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Book Reviews

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Dreaming of Sheep in Navajo Country. By Marsha Weisiger, foreword by William Cronon. Weyerhaeuser Environmental Books. (Seattle: University of Washington Press, 2009. xxvi + 391 pp. 29 halftones, maps, glossary, notes, bibliography, index. $35.00 cloth, ISBN 978-0-295-98881-8.)

In 1934 Bureau of Indian Affairs (BIA) officials shot thousands of goats and sheep on the Navajo Reservation, leaving the carcasses to decompose. This callous action solidified Diné opinion against Comr. Ind. Affs. John Collier, turned the tide against the Navajo livestock reduction program, and led to a stunning defeat of the Indian Reorganization Act. In *Dreaming of Sheep in Navajo Country*, environmental historian Marsha Weisiger revisits an oft-told story of federal power run amuck, emphasizing the powerful roles played by women and sheep. She concludes that federal Indian policy failed to improve range conditions, and ironically, contributed to the long-term decline of the land.

Mindful of large historical forces, Weisiger adopts a geological framework to arrange the work thematically in four parts. Part 1, "Fault Lines," explores the fundamental issues at stake in the reduction program, beginning with an overview of the ecological setting. This section also discusses the perceptions of Western science, which saw overgrazing as the problem, and Navajo metaphysics, which highlighted drought and natural fluctuations as a temporary imbalance. Stressing that neither federal officials nor Diné sheepherders understood the natural world completely, Weisiger faults the BIA for failing to treat Diné beliefs as important to the livestock reduction program.

The second section, "Bedrock," examines the central place of sheep in Blessingway stories and the ways that the Navajos' matricentered culture allocated livestock ownership. In the process, it becomes clear that BIA attempts at rationally reducing livestock density resulted in a frontal assault on Diné culture. Coming fast on the heels of the Navajos' forced relocation to Bosque Redondo (*Hwéeldi* to Diné) in the 1860s, the livestock reduction program amounted to a second cultural genocide.

In part 3, "Terra Firma," Weisiger traces the long history of Navajo pastoralism from its origins in the seventeenth century and the emergence of transhumance, the practice of mobile grazing that shifted locations with the seasons. By the 1930s, growing populations of Navajos and their flocks, combined with restricted mobility, had exacerbated a delicate environmental situation. BIA officials and many Navajos agreed that something had to be done about the deteriorating range conditions.

Part 4, "Erosion," tackles the actual stock reduction program and the cavalcade of bureaucratic hardheadedness and unfortunate convergences conforming to the catastrophic outcome predestined under Murphy's Law. Under Weisiger's careful retelling, however, there is nothing preordained or inevitable in the outcome. Throughout the work, fine-scale resolution reveals the disparities among Navajos—wealthy and impoverished, men and women. The author also presents a spectrum of federal officials and scientific experts, from the well-intentioned but ultimately reviled Collier to the unheeded but prescient Robert Marshall, who advised the BIA to grant the Diné full cultural and political autonomy.

Dreaming of Sheep joins a growing list of environmental histories that take the intersections of human culture and nonhuman imperatives seriously, updating Elinor G. K. Melville's A *Plague of Sheep: Environmental Consequences of the Conquest of Mexico* (1994) for the twenty-first century. What emerges is a compelling story, complicated in detail but clear in explication. The work is suited to both the uninitiated and knowledgeable reader, offering important insights on the cultural challenges of ecological restoration.

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A *History of the Ancient Southwest*. By Stephen H. Lekson. (Santa Fe, N.Mex.: School for Advanced Research Press, 2009. xi + 439 pp. 22 halftones, 42 line drawings, 20 maps, tables, notes, references, index. $39.95 paper, ISBN 978-1-934691-10-6.)

Overviews of Southwest archaeology come in two kinds. Most linger over fundamentals, reflect consensus, and are written so correctly as to

cure insomnia. About once in a generation, a writer instead seeks to overturn established notions, and Stephen H. Lekson is this generation's heretic laureate. Pueblo Bonito was a palace! Chaco had kings! (His exclamation points, not mine.) In this book, Lekson channels the young Tom Wolfe. To improve literary flow, archaeology's beloved in-text citations are banished, to be found (with many details and fascinating digressions) in the endnotes. Archaeologists tend to be characters, and Lekson drags them on stage as needed to spice things up. The result is a book that is both provocative and fun.

Having praised Caesar, I do need to throw a few shovels of dirt on him. Like most such books, *History of the Ancient Southwest* fast-forwards through the millennia before agriculture, and shudders to a halt once the Spanish arrive. And like most such books, this work fades out quickly as it heads south into Mexico, offering token sites in lieu of a systematic approach. These sins are collective, not individual, and Lekson denies that his goal is to write comprehensively. Still, a book-length exercise in questioning the conventional might be a good place to give slighted topics their due.

Other shortcomings are peculiar to the book. Lekson pairs each archaeological period with a period in the history of archaeological research (for example, AD 1150–1300 and 1975–1990). It does not work, but fortunately for his readers, Lekson ignores that structure repeatedly. A different innovation, looking at distant prehistoric centers such as Tula and Cahokia, might have succeeded with information about connections and intervening areas. Instead, those distant centers zoom disconnectedly into and out of the narrative, like asteroids in a science fiction film.

In a discussion of Southwest archaeologists, Lekson states, "We could not avoid telling stories" (p. 144). Actually, Lekson himself cannot avoid telling stories, and that tendency is both the strength and the curse of the book. Lekson turns Southwest archaeology into a series of tales, beguiling readers instead of lecturing them. Where details are lacking, he fills in with guesses. He states when he is guessing, yet I worry about readers whose first exposure to the region's prehistory is straight-up Lekson. After imagining kings and hegiras, they often tune out fusty notions like standards of evidence. But if you know something about the region's prehistory, and can exercise healthy skepticism, this one is worth picking up.

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Cowboy Park: Steer-Roping Contests on the Border. By John O. Baxter, foreword by Richard W. Slatta. Grover E. Murry Studies in the American Southwest series. (Lubbock: Texas Tech University Press, 2008. xxvii + 236 pp. 61 halftones, map, notes, bibliography, index. $24.95 cloth, ISBN 978-0-89672-642-0.)

John O. Baxter's *Cowboy Park* is a well-documented and lively contribution to the growing body of rodeo scholarship. Resurrecting the lost history of late nineteenth- and early twentieth-century steer roping, Baxter provides a detailed study of Cowboy Park in Ciudad Juárez, Mexico; its owners; the competitors; and the role they played in the developing sport of rodeo.

Baxter begins with the story of steer roping in the 1890s and connects U.S. and Mexican cowboy traditions on both sides of the border with the developing cattle industry. Steer roping is hard on animals. As cattle owners invested more heavily in pedigreed stock to improve their herds, the potential to injure or cripple expensive animals brought the practice of steer roping under increased scrutiny. In 1905, under the combined pressure of cattle owners and Progressive Era animal rights reformers, Texas banned steer-roping competitions. But steer roping continued to be popular among competitors and fans.

In 1907 El Paso businessmen Nat and Tom Greer, both steer-roping competitors, opened a venue for the sport across the border in Ciudad Juárez where it had remained a legal sport. Greer offered high purses to attract top competitors and carefully organized tournaments during fairs and conferences in El Paso to bring in large numbers of spectators. As a result, Cowboy Park became a mecca for steer ropers and enthusiasts in the Southwest and northern Mexico. By the time the park closed in 1912, due to revolutionary activity in Mexico that affected the city of Ciudad Juárez, the park had developed a core of top ropers. As Baxter writes, "Cowboy Park 'alumni' rode the rails, establishing a 'professional' rodeo circuit, and dominating the steer-roping events at major exhibitions nationwide" (p. 162).

Extensively researched and with outstanding images, the book situates the history of Cowboy Park within transnational political, cultural, and economic trends. Baxter's easy style of writing prevents the highly detailed accounts of each competition from getting in the way of the story. A minor criticism is that his attention to these details limits the amount of information devoted to rodeo people outside the Cowboy Park group. For example Eddie McCarty was more than just a good rider; he became one of the top rodeo stock suppliers in the country. Baxter does not mention Hugh Strickland's wife, Mabel, even though she earned a reputation as a steer roper equal to her husband. Regularly Baxter tosses out tidbits of information and then moves

on. For example Baxter references a person who "was deeply involved in the terrible crime wave that swept Osage country and shocked the entire nation" (p. 102). A sentence or two more would have been helpful. But these details do not detract from the overall merits of the book. *Cowboy Park* successfully brings to light an important piece of rodeo history that is virtually unknown to contemporary rodeo scholars, and in doing so adds to the growing richness of this subfield of western history.

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War of a Thousand Deserts: Indian Raids and the U.S.-Mexican War. By Brian DeLay. The Lamar Series in Western History. (New Haven, Conn.: Yale University Press, 2008. xxi + 473 pp. 31 halftones, maps, tables, graphs, notes, bibliography, index. $35.00 cloth, ISBN 978-0-300-11932-9.)

In his outstanding book, Brian DeLay emphasizes the significance of Indian raids into northern Mexico in terms of how they facilitated the U.S. victory during the war with Mexico from 1846 to 1848. DeLay fashions this original topic into a highly readable, jargon-free, interpretive study. DeLay's exhaustive research is unusually instructive when he explains various policies undertaken in Mexico as well as in the United States. The work is also a rare combination of wit, intelligent insights, and a dash of cynicism that produces a sparkling narrative full of juicy anecdotes and profound conclusions.

The War of a Thousand Deserts provides many jewels of wisdom for those fortunate enough to read it. An amazing amount of attention is given to the significance of the horse, the large number that Comanches owned, and the need to maintain them. It is incredible to learn that Southern Plains raiders struck deep into Jalisco, Mexico. DeLay concludes that simple vengeance and the need for plunder motivated these assaults. National governments in Mexico City did not become concerned about these incursions until 1841. Despite Mexican suspicions that the United States encouraged these raids, DeLay believes that this is not the case, even though Pres. James K. Polk's government concluded a treaty with the Comanches in May 1846.

Although not primarily a scholar of Mexican history, DeLay understands and sympathizes with the Mexican position but also points out numerous mistakes made by state governments as well as various presidents. The Mexican regimes simply could not maintain the far more successful policies carried out by the Spanish colonial government. Perhaps their greatest error took place in 1831, when officials in Chihuahua and Sonora refused to

provide Apaches with food and other supplies. It is disturbing to learn that local Mexicans sometimes collaborated with Indian raiders by giving them information or even participating in attacks against northern communities.

Despite the author's deep research into U.S. and Mexican archives, there are a few areas that could be strengthened. How, for example, did Yaquis and other Mexican Indians react to raids from Plains Indians as well as invading U.S. troops? Further, the book's subtitle suggests a strong emphasis on the war from 1846 to 1848, but DeLay's discussion of the U.S.-Mexico conflict only begins on page 253. He also mentions Alexander William Doniphan's Navajo Treaty in New Mexico but says little about its impact. There is also the tantalizing claim that the U.S. invasion "probably encouraged" additional Indian raids but DeLay does not provide much detail about this point compared to his extensive discussion about the 1830s and 1840s (p. 270). Finally, the author abuses the term "Americans" despite knowing better.

In summary this book is a fascinating study that argues convincingly that indigenous raiders left enduring consequences concerning Mexico's tragic fate during its war with the United States. *The War of a Thousand Deserts* is a brilliant study and a magnificent contribution to the historiography of the U.S.-Mexico War and the Southwest.

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Isolation and Social Change in Three Spanish-Speaking Villages of New Mexico. By Paul A. F. Walter, edited by Charles E. Woodhouse. Immigrant Communities and Ethnic Minorities in the United States and Canada series, no. 80. (New York: AMS Press, 2008. xxxvii + 281 pp. 10 halftones, maps, tables, appendixes, bibliography, index. $147.50 cloth, ISBN 978-0-404-19490-1.)

Charles E. Woodhouse edited this reprint of Paul A. F. Walter's doctoral dissertation from 1938, a work Woodhouse describes as "one of the earliest projects of sociological field research to be done in this state" (p. vii). Woodhouse puts Walter's book in a cultural and historical context and shows that, despite its outdated writing style, the book is an important tool for interdisciplinary studies on New Mexico and the Southwest. Although the focus of Walter's study is sociological, with an emphasis on isolation and social change, he uses an interdisciplinary model that takes into account familial, cultural, and historical forces, making his book relevant beyond the field of sociology. In a methodological note, Walter explains that he used a research method known as the "community survey," "a flexible technique

in which are combined a number of devices" (p. 221). He also notes that the interview was his main field device, an approach popular at the time; he wrote his dissertation during the Second New Deal and in the wake of the Federal Writers' Project.

There are two important contexts for understanding Walter's study, one historical and the other cultural. As a historical text, *Isolation and Social Change* reveals the sociological mentality of the times. Walter considers two variables, geographical distance and socio-psychological beliefs, to determine the level of isolation and social change in the three communities under study. He maintains that the most isolated village of Guadalupe (now a ghost town) retained its core beliefs and the institutional structures of church, family, and the patron-peon relation. At the same time, geographical isolation hindered the village's ability to change with the times. Walter's emphasis on social change and cultural tradition limits his conclusions, for as Woodhouse points out, Guadalupe experienced the most social change as it fell into rapid decline. Nevertheless, Walter's conclusions reveal the gradations of cultural change in New Mexico's Spanish-speaking communities with the emergence of an English-speaking majority.

Walter reveals that proximity to New Mexico's English-speaking communities led to stronger ethnic divisions and cultural pride in Spanish-speaking communities, like in Sandoval and Alameda where ethnic allegiance (and competition) formed alongside economic development. This shift is key to understanding the modern formation of ethnic communities and divisions in New Mexico and across the Southwest. While Walter spoke perhaps the flawed language of sociology, he also spoke Spanish well enough to communicate directly with his informants through the interview; thus he overcame a linguistic barrier most sociologists and other field workers encountered at the time. For this reason, *Isolation and Social Change* speaks to the sociological mind-set at the time, as well as to present cultural changes in southwestern Hispanic communities.

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San Juan Legacy: Life in the Mining Camps. By Duane A. Smith, photographs by John L. Ninnemann. (Albuquerque: University of New Mexico Press, 2009. xvi + 163 pp. 81 halftones, line drawing, map, index. $24.95 paper, ISBN 978-0-8263-4650-6.)

San Juan Legacy is a western history buff's book, a sentimentalized recounting of feel-good events in a bevy of mining camps throughout Colorado's San

Juan Mountains. As the author states, "The book is an attempt to turn back the clock to the nineteenth-century Victorian era . . . and the Edwardian years that followed, as the . . . San Juans slipped into longing for a past that would not come again" (p. xiii). In this effort, Duane A. Smith and photographer John L. Ninnemann have succeeded admirably. One might argue, in fact, that the mining camps they portray are ones that never existed.

Highly selective material from roughly 1870 to World War I has been organized thematically in chapters dealing with myriad subjects: banking; municipal government; newspapers; transportation; housewives and merchandizing (but no company stores); childhood; disease, medical care (but no midwives), and death; religion; fraternal lodges; sin; culture; and sport (especially baseball). Each chapter opens with a selected quote or quotes, chosen for content, not for ties to the period or area. Even within chapters, there has been no attempt to order the content chronologically to illustrate transitions from one era to another. Interpretation of any kind is missing. Photographs, mostly of museum artifacts, are usually captioned in a "joshing" manner. A few attempt to fill glaring factual lacunae. For example, in the chapter on newspapers, a full-page photograph of a poster from a vicious strike in 1903–1904 asks "Is Colorado in America?" The reader is told that the antagonists stood "eyeball to eyeball" but the power-wielding owners won (p. 37). Nowhere else are strikes mentioned. In the context of fraternal organizations, one learns, "The controversial Western Federation of Miners . . . [also] served a social function, hosting dinners, picnics, and dances" (p. 119). So much for unions. Immigrants are largely invisible, except for a photo of an Italian lodge membership application clearly dating from post-1930 (p. 118). The chapter on religion deals exclusively with Catholics and Protestants, although the section on sin relates, "red-haired Jewish women . . . were thought to be sexier" (p. 126). Company bosses and paternalistic policies get no ink, but we learn that the monopolistic American Smelting and Refining Company sponsored a baseball team (p. 154). The colorful, the sentimental, and the amusing all find mention here, including plenty of poetry and a Christian hymn (p. 108).

Most importantly, what, exactly, is the San Juan legacy the creators of this work hope to record? Despite a two-line appreciation for the help of specific historical societies and museums, those individuals who actually wrote the primary sources, or preserved the buildings and artifacts utilized, largely lack recognition (p. ix). The book has no citations. Sites of most photographs remain a mystery. Those in the know will spot the author on the right in the photo on page 147, sporting his old-time baseball uniform, while the caption simply quotes the "crusty Dave Day," an enduring local newspaper editor.

In short this book is recommended for all who enjoy reading their mining camp stories through rose-colored glasses.

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The Mining Law of 1872: Past, Politics, and Prospects. By Gordon Morris Bakken. (Albuquerque: University of New Mexico Press, 2008. xxx + 238 pp. 31 halftones, 11 maps, notes, index. $45.00 cloth, ISBN 978-0-8263-4356-7.)

This book has been needed for a long time. For anyone who has studied mining in the United States—especially the era of the great western gold rushes that began with the rush to California in 1849—basic questions of governance and authority almost instantly come to mind. When a miner staked a claim or began digging into a swath of the public domain, what federal statutes governed these actions? What were those rules and regulations, why were they fashioned the way they were, and how and why have they been amended or altered by succeeding generations? These questions lie at the heart of Gordon Morris Bakken's *The Mining Law of 1872*. He weaves them together in a thoughtfully constructed legal, cultural, and environmental analysis that illuminates the historical and contemporary significance of an old and often controversial federal statute: the General Mining Law of 1872.

Bakken's central thesis suggests that the General Mining Law has had far-reaching implications for the nation (particularly the American West), shaping land use and ecological communities as profoundly as it has shaped legal thought and culture. These ideas are interesting and Bakken, a historian and a lawyer who teaches history at California State University at Fullerton, develops and supports them across fifteen largely chrono-thematic chapters. The first four chapters focus on the provisions, precedents, and ideas behind the General Mining Law. These short, crisp chapters detail the mechanisms and reasoning Congress deployed to transfer public lands and minerals into private hands. The next six chapters examine the many dilemmas and disputes that the General Mining Law has precipitated. Here, Bakken gives attention to a number of thorny legal issues, including disputes over claim boundaries, land titles, pollution, and the all-important apex issue (determining if a claim held the highest point of a vein). In short Bakken makes the point that reconciling the abstract provisions of the General Mining Law with certain geographical and cultural realities has kept an army of lawyers busy for generations. The last five chapters treat the many direct and indirect attempts that have been undertaken to modify the General Mining Law since the

late 1960s. Throughout these final chapters, Bakken positions his analysis in relation to the rapidly expanding environmental movement and the way it has reshaped both the operation of the General Mining Law and the mining industry itself.

While Bakken has done yeoman's work on many fronts with this deeply researched book, among the most interesting aspects are the links he draws between the General Mining Law and changing environmental attitudes. Bakken argues that the rising crescendo of post-1960s environmental regulation has done more than anything else to alter the way the General Mining Law functions. This is an important, valuable insight for environmental historians. While I would have liked to see more attention given to certain areas, such as Progressive Era environmental concerns, and the period between 1849 and the passage of the first federal mining act in 1866, Bakken has still provided scholars with an indispensable guide to one of the key features and forces of western history.

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Joseph Bates Noble: Polygamy and the Temple Lot Case. By David Leigh Clark. (Salt Lake City: University of Utah Press, 2009. xiii + 210 pp. 35 halftones, notes, bibliography, index. $24.95 cloth, ISBN 978-0-87480-937-4.)

The life story of Joseph Bates Noble, born in 1810, is of interest because it intersects with key events in nineteenth-century Mormon history, most notably the first polygamous marriage of Mormon prophet Joseph Smith Jr. to Louisa Beman (Noble's sister-in-law) in Nauvoo, Illinois, on 5 April 1841. This marriage, performed by none other than Noble, initiated the practice of Mormon polygamy, which caused enormous controversy and led to the death of Smith in 1844. In the 1890s, the Church of Jesus Christ of Latter-day Saints (LDS) prohibited polygamy, but the institution continued to cause problems for the church.

Not all Mormons accepted polygamy, some rejected Smith as a "fallen prophet"; others, including Smith's widow Emma, insisted that conspirators, most prominently Brigham Young, had foisted polygamy upon credulous, leaderless followers. In 1860, under the guiding hand of Emma, her son Joseph Smith III accepted the leadership of the Reorganized Church of Jesus Christ of Latter-day Saints (RLDS), which had become a haven for many who rejected Young and polygamy. By this time, the faction of Mormons who accepted Young and polygamy had established their Zion on the shores

of the Great Salt Lake. Noble and his polygamous family were among these settlers.

Smith originally intended for the center of Zion to be in Missouri, where a temple would be built to receive Christ at his Second Coming. After Missouri had to be abandoned because of persecution, several Mormon groups competed for ownership of the temple site. The RLDS eventually obtained most of the sixty-three acres. In a case litigated in 1880 concerning ownership of the Kirtland Temple in Ohio, a court had ruled in favor of the RLDS claim vis-à-vis that of the LDS church of Utah on the grounds that the latter "had changed original church doctrine by accepting polygamy" (p. 2). When a plot of one and a half acres of the Missouri temple property came into the possession of a polygamous Mormon splinter group, the Church of Christ (Temple Lot), the RLDS leadership saw an opportunity to fortify its claim as sole legitimate heir of the church founded by Smith. To that end, Noble was called as a key witness in a lawsuit launched in 1892 against the Temple Lot church in an attempt to delegitimize all claims by Mormon groups practicing polygamy. For two days, the RLDS attorney attempted to impugn the core of Noble's testimony—that it was indeed Smith who had established polygamy—on grounds of faulty memory and/or mendacity. However, the eighty-two-year-old Noble stood his ground. Ironically, the Utah church had been forced to publicly renounce the practice, although not the doctrine, of plural marriage two years earlier.

The author, a descendant of Noble, deftly links the transcript of his ancestor's testimony to a narration of the major events of Mormon history as experienced by the deponent. This book is one of the few published life stories by second-tier Mormons, rebalancing a top-heavy historiography focusing on major leaders.

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The Diaries of John Gregory Bourke Volume 4: July 3, 1880–May 22, 1881. Edited and annotated by Charles M. Robinson III. (Denton: University of North Texas Press, 2009. ix + 543 pp. 32 halftones, maps, appendix, notes, bibliography, index. $55.00 cloth, ISBN 978-1-57441-263-5.)

Among firsthand recordings of military events on the post–Civil War frontier, the diaries of John Gregory Bourke occupy a preeminent place. Born in Philadelphia in 1846, Bourke received a thorough education in a Jesuit school. The Spartan-like discipline that the Jesuits instilled in the young man

is reflected in his remarkable diary, which consists of 124 volumes for the period 1872–1896. Ironically, Bourke believed his education was outmoded and failed to prepare him for the modern world. After service in the Union army, he attended the U.S. Military Academy and graduated in 1869. While Bourke served in various postings in the West, his most important assignment was as an aid to Gen. George Crook from 1871 to 1883. In addition to writing important accounts of Crook's campaigns, this inveterate diarist also gathered valuable ethnographic data about Native Americans. While his observations are invaluable for present-day scholars, Bourke's interests may have hindered his advancement in the army. He died as a brevet major (with actual rank of captain) in 1896.

This present volume—the fourth of a projected eight—reproduces Bourke's diaries from 3 July 1880 through 22 May 1881. Much of this volume deals with Crook's effort to help resolve the dispute concerning a permanent homeland for the Ponca Indians, as well as routine inspection trips to military installations within his military department. This volume, however, also reflects an important milestone in Bourke's career, as his ethnographic interests began to attract the attention of John Wesley Powell, director of the Bureau of American Ethnography of the Smithsonian Institution. With the approval of his superiors, Bourke agreed to begin recording the customs of several tribes.

While Bourke's diaries constitute an extremely important source for the development of the American frontier, the diarist was a product of his time. Not only do his entries reveal the cliquishness within the officers' corps—he was an accomplished gossip—but they also reflect the keen political and racial prejudices of his day. Lt. Gen. William T. Sherman, commanding general of the army, was "very garrulous" and lacked "greatness," according to Bourke, while Rutherford B. Hayes was "the most thoroughly despised and hated of all our presidents"—despite the fact that Hayes was the patron of George Crook (pp. 103, 301). When Bourke visited Santa Fe, New Mexico, he could not restrain a comment about the "motley crew of hook-nosed Jews" within the merchant community (p. 353). Bourke had an eye for the girls—even Mormon females—although he was contemptuous of the Church of Jesus Christ of Latter-day Saints.

As with any work of such proportions, some errors intrude. Editor Charles M. Robinson III is mistaken when he says Camp Carlin (Cheyenne Depot), Wyoming, was abandoned in 1890. This facility remained the Quartermaster Department's pack train headquarters for many years (p. 101 n. 19). In addition to an occasional spelling error in the text, *The Dictionary of American Biography* is listed twice in the bibliography. Some reproductions of Bourke's

drawings are very dim and tend to detract. Yet, Robinson continues to maintain solid editorial standards, and both he and the University of North Texas Press are to be congratulated for persevering with such a heroic task.

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Mexican American Mojo: Popular Music, Dance, and Urban Culture in Los Angeles, 1935–1968. By Anthony F. Macias. (Durham, N.C.: Duke University Press, 2008. xvi + 383 pp. 42 halftones, maps, notes, bibliography, index. $89.95 cloth, ISBN 978-0-8223-4339-4, $24.95 paper, ISBN 978-0-8223-4322-6.)

Anthony F. Macias provides us with a unique and innovative study in *Mexican American Mojo*. The book focuses on various artists, stylistic movements, and dance culture in urban Los Angeles from 1935 to 1968. As he explains, this period reflects a "political generation paradigm" related to the "urbanized, educated Mexican Americans who came of political ages during the 1930s, 1940s, and 1950s" (p. 2). The book examines numerous social and political issues that directly affected Chicana/o musicians in this timeframe and focuses on a number of musical practices that have not been previously explored in great depth, including jazz, classical, rhythm and blues, Latin jazz, and mambo.

From rich interviews, Macias extracts socially insightful perspectives from musicians and the public spectators who came to hear them and dance to their music. Macias also makes note of the important and exciting style of music now known as "pachuco boogie woogie," created by Don Tosti and Lalo Guerrero individually with their own specific groups. This blending of pachuco slang, jump blues, jazz bebop, and swing began with Guerrero in the late 1940s on Olvera Street, and Macias sees the style as one "that expanded both the Mexican American generation's collective mojo and the city's urban civility" (p. 124). Macias also explores the influence that Mexican American car clubs, with their "lowrider" culture, had on the popularization of African American R&B among whites (pp. 152–53).

Chapter 4 focuses on the rock and roll era. Macias notes, "from the mid-1950s to the Chicano Movement [late 1960s–1970s], Mexican American Angelinos expanded their eclectic expressive culture, including their mutual affinities with, and borrowings from, African American style, language, and music" (p. 174). Macias proceeds to review the importance of centrifugal places such as the El Monte Legion Stadium, various eastside musicians, and the industry-changing emergence of Ritchie Valens. He also dedicates a good

portion of this chapter to Anthony Ortega, a saxophonist and jazz musician, who has been overlooked by both music historians and the music industry in general. That Macias has cited the important work of this virtuoso artist is to be commended.

With chapter 5, Macias highlights yet another area of overlooked musical history in Los Angeles, that of Latin jazz, the mambo, and Chico Sesma's "Latin Holidays" at the Hollywood Palladium. In this chapter, Macias makes an initial point that with the emergence of the mambo and cha-cha-cha movements, "Mexican Americans in the Latin music scene increased their recognition, improved their representation, asserted their right to first-class citizenship, and insisted on their own run of the city" (p. 230). He also points out that Mexican Americans expanded their expressive culture, challenging Anglo stereotypes, revealing a wider range of variation, yet still identifying as Mexican.

As a scholar and musician who has spent a major part of my life studying and living the expressive culture examined by Macias, I can say that his book has impressed me and inspired me. He has applied his first-rate research to produce an eloquent and honest text. *Mexican American Mojo* is a milestone. Thanks for the mojo, Anthony!

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Constructing Lives at Mission San Francisco: Native Californians and Hispanic Colonists, 1776–1821. By Quincy D. Newell. (Albuquerque: University of New Mexico Press, 2009. x + 267 pp. Halftones, maps, notes, bibliography, index. $39.95 cloth, ISBN 978-0-8263-4706-0.)

Mission San Francisco was established in 1776, the sixth mission in an enterprise that ultimately comprised twenty-one such undertakings. While the purported purpose of the missions was to evangelize the Natives of Alta California, the Spanish Crown's real motive was to secure the California coast from Russian settlers. Ideally, the Franciscans would be at the mission for only ten years. After this time, secular clergy would assume spiritual authority over their now-Christian charges, and the land and other assets would be distributed among the Natives. The plan was never realized.

Each California mission typically claimed some one hundred thousand acres as its domain. Most missions were fairly complex establishments and included a grand church, residence for the friars, separate dormitories for single males and females, an orphanage, and adobe apartments for married

couples and their families. There were other structures for mission-related activities, satellite outposts with small churches in the hinterland, and most often a presidio that housed a small contingent of Spaniards. The mission and presidio were totally dependent on the Indians in their respective vicinities.

Alta California, which included San Francisco, was rich in natural resources and supported large populations of Native peoples. Mission San Francisco was built in the midst of Costanoan and Coastal Miwok speakers who enjoyed a trove of marine and inland resources. In this work, Quincy D. Newell focuses on these people to discuss Native Californian culture during Spanish missionary colonization.

Although a specialist in religious studies, Newell places her study within an ethnohistorical context. She juxtaposes the rigid, exclusive machinations of the Catholic missionaries with what appears to have been the adaptable and inclusive nature of the Indians at a locale that they had known, settled, and exploited for centuries. It took a while, but the Natives did begin to come to the mission for baptism, although we do not know why. The increase in baptisms could be attributed to the huge population loss following Spanish colonialism, an assured supply of food, or the friars and the promise of Christianity.

Newell meticulously lists indigenous personal names, family associations, tribal affiliation, and linguistic attributes. The author identifies patrilineal traditions, patronage networks, and what can be known of precontact marriage practices and the role of women in maintaining political stability. To the great dismay of the Franciscans, polygyny was not uncommon, and homosexuality and transgender behavior were acceptable.

The much-exalted Spanish institution of the nuclear family was imposed on the mission Indians with the sacraments of Catholic baptism and marriage intended to eliminate the neophytes' pagan ways. A regular supply of food was a major enticement for mission stalwarts. It seems that their conversion was incomplete, however, for many Natives spontaneously and periodically returned to their villages, went hunting, collected acorns, or participated in ritual ceremonies. Many also returned to their homes to die. The death rate was high, and most children born at the mission lived less than a year or two. Godparenting was readily accepted by the Natives as a secondary means to provide for families, but very often the godmother and godfather turned out to be from their still extant family and patronage alliances. Yet some mission Indians were faithful to the friars and their beliefs to the end. Their reward: a Mass, a Franciscan habit as a shroud, and a coffin.

Newell successfully demonstrates great continuity of indigenous lifeways in the midst of the horrific change brought by Spanish colonization. Things did

not improve with time. Nevertheless, as this important book brings to light, there was a resiliency of indigenous tradition and belief heretofore hardly known for the Alta California mission peoples. Newell is to be commended for her revisionist approach to a topic that seldom celebrates the remarkable agency and tenacity of indigenes despite so much hardship.

Susan Schroeder
Tulane University

Indian Alliances and the Spanish in the Southwest, 750–1750. By William B. Carter. (Norman: University of Oklahoma Press, 2009. xx + 308 pp. Maps, notes, bibliography, index. $34.95 cloth, ISBN 978-0-8061-4009-4.)

William B. Carter, painting in broad strokes, attempts to synthesize nine centuries of southwestern prehistory and history in only 216 pages. Adopting an ethnohistorical approach that incorporates environmental, anthropological, and historical perspectives, Carter argues that "ideology, kinship, and environmental conditions were primary factors influencing economic activity and alliance formation between Pueblo Indians and their neighbors, particularly the Southern Athapaskans" that began centuries before Spaniards arrived in the region (p. ix). His thesis challenges the timeworn stereotype of Athapaskans as marauders; however, as Carter acknowledges, the idea that Apaches and Pueblos got along is not new. Scholars in multiple disciplines, from historians Alfred Barnaby Thomas and David J. Weber to anthropologists Albert H. Schroeder and Katherine A. Spielmann, have adopted this view.

What this book does offer is the most comprehensive look at the origins and changing dynamics of southwestern indigenous trade networks from the twelfth century through the Spanish Reconquest of New Mexico in 1706. Adopting a chronological approach, Carter traces cycles of ethnogenesis and mutual incorporation as Puebloans, Jumanos, and Apacheans moved into the region, adapted to climate change, and shifted their central trade centers from Casas Grandes southward to Mesoamerica and then northward to the Southern Plains. This portion of the book, especially the section covering the period prior to 1580, neatly complements Gary Clayton Anderson's *The Indian Southwest, 1580–1830: Ethnogenesis and Reinvention* (1999) chronologically, while stretching beyond its narrow Southern Plains focus. Carter goes on to show that Apaches and Navajos continued to exchange goods with Pueblos in the seventeenth century and played a vital role in the Pueblo Revolt of 1680, which complicates but does not fundamentally alter scholarly understanding of that event.

Carter crosses geographical and disciplinary boundaries in this study. He discusses the spread of bison below the Rio Grande and reveals that Juan de Oñate arrived in New Mexico at the end of a ten-year period of extreme drought and cold caused in part by the Little Ice Age. Although Carter might have cited more Spanish-language sources, he succeeds in integrating early Southwestern and Mexican history and extracting important primary-source information on Athapaskan alliance formation and marriage practices in Nueva Vizcaya and Sonora from John Kessell's and Rick Hendricks's recent works. He also adeptly determines the locations of Pueblo-allied Athapaskan groups by correlating translated Spanish reports with modern archaeological ones.

That said Carter's book suffers from two major problems. First, because of limited archaeological evidence, the author fails to achieve balance among Athapaskan, Pueblo, and Spanish worldviews, social structures, and material cultures prior to 1600. This imbalance leads Carter to make vague generalizations that one could make about any culture, such as "Language not only communicated meanings but also influenced how people lived and got along with others" (p. 5). Second, he tends to minimize violence and trauma. Although these issues are not his focus, surely the six-month siege and conquest of Tenochtitlán and the effects of disease on the Native populations of the Southwest and northern New Spain warrant more than single sentences of coverage (pp. 85, 115, 130).

Matthew Babcock
Stephen F. Austin State University

Reflections in Place: Connected Lives of Navajo Women. By Donna Deyhle. (Tucson: University of Arizona Press, 2009. xxvi + 241 pp. Map, table, notes, bibliography, index. $50.00 cloth, ISBN 978-0-8165-2756-4, $24.95 paper, ISBN 978-0-8165-2757-1.)

Navajo women have been analyzed and essentialized as early as 1853, when the *Santa Fe Gazette* wrote about them. Since the 1900s, anthropologists and even Navajos themselves have reinforced the Navajo woman archetype, which constructs them as an epistemology in and of itself. Unlike previous works, Donna Deyhle's *Reflections in Place* provides intriguing authentic portrayals of three Navajo women who live in and outside of their ancestral sacred land. Deyhle's qualitative study spanning more than twenty years depicts a poignant portrait of Navajo people. In this work, Navajos demonstrate the spirit of "survivance" in alien and hostile social environments. Survivance, unlike survival, is a positive resistant standpoint to assert and claim Navajo identity.

Reflections in Place is divided into four chapters along with an epilogue. The first chapter provides context on a specific Navajo community, which borders a Mormon town in Utah. The next three chapters are detailed case studies of each of the three women written in narrative style. The stance of Deyhle as researcher is significant. She is friend and sister to the women who include her in their families and share cherished details of their lives.

In the first chapter, Deyhle draws upon written documentation, Navajo views, and oral tradition to examine legal/political, socioeconomic, and educational forces impacting the small Navajo community. From the Posey War of 1923 to the pressures of the racist climate today, Navajo people continue to enact survivance—especially Navajo youth, who express themselves through their "breakdancing" culture and their experiences in school.

In the next three chapters, each woman is brilliantly described as both an outsider and insider to their own place. Jan Begay, Vangie Tsosie, and Mary Sam (all pseudonyms) encountered the challenges of schooling, having or not having Kinaaldá (Navajo puberty ceremony), starting their own families, working in jobs, moving in and out of their communities, and experiencing the death of loved ones. Each woman's unique personality and life story helps develop an understanding of Navajo people today. Throughout the book, beautifully interwoven poetry of Luci Tapahonso, Laura Tohi, Nia Francisco, and others sets the tone for themes that assert the realities of Navajo life.

This book describes real people who negotiate the intersections of unjust situations on a daily basis. As a Navajo professor, I easily saw the three women representing my relatives. I agree with Jan Begay, who states, "Life is hard. Learning the Navajo traditions and being around the white people is really hard" (p. 220). No euphemisms or rationalizations cushioned what and who is Navajo. This excellent study is an important step toward understanding schooling and its powerful influence on Navajo society today. I recommend this book for educators and all who seek justice.

Kathryn Manuelito
University of New Mexico

The Lipan Apaches: People of Wind and Lightning. By Thomas A. Britten. (Albuquerque: University of New Mexico Press, 2009. xv + 336 pp. Halftones, line drawings, maps, notes, bibliography, index. $34.95 cloth, ISBN 978-0-8263-4586-8.)

Thomas A. Britten's book is the first monograph on the history of the Lipan Apaches published since the 1980s. It begins with a brief preface in

which the author rightly points out the disproportion existing between the enormous importance of the Lipans in the history of Texas (and, one should add, the Greater Southwest, including both sides of the Rio Grande) and the scant attention that they have traditionally received from historians. In a succinct introduction, Britten provides a concise but thorough overview of traditional Lipan culture and social organization, based largely on the field notes and publications of Morris Opler and other anthropologists. Much of this sociocultural synopsis refers to an ethnographic past whose exact chronology is not apparent.

In the first chapter, Britten discusses a number of archaeologically and linguistically informed theories about the genesis of the Lipan Apaches, and attempts to elucidate their exact identity vis-à-vis other southern Athapaskan groups that are also named in early Spanish sources. Five more chapters follow in which Britten provides a narrative account of two hundred years of Lipan history. These chapters trace the Lipans' first contacts with the Spanish in the early eighteenth century to the year 1905, when the last free-roving Lipans entered the Mescalero Reservation in New Mexico. A laconic epilogue summarizes the recent history of the Lipans and their ongoing quest for federal recognition. Britten pays particular attention to the Lipans' interactions with other indigenous peoples, Hispanics, and Anglos. In the 1740s, after dominating much of the Southern Plains for over a century, the Lipans and other eastern Apache groups bore the brunt of the Comanche expansion into that region. Since then, steadily decimated by epidemics and warfare, the Lipans lost ascendancy at the hands of Native and European American interlopers.

This meritorious survey of Lipan history synthesizes much of the information available in an array of earlier works, many of which touch on the Lipans only in passing. Nevertheless, three shortcomings undermine the value of this book for the scholarly specialist. First, it draws almost exclusively, and sometimes uncritically, on secondary works and English translations of Spanish-language sources. It must be noted that there is a large, underutilized corpus of Spanish colonial documents on the Lipan Apaches available in repositories on both sides of the Atlantic. Second, while a few of the references that Britten cites are obsolete, his bibliography does not incorporate some recent works on the Indians of Texas in general and the Lipans in particular. Third, by focusing mainly on events that occurred in what is now the state of Texas, this book fails to provide a more thorough and balanced idea of the actual significance of the Lipans in the history of northeastern Mexico.

All in all, Britten's work is an informative introduction to the history of the Lipan Apaches, and a welcome addition to the literature on the Southwest.

Still, much remains to be done to situate the once powerful Lipans in the place that they truly deserve in the historiography of the Borderlands.

Joaquín Rivaya-Martínez
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Juggling Identities: Identity and Authenticity among the Crypto-Jews. By Seth D. Kunin. (New York: Columbia University Press, 2009. vii + 278 pp. Notes, bibliography, index. $45.00 cloth, ISBN 978-0-231-14218-2.)

Seth D. Kunin explores the identities of the Crypto-Jewish population of the American Southwest, paying particular attention to questions of authenticity. He finds among the subjects of his study a wide variety of people subscribing to Crypto-Jewish identity, as well as diverse understandings of the meaning of that identity.

Kunin notes that many of his subjects were unaware of their family's Crypto-Jewish pasts, yet had a moment of discovery when they realized the meaning of certain traditions and rituals that had been passed down through the generations. For some families, the discovery inspired soul-searching and an exploration of their Crypto-Jewish identities. Other families, however, chose to look upon this Crypto-Jewish past as part of their family's history, with little bearing on their own lives.

In trying to disentangle the cultural, historical, and religious meanings of Crypto-Jewish identity and its accompanying claims of authenticity, Kunin provides a variety of primary and secondary research. Through both structuralist and postmodernist analyses, he provides interpretations of the accounts of individuals with diverse investments in Crypto-Jewish identity. He explores the identities first as part of a spectrum (from highest level of identification to lowest) and then uses the concept of "bricolage" (the selection of multiple cultural elements to make a particular whole) to explain the various ways Crypto-Jewish identities work. Kunin's book is an important contribution to the study of Crypto-Jews, particularly his theoretical sections. He also provides an exhaustive critical overview of the previous literature on Crypto-Jews in the Southwest and suggests new avenues of research. By focusing on a small population in New Mexico, Kunin is able to interrogate the claims of previous scholars and reach some new conclusions on authenticity.

While Kunin discusses theory and the work of other scholars, he misses the opportunity to do an in-depth view of his own research. He provides only one chapter in which he outlines the findings of his ethnography, not enough space to provide the evidence for his arguments. He seems to have conducted

a wide array of interviews, yet gives little room to discuss the broad differences in Crypto-Jewish identity that he encountered. He spends too much time critiquing the works of other scholars and creating models for the data and too little time on the data itself. Kunin makes claims of historical authenticity for the Crypto-Jews, yet readers are left with little sense of the group's history beyond its origins during the Inquisition period and the twentieth century.

Despite these weaknesses, Kunin's book offers new research and good theoretical material. Some sections of the work would be accessible to all readers with an interest in the subject, but others are theory heavy and accessible only to academics. His study will be useful to all those interested in Crypto-Jews as well as scholars dealing with questions of identity and authenticity.

Mollie Lewis Nouwen
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Electrifying the Rural American West: Stories of Power, People, and Place. By Leah S. Glaser. (Lincoln: University of Nebraska Press, 2009. xi + 304 pp. 16 halftones, line drawings, maps, notes, bibliography, index. $55.00 cloth, ISBN 978-0-8032-2219-9.)

Leah S. Glaser's book aims to recover the agency of rural people in the electrification of the rural West. While rural people have generally been ignored within stories that emphasize incorporation of rural land into the private sector or by the federal government, Glaser shows that this demographic determined the organization of their own electrical systems. Taking aim at "models of technological determinism and tales of urban conquest," Glaser argues that rural people "ultimately initiated, defined, organized, and controlled" electricity's production and consumption to meet local needs (p. 212). From this claim, Glaser's book illustrates the continuing diversity of the rural West.

Three long case studies structure the book and demonstrate the diverse ends rural Arizonans wanted from electricity and the means they used to achieve them. Farmers in the Sulfur Springs Valley sought a cooperative funded by the Rural Electric Administration (REA) to transform ranchland into irrigated farmland. Blacks, Apaches, Mormons, and Mexican Americans in the White Mountains created the Navopache Electrical Cooperative to achieve a more regular service than previously provided by private companies and investor-owned utilities. Leaders of the Navajo Nation, desiring industrial modernity, created a tribal electrical utility. These case studies illustrate common features

of rural electrification. The wide distribution of rural customers led to high capital costs, causing utilities to promote electrical appliances to sometimes reluctant consumers. Focusing on American Indian consumption, Glaser reminds readers that Navajos and Apaches were rural people as well as Native Americans. A skilled oral historian, Glaser takes readers into the homes and hogans of electricity consumers, allowing them to explain the social changes that electricity did and did not create. While the case studies are organized into overly long chapters—the Navajo chapter alone runs almost eighty pages—which occasionally obscure the book's larger points, they succeed in demonstrating that rural Arizonans made their own electric networks.

Emphasizing local agency also limits the book. In stressing the self-determination of rural Arizonans, Glaser at times cloaks structural and ideological forces that framed agency. If "life in rural Arizona increasingly began to resemble that of cities," why does this not constitute urban conquest (p. 212)? Did rural Arizonans perceive their lives as becoming more "urban"? How and when did "urban" ideas about electricity use enter their homes? Similarly, why did Navajo leaders frame their desire for electricity in terms of industrialization even as consumption became increasingly important to American politics? How did they respond to the limited industrialization that resulted, almost all in the form of electrical infrastructure? While Glaser touches on these issues, they remain subordinate to the emphasis on local agency. Understanding rural agency is vital, especially at a moment when the majority of Americans rely more upon, and are less connected to, rural lands than ever before. But that very reliance has created new economic and material structures that limit the agency of rural people.

Despite these minor criticisms, Glaser's fine book should be read not only by western and Native American historians, but by any scholars interested in the responses of rural places and peoples to the forces of twentieth-century modernity.

Andrew Needham
New York University

Xerophilia: Ecocritical Explorations in Southwestern Literature. By Tom Lynch, foreword by Scott Slovic. (Lubbock: Texas Tech University Press, 2008. xviii + 264 pp. 12 halftones, map, notes, bibliography, index. $35.00 cloth, ISBN 978-0-89672-638-3.)

Tom Lynch defines xerophilia as "the condition of being adapted to and expressing a fondness for dry, arid places" (p. 12). He uses this concept as a

framework to study how southwestern literature can create an effective, sustainable relationship between residents of the Southwest and the bioregions in which they live.

Lynch first analyzes conflicts over land and water in the Upper Rio Grande bioregion in the works of Frank Waters, John Nichols, and Jimmy Santiago Baca. From the perspective of environmental justice, Lynch argues that the defense of this "acequia culture" may also serve to protect the stability of the ecological community. In the next chapter, he examines the literature of the Borderlands and where the presence of the political border intersects with a more eco-centered identity derived from the Sonoron and Chihuahuan deserts. He shows how writers like Charles Bowden, grounded in a bioregional consciousness, might help us "transcend the geopolitically imposed national identities that inhibit environmental protection" (p. 104).

In chapter 3, Lynch discusses those animals often overlooked in environmental writing: invertebrates. The chapter analyzes Edward Abbey's unsympathetic portrayal of ants—his "ant slander"—despite the role they play in the places Abbey would protect. Lynch then contrasts these depictions with the more sensitive treatment ants receive from Leslie Silko. One goal of environmentally responsible writing, Lynch asserts, is to "awaken our intellectual and emotional awareness of . . . overlooked species and of the ecological processes they support" (p. 142).

Finally, Lynch urges for more than visual aesthetics in desert representation to promote how a fuller awareness of sensory experience invites a more intimate and responsive xerophilia. Such ecoaesthetics supplement abstract knowledge, fostering a greater environmental consciousness. Indeed, this interdisciplinary work draws out the smells, touch, even taste—the "gustatory xerophilia"—of the American Southwest. The book draws on cookbooks, anthropologists, and biologists as literary critics, yet it also shows the need for scientific studies and artistic expression as well.

Lynch has done well to survey the southwestern writers—Gary Nabhan, Susan Tweit, Ray Gonzalez, Janice Emily Bowers, Ann Zwinger—who pertain to his particular focus, and he admits that there are cherished writers he had to exclude. But his ecocritical and bioregional approach lays important groundwork for future studies of southwestern literature. A foreword by Scott Slovic provides a valuable preview to the book's methods and narrative scholarship, as Lynch frames his study with photographs and with his own journeys into southwestern landscapes. Every sentence of this fine book resonates with the presence of a writer whose attention to the particulars, nuances, and culture—whose own xerophilia—helps us to "get

over the color green," as Wallace Stegner once observed, and understand what about the desert Southwest is worth saving.

Rick Van Noy
Radford University

The Masterworks of Charles M. Russell: A Retrospective of Paintings and Sculpture. Edited by Joan Carpenter Troccoli, foreword by Lewis I. Sharp and Duane H. King. The Charles M. Russell Center Series on Art and Photography of the American West. (Norman: University of Oklahoma Press, in cooperation with the Denver Art Museum, 2009. xvii + 269 pp. 174 color plates, 40 halftones, map, exhibition checklist, bibliography, index. $39.95 paper, ISBN 978-0-8061-4097-1.)

The Masterworks of Charles M. Russell is the accompanying text to an exhibition of the same title that traveled from the Denver Art Museum in Colorado to the Gilcrease Museum in Tulsa, Oklahoma, and the Museum of Fine Arts in Houston, Texas, between October 2009 and August 2010. In both the exhibition and the book, Charles M. Russell, an artist usually discussed in conjunction with that other western artist whose last name begins with R, has been thoroughly and justly moved into a category of his own.

While the title for this book suggests a monographic or *catalogue raisonné* approach to its topic, the publication is instead a vibrant collection of essays. Each chapter approaches the discussion of the life and work of Russell differently, and leaves the reader with a good sense not only of the life and work of one of the most renowned western painters, but also the state of scholarship in American western art history.

In this book, renowned scholars with vastly different methodological approaches present Russell and his work in a satisfyingly complex way; nine authors contributed nine very different essays. While they seem eclectic at first, the essays actually complement each other well. George Horse Capture Sr.'s "Memories of Charles M. Russell among My Indian Relatives" offers an insightful and important perspective. Other authors, however, discuss aspects of Russell's career, such as his preoccupation with the Lewis and Clark Expedition, and present a historical account of Russell's legacy in the state of Montana. The essays that include a more art-historical approach comprise a discussion of artistic medium, Russell's imagery sources, two different approaches to his development of pictorial narrative, an exploration of how art and history collide through the analysis of the artist's painting *Carson's Men* (1913), and even his unlikely encounter with European avant-garde art.

The essays also work seamlessly to provide an interdisciplinary voice for the book and exhibition, ranging from straightforward art-historical analysis to the best kind of cultural history in American West studies. In total the book demonstrates how vibrant and substantive scholarship continues to be on this western artist.

This publication achieves what all books of compiled essays should hope to aspire to: an effect that is greater than the sum total of its parts. Editor Joan Carpenter Troccoli states it well in the introduction when she writes, "these scholars made the artist more appealing to a new generation of researchers and more interesting in general without dispelling any of his magic" (p. 5). Indeed, they have.

Rachel Sailor
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