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Book Reviews

Between Two Rivers: The Atrisco Land Grant in Albuquerque History, 1692–1968. By Joseph P. Sánchez. (Norman: University of Oklahoma Press, 2008. xvi + 235 pp. Maps, appendix, notes, bibliography, index. \$34.95 cloth, ISBN 978-0-8061-3902-9.)

The literature on the old Spanish and Mexican land grants of New Mexico is replete with histories of particular land grants, and now Joseph P. Sánchez makes a major contribution to the record. In *Between Two Rivers*, Sánchez lays out a highly detailed account of the Atrisco Land Grant across almost three centuries based on research he mined from the archives of Sevilla, Madrid, Mexico City, Santa Fe; from the Records of the Surveyor General; from newspapers; and from secondary sources.

The Atrisco Land Grant was founded in 1692 when Governor Diego de Vargas granted a large tract to Fernando Durán y Chavez in the Valle de Atrisco as a defensive measure against Pueblos, warring Apaches, and other Native groups who had prior claim to the area. The eastern border ran along the banks of the Rio Grande Valley across the river from what would become the Villa de San Felipe de Neri de Alburquerque. The western boundary was formed by the Rio Puerco. Sánchez's account takes us through the grant's initial phase as a colonial *sitio* (a parcel of land set aside for a specific purpose, like raising cattle) of the Spanish crown; its growth under the Mexican flag; the struggle of its heirs to maintain its integrity during New Mexico's territorial period; and finally, the rapid changes it underwent in the fifty-six years under the state flag of New Mexico.

Under its own flag, the Republic of Mexico retained much of the essential colonial framework for land tenure in New Mexico. Independence, however, brought a new national political organization to New Mexicans and extended the power of lesser officials than the governor, such as local prefects, to petition for land parcels for Mexican citizens. Independence also subjected the citizens of the various states and territories to alternating regimes of monarchical centralization and federalism. Sánchez includes an extended account of the Revolt of 1837 and the brutal assassination of Gov. Albino Pérez before moving on to the Texas “Invasion” of 1841. These events paved the way for Gov. Manuel Armijo to consolidate power in New Mexico. He awarded 16.5 million acres of land between 1837 and 1846.

To introduce the American territorial period, Sánchez gives a general accounting of how the land grants in New Mexico were affected by the relevant provisions in the Treaty of Guadalupe Hidalgo. The Nuevomexicanos’ U.S. citizenship status was continually contested in New Mexico’s territorial courts up to 1900 while communities attempted to retain their lands according to the terms of the treaty. As members of the Santa Fe Ring and other unscrupulous agents crowded into the field of land grant titles, members of the Atrisco grant along with other land grant communities in the Albuquerque district organized a self-defense commission. The first ruling of the surveyor general found the petition of the Atrisco heirs valid; problems arose when it proved impossible to conduct an authenticated survey of the grant. At the least, the heirs were able to create the Town of Atrisco as a corporate entity under a new law passed by the territorial legislature specifically to assist the sustainability of the old Spanish and Mexican grants.

After the Depression and droughts that killed off the sheep ranching tradition, heirs voted in 1968 to create the Westland Development Company, which supplanted the Town of Atrisco. The final chapter in the volume covers the turbulent and complicated years in which Westland strived to manage the grant for the profit of shareholders in the face of determined, sometimes disruptive, opposition from dissident heirs who demanded that the grant retain its traditional commons. In 2006 Westland’s majority shareholders voted to sell the Atrisco grant to the California SunCal Real Estate Group, effectively ending the existence of the Town of Atrisco and its associated historical land grant. Sánchez concludes with the observation that the Valle de Atrisco would live on in the memories of its heirs and in their own cultural survival.

Phillip B. Gonzales
University of New Mexico

We Have a Religion: The 1920s Pueblo Indian Dance Controversy and American Religious Freedom. By Tisa Joy Wenger. (Chapel Hill: The University of North Carolina Press, in association with the William P. Clements Center for Southwest Studies, Southern Methodist University, 2009. 15 halftones, map, notes, bibliography, index. \$59.95 cloth, ISBN 978-0-8078-3262-2, \$22.95 paper, ISBN 978-0-8078-5935-3.)

In the early 1920s, the commissioner of Indian affairs issued a series of orders restricting Pueblo dances. This had not been the first time the government had sought to curtail Indian dancing, earlier it had focused on Plains Indian practices such as the Sun Dance and give-away ceremonies. Now, in response to a concerted campaign by missionaries and reformers, the commissioner targeted Pueblo dances on the basis that they were sexually immoral. A newly incensed group of white bohemian modernists rushed to the defense of Pueblo dances. Among the Pueblos, the All-Pueblo Council rallied to prevent the prohibition of their cultural practices while a smaller number of so-called “progressives” sided with missionaries in trying to eradicate traditional dances. A heated controversy ensued within the pages of national magazines and newspapers and at the annual meetings of some organizations.

Tisa Joy Wenger, a religious studies scholar, examines this controversy for what it demonstrates about changing conceptions of American religious freedom. She finds that Pueblo leaders and their non-Indian allies made a case for Pueblo dances as legitimate religious practices and thereby undermined Christianity’s religious dominance within American society. The controversy helped to hasten a major change in federal Indian policy from assimilation to the limited self-determination of the Indian New Deal, but it also had unexpected consequences within Pueblo society as well. Now Pueblo dances, once seen as an expected part of a tribal member’s social responsibilities, became a discrete religious practice that could no longer be routinely imposed on all members. The dance controversy led as much to the protection of individual Indians’ rights *not* to dance as it did to the communal group’s rights *to* dance.

Before getting in to the actual dance controversy, Wenger provides extensive background for understanding the feud, opening with a chapter on the role of Spanish Catholicism within Pueblo culture and its clash with Protestant American culture in the 1900s. In this era, religious freedom for the Pueblos meant merely the right to choose whether to identify as Catholic or Protestant. She continues with chapters on “cultural modernists” and their role in working with the All-Pueblo Council to defend Indian lands against

the Bursum Bill in the early 1920s. In a useful epilogue, she contends that Indians have had less success in arguing for the return of sacred lands or objects on religious grounds.

Through her close study of the Pueblo dance controversy, Wenger reveals compelling insights about the place of religion in modern life. For example she ponders whether the European/American concept of religion itself—viewed as a matter of individual conscience and belief—is a colonial imposition on non-western cultures. Ultimately, she argues that it is not so simple: like other people around the world, the Pueblos “did not simply adopt religion as a static concept; rather, they actively redefined it and made use of it for their own ends” (p. 14). A careful and nuanced study, this book is astute and perceptive.

Margaret D. Jacobs

University of Nebraska-Lincoln

Border Dilemmas: Racial and National Uncertainties in New Mexico, 1848–1912. By Anthony Mora. (Durham, N.C.: Duke University Press, 2011. xii + 392 pp. Halftones, map, notes, bibliography, index. \$89.95 cloth, ISBN 978-0-8223-4783-5, \$24.95 paper, ISBN 978-0-8223-4797-2.)

In *Border Dilemmas*, Anthony Mora takes a historical and regional approach to issues of nationalism and identity, focusing on southern New Mexico, an understudied area. Although he necessarily includes a general discussion of Anglo and Mexican views, Mora focuses on this subregion because in the nineteenth century two communities, Las Vegas and La Mesilla, developed conflicting ideas of what it meant to be “Mexican” in the United States. He asserts that in southern New Mexico, “Mexicans were forced to reconsider the meaning of their racial and national identities because the meaning of their location had itself changed,” a thesis that allows more general implications (p. 22). While his discussion is nuanced, Mora significantly demonstrates that Mexicans had defined a civic nationalism that included peoples of different ethnic and racial backgrounds, including Indians, well before 1848, and a patriotism strong enough to compel defense of the nation by force of arms.

The author organizes this regional study by topical chapters, but moves the whole narrative chronologically from 1821 to the present, focusing particularly on events to 1912. Early in the work, he notes that Mexicans legally rejected the racial hierarchy established under Spanish colonialism and struggled to establish citizenship that stressed civic membership. Although

social inequality persisted, Mexican nationality was not based on race, but on place of birth or naturalization. Thus, indigenous peoples, regardless of culture, were officially recognized as Mexican citizens. Anglos, on the other hand, defined Mexicans racially as mestizos, separating them from the Pueblos and other Native peoples after the Treaty of Guadalupe Hidalgo supposedly granted U.S. citizenship to all Mexicans who wished it in the new Southwest. The Gadsden Treaty of 1854 further complicated the lives of Mexicans in La Mesilla because they had intentionally established their town beyond the U.S. border of 1848; those who wished to remain within the United States formed Las Cruces, New Mexico. The later chapters examine the ways a racially based, tricultural New Mexican identity led to the demise of Mesilla's Mexican civic nationalism. The epilogue relates earlier themes to the present in a necessary and effective conclusion, suggesting that an all-embracing civic nationalism would be preferable to racial identities geared to tourism.

Border Dilemmas rests on solid research. It is mainly an intellectual history relying on the methodology of cultural studies. Mora's book employs published primary sources, especially newspapers, for interpretation. He naturally utilizes New Mexico's state and territorial archives, as well as the Library of Congress. A map and other illustrations dispersed through the book reinforce the author's research and argument and place them in context.

Border Dilemmas deserves high praise for insightfully moving beyond many recent studies, which stress the deconstruction of identity, toward an understanding of how ethnic groups and nations have idealistically constructed positive identities to unite people on a more egalitarian basis.

John R. Chávez
Southern Methodist University

Lost Homelands: Ruin and Reconstruction in the 20th-Century Southwest. By Audrey Goodman. (Tucson: The University of Arizona Press, 2010. x + 241 pp. 25 halftones, notes, bibliography, index. \$50.00 cloth, ISBN 978-0-8165-2881-3.)

In *Lost Homelands*, Audrey Goodman explores literary and photographic representations of landscapes ravaged by American imperialism, the spread of capitalism, and the nuclear weapons industry. More specifically, she "examines how Southwestern landscapes that once represented the dreams of migrants or relatively stable homelands began in the 1930s to articulate the fragmentation and atomization of identity and community" (p. 5). The book considers how people experience natural beauty and degradation, seek

to create a sense of home, cope with nuclear legacies, and negotiate border politics. A recurrent theme is the relationship between bodies and landscapes.

The book covers most of the twentieth century; traverses a vast region stretching from northern Mexico to the Great Salt Lake and from California to New Mexico; and interprets Anglo, Nuevomexicano, Chicano, Pueblo, and Asian American artists and writers. The dual emphasis on literature and photography (plus some painting and film) is interesting and productive. Goodman handles both sources equally well, demonstrating the value “of reading across genres, media, and cultures in order to reconstruct the deep cultural and affective histories of regional landscapes” (p. 185).

Chapters are “organized around sites at once real and symbolic”: the road, village, bridge, desert, and border (p. 5). Chapter 1 examines Depression-era migration narratives by Edward Weston and Charis Wilson, John Steinbeck, Russell Lee, Nathanael West, and Preston Sturges. Chapter 2 considers representations of Nuevomexicano villages by Lee John Collier Jr., Frank Waters, and Cleofas Jaramillo. The next chapter begins with reflections on Edith Warner’s life at Otowi Bridge by Waters, Meridel Rubenstein, and Ellen Zweig. The chapter then turns to Gary Okihiro and Joan Myers’ study of Japanese American internment camps. Chapter 4 brings together the work of Georgia O’Keeffe, Leslie Marmon Silko, Terry Tempest Williams, Carole Gallagher, and Ellen Meloy to explore responses to the desert’s beauty, spirituality, and contamination. In chapter 5, Goodman analyzes the theme of border crossings in the work of Peter Goin, Geoffrey James, Cormac McCarthy, Alberto Ríos, and Arturo Islas. The final chapter focuses singularly on Luis Alberto Urrea’s novel *The Hummingbird’s Daughter* (2006).

While impressive, the breadth of *Lost Homelands* ultimately undermines its effectiveness. Goodman’s analysis of each text or collection of photographs is creative and compelling, but rarely does she make connections among all the material. For example, a discussion of Denise Chávez’s writing about Las Cruces seems tacked on to chapter 2, and the only apparent connection between Otowi Bridge (located near Los Alamos) and the internment camps in chapter 3 is World War II and the fact that “the camps were located in the kinds of places that would soon become nuclear test sites” (p. 122). The metaphors Goodman employs are not enough to integrate her interpretations. While this collection of fragments may reinforce the theme of ruined landscapes, readers need clearer roads and sturdier bridges to navigate the book’s vast geographical and historical terrain. And while her consideration of both sides of the national border is potentially subversive, the last chapter, devoted to a novel set entirely in Mexico, seems tangential.

Despite these problems, *Lost Homeland* contributes to the study of landscape in art and literature, the cultural history of the Southwest, and the relationship between literature and photography. The book would be appropriate for graduate students and upper-level undergraduates in interdisciplinary humanities or Southwestern studies classes.

Thomas H. Guthrie
Guilford College

From Cochise to Geronimo: The Chiricahua Apaches, 1874–1886. By Edwin R. Sweeney. The Civilization of the American Indian Series, vol. 268. (Norman: University of Oklahoma Press, 2010. xiii + 706 pp. 24 halftones, maps, notes, bibliography. \$39.95 cloth, ISBN 978-0-8061-5150-3, \$24.95 paper, ISBN 978-0-8061-4272-2.)

With *From Cochise to Geronimo*, Edwin R. Sweeney has again produced an outstanding work of Apache history. Although the story of the final reservation days, resistance, and forced removal of the Chiricahuas from the Southwest has been told many times, Sweeney adds a layer of detail and depth not found in other accounts. This stems partly from his painstaking work in both American and Mexican archival records, a characteristic of his earlier biographies of Mangas Coloradas and Cochise that placed Apache history in a larger Borderlands context. Sweeney's extensive details also come from his work in the newly opened papers of ethnographer Morris Opler, a development that allows him to give voices to identified Apache participants, telling their stories in their own words. Indeed, Sweeney's command of the archival resources is so thorough that he greatly enlarges his cast of characters and presents an almost day-by-day reckoning of Chiricahua Apache movements across the hundreds of thousands of square miles of the Borderlands frontier.

For such a copiously detailed work about the Apaches, *From Cochise to Geronimo* assumes a level of ethnographic sophistication that some readers might not possess. Sweeney notes, for instance, that Chiricahua leader Nana's followers attributed their raiding success to their leader's possession of power from rattlesnakes and over ammunition. However, the Apache concept of power—an other-than-human force permeating the universe that initiated relationships with human beings and often manifested itself through animal or natural forces—goes unremarked. Similarly, Sweeney quotes from a young white boy's account of watching a ritual dance, which Sweeney identifies as probably a crown dance, without explaining what a crown dance is. More seriously, Sweeney implicates *tiswin* (a mildly fermented beverage) as the

cause of much Apache unrest and discusses the drink's intoxicating effects without really explaining the social and cultural context of its manufacture and use.

This lack of ethnographic explanation and inattention to cultural and social context reveals that, in some ways, *From Cochise to Geronimo* is an old-fashioned kind of western history, all the more curious given Sweeney's command of the sources. "Hostiles" are always "bolting" the reservation; American army officers are generally "honorable"; and Mexicans, civilians and soldiers alike, are invariably "treacherous." These adjectives prove less than satisfying as explanations of behavior. With Sweeney's extensive documentation a reader can follow in grisly detail, for instance, an Apache raiding party's trail of atrocities across Mexico and Arizona. But to describe Mexican retaliatory efforts, even if marked by ambushes and the like, as "treacherous" conveys little of the sense of how a climate marked by seemingly casual and indiscriminate violence influenced and rationalized Mexican actions.

These observations aside, Sweeney has produced a consummate work of scholarship, extensively researched, extremely detailed, and highly readable, if not definitive. Though an elusive goal, a definitive Chiricahua Apache history cannot be written without consideration of the foundational studies of Edwin R. Sweeney.

Joseph C. Jastrzembski
Minot State University

Forced to Abandon Our Fields: The 1914 Clay Southworth Gila River Pima Interviews. By David H. DeJong. (Salt Lake City: University of Utah Press, 2011. x + 177 pp. Halftones, line drawings, maps, 10 tables, notes, bibliography, index. \$34.95 paper, ISBN 978-1-6078-1095-7.)

Today when crossing the bridge over what is labeled the Gila River in southern Arizona, one can only marvel that the Pima Indians ever succeeded as farmers living near that stream during the mid-nineteenth century. Clearly their crops withered as access to a dependable water supply diminished. After repeated complaints by the Pimas that incoming white settlers had stolen the water and that they could no longer live as farmers, the U.S. Indian Irrigation Service conducted a survey to study the matter in 1914. Clay Southworth, a young engineer, gathered statements from Pima farmers and elders about their knowledge of village farming, irrigation, and land uses. This slender volume presents the responses to his interviews with thirty-four Pimas conducted during 1914 in central Arizona. While gathering this material, he also persuaded

two tribal elders to narrate the events noted on their calendar sticks. The sticks recount incidents that occurred from 1842 through 1913 and focus heavily on their continuing warfare with the nearby Apaches from the 1840s to the 1880s. Southworth also questioned three long-time residents of the area about local water use issues, and responses from three of them are included as well.

David H. DeJong, author and editor of this material, is the project manager of the Pima-Maricopa Irrigation Project. A long-time tribal employee, he has examined the history of reservation farming from the mid-nineteenth century through the 1920s and, as part of that process, uncovered this overlooked material. The interview transcripts demonstrate the Pimas' detailed knowledge of the historical irrigation practices of each village, the forty-six canals they built, the variety of crops they raised, and their experiences with shrinking water supplies in the late 1880s when white settlers built the Florence Canal. DeJong's well-informed narrative provides a brief yet clear history of Pima farming along the Gila River and traces its decline as tribal water sources dwindled. He gives data on acreage, crop yields, and efforts by Pimas seeking redress from the Bureau of Indian Affairs and Congress, particularly in the late nineteenth and early twentieth centuries. In his view the collapse of Pima agriculture resulted from policies that he describes as economic liberalism. These policies forced tribal farmers into marginalized economic dependence rather than helping them to become part of the national economy.

In the epilogue DeJong traces the Pimas' continuing efforts in dealing with the federal government, court decisions, and the demands of Arizona farmers and other groups as they sought to regain some of their long-lost water rights. This brings the story into the twenty-first century and suggests that Pima farmers will enjoy somewhat better days ahead. This account combines the author's broad knowledge of tribal water issues with significant primary collections and the relevant published scholarship on the topic. It is both informative and effective.

Roger L. Nichols

The University of Arizona

Inside the Eagle's Head: An American Indian College. By Angelle A. Khachadorian. Contemporary American Indian Studies Series. (Tuscaloosa: University of Alabama Press, 2010. xiii + 241 pp. Halftones, map, appendix, bibliography, index. \$29.95 paper, ISBN 978-0-8173-5614-9.)

Inside the Eagle's Head examines the Southwestern Indian Polytechnic Institute (SIPI) located in Albuquerque, New Mexico. The book's title refers

to SIPI's campus layout, which resembles an eagle's head. SIPI, a federally funded post-secondary institution, was founded in 1971 to give Native American students the opportunity to earn an education close to home—an alternative to Haskell Indian Nation University in Lawrence, Kansas. Today, SIPI is a hybrid institution incorporating components of a community college, a federal installation, a Bureau of Indian Affairs education setting, and a tribal college and university. Author Angelle A. Khachadorian argues this hybridization of models and philosophies results in conflict and contradiction for students and personnel.

Khachadorian bases her study for *Inside the Eagle's Head* on student experiences at SIPI, data of which she gathered through observations, analysis of textual materials, surveys, interviews, and focus groups between 2001 and 2005. Each component provides a different window into the students' perception of SIPI. Khachadorian also draws from her own ten-year experience as an instructor at SIPI, where she worked until 2007. Although she states there have been no major subsequent changes in institutional dilemmas at SIPI, this work best reflects a specific period and may not be entirely applicable today.

Students use metaphors to describe their experiences at SIPI, which Khachadorian groups into three main themes: SIPI is a system of control, a network of support, and a resource for self-determination. These themes range from extreme levels of institutional control to high levels of student volition and personal power. The book is organized into eight chapters: an introduction to SIPI, a discussion of student narratives and metaphors, a brief history of American Indian education, the decision to attend SIPI, life within the Eagle's Head, and three chapters focusing on the main metaphorical themes. The author also provides recommendations based on her research findings.

The book's strength is its qualitative research methodology, which gives agency to students by using their narratives. The work also gives much needed visibility to SIPI, an institution often overshadowed by the better-known Haskell Indian Nations University. *Inside the Eagle's Head* is an important addition to the sparse scholarship on Native American higher education. It complements books such as *First Person, First Peoples: Native American College Graduates Tell Their Life Stories* (1997) by Andrew Garrod and Colleen Larimore and *Tradition and Culture in the Millennium: Tribal Colleges and Universities* (2009) by Linda Sue Warner and Gerald E. Gipp. I recommend this book to anyone interested in Native American higher education, Native American education, Native American studies, and the U.S. Southwest.

Mary Jo Tuppeconnic Fox
The University of Arizona

With Anza to California, 1775–1776: The Journal of Pedro Font, O.F.M. Translated and edited by Alan K. Brown. Early California Commentaries Series, vol. 1. (Norman, Okla.: The Arthur H. Clark Company, 2011. 464 pp. 24 halftones, 15 maps, appendix, bibliography, index. \$55.00 cloth, ISBN 978-0-8706-2375-2.)

Europeans first explored and settled California from the sea. From the sixteenth through the eighteenth centuries, Manila galleons regularly sailed along the California coast as they made their way from the Philippines back to Acapulco or Navidad on the west coast of Mexico. Throughout this time, California was so secluded, that it was long thought to be an island, for there existed no land communication with the rest of New Spain. A land route became imperative once the crown and Franciscans began establishing a string of missions in Alta California. It was only in the course of two expeditions in 1774 and 1775/76 when Juan Bautista de Anza and his fellow pioneers finally blazed a land route from the scattered settlements of Sonora, across the parched lands of modern-day Arizona, through a mountain pass in southern California, and all the way north to the San Francisco Bay.

Pedro Font, a Franciscan friar from Catalonia, was chaplain of the 1775/76 expedition. He was only in his thirties, but had prematurely receding hair, and an unusual ability for playing musical instruments. An expedition of discovery seemed to be too much for a bookish man like Font; he kept complaining about fevers, diarrhea, and other discomforts. In other ways, however, he was ideal. With his mathematical knowledge, his map-making and drafting abilities, and his assiduous note taking, he left a rich record of the route followed by Anza and his settlers. Font's observations were piercing and his curiosity boundless.

With Anza to California supersedes the edition of Font's journal published in 1930 by Herbert Eugene Bolton. It incorporates—for the first time in English—Font's original "field notes," the diary that the friar kept on the trail, and not just the official versions that he prepared for publication after his return. The edition is impeccable. Alan K. Brown wrote a long introduction of enormous erudition that places both Font and the Anza expedition in a larger historical context. His painstaking effort at collating the different versions of the diary is excellent and his scholarly work indefatigable; there is barely a page without footnotes. The English translation is sure-footed and graceful, and is only enhanced by the illustrations and maps.

Although this is a foundational text of the history of California, readers of this journal will be surprised to find a number of references and connections to New Mexico. Of course, Anza was subsequently appointed governor of New

Mexico. More importantly, the expeditionaries discussed the practicalities of establishing a direct route between the missions of Alta California and the New Mexican settlements which, after all, lay in the same latitude.

This is an excellent edition of a crucial text of the history of the Mexican North and the American Southwest, the first of a new series on Early California Commentaries, which is off to a great start.

Andrés Reséndez

University of California, Davis

The Sacred Oral Tradition of the Havasupai: As Retold by Elders and Headmen Manakaja and Sinyella 1918–1921. Edited by Frank D. Tikalsky, Catherine A. Euler, and John Nagel. (Albuquerque: University of New Mexico Press, 2010. xxv + 310 pp. Color plates, halftones, maps, notes, bibliography, index. \$27.95 cloth, ISBN 978-0-8263-4931-6.)

The Sacred Oral Traditions of the Havasupai is primarily a collection of forty-eight Yuman-language stories. From 1918 to 1921, Leslie Spier and Erna Gunther, graduate students trained by anthropologist Franz Boas, learned about and recorded Havasupai culture. During their process, they asked Manakaja and Sinyella, two leaders and elders in the community, to tell them every story they could remember. The elders related the stories in the Havasupai language, younger English-speaking Havasupai translated them, and the young anthropologists transcribed them. Neither Spier nor Gunther ever published these stories. Before he died, Spier passed the stories on to anthropologist and Havasupai scholar Robert C. Euler, who entrusted them to psychologist Frank Tikalsky. Tikalsky and others consulted with the Havasupai Tribal Council over a five-year period for their permission to publish the stories in book form.

The book is sectioned into two parts. The first part of the book includes essays on the cultural prehistory of the Grand Canyon; Havasupai cultural life; an overview on Havasupai history, leadership, and language; and a western scientific perspective on mythology and sacred story. The second part of the book contains the forty-eight Havasupai stories. While the book's first section offers insightful context to Havasupai culture and mythological traditions, the Havasupai stories told by Manakaja and Sinyella are the soul of the book. Along with the two main parts, the editors wanted to make sure readers knew about the Havasupais request that the stories be told aloud only during the winter months, which is the norm in many Native American cultures. Very few books on indigenous stories and tales make this known to readers.

The editors try to stay away from theoretical interpretations of the stories, but do include an essay on the study of myth. Many non-indigenous people are fascinated with indigenous stories and tales, and want to know the meaning behind them. I applaud the editors for staying away from such explanations and focusing primarily on the stories themselves. Readers will nonetheless interpret them in their own way. Interpretation should not be the primary objective when reading the stories; rather the goal should be appreciating the stories for what they are in regard to the Havasupai people. All indigenous peoples have stories that reflect their culture and way of life. These stories provide the philosophical foundations through which indigenous people gain perspective on the world. In turn, these stories guide indigenous peoples' individual and collective behavior in the world. How they apply this philosophy forms and informs their culture and society. Indigenous stories reflect this context.

Overall this book offers valuable information for the Havasupai people, who can use this manuscript to help teach traditional stories to their children and the younger generations. Scholars will appreciate the stories as well, for they show a vibrant and distinct Havasupai culture and way of life.

Lloyd L. Lee

University of New Mexico

Where the West Begins: Debating Texas Identity. By Glen Sample Ely, foreword by Alwyn Barr. Plains Histories Series. (Lubbock: Texas Tech University Press, 2011. xvii + 201 pp. Half-tones, 11 maps, tables, notes, bibliography, index. \$34.95 cloth, ISBN 978-0-8967-2724-3.)

With this book, Glen Sample Ely joins the hoary debate about Texas identity. He adds to the discussion an emphasis on the Trans-Pecos region missing in most histories of Texas. He also reminds us of the importance of the Civil War experience, attitudes toward race, demography, and geography.

Basing his observations on state and local government records, military records, oral interviews, and a judicious use of regional newspapers, Ely argues that Texas west of the one hundredth meridian was and is essentially western as defined by any advocate of so-called New Western History. It had a diverse population, the federal government played an essential role, and the arid climate meant development rested on pumping and managing water. Furthermore, the region's Civil War experience differed from the rest of Texas, with massive out-migration, general disaffection with the Confederacy, and a tendency to trade with Union forces. West Texans also did not experience

the same level of postwar racial violence common in the rest of Texas and the South. Instead, racial animosities, low levels of violence, and race prejudice fit within a more national or western pattern. Like other commentators, Ely basically argues that Texas was southern, western, and unique, depending on which region of the state you are viewing.

In the process of making this argument, Ely neglects two strands of analysis frequently utilized in the larger history profession: memory and the cultural creation and recreation of identity over time. Indeed, he falls into the common trap of Texas historians who often are ahistorical in their interpretation of Texas identity. In terms of identity, in 1920 in Pecos County, Hale County, and the rest of West Texas, what happened in the Civil War mattered less than how the people remembered the Civil War and what culture had been constructed since the Civil War. At least among Anglos, those memories, true or not, tied West Texas to the South.

Indeed, West Texas resembled Kentucky and other parts of the South whose people became far more loyal to the Confederacy with the passage of decades than they were in the 1860s. One reason that these memories took hold was that, by the 1920s, much of the Anglo and African American population of West Texas came from the South, often after a stop in East Texas. They constructed a culture replete with such markers of southernness as membership in the Southern Baptist denomination and the use of mules in agriculture. In other words, in discussing Texas identity, it matters not only where you look, but when you look and who you look at. Texas was and is a border region with a complex and constantly shifting identity. To his credit, however, Ely reminds us that Mexican Americans have always been a part of that identity, especially in the southern and western parts of the state. They were in large part agents of their own fate, helping to make West Texas what it was and carving out a life for themselves. For Anglos, Tejanos presented a challenge, especially as their numbers increased between 1890 and 1970. Were they white or not? That challenge offers yet another fruitful way to understand Texas as a place where all the certainties of being an American, a southerner, or a westerner were less certain and changed over time.

Walter L. Buenger
Texas A&M University

Smelertown: Making and Remembering a Southwest Border Community. By Monica Perales. (Chapel Hill: University of North Carolina Press, 2010. xiv + 333 pp. 26 halftones, maps, tables, notes, index. \$65.00 cloth, ISBN 978-0-8078-3411-4, \$22.95 paper, ISBN 978-0-8078-7146-1.)

Monica Perales pushes the analysis of the U.S.–Mexico Borderlands in the direction of memory and space studies in an important new book that examines the social history of a company town that grew up in the shadow of American Smelting and Refining Company's (ASARCO) twentieth-century smelting operation in El Paso, Texas. Usually the province of anthropologists and social theorists, Perales's spatial and social memory approaches are aimed at recreating the "real and imagined social worlds" that the Mexican-origin laborers of Smelertown constructed for themselves in the era of the industrial union (p. 3). The resulting monograph is an original contribution to U.S. western historical studies in which Perales, most importantly, portrays the meaningfulness that Smelertown residents assigned to their marginalized community despite the social and environmental barriers that circumscribed their lives.

Perales uses oral history, spatial theory, and a broad range of U.S. historiography to analyze the everyday lives that residents fashioned amid obstacles to their mobility. Racial discrimination by company officials created segregated, isolated border neighborhoods. A stratified labor system reflected a racial hierarchy of power that survived through the twentieth century. City officials sought to tear down Smelertown for reasons of urban renewal, not health, after lead poisoning was discovered there. Yet amid these power brokers, Smelertown's residents fashioned meaningful, worthwhile lives. They formed religious societies as part of a vibrant Catholic community. They became an urban proletariat that provided upward mobility in the succeeding generations. They built lives of partial leisure and participated in American popular culture as the consumer market penetrated the American West. Perales charts these public, private, and labor worlds following thematic models that we have previously encountered in the work of George J. Sanchez and Mario T. Garcia. But Perales's insistence that residents were not anti-corporate or anti-American ideologues is an impressive move forward in understanding the complex identity that border residents crafted as they made their way through the economic and political forces that shaped the modern West.

Perales's analysis does have some important weaknesses. A more critical use of social memory could have provided an explanation for the moments of internal conflict within the community that Perales notes in her study. More attention to the number and points of origin of Smelertown residents

would have provided a richer base of analysis. And although Perales introduces transnationalism to her study in the form of Mexico's Cristero revolt and the warring factions of the Mexican Revolution, she portrays Mexico as relationally against U.S. society rather than showing a spectrum of precise social worlds that shaped the sensibilities out of which these immigrants crafted their Smelertown experiences. A deeper link to these other worlds that came before and after Smelertown would have strengthened the book, especially in light of the extreme transience of immigrant lives in twentieth-century U.S. and Mexican societies.

Ruben Flores

University of Kansas

Blockading the Border and Human Rights: The El Paso Operation that Remade Immigration Enforcement. By Timothy J. Dunn. (Austin: University of Texas Press, 2009. xiv + 297 pp. Notes, bibliography, index. \$50.00 cloth, ISBN 978-0-292-71901-9, \$30.00 paper, ISBN 978-0-292-72349-8.)

Like something akin to the principle of punctuated evolution, the U.S. Border Patrol's Operation Blockade/Hold-the-Line represents a watershed moment in the history of the U.S.-Mexico border. It not only remade the nature of law enforcement on the border—largely by militarizing it—but also sowed the seeds of the fetishization of border law enforcement itself, something which prevails in the general discourse today (p. 206). The operation caught everyone by surprise because it was born in the middle of what was, in hindsight, a well-feigned rapprochement between the agency and its surrounding social environment after the “arrogant, abusive, capricious” behavior of its agents brought about a lawsuit by the beleaguered residents of South El Paso (pp. 20, 48). The Bowie lawsuit, Operation Hold-the-Line, and a later border wall proposal by the Border Patrol are the center pieces at the intersection where constitutional and universal human rights clash with state sovereignty and bureaucratic discretion. This clash is magnified by the power asymmetries between the sovereign nation-state and its subjects, where the most vulnerable endure what they must—“the writing off, and at times even repression, of the dignity and well-being of some members of very disadvantaged groups” (p. 184). This somewhat vague yet solid theoretical framework structures Timothy J. Dunn's thorough empirical work. In some sense, the controversy-riddled debates that Dunn explores, so thoroughly in the book have not been resolved and, if anything, have become even more intense after 9/11.

In this sense, Dunn's book, though published relatively recently, is prophetic in its research, much of which came significantly earlier than the text itself. The work provides a rich description of central and tangential events and persons and gives them a solid theoretical interpretation, which explains so well what the border has become today. This work is a must for all who study the U.S.-Mexico border because the controversies that the book deals with have only grown since and may even worsen in the future. The problem of constitutional and human rights and immigrants (both legal and illegal) rages on (p. 21). The uneven power relationship between mighty bureaucracies with vast "discretionary authority and virtually no oversight" and their surrounding social environments and targeted populations carries on—witness the increasing opposition to TSA's power (pp. 184, 188). The universal validity of human rights is questioned and the absence of a dignified treatment of border crossers continues to be a worsening problem (p. 169). The increasing militarization of civil authorities and the creation of constitution-free zones are hotly debated today (p. 21). The thousands of deaths of migrants forced from urban areas to the hostile deserts of Arizona and New Mexico keep mounting (p. 177). The rabid rhetoric toward undocumented workers and Hispanic stereotyping that prevail in the U.S., particularly in Arizona and Texas, have only worsened (pp. 47, 67, 80). The construction of border walls has become a reality (p. 98). And so on.

There is only one issue with the book. It asks the question, "what should be done instead?" and then fails to answer it as thoroughly as it explores what happened (p. 206). Then again, the book is much more about how we got here than about where we are going.

Tony Payan

El Paso, Texas, and Ciudad Juárez, Chihuahua

Farm Workers and the Churches: The Movement in California and Texas. By Alan J. Watt. Fronteras Series, sponsored by Texas A&M International University. (College Station: Texas A&M University Press, 2010. ix + 252 pp. 20 halftones, notes, bibliography, index. \$48.00 cloth, ISBN 978-1-6034-4174-2, \$24.00 paper, ISBN 978-1-6034-4193-3.)

Farm Workers and the Churches comes in handy at a crucial time when the world is witnessing a shift in Western Christianity: institutional Christianity no longer holds the leverage for societal change it was once thought to wield. What is fueling societal change is a mixing and eruption of grassroots movements colored by ethnic minorities, social activists, and faith leaders. Alan J.

Watt offers a historical drama that documents with precision, expertise, and imagination the important role churches have in the betterment of the conditions of an exploited community when they are willing to team up with other social agents. The author's conviction that faith has the virtue of influencing bureaucracy into action permeates the book. Concrete change as mirrored in the farm worker movement in California and Texas, however, is not the sole product of a religious institution, a leader's contagious dream, or the enlistment of an exploited community, but rather the assiduous conspiracy of the three.

Watt's method is interdisciplinary and his account portrays the socio-historical antecedents, personages, religious factors, and civil forces behind La Causa and the farm worker movement in California and Texas through the early 1970s. Watt dedicates some ninety-six pages to California and fifty-three pages to Texas to show that California embodied a particular set of historical, ethnic, political, and religious elements that facilitated the success of important labor concessions in the farm worker movement in a way that Texas did not. Using religious historian Jerald C. Brauer's historical views, Watt demonstrates that California's northern urban ethos facilitated the merge of autonomous forces—progressive Protestants, institutional Catholicism, and popular Mexican religiosity—which, under the synergistic and revered leadership of César Chávez, brought about important concessions to the farm worker movement in California. In contrast, a pattern of repression against minorities, an anti-cumenist mindset, and a quietist faith so characteristic of the southern rural ethos of Texas, prevented the same California-like level of synergy among the religious players and civil forces there. The “abysmally low levels of religious cooperation” in Texas disclosed a church interested in perpetuating the status quo (p. 129). This, in turn, triggered a number of nonreligious protagonists that took over the fight for the labor rights of migrant workers.

Farm Workers and Churches is a welcome contribution to the field of religious history, as it narrates an episode of U.S. history when immigrant farm workers (of Mexican and Filipino descent) were organized and energized, which led to important labor concessions. It is also a contribution to social ethics, as it unfolds how Chávez surrounded himself with a diverse religious network, reinterpreted civil rights movement strategies, and unleashed the power of popular Mexican religious devotion to propel changes that improved the employment conditions of exploited migrant workers. No minister, historian, or social activist should miss this work.

Oscar Garcia-Johnson

Fuller Theological Seminary, Pasadena, California

There Was a Woman: La Llorona from Folklore to Popular Culture. By Domino Renee Perez. (Austin: University of Texas Press, 2008. xix + 272 pp. 13 color plates, 30 halftones, notes, bibliography, index. \$60.00 cloth, ISBN 978-0-2927-1811-1, \$24.95 paper, ISBN 978-0-2927-1812-8.)

Domino Renee Perez presents a multidisciplinary and comprehensive analysis of la Llorona as a living story, a fluid narrative, a symbol of struggle, resistance, and cultural realignments, as well as an example of profound gender shifts and transformations. Through an impressive array of different sources, from folklore to popular culture, from ethnographic work to visual arts, from personal vignettes to feminist theoreticians, the author presents an intimate and eloquent overview of the metamorphosis and symbolic renewal that la Llorona has undergone in twentieth-century U.S. Chicana/o communities.

In his manuscript, Perez provides especially attractive analysis and reflections on la Llorona as a symbol in visual arts, media, and literature. He also meticulously presents and discusses the cultural productions of la Llorona among Chicana/o writers, performers, visual artists, and scholars, thereby rendering a fluid narrative of the different transformations experienced in this transnational story. Moreover, Perez breaks away from traditional anthropologic and folkloric approaches on Chicana/o popular culture by consistently incorporating gender as an analytical category in each interpretation and cultural framing of the Llorona story. The reader finds a gendered narrative and cultural critique of la Llorona in the United States that definitely breaks away from the traditional celebratory, romanticizing, and uncritical perspectives that are common currency in Chicano and Mexican popular culture.

The author identifies simultaneous narratives on la Llorona that mirror the different ways in which cultural imagination interplays in Mexican-origin communities in the United States, providing an insightful analysis of the manners in which gender, class, sexuality, ethnicity, and generation condition and reshape how people receive, respond to, re-position, and re-elaborate the stories on the weeping woman. Perez carefully documents such permutations and transformations throughout the text with a vivid style and an analytical perspective. He crosses many different borders with la Llorona's story and reveals the transformative nature and exceptional dynamism ingrained in each rendition.

While la Llorona will inevitably shift in many unexpected ways as the Mexican-origin population continues its impressive demographic expansion in the United States, Perez's narrative constitutes a *de rigueur* work in understanding the origins and evolution of this essential icon in Chicana/o popular culture. Perez's book provides a provocative and fascinating example

of new ways to look at traditional popular icons. Students and scholars on Chicana/o studies, Borderlands and southwestern cultures, feminist studies, and American popular culture will definitely benefit from this excellent work.

Juan Javier Pescador
Michigan State University

Vengeance Is Mine: the Scandalous Love Triangle that Triggered the Boyce-Sneed Feud. By Bill Neal. A. C. Greene Series, vol. 11. (Denton: University of North Texas Press, 2011. xvii + 306 pp. 36 halftones, maps, notes, bibliography, index. \$24.95 cloth, ISBN 978-1-5744-1317-5.)

The Boyce-Sneed feud originated from a typical love story, but developed into a truth-is-stranger-than-fiction saga. Important aspects of the feud's history are unbelievable. Bold-faced, cold-blooded murders; trumped-up criminal charges; disappearing witnesses; surprising court room procedures; twisted Texas law; unusual insane asylum lockups; and an enraged, mean-spirited husband make the story seem more like the plot of a dime novel than the real thing. In *Vengeance Is Mine*, Bill Neal, a retired attorney, tells the incredible yarn well and compellingly, but perhaps with too much detail.

The narrative involves three wealthy and influential Texas Panhandle families: former general manager of the huge XIT Ranch, Col. Albert G. Boyce Sr., and his family; banker, rancher, and land dealer John Beal Sneed and his family; and Tom Snyder of the prosperous cattle-raising and driving Snyder Brothers family. The families knew one another. Indeed, Sneed, Boyce Jr., and one of Snyder's daughters, Lena Snyder, were in college together at Southwestern University. Lena married Sneed, but for a variety of reasons it was, at least from Lena's viewpoint, an impossible marriage. In Amarillo in 1911, Boyce Jr., romantic and attentive, and Lena, unhappy and desperate, renewed their old college friendship and fell deeply in love.

Lena, who already had two children, became pregnant but miscarried. Her angry husband found out, but family leaders failed to end the affair and solve the conflicting issues. Sneed had his wife institutionalized. Boyce Jr. got Lena out of the asylum and they ran off to Canada together. Sneed, vengeful and vicious, tracked them down and again placed Lena in a mental institution. Then Sneed, in front of several witnesses, shot unarmed and seventy-year-old Boyce Sr. to death in a Fort Worth hotel. Later in Amarillo, Sneed, with an accomplice, also murdered Boyce Jr., the major cause of his unrelenting anger.

Authorities arrested Sneed for the murders and brought him to trial. There were, in fact, four trials: two for the murder of Boyce Sr. due to a hung jury,

one for Sneed's accomplice in the Boyce Jr. murder, and the fourth for Sneed's murder of Boyce Jr. The majority of the book covers the trials, and Neal is quite good at explaining the legal issues, strategies, and folderol for both sides. He seems to favor the Boyce family and the prosecutors, but if he is correct, the prosecuting attorneys were incompetent or worse. Neal is bewildered by their trial efforts—or lack thereof. The book is entertaining and informative, but the story is troublesome: the half-crazed, ruthless Sneed got away with murder twice and Neal explains how.

Paul H. Carlson

Texas Tech University, Emeritus

Fighting Stock: John S. "Rip" Ford of Texas. By Richard B. McCaslin. The Texas Biography Series, no. 3. (Fort Worth: Texas Christian University Press, 2011. xvi + 391 pp. 54 halftones, line drawings, map, notes, bibliography, index. \$29.95 cloth, ISBN 978-0-8756-5421-8.)

Richard B. McCaslin's *Fighting Stock* fills a conspicuous omission in Texas history: the distorted and incomplete depiction of the famed Texas Ranger who was practically omnipresent in the early history of the Lone Star State. It is ironic that Ford, a popular and famous public figure, had been relegated to such superficial study in Texas historiography. Nevertheless, McCaslin sweeps away the myths and hollow interpretations surrounding Ford to provide a comprehensive biography that is grounded on objective analysis and the historical record.

According to McCaslin, Ford was a multifaceted man, contributing far more to Texas history than just his prominent standing as a statesman and lawyer. In addition to his roles as a politician and Indian fighter, Ford served as a newspaper editor, writer, historian, surveyor, doctor, explorer, educator, and Sunday school teacher, to name some of his many responsibilities. Driven by the desire to follow in his grandfathers' footsteps, Ford proved a man of ambition and relentless drive who was "every inch a product of southern culture" (p. 11). He may have appeared the very embodiment of the dime novel myths that perpetuated tall tales of his frontier exploits during the late 1800s, but that was far from accurate, according to the author. Instead, Ford was an intelligent, complex figure whose strict and loyal disposition could offend others with differing agendas.

McCaslin argues that the central element driving Ford's relentless ambition was his desire to prove that he was like his two grandfathers, who fought in the American Revolution and reaped the fruits of their martial prowess in

the founding of a new nation. After Ford arrived in Texas, he lived his life under the shadow of these two men, determined to prove his own self-worth. Ford, however, never proved to be one-dimensional. He understood better than most contemporaries the shifting loyalties of Tejanos on the Rio Grande and the perpetual needs for frontier defense in the West. He could reveal a Shakespearian influence in his rhetoric in one moment, and participate in the rough Texas frontier banter the next. The portrait that emerges of Ford is that of an individual whose rough exterior often belied a warm-hearted and compassionate nature.

Like Ford, who was determined to chronicle an accurate history of Texas during the final chapter of his life, McCaslin has a clear goal: to provide an accurate, objective study of the man who wore so many hats, yet became famous for one. The author accomplishes his task. *Fighting Stock* is exceptionally well researched and soundly written. More importantly, McCaslin's book demonstrates how significant Ford was to the growth and development of Texas, participating in most of the pivotal events from the 1830s until his death in 1897. Students and scholars of Texas and the Southwest will certainly benefit from this fine work.

Alex Mendoza

University of North Texas

Yours to Command: The Life and Legend of Texas Ranger Captain Bill McDonald. By Harold J. Weiss Jr. Frances B. Vick Series, vol. 5. (Denton: University of North Texas Press, 2009. xii + 436 pp. 34 halftones, maps, notes, bibliography, index. \$27.95 cloth, ISBN 978-1-5744-1260-4.)

When historian Walter Prescott Webb published *The Texas Rangers: A Century of Frontier Defense* in 1935, he echoed the laudatory sentiments of most Americans about this uniquely Texan approach to state-wide law enforcement. The rangers emerged from his pages as intrepid peace officers who undertook the state's toughest policing assignments without complaint. The phrase "one riot, one ranger" came to symbolize their bravery and unmatched record of success against Indians, borderland revolutionaries, outlaws, and anti-social elements. In recent decades, however, historians and social commentators have alleged that the rangers operated above the law and often with high degrees of racism, bias against organized labor, and blatant favoritism for the "establishment" over the "outsider."

In writing this balanced biography of one of the most famous turn-of-the-century rangers, Harold Weiss Jr. has also placed this colorful institution

within a larger context, as it transitioned from a frontier attitude into the more professionalized approach of the Progressive Era. The author repeatedly demonstrates how Captain Bill McDonald relied less on violence and more on the new theories of criminology to solve crimes. In addition, he carried out his investigations amid overlapping jurisdictions, complex international law, frequent reorganizations and relocations of ranger units, and political wrangling between Democrats and Republicans in the state legislature.

Gov. James Stephen Hogg named McDonald as captain of Company B, Frontier Battalion in January 1891, and McDonald participated in some of the state's most celebrated cases before he died in 1918. Among these were the Wichita Falls Bank Robbery, the Murder Society of San Saba, the Reece-Townsend Feud in Colorado County, the Humphries lynching in East Texas, the coal miner's strike at Thurber, the race riot at Orange, labor troubles at Port Arthur, and the pursuit of Gregorio Cortez in South Texas. McDonald's racism against blacks and Hispanics revealed itself in some of these episodes, but the most significant display of bigotry surfaced in the Brownsville Affray of 1906. Black soldiers of the Twenty-Fifth U.S. Infantry found themselves under attack by local white residents and they returned heavy fire. At best, testimonies from both sides were inconsistent, but local newspapers created a wave of hysteria against the soldiers. While helping to make the arrests, McDonald revealed his biases against the black troopers and his testimony was used against them. He also protested when army authorities prepared to move the prisoners to San Antonio, and he warned that the rangers and local citizens would resist the action by force of arms. Only decisive action by state officials prevented an escalation of violence, but Pres. Theodore Roosevelt ultimately, and unfairly, dismissed from service 167 members of the three infantry companies stationed at Ft. Brown. McDonald viewed this as a vindication of his role, despite the heightened level of racial animosity that persisted.

Weiss has written the definitive biography of McDonald. His depth of research into primary sources greatly surpasses the quality demonstrated in Albert B. Paine's *Captain Bill McDonald, Texas Ranger* (1909). Moreover, Weiss has pursued his subject with greater objectivity than his predecessors, and has shown this ranger captain to be a heroic, yet fallible, product of his times. Thus, the book is less about gunplay and more about the complexity of law enforcement in a fast changing world.

Michael L. Tate

University of Nebraska at Omaha

The Johnson-Sims Feud: Romeo and Juliet, West Texas Style. By Bill O'Neal. (Denton: University of North Texas Press, 2010. xiv + 208 pp. 60 halftones, map, notes, bibliography, index. \$24.95 cloth, ISBN 978-1-5744-1290-1.)

It was the last traditional family feud in the Lone Star State, a violent and acrimonious West Texas dispute spanning the first two decades of the twentieth century. *The Johnson-Sims Feud: Romeo and Juliet, West Texas Style* details the repercussions from the star-crossed marriage of fourteen-year-old Gladys Johnson and Ed Sims, aged twenty-one. On paper the match seemed ideal and politically expedient, linking two prominent West Texas ranching families, the Sims of Kent County and the Johnsons of neighboring Scurry County. In reality Gladys and Ed's marriage spawned drunkenness, adultery, internecine quarrels, and deadly gunplay.

At first glance, the casual reader might write off this Rolling Plains feud as a minor dispute of little import. The Johnson-Sims conflict, however, boasts star power. One of the main characters in this tale is legendary Texas lawman Frank Hamer, who married Gladys after her rancorous divorce from Ed and helped protect the Johnson clan when things turned ugly. Hamer, who cut a wide swath across Texas, is perhaps best known for cornering Bonnie and Clyde in May 1934, when the outlaw couple died in a hail of bullets in Louisiana.

The Johnson-Sims feud started to simmer during Gladys and Ed's Garza County divorce hearing in 1916, where the sheriff confiscated weapons belonging to attending members of the Sims and Johnson clans, amounting to a small arsenal. A few months later, tempers erupted over a child custody arrangement, and Gladys and her brother shot Ed Sims in downtown Snyder, Texas. The following year, members of the Sims faction ambushed Gladys's new beau Frank Hamer in downtown Sweetwater, but the wounded Hamer escaped. In 1918 three Sims gunmen assassinated the lawyer defending both Gladys and her brother in the Ed Sims murder case. More violence ensued.

The Johnson-Sims Feud is the ninth title in University of North Texas Press's A. C. Greene Series, which focuses on outlaws, gunslingers, and conflicts in Texas and the Southwest. Author Bill O'Neal, retired from Panola College in East Texas, has written numerous books on western history. This is his latest work and the story line is slow to take flight. The background setup that occupies much of the first four chapters hinders the book's momentum. Some nonessential information belongs in the endnotes.

It is not until chapter 5 that the feuding actually commences and the reader is quickly immersed in the middle of a fascinating and fast-paced narrative. Regarding endnotes, the author provides documentation for only

half of the text. This leaves the interested reader unclear as to the sources for the remaining dates, facts, and figures cited in the book. These points aside, O'Neal has written a winning and engaging story of West Texas in transition, as it evolved from a rough and rowdy western frontier to a settled and orderly region during the Progressive Era.

Glen Sample Ely

Fort Worth, Texas

