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## Book Reviews

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## Book Reviews

*From Greenwich Village to Taos: Primitivism and Place at Mabel Dodge Luhan's*. By Flannery Burke. (Lawrence: University Press of Kansas, 2008. xi + 248 pp. Duotones, 13 halftones, notes, bibliography, index. \$34.95 cloth, ISBN 978-0-7006-1579-7.)

*From Greenwich Village to Taos* is a beautifully textured book that tells the story of Mabel Dodge Luhan and her community in Taos, New Mexico, and explores crucial questions about representation, place, and modernity. Flannery Burke artfully describes how Dodge, who hosted a popular salon in Greenwich Village during the early 1910s, attracted a cadre of cultural luminaries to northern New Mexico and helped shape their representations of the region as a “land of enchantment.” Burke focuses each chapter on a different individual within Dodge’s orbit, a structural decision that in the hands of a lesser writer could have resulted in a disjointed or repetitive narrative. She pulls it off with aplomb to create a multilayered analysis of early twentieth-century modernism and its impact within and beyond New Mexico.

Although always limited by sources, her discussions of Pueblo Indian and Nuevomexicano perspectives in the period are particularly important. Oral interviews conducted at Taos Pueblo help illuminate Taos Indian views of Dodge’s activities and their complex material consequences for the pueblo. In an innovative analysis of what she terms “competitive primitivism,” Burke examines the competing preferences of modernist artists and intellectuals to patronize those groups—particularly African Americans and Native Americans—that they considered the most authentically primitive.

Differences over the perceived relative value of Native Americans versus Nuevomexicanos helped determine which cultural and political causes the artists of Santa Fe and Taos embraced. Such patronage offered very real benefits to financially struggling communities and some members of those communities willingly encouraged the artists' romanticized images. At the same time, Burke is certainly not the first to note that these images offered a severely circumscribed vision for communities thereby designated as perpetual "primitives."

Burke frames the book with questions about the significance of northern New Mexico for the history of modernism, and the ongoing tensions within the state over modernity, authenticity, and representation. Her own identity as a fifth-generation native of the region provides a useful starting point as she critically examines her inherited suspicions of wealthy outsiders and her self-diagnosed biases toward the "authentic" over the touristic or commercial. Burke thus accomplishes the rare feat of placing herself within the history she narrates, and in the process she helps link Dodge's legacy to the dilemmas experienced by many New Mexicans today. The book's central claims, in the end, are that continuing representations of New Mexico as a "world apart" must be resisted because they limit both cultural and economic possibilities for the future, and, for the sake of that future this region and others like it must be re-imagined and re-presented as modern places. In the process, she argues, historians of modernism must attend to the material consequences of modernist cultural productions in places like New Mexico. For historians of the U.S. West, and New Mexico in particular, this book is a valuable addition to the scholarship on race and primitivism in the early twentieth century. Beyond those areas, anyone interested in the intersections of race, place, and modernity will find Burke an insightful and informative guide.

*Tisa Wenger*  
Yale University

*The Jar of Severed Hands: Spanish Deportation of Apache Prisoners of War, 1770–1810.* By Mark Santiago. (Norman: University of Oklahoma Press, 2011. xiv + 258 pp. Half-tones, line drawings, maps, charts, appendix, notes, bibliography, index. \$29.95 cloth, ISBN 978-0-8061-4177-0.)

This book is part of an emerging scholarship emphasizing violent relations between indigenous people and colonizing powers in the southwestern Borderlands. Like most imperial Indian policies, deportation did not function exactly as Spanish policymakers intended. Mark Santiago contends, however,

that in combination with the practice of settling Apaches on reservations, deportation helped bring “a greater measure of peace along the frontier” by “placing a powerful constraint on the behavior of those viewed as enemies or potential enemies” (p. 194). Written largely from the Spanish perspective, this book offers the most thorough examination to date of the forced relocation and enslavement of Apaches. By expanding the geographical scope of Apache-Spanish contact beyond the colonial Southwest to interior Mexico and even Cuba, Santiago deepens our understanding of the application of Spanish Apache policy on the ground in the late colonial period.

Making excellent use of Spanish archival sources from repositories in Texas, New Mexico, and California, Santiago divides his carefully researched study into thirteen chronological chapters. In the first five chapters, he examines the seventeenth- and eighteenth-century origins of Spanish-Apache warfare and describes Spanish policy toward Apaches through 1790 in a broad European-indigenous comparative context. In the second half of the book, Santiago meticulously narrates several of the most dramatic Apache *collera* (chain gang) journeys, including the heart-wrenching story of Spanish officers severing the left hands of twelve Apache corpses in the aftermath of a failed escape attempt in 1792. Through careful quantitative research, Santiago reveals that Spaniards continued to exile independent Apaches, especially women and children, to interior Mexico until 1809, and that the total number of deportees from 1770 to 1809 is comparable to the number of *Apaches de paz* who settled near Spanish presidios on reservations.

The book suffers from two major weaknesses. First, the author tends to privilege Spanish perspectives over those of the Apaches. Santiago tries throughout to prove that Spanish officers treated Apache prisoners of war humanely. For example, after acknowledging sometimes appallingly high death rates of “over fifty percent” for Apache deportees in transit, he surprisingly blames them solely on disease rather than on Spanish treatment or in conjunction with other social and environmental factors (p. 96). Regardless of whether Spaniards adequately clothed and fed Apache prisoners on a particular journey, the collective trauma they experienced from Spanish campaigns into their homeland prior to capture surely contributed to the high mortality rates. The net result is that readers learn far more about the policy and practice of deportation than about the Apache prisoners of war themselves. Second, Santiago uses imprecise terminology to describe the Apaches who negotiated peace accords with Spaniards and settled near presidios on the margins of *Apachería*. He begins by stating that these sites functioned essentially as reservations and later were known as *establecimientos de paz* (peace establishments). But he provides no context, citation, or further

elaboration. These are missed opportunities to discuss one of the earliest and most ambitious attempts by Europeans to establish reserves for indigenous peoples in the Americas, to point out that Spaniards called these communities *establecimientos*, and that *establecimientos de paz* is a misnomer concocted by twentieth-century Mexican and American scholars.

*Matthew Babcock*

*University of North Texas at Dallas*

*Down Country: The Tano of the Galisteo Basin, 1250–1782.* By Lucy R. Lippard, photographs by Edward Ranney. (Santa Fe: Museum of New Mexico Press, 2010. 316 pp. 80 color plates, 39 halftones, 23 line drawings, 11 maps, notes, bibliography, index. \$50.00 cloth, ISBN 978-0-8901-3566-2.)

As the title implies, *Down Country* relates the history of the Tano, or Southern Tewa, in the Galisteo Basin from the mid-thirteenth century to the depopulation of the basin in 1782. The work is organized into three sections.

Part I, “Down Country Meetings,” describes the precontact occupation of the Galisteo Basin. This section takes the reader from the earliest occupations, through the influx of Mesa Verde Anasazi peoples in the thirteenth century, and into the classic period, when large well-known pueblos like San Cristobal and San Marcos were inhabited. Lucy R. Lippard firmly grounds her discussion of prehistory in the landscape of the Galisteo Basin, highlighting its importance throughout the prehistoric period. The professional archaeologist may find this section hard to read at times because the author displays a certain level of intellectual discomfort with archaeological interpretation, which is reflected in an excessive use of quotations rather than syntheses of archaeological knowledge. Nevertheless, all the important elements are present, including detailed site descriptions and historical facts related to the work of early investigators like Adolph Bandelier, Nels Nelson, and others.

Part II, “Shifting Winds,” describes early encounters, first with Spanish explorers and later with missionaries and colonists, through the period immediately preceding the Pueblo Revolt of 1680. The chapters in this section thoroughly capture the colonial experience during the first century and a half of Spanish occupation of the Galisteo Basin.

Part III, “Revolt, Return, Release,” relates the story of the Pueblo Revolt as it impacted the Galisteo Basin pueblos. Lippard then narrates the Spanish reconquista and the subsequent abandonment of the valley by Pueblo peoples, likely resulting from a smallpox outbreak in 1782. Once again, Lippard paints a detailed picture of the consequences of the Pueblo Revolt on the Natives

of the Galisteo Basin as well as the overarching long-term consequences of European contact on the cultural landscape of New Mexico.

Overall, this volume is a well-researched history of the Galisteo Basin, and by extension, an important general summary of the Puebloan and colonial experience in the Rio Grande. Lippard's obvious passion for the Galisteo Basin comes through in her rich descriptions of the landscape and environment in which this story played out over the six centuries covered in the volume. The thoroughly researched prehistoric and historical sequence is augmented by Edward Ranney's excellent photography and by detailed line drawings of archaeological sites and rock art images. The only real criticism of this work as a whole is that the writing style cannot be characterized as "popular" or "academic," but something in between, which may be distracting to some academic readers. Because of this, *Down Country* will primarily appeal to a popular audience though the professional archaeologist and historian will find it to be a useful source of information. Despite any minor issues of style, however, this is a must read for anyone interested in late Southwest prehistory or in the Spanish colonial period in the American Southwest.

Charles R. Riggs  
Fort Lewis College

*Pueblo Peoples on the Pajarito Plateau: Archaeology and Efficiency.* By David E. Stuart. (Albuquerque: University of New Mexico Press, 2010. xiii + 145 pp. 13 color plates, 53 halftones, bibliography. \$19.95 paper, ISBN 978-0-8263-4911-8.)

This is a readable update to David E. Stuart's *The Magic of Bandelier* (1989), profiting from new data and interpretations generated by the National Park Service's Bandelier Archaeological Survey in 1999, Washington State University's Bandelier Archaeological Excavation Project in 2004, and a continuing survey of the monument under the direction of archaeologist Rory Gauthier. While Stuart emphasizes settlement and subsistence practices more here than in his previous work, the present volume still provides a broad view of regional history from Paleo-Indian times through the Classic period. The final section contains a series of vignettes on Bandelier's most-visited sites, including Tyuonyi, Yapashi, and Tsankawi.

Stuart is interested in power and efficiency and how they might structure the archaeological record. He contends that some societies emphasized power and produced "huge structures and a costly, expanding infrastructure" — think Chaco with its "elite-driven complexity" (pp. x, 69). But this grandeur,

Stuart suggests, resulted in rigidity and fragility. Populations on the elevated, relatively well-watered Pajarito Plateau grew just as grandiose as Chaco, in the basin to the west, which was entering the drought of the mid-1100s that contributed, in part, to its downfall. The Pajarito societies emphasized efficiency in their development of cobble- or gravel-mulched fields, and in several aspects of their technology (p. 96).

But these upland, pinyon-juniper locations suffered from short-growing seasons, cool nights, and thin and easily depleted soils, and the dry farming they supported was vulnerable to drought (p. 104). Habitations began to shift downslope in location after about 1280. Stuart calls the fourteenth and fifteenth centuries the “Riverine Period,” recognizing the growing importance of irrigation from rivers and streams throughout the 1300s. Curiously for a book published in 2010, Stuart laments that few Santa Fe B/w sites have been excavated on the Pajarito, neglecting, for example, recent large-scale excavations of coalition sites on former Los Alamos National Laboratory lands.

In a postscript, Stuart connects our current grandiose, energetically lavish society with Chaco’s, and calls for a move toward rebalancing, less waste, and greater awareness: “The class of Americans who most like to lead us is too often the product of great power and great wealth. We cannot afford them, and cannot count on their stilted and detached worldview to set a balanced and safe direction for our next century” (p. 120). However much one might agree with these sentiments, Stuart’s case is weakened by his failure to define precisely what *efficiency* means and how to recognize it in the archaeological record. Even downtown Chaco’s great houses might have been extremely efficient, at least for Chaco’s elite (especially if they did not have to build them). Is it not in some sense more “efficient” to signal might and prosperity, and thereby entrain cooperation, than to have to continually fight about it? Every claim of efficiency must specify a social unit, time scale, and measurement standard.

Most practicing archaeologists will need the detail provided by other publications, including Robert Power’s *The People of Bandelier: New Insights from the Archaeology of the Pajarito Plateau* (2005). Stuart’s volume, however, is better than any of these at putting the Pajarito story into the grand narrative of the prehistory of the eastern Pueblo people. It is perhaps less successful in placing these societies into the metanarrative of human evolution. Still, I applaud Stuart for trying to find relevance for today in the trajectories of some of the earliest Southwestern societies.

Timothy A. Kohler  
Washington State University

*In Search of Dominguez and Escalante: Photographing the 1776 Spanish Expedition through the Southwest.* By Greg Mac Gregor and Siegfried Halus, foreword by Frances Levin, essay by Joseph P. Sanchez. (Santa Fe: Museum of New Mexico Press, 2011. 232 pp. 137 halftones, maps, bibliography. \$50.00 cloth, ISBN 978-0-8901-3529-7.)

Just weeks after the signing of the Declaration of Independence in July 1776, two Franciscan friars, Francisco Atanasio Dominguez and Silvestro Velez de Escalante, embarked on an epic journey to map an overland route from Santa Fe, New Mexico, to Monterrey, California. Greg Mac Gregor and Siegfried Halus retrace Dominguez and Escalante's arduous eighteen hundred-mile trek through the Southwest with cameras in hand and Escalante's journal to guide them. The work provides the first photographic record of the entire route with beautiful images that reveal the seemingly timelessness of the region's peoples and landscapes, but also the eyesores of modernity that have intruded upon this magical place.

*In Search of Dominguez and Escalante* is an attractive volume. Quoting freely from Escalante's journal, the photographers follow the historic route (called the Old Spanish Trail) from its start in Santa Fe, up through the mountains and canyons of southwestern Colorado, and into the largely uncharted sierras and deserts of Utah. Well-produced maps help readers trace the padres' footsteps as they struggle through the sands and snows of the Great Basin, make a lifesaving decision to turn back, and ultimately succeed in fording the mighty Colorado River at Glen Canyon. With many dead ends, using Indians and faith to guide them, the friars ultimately limped back to New Mexico. Their writings provide glimpses into the eighteenth-century world of Hopi, Zuni, Acoma, and other Pueblo communities. Although failing to reach Monterrey, the expedition nonetheless created the first map of the northern wilds of the Spanish Empire and modern Utah; it was used by intrepid explorers well into the nineteenth century. While published previously, Escalante's journal entries are reproduced here in more accessible form. They illuminate the first encounters between Europeans and indigenous peoples in the region, revealing the sensitive, organic diplomacy the padres utilized as they negotiated passage through Ute territory, struggled to secure Native guides, and had both joyous and fearful meetings with Indian peoples.

Although the introductions are useful, a weakness of the text is that the authors sometimes fail to provide context for certain sections of Escalante's journal and uncritically reproduce terms that convey racial stereotypes and cultural misperceptions common to the era (certain Indians are "lazy," "habitual gamblers," some "beg" for conversion, others are "docile" and

“timid”). A few historical errors also intrude (Utah is “Spanish” territory in 1847, tunas are a “type” of prickly pear cactus). But overall the authors provide excellent editorial notations and maps that lead readers through the journal entries and photographs. Images of the recently burned Mormon Tabernacle in Provo and the “shoe tree” in southern Utah remind us how fragile and changing the landscapes and places are along the historic route. The work is a gem for anyone intrigued by this period of exploration in the Southwest and modern efforts to preserve our endangered historic trails for future generations.

Mark Edwin Miller  
Southern Utah University

*Mexicanos: A History of Mexicans in the United States*. 2d ed. By Manuel G. Gonzales. (1999; reprint, Bloomington: Indiana University Press, 2009. ix + 395 pp. 20 halftones, maps, appendixes, notes, bibliography, index. \$55.00 cloth, ISBN 978-0-253-35368-9, \$21.95 paper, ISBN 978-0-253-22125-4.)

First published in 1999, *Mexicanos: A History of Mexicans in the United States* was a welcomed and well received survey of Mexican American history from the sixteenth century to the present. Providing a well-written, accessible narrative history, suitable for teaching upper division students and for the general reader interested in a broad understanding of the history of this growing and significant ethnic group, the volume was thoroughly researched and incorporated the latest historical scholarship. What distinguished the first volume was the author’s argument that he had attempted to be as objective as possible, thereby challenging the way Chicano historians had previously written on the subject. Trained in Latin American and Modern European history, Manuel G. Gonzales took to task the activist point of view of early Chicano historians and their unbalanced perspective that tended to make Mexicans into victims of racial and ethnic oppression.

Ten years later the author has given up on the idea of objectivity and calls for a more subjective understanding of the field of Chicano history as it has become more professional and scholarly due to the cohort of younger, better-trained scholars. Still calling himself a Chicano historian, but one who views Chicano history “with a certain sense of detachment,” Gonzales still characterizes his point of view as conservative (p. 6). While no one will ever confuse *Mexicanos* with Rudolfo F. Acuña’s highly subjective and polemical work, *Occupied America: A History of Chicanos* (2007), a general history survey must be accurate, compelling, and inclusive of all matter of historical

and cultural experiences. To its credit, *Mexicanos* provides exemplary balance and perspective.

The challenge in revising a narrative history is where to edit and add. Gonzales's second edition is an improvement over the first. Utilizing newer scholarship in the field throughout the second edition, Gonzales also updates his selected bibliography rather than just adding more works to the older bibliography. By including only works in Chicano history since 1985, Gonzales shows students the current state of Chicano history. While the new bibliography is extremely helpful, the three new appendixes are less so because the author fails to explain why these lists are necessary, making their inclusion seem random. The most noticeable improvement in the second edition is two new chapters beyond the Chicano era. The first edition ended abruptly circa 1998 in a chapter titled "Pain and Promise." In the second edition, the pain and promise are gone and Gonzales instead characterizes 1975–1994 as an era when Mexican Americans said "Goodbye to Aztlan," and 1994 to the present as "The Hispanic Challenge." These chapters are well argued and aptly describe the Mexican American experience during the latter decades of the twentieth century, just as the rest of the volume ably chronicles the history of Mexicanos in the United States.

*Maria Raquel Casas*

*University of Nevada, Las Vegas*

*Braceros: Migrant Citizens and Transnational Subjects in the Postwar United States and Mexico.* By Deborah Cohen. (Chapel Hill: The University of North Carolina Press, 2011. xxxii + 328 pp. 25 halftones, map, notes, bibliography, index. \$39.95 cloth, ISBN 978-0-8078-3359-9.)

*Braceros* is an insightful historical investigation of the expectations that inspired Mexico and the United States to negotiate and implement mid-twentieth century labor agreements, commonly known as the Bracero Program. It elucidates the intensity of the transnational pressures facing Mexican and U.S. government representatives, labor activists, U.S. agricultural growers, domestic workers, and braceros. Boosters promoted the separation of braceros from their families to labor for three to six months in the United States as integral to the modernization of Mexico and its people. Braceros were to acquire direly needed agricultural skills and wages and invigorate the Mexican countryside with their hard-earned experience, knowledge, and savings. Throughout this investigation, historian Deborah Cohen expertly weaves ethnographic fieldwork stretching across the Mexican rural towns of

San Andres and Santa Angelica, Durango, with an incisive reading of U.S. and Mexican government documents, newspapers, and the papers of U.S. and Mexican activists, economists, growers, historians, and political scientists. She demonstrates that neither government afforded braceros the opportunity to learn or implement innovative agricultural methods or to earn or save enough to remain successfully and permanently invested in Mexico.

Cohen compellingly reveals that throughout the Bracero Program's twenty-two-year trajectory the Mexican and U.S. governments challenged braceros to endure increasingly inhumane conditions and terms. These men were denied opportunities and rights to excel as citizens in both nations. Cohen clearly shows throughout the first part of her narrative of citizenship, nation, and progress that U.S. agricultural growers took advantage of poor government oversight to racialize braceros as physically predisposed to exploitative stoop labor. Since renewal of their contracts rested on dehumanizing employment, braceros often resisted clearing up misperceptions concerning their intellectual and physical capacity and humanity. Throughout the second part of her consideration of these men's migration and subjectivity, she argues that braceros refused to see themselves as victims. They instead did everything within their power to secure a contract or to enter into the United States as undocumented immigrants. Desperate for wages and unprotected on either side of the border, braceros developed their own distinct brand of modernity to justify their pursuit of U.S. wages at any cost.

Cohen perceptively illustrates that braceros asserted their modernity through remittances, becoming the third-largest source of revenue for Mexico; purchase of radios and other luxury items; and subsidization of their social debts to relatives, friends, and neighbors upon their return home. Throughout the third part of her discussion of braceros' pursuit of their own vision of modernity, it is evident that, as the program matured, the Mexican and U.S. governments grew increasingly overwhelmed by their inability to understand or control the program's reach or braceros' concerns, desires, and mobility. Government failure to realize the program's vision forced braceros to fashion identities and goals that were personally satisfying to them as Mexican citizens, immigrants, and workers in both Mexico and the United States. These men's subjectivities would have been enriched by an in-depth examination of how braceros' choices impacted families, friends, and those they displaced. Cohen's careful consideration of bracero subjectivities will enrich our understanding of the expansiveness of the mid-twentieth century Mexican immigrant experience.

*Ana Elizabeth Rosas*

*University of California, Irvine*

*Red Power Rising: The National Indian Youth Council and the Origins of Native Activism.* By Bradley G. Shreve, foreword by Shirley Hill Witt. (Norman: University of Oklahoma Press, 2011. xviii + 275 pp. 20 halftones, notes, bibliography, index. \$34.95 cloth, ISBN 978-0-8061-4178-7.)

Bradley G. Shreve's *Red Power Rising* is the latest entry on the canonical reading list of books that address American Indian activism and what has come to be known as "Red Power," or the "Red Power Movement." The author sets out to debunk the claims that the movement began among urban American Indians who took over Alcatraz Island in November 1969, with members of the American Indian Movement who occupied the Bureau of Indian Affairs building in Washington, D.C., in 1972, during the siege at Wounded Knee in 1973, or at the shootout on the Oglala Sioux reservation in June 1975. Shreve's thesis is that the roots of Red Power can be traced to the founding of the National Indian Youth Council (NIYC) in 1961. What Shreve does not do which is critical to his argument, is differentiate between Red Power as a concept and Red Power as a sustainable activist movement. In fact, Shreve more accurately, and perhaps inadvertently, traces the Red Power concept to the Workshop on American Indian Affairs that began in the summer of 1956 under the leadership of D'Arcy McNickle. The movers and shakers of the Indian world, including Clyde Warrior, Mel Thom, Joan Noble, Herb Blatchford, Karen Rickard, Bruce Wilkie, Della Hopper, Charlie Cambridge, Robert Dumont, Bernadine Eschief, Gerald Brown, and Browning Pipestem, came together at this group's meetings. These individuals already promoted Indian self-determination prior to moving into various leadership positions in the NIYC. It could also be argued, based on Shreve's materials, that the roots of Red Power were fermenting among members of the Regional Indian Youth Councils in the mid-1950s.

Shreve accurately acknowledges that the NIYC failed as a sustainable activist movement. He states in chapter 7 that the NIYC attempted to replicate the success of the Washington State fish-in protests. By the summer of 1968, however, the organization was unable to establish itself as both an educational agency and as a militant Red Power front; "the resulting upheaval tore the [NIYC] council apart" (p. 160). While Warrior, NIYC president in 1966, continued to promote a "smash mouth" approach to change, by 1967 Jack Forbes, a Powhatan educational specialist working for the Far West Laboratory for Educational Research and Development, viewed the NIYC as an organization best suited to serve as a nonprofit educational agency (p. 160). In the summer of 1967, the NIYC abandoned any pretense of activism when it put aside its anti-establishment rhetoric. Thom confirmed this

transition in a letter to members of the NIYC that stated, “the council could no longer consider itself a purely activist outfit” (p. 166). Thom also wrote that educational research had seemingly become the organization’s top priority, not “protesting or ‘raising hell’” (p. 167).

*Red Power Rising* is an important contribution to the historiography of American Indian activism and provides an excellent history of the NIYC. Shreve’s historical treatise, when read in conjunction with Daniel M. Cobb’s *Native Activism in Cold War America: The Struggle for Sovereignty* (2008), sheds new light on an important American Indian organization that laid the groundwork for generations of young Indian people and gave voice to the discontent growing among this important group.

Troy Johnson

California State University, Long Beach

*The Elusive West and the Contest for Empire, 1713–1763*. By Paul W. Mapp. (Chapel Hill: University of North Carolina Press, published for the Omohundro Institute of Early American History and Culture, Williamsburg, Virginia, 2011. viii + 455 pp. Half-tones, 39 maps, notes, index. \$49.95 cloth, ISBN 978-0-8078-3395-7.)

Two French traders from the Illinois Country, Jean Chapuis and Louis Feuilli, made their way to the Pecos Mission in August 1752, setting off an international incident. The governor of New Mexico arrested the pair, escorted them to Santa Fe, and dispatched them to Mexico City. There, the viceroy of New Spain put them on a slow boat to Spain, where they landed in a Cadiz prison in 1754. For at least three years, discussions of this incident appeared in diplomatic correspondence and foreign office memoirs.

Chapuis and Feuilli are perfect examples of what one Spanish official referred to—when describing the French—as “esta nacion tan ambulativa” (p. 338). Not only did they travel through the unknown regions of the West, they also wind their way through Paul W. Mapp’s magisterial history, serving as an example of how events in America reverberated in the capitals of Europe. Any reader with the slightest interest in the history of New Mexico will be delighted to find this local history is now incorporated into an ambitious study of imperial diplomacy and geographic knowledge—or the lack thereof. Following the “big picture” trend of Atlantic World history, Mapp insists that the Pacific World and the American West are key pieces in understanding the otherwise puzzling decisions of Spain, France, and Great Britain from 1713 to 1763.

Seeking Spanish silver, which underwrote imperial budgets and facilitated trade in Asia, the French and the English looked to the West as a pathway to riches; while Spain looked anxiously to the West to protect their wealth. Mapp inquires as to why information about the West was so hard for those European nations to gather, despite increasing concerns and competition between the three empires, and how that lack of understanding shaped their intertwined histories. Mapp carefully examines the sources of European ignorance about the West, comparing efforts at reconnaissance there to more successful efforts in Mexico, Peru, Russia, and China. In the end, he argues that linguistic diversity and political fragmentation, not to mention the forbidding terrain, impeded the acquisition and comprehension of indigenous knowledge. European empires needed preexisting indigenous empires in these distant places to achieve any degree of geographic legibility. One might also argue that it was not only the geographic unknown that stood in the way of informed decision-making, but what we might call “metropolitan hubris,” or the assumption that events in the West were controllable or had been determined by imperial commands.

Mapp displays a knowledge of European diplomacy and Borderlands history that will dazzle, and perhaps occasionally disconcert, readers. He organizes the book into chapters that meticulously discuss the perspectives and agendas of each imperial power. Mapp’s big picture is achieved more through layering than the usual linear narrative. That said, the book gathers steam in the last section, and for all its complexity, is elegantly written. We may know how the story ended in 1763, but by showing us how great ignorance informed grand strategy, the author places the elusive West back on the misinformed maps of the time and restores contingency to the course of empire.

*Jay Gitlin*  
*Yale University*

*The Gospel of Progressivism: Moral Reform and Labor War in Colorado, 1900–1930.* By R. Todd Laugen. (Boulder: University Press of Colorado, 2010. xi + 192 pp. Halftones, 12 line drawings, notes, index. \$65.00 cloth, ISBN 978-1-6073-2052-4.)

Colorado, and much of the Rocky Mountain West, remains understudied and, frankly, what is available to professionals and students for use is dated and shoddy. Fortunately, R. Todd Laugen’s new book detailing the complicated relationship between progressivism and labor politics between 1900 and 1930 is a detailed and sophisticated addition to the literature on Colorado history.

Laugen's narrative moves between the tensions over urban reform in Denver to the serious physical and economic battles in Colorado coalfields and mining towns. Many places in the United States had labor unrest in these years, but the longevity, violence, and unflinching flexing of corporate muscle resulted in warfare in Colorado. Similarly, urban residents in many places attempted to clean up political corruption, temper the hardships of industry, and figure out new immigrant populations. Colorado's women voters and women's clubs made the atmosphere of this reform quite unique. Laugen examines how these issues, which captured the attention of Coloradans (and sometimes a national audience) in those years, worked together. He poses the very important question of why moral reformers and labor activists found so little common political ground.

Using a rich cast of characters such as the "Kid's Judge" Ben Lindsey, powerful women reformers like Josephine Roche and Helen Robinson, corrupt bosses like Denver mayor Robert Speer, and Colorado governor Elias Ammons, Laugen attempts to solve this puzzle. He presents three answers that demonstrate the complexity of this period. First, Colorado progressives were split by class and religion, and the set of issues around prohibition derailed unified action several times. Club women and urban reformers saw the dangers posed by saloons and alcohol through a middle class lens focused on women and children while labor activists saw saloons as working-class gathering places central to their organizing efforts. Second, few Coloradans living outside the isolated strike areas could envision the power corporations wielded there. And even fewer residents could stretch their definition of public interest to include tram drivers or miners when strikes drove up the price of tram fares or coal. Finally, the peculiarly powerful version of the Ku Klux Klan that took over Colorado politics in the 1920s co-opted the reformers' language of good government and derailed the movement entirely.

Laugen tells these stories well and builds a necessarily complex view of Colorado politics. But the book is not perfect. He misses some opportunities to contextualize his analysis. It is difficult to understand why prohibition struck such a chord at this moment and from where the KKK emerged. Stepping back a bit from Colorado on these issues to provide readers with a larger narrative would help here. Laugen is occasionally mired in a sea of names and acronyms in the battles over children's welfare or tramway workers, but that is a danger of providing detailed evidence. Those interested in Colorado history will be pleased after reading this book.

*Anne Hyde*  
*Colorado College*

*The Fall of a Black Army Officer: Racism and the Myth of Henry O. Flipper.* By Charles M. Robinson III. (Norman: University of Oklahoma Press, 2008. xviii + 197 pp. 14 halftones, map, notes, bibliography, index. \$29.95 cloth, ISBN 978-0-8061-3521-2.)

*The Fall of a Black Army Officer* challenges the widespread assumption that Henry O. Flipper was dismissed from the military because of institutional racism. This argument radically diverges from Charles M. Robinson III's first text on the subject, *The Court-Martial of Lieutenant Henry Flipper* (1994), which attempted to prove that Flipper was victimized by the military court because he was black. The difference between *The Court-Martial of Lieutenant Henry Flipper* and *The Fall of a Black Army Officer* is that Robinson's earlier framework is shaped by Flipper's petition for reinstatement in 1898, and the assumption that he was a victim of institutional racism, as opposed to court case records and the study of Flipper's character, which heavily influence the current narrative. This work has resulted in an objective attempt to definitively resolve the Flipper case by peeling back layers of nineteenth-century U.S. race relations in general, as well as in the military, and by analyzing characters associated with the case.

For most scholars, Flipper's legal problems began when Col. William Rufus Shafter took command at Fort Davis. Under Shafter's command, Flipper had the task of keeping commissary funds in his personal safe, where his money blended with that of the company. With no regular fund inspection, the process of maintaining a balanced account with the commissary became haphazard and led to Flipper being brought up on embezzlement charges.

Although Flipper was acquitted of the initial charge of embezzlement, he was found guilty of conduct unbecoming an officer and a gentleman for lying to the court and attempting to hide the shortage of funds. Most scholars agree that Flipper was railroaded through a lengthy but sloppy court case that led to his entrapment—a conclusion that *The Fall of a Black Army Officer* denies. Instead, Robinson argues that the case took so long because the court tried everything within its power to give Flipper a fair trial. Despite knowing that the mishandling of funds was common in the frontier army, and that the army never dismissed or dishonored the few white officers found guilty of embezzlement, Robinson insists that institutional racism was not a factor in Flipper's dismissal. Instead, what led to Flipper's court-martial was his arrogance in "flaunting the long-established . . . codes of social behavior," including alleged miscegenation with a white woman, and being intimate with a servant (p. 4).

*The Fall of a Black Army Officer* is a solid work, especially if one wants to understand military justice, Flipper's trial based on the court's manuscript, and the interpretation that he was tried as an individual and not as a representative of his race. The text makes very clear that most black leaders remained indifferent to Flipper's pleas for pardon and reinstatement. There appears, however, to be a disconnect in discussing how his military career did more harm than good in advancing the cause of equality in the army, which took decades to recover, and how his trial did not contain elements of institutional racism. The truth in Flipper's case appears to lie somewhere in-between the poles of *The Court-Martial of Lieutenant Henry Flipper* and *The Fall of a Black Army Officer*, where *de facto* racial discrimination played a huge role in his court martial and dismissal from service, perhaps more than his lying to the court.

Herbert G. Ruffin II  
Syracuse University

*Spider Woman's Gift: Nineteenth-Century Diné Textiles*. Edited by Shelby J. Tisdale, essays by Joyce Begay-Foss and Marian E. Rodee. (Santa Fe: Museum of New Mexico Press, 2011. 95 pp. 46 color plates, halftones, line drawing, bibliography. \$24.95 paper, ISBN 978-0-8901-3531-0.)

This is a beautifully illustrated book that showcases the nineteenth-century Navajo textiles owned by the Museum of Indian Arts and Culture (MIAC) in Santa Fe, New Mexico. The close-up photos of several pieces convey the soft, luxurious feel of the wool; the vibrancy of the red, white, indigo, and black colors; and the fineness of the weaving technique—all characteristics of these pristine textiles that have survived for more than one hundred years. Historical photos of mesas, grazing sheep, and women weavers evoke the sweeping vistas of the Navajo homeland and the importance of pastoralism and weaving to the Navajo economy. But this is more than a glossy “coffee table book,” and should be of great interest to scholars and those who are interested in Navajo history and culture.

Two essays interpret the MIAC textiles that were part of an exhibit in 2006. The first essay by Joyce Begay-Foss, director of the Living Traditions Education Program, gives a Navajo perspective on these chief blankets, women's two-piece dresses (*bíil*), and serapes. Marian E. Rodee, former curator at the Maxwell Museum of Anthropology at the University of New Mexico, summarizes the European American museum scholarship on these historic textiles.

Begay-Foss's essay focuses on the important role of Spider Woman, who first taught Navajo women to weave. Photos of woven baskets show how their design elements—particularly the cross—were transferred to the second-stage chief blankets woven in the 1850s and 1860s. Begay-Foss emphasizes that textiles embody Navajo spiritual values. For example, the rectangular and diamond motifs on second and third-stage chief blankets epitomize balance and harmony as embodied in the Navajo concept of *Hózhóó*. These motifs are placed in symmetrical balance and, when the blanket is worn, the designs cascade down the back of the wearer and come together in the front. Begay-Foss also tells us how Spider Woman instructed her husband to build the first loom and how she herself learned to weave by watching her grandmothers and maternal aunts.

Marian E. Rodee focuses more on the historical context of Navajo weaving, outlining the anthropological evidence for the importation of weaving from Pueblo culture and the churro sheep from Spain. She also describes the introduction of indigo dyes and bayeta yarn from Mexico during the Spanish colonial period, citing recent research by archaeologist Joe Ben Wheat. She outlines the impact of the incarceration of Navajos at Bosque Redondo on Navajo weaving and the use of chief blankets as trade items. Finally, she explores the manufacture and fine design of classic period serapes.

This book builds on the extensive research of earlier scholars, but the combination of richly colored photographs, the emphasis on parallels to early basket designs, and scholarly interpretation from both a Navajo and Anglo perspective make this slim volume unique.

*Louise Lamphere*

*University of New Mexico*

*The Joaquín Band: The History behind the Legend.* By Lori Lee Wilson. (Lincoln: University of Nebraska Press, 2011. xiv + 322 pp. 14 halftones, 19 line drawings, maps, appendix, notes, bibliography, index. \$29.95 cloth, ISBN 978-0-8032-3461-1.)

Why is the story of Joaquín Murrieta, the notorious Mexican bandit, so irresistible to researchers? Perhaps it is the adventure and romance of the California Gold Rush and western outlaw tales that draw so much attention. Or perhaps it is the fragmentary and myth-encrusted nature of the evidence about Murrieta that attracts scholars determined to separate fact from fiction. Lori Lee Wilson rejects these conventional explanations of the Murrieta mystique. She believes that Murrieta's story has such enduring appeal because

it represents “a hunger for justice” by Mexicans displaced and dispossessed by the American takeover of California in 1848 (p. xi). Murrieta’s infamous career of robbery and murder has drawn countless chroniclers since the 1850s because his story retells the larger story of America’s continental conquest.

Murrieta scholars have debated whether the legendary bandit existed at all. Wilson finds that Murrieta did indeed exist, but numerous Mexican bandits named Joaquín were active in California during the 1850s, and many of their deeds were conflated. In addition, Mexicans who admired Murrieta exaggerated his exploits, as did Americans who feared him or who wished to vilify Mexicans in general. Over time the story became even more distorted, or wholly fabricated, by commercial authors who profited from the sale of Murrieta narratives. Wilson pays homage to previous writers by surveying their efforts, while assessing each author’s reliability and motivation. She sympathizes with the social bandit interpretation of Murrieta popular since the 1960s, which portrays him as an ethnic avenger fighting a guerrilla war on behalf of a conquered people. She also points out that Murrieta’s victims were mostly Chinese or Mexican, not American, and that this supposed Robin Hood figure made little effort to help his people or start a revolution. Besides, Wilson contends, no political agenda could excuse Murrieta’s cruel murders and petty thievery; nor, she adds, could any concern over “crime” or “lawlessness” justify rampant anti-Mexican violence by American lynch mobs, even when styled as “vigilantes.”

Other scholars have made these points before. Wilson’s original contribution to the Murrieta literature is her analysis of how race, nationality, and partisan politics affected newspaper coverage of California bandits and vigilantes in the 1850s. Wilson demonstrates that not all Mexican editors cheered for Murrieta, nor did all American editors see him as a menace. Mexican editors often denounced bandits like Murrieta. Democratic editors played up the Murrieta threat in order to justify Gov. John Bigler’s expenditure of public funds for his capture, and Whig editors opposed to Governor Bigler originated the charge that Murrieta was a phantom bogeyman. Wilson also imaginatively links anti-Mexican vigilantism with filibuster campaigns into Mexico itself, a connection missing from previous works on this subject, and one which she unearthed through extensive newspaper research. At times Wilson ranges too far afield in her journalistic digressions, dwelling on coverage of events unrelated to Murrieta that occurred well after his death. Still, readers looking for a place to enter the labyrinth of Murrieta studies would do well to start here.

*Glen Gendzel*  
*San José State University*

*Luis de Carvajal: The Origins of Nuevo Reino de León.* By Samuel Temkin. (Santa Fe, N.Mex.: Sunstone Press, 2011. xvi + 249 pp. 22 halftones, line drawing, maps, tables, appendixes, glossary, abbreviations, notes, bibliography, index. \$29.95 cloth, ISBN 978-0-8653-4829-5.)

In 1579 the Spanish Crown handed Luis de Carvajal a remarkable boon: the authority to invade, colonize, and govern the future New Kingdom of León. The next year, Carvajal and his followers landed on Mexico's Gulf Coast, and in the following year began their military campaigns in the interior. Had their plans come to fruition, Carvajal and his descendants would have ruled over a kingdom encompassing much of today's U.S.-Mexico border states. But events turned out otherwise: in 1591 Carvajal died, not a celebrated conqueror, but a disconsolate prisoner.

This dramatic tale is enough to commend a biography on Carvajal to most readers. There is, however, far more at stake in retelling his story. Carvajal set the initial conditions of interaction between Europeans and many indigenous groups on Mexico's northeastern frontier, with important long-term consequences for the region. The tragic end of his life and enterprises also belongs to a broader family drama and cultural conflict. The Carvajals were a large and successful network of Jewish conversos systematically targeted by the Inquisition in the years following Luis's captivity and death. Consequently, Samuel Temkin's book is one that matters for multiple audiences: students of Latin America, the Borderlands, and early modern Spain, as well as those interested in the Inquisition and Jewish Diaspora.

*Luis de Carvajal* is an admiring biography, and Temkin's principal objective is to refute both contemporary and modern criticisms of his subject. He does so first by presenting a rich account of Carvajal's early service to the Crown, thus answering accusations that he secured his command by graft rather than merit. Later chapters explain the contents of the royal charters, disputes surrounding them, and the charges that led to his arrest. This is a substantial documentary history, and one that discusses its sources in minute detail. The appendixes include Carvajal's original grant and a helpful table of information on the colonizing families.

The element of this book most likely to court controversy is its attempt to exonerate Carvajal from charges of mistreating Indians. Temkin views Carvajal as an exceptional ethical figure in an era of widespread cruelty. This is a minority opinion among historians, and one that may be difficult for readers to accept. Temkin is aware that Carvajal brought forty African slaves on his expedition, that his family was involved in the slave trade, and that he captured great numbers of Indians in the interior. Earlier scholarship on

the region by Eugenio del Hoyo, Israel Cavazos Garza, and Silvo Zavala has documented the widespread use of just-war claims to conceal slaving expeditions. Most students of the region and period view Spanish descriptions of Indian rebellion, and subsequent sentences of penal servitude, as thin legal fictions concealing the northern slave trade. Yet, Temkin is resolute in his defense of Carvajal, taking his reports of Indian rebellions and his accounts of punitive expeditions at face value, and ascribing most consequent moral transgressions to the conduct of Carvajal's undisciplined subordinates.

*Sean F. McEnroe*  
*Southern Oregon University*

*Violent Encounters: Interviews on Western Massacres.* By Deborah Lawrence and Jon Lawrence. (Norman: University of Oklahoma Press, 2011. xiii + 258 pp. 27 halftones, maps, notes, bibliography, index. \$34.95 cloth, ISBN 978-0-8061-4126-8.)

According to authors Deborah Lawrence and Jon Lawrence, the frontier West was a place of endemic violence. That violence and the way historians have written about the most extreme cases are worthy of careful consideration. To that end, the Lawrences interviewed nine individuals who have written about some of the worst of these encounters: Marc Simmons on the McComas Massacre; Margot Mifflin on the Oatman captivity; Will Bagley on the Mountain Meadows Massacre; Chip Colwell-Chanthaphonh on the Camp Grant Massacre; Michael Tate on the violence of the overland trails; Albert Hurtado on California Indians; Robert Utley on the Sioux Wars; Jerome Greene on the Cheyenne Wars; and Ned Blackhawk on violence in the Great Basin.

Each interview begins with an overview of a particular moment of violence. Each interviewee, prompted by author questions, describes the nature of his/her specific research. Some interviews move outward to address the broader context and human dimensions of that violence. Along the way, interviewees challenge assumptions and stereotypes built into the Lawrences' questions. They complicate simple binary narratives, argue with other scholars and even other interviewees, elaborate on the contingent nature of such historical events, and explain how they approach the past. Herein lies the real significance of this book: the interviews themselves, not the specific details of violent encounters. Each interview offers a glimpse into the way historians conduct research, the sources and methods they use, the ethical issues they face, and the personal perspectives or biases they bring to their

interpretations. These are primary source interviews worthy of being read and analyzed for what they tell us about the historian's art. Unfortunately, the interviews were edited, internally rearranged, and passed through a second editing by those interviewed. That process certainly makes for better reading and a more careful explication of delicate issues, but it saps the book's value as a primary source.

The Lawrences make no attempt to cover all the worst western massacres, and in several cases identify a subject group or region rather than a single event. Nor do they define what they mean by "massacre," or the difference between a massacre, battle, event, or even genocide. Indeed, only one interviewee offers a clear definition, the rest framing their comments within the broad parameters of egregious acts of interpersonal violence. On the one hand that lack of definition makes this a rather arbitrary collection, but on the other it provides the opportunity to explore a broader range of violent encounters where every ethnic group makes an appearance as both perpetrator and victim. In that way, this book presents a vision of a truly multiethnic West, one where violence is pervasive if (as most interviewees agree) not the norm. Yet, in the Lawrences' final assessment of what marks frontier history, that norm disappears, leaving only violence as synecdoche. *Violent Encounters* is a fascinating look at history itself, one that should spark further conversations.

David Rich Lewis  
Utah State University

*Best of Covered Wagon Women, Volume II: Emigrant Girls on the Overland Trails.* By Kenneth L. Holmes. (Norman: University of Oklahoma Press, 2010. 253 pp. Halftones, map, notes, index. \$19.95 paper, ISBN 978-0-8061-4104-6.)

Retired historian Kenneth L. Holmes collected women's diaries, letters, reminiscences, and essays from the nineteenth-century overland trails. Beginning in 1983, he published literal transcriptions of these materials as an eleven volume series with the Arthur H. Clark Company. Holmes wrote a brief introduction to each volume of *Covered Wagon Women: Diaries and Letters from the Western Trails* (1995), and provided biographical material and annotations for each woman's writings. Following its merger with Arthur H. Clark, the University of Oklahoma Press began compiling the most compelling materials from the original eleven books. *Best of Covered Wagon Women, Volume I* (2008) reproduced eight of the most vivid accounts drawn from across the chronologically organized original series. A second "best of" volume now focuses on the experiences of young women who migrated westward as adolescents.

As Melody M. Miyamoto emphasizes in her new introduction, *Best of Covered Wagon Women, Volume II* highlights the experiences of a previously ignored group of women emigrants. Books by historians John Mack Faragher, Lillian Schlissel, Julie Roy Jeffrey, and others focused on the work roles and social life of more mature women who migrated as wives and mothers. Historians Emmy Werner, Elliott West, Linda Peavy, and Ursula Smith examined the experiences of children on the trails. *Best of Covered Wagon Women, Volume II* is the first book to focus on young women who were old enough to write eloquently about their experiences, and yet young and unencumbered enough to view the overland journey as an exciting adventure. The volume's subtitle might be somewhat misleading to twenty-first century lay readers who equate girls with female children. Read with the nineteenth-century understanding of "girlhood," however, it captures these young women's position between innocent childhood and adult responsibility. While most of them were of marrying age at the time of their journeys, their positions traveling with parents or older relatives left them freer to explore than could their peers who made the overland trip as young brides or even mothers.

*Best of Covered Wagon Women, Volume II* offers a nice range of writings from girls aged eleven to nineteen, who traveled on various western trails between 1846 and 1898, bound for Oregon, California, and Colorado. Two of the selections are essentially new to readers, having been previously published as separate keepsakes accompanying a collector's edition of the *Covered Wagon Women* series. This volume therefore offers something new for scholars long acquainted with the original series. Because these young women had fewer duties on the trails than did their older counterparts, this collection also offers particularly powerful and entertaining accounts of adventures and social interactions that will appeal to anyone interested in the overland trail experience.

Cynthia Culver Prescott  
University of North Dakota

*Captain John R. Hughes, Lone Star Ranger.* By Chuck Parsons, foreword by Robert K. DeArment. (Denton: University of North Texas Press, 2011. xxii + 400 pp. 47 halftones, maps, notes, bibliography, index. \$29.95 cloth, ISBN 978-1-57441-304-5.)

In recent years scholars have revisited the story of the Texas Ranger. Historians Robert Utley and Mike Cox have published complete histories

of the force, and Paul Spellman and Harold Weiss have produced meaningful biographies of noted ranger captains. Chuck Parsons's *Captain John R. Hughes, Lone Star Ranger* continues this historiographic trend by chronicling the life of one of the most noted ranger captains to ever pin the badge to his chest.

Parsons begins his study by examining the adventures of a young Hughes in the Indian Territory, where he lived among several tribes. After leaving the Indian Territory, Hughes moved to Texas, settling in Travis County and purchasing a horse ranch. Thieves disrupted Hughes's life when they took several of his horses. Hughes was not a man to give up without a fight, so he doggedly trailed the thieves for more than a year before catching up with them in New Mexico. Following a gun battle that left several of the thieves dead, Hughes returned home with his horses. His story soon circulated throughout Travis County, making him a local legend.

Aware of his abilities as a tracker, Ranger Ira Aten asked Hughes to aid him in tracking down a notorious outlaw. The two men tracked the fugitive to his home in Hill Country, where they fatally shot him when he refused arrest. Afterward, Aten convinced Hughes to join Company D of the Texas Rangers. Hughes initially only planned to serve in the ranger company for a brief time, but he stayed on for nearly thirty years. When Capt. Frank Jones was killed in the line of duty in 1893, Hughes replaced him as captain of Company D. For more than a decade, Hughes and his men brought fugitives to justice, especially those operating along the state's southwestern border. Hughes retired in 1915, earning the honor of serving longer as a captain and ranger than any other man in the history of the force. He spent his final years traveling throughout Texas, and on occasion outside of the state, visiting family and friends. Before his death, Hughes became a national celebrity, accepting numerous awards and accolades from admiring supporters of the Texas Rangers. Captain Hughes, considered by scholars as one of the "Four Great Captains," committed suicide in 1947.

Parsons's biography of Captain Hughes provides a unique insight into the inner workings of the Texas Rangers, and it shows how the job took its toll on the lives of the men who enforced the laws of Texas at the turn of the twentieth century. Even though Parsons, like most biographers, maintains a certain admiration for his subject, he makes a convincing argument that Hughes was indeed the "greatest" of all the ranger captains.

*Kenneth W. Howell*

*Prairie View A&M University*

*A River Apart: The Pottery of Cochiti and Santo Domingo Pueblos*. Edited by Valerie K. Verzuh, photographs by Addison Doty, foreword by Shelby Tisdale. (Santa Fe: Museum of New Mexico Press, 2008. xix + 185 pp. 467 color plates, 28 halftones, references, index. \$45.00 cloth, ISBN 978-0-8901-3522-8.)

This book illustrates nineteenth- and twentieth-century artistic contributions of Native American potters from Cochiti and Kewa (Santo Domingo) Pueblo, two Keres-speaking communities south of Santa Fe, New Mexico. Editor Valerie K. Verzuh serves as curator of Individually Catalogued Collections at the Museum of Indian Arts and Culture (MIAC), a division of the Museum of New Mexico, in Santa Fe. She deserves much credit for allowing the general public to see some of the museum's great hidden masterpieces. Grants from the National Endowment for the Humanities funded research and documentation of MIAC's Cochiti and Kewa pottery collection from 2003 to 2006.

This handsome, large format volume accompanied an exhibition of the same title, which ran from 19 October 2008 to 26 September 2011. The title of the book and exhibit refers to the Rio Grande, the great river flowing between Cochiti and Kewa pueblos. The book is lavishly illustrated in color and historic black and white photographs. Seven essays comprise the text. These essays are well written and of interest to both scholars and the general public. However, what makes the book unique is the "Catalog of Collections" (pp. 109–51). Professional photographer Addison Doty was hired to photograph 473 objects, including 235 Cochiti and 214 Kewa pots in MIAC's collection. Only 165 were identified by 75 markers, of which 53 are examined in the book. Unfortunately, no one thought to include a list of the potters in the book, an essential tool for quick reference. In a collegial spirit, I have compiled the vital list. Names in italics were not listed in the book's general index. The twenty-nine Cochiti potters are *Ignacita Suina Arquero*, Ascension Chavez Benada, Damacia Cordero, Helen Cordero, *Felicita Eustace*, Estefanita Herrera, Laurencita Herrera, Trini Herrera, Lisa Holt, Maria Laweka, *Josh Lewis*, Rita Lewis, Trinidad Montoya, Janice Ortiz, Joyce Ortiz, *Juanita Ortiz*, Seferina Ortiz, Virgil Ortiz, *Donaciano Padilla*, *Arapina Quintana*, Antonita Quintana, Diego Romero, Reyes Q. Romero, Teresita Romero, Ada Suina, Aurelia Suina, Frances Suina, *Judith Suina*, and *Juanita Trujillo*. The twenty-four Kewa potters are Ramon Cate Aguilar, *Lena Archuleta*, *Carol Calabaza*, Maria Calabaza, *Angelita Cata*, *Juan [Irma] Cata*, *Alissa Chavez*, *Crucita Herrera Coriz*, *Felipita Aguilar Garcia*, *Manuelita Garcia*, Petra G. Garcia, *Harold Littlebird*, *Lupe Lovato*, *Josephine Martinez*, *Crucita Melchor*, *Dolorita Melchor*, *Magdalena Melchor*, *Santana Melchor*, Andrew Pacheco,

*Paulita Pacheco, Encarnacion Reano, Harlan Reano, Monica Silva (Santa Clara, married into Kewa), and Robert Tenorio.*

I recommend MIAC change its approach for future collection studies, recording original quotations by artists, collectors, and scholars. Pictures of the pots should be made larger with artist comments, scholarly quotes, and historic facts neatly arranged beneath each picture. Rather than arranging the pictures by accession number, the pots could be organized in a general chronological order. Clear indexing is important, so scholars and the general public can access information quickly and efficiently. Still, editor Valerie Verzuh is working hard now on a new basket exhibition and deserves our continued strong support.

*Gregory Schaaf*

*Center for Indigenous Arts and Cultures, Santa Fe, New Mexico*

