Kid in South America. In the Library of Congress, they found the Pinkerton National Detective Agency records, which provided much of the material for *The Sundance Kid*.

In broad strokes, what they found does not contradict the movie from 1969. Born in 1867, Harry Alonzo Longabaugh traveled through the U.S. West, robbing banks and trains but occasionally trying to "go straight." He met and might have married Ethel Place, sometimes called Etta. She may have been a prostitute or a school teacher, but Donna and Paul Ernst could find little about her. Butch Cassidy, the Sundance Kid, and Ethel did go through New York and finally to South America. Ethel left and the two cowboys eventually died in a shootout. The conclusion here is considerably less romantic than the movie's dramatic Hollywood ending. Wounded, Cassidy decided to shoot his partner in the forehead and then commit suicide to avoid prison.

For anyone seeking the most detailed information available on Longabaugh, this book may well be the place to go. For professional historians, the author has little to offer other than providing detailed information about the movements of this famous outlaw. Longabaugh turns to crime, but we do not know why. Sometimes he tries to "go straight" but, again, we do not understand the reasons. Unsurprisingly, he left few papers behind and the Pinkerton Detective Agency had little interest in documenting his thoughts or motivations. Usually when direct evidence is not available to historians,

the alternative is to carefully reconstruct the historical context, but historical context is not a part of this book. Things happen without explanation. For a time, Longabaugh disappeared, buried in an unmarked Bolivian grave, and then reemerged in various writings as the Sundance Kid. Historical memory is at work, but this book overlooks the subject other than to note that it happened.

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