

New Mexico Historical Review

Volume 85 | Number 3

Article 5

7-1-2010

Book Reviews

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Recommended Citation

. "Book Reviews." *New Mexico Historical Review* 85, 3 (2010). <https://digitalrepository.unm.edu/nmhr/vol85/iss3/5>

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Book Reviews

Jews in New Mexico Since World War II. By Henry J. Tobias. (Albuquerque: University of New Mexico Press, 2008. xii + 172 pp. Half-tones, appendix, notes, index. \$24.95 cloth, ISBN 978-0-8263-4418-2.)

When Professor Henry J. Tobias chose World War II as the starting point for his new volume, he clearly recognized the vast changes that the war and postwar period brought to New Mexico and its Jewish community. Organized thematically, this extremely detailed book gives the reader new insights into the evolving relationship between New Mexico and its Jewish citizens. This relationship was affected by the state's isolated location and ethnic makeup as well as the economic changes brought about by the expansion of military and industrial installations. The desert landscape also provided a rich background for many forms of Jewish expression.

The book begins with a brief discussion of Jews in pre-World War II New Mexico, the subject of Tobias's previous work and a useful prerequisite for this study. Next, he moves quickly to post-World War II themes, including population growth, social and economic change, growth of secular organizations, congregational growth and religious change, interfaith activity, and other issues that influenced community development. He also offers an assessment of where the community stood in 2000.

Because of the development of military installations, especially in Los Alamos, the war was transformative for New Mexico and its Jewish population. A significant number of Jewish scientists made New Mexico their

home, which differentiated New Mexico from most western states. Like other western states in the postwar years, however, the growth of its Jewish population was rapid and significant in urban centers (especially Albuquerque), as well as in smaller towns where retirees often joined professionals. Formerly a community of merchants, most New Mexican Jews were now professionals, seeking opportunities for economic advancement and influence in the secular sphere.

Tobias emphasizes that after World War II the New Mexico Jewish community was no longer isolated and insular. Instead it was similar to the Jewish community at large. Jews formed nonreligious organizations; supported Israel; and, through museum exhibits, including one on Pioneer Jews, raised the profile of the Jewish community. At the same time, population growth led to the establishment of a variety of religious congregations ranging from the traditional to the unconventional.

Interfaith dialogues also became a part of New Mexico Jewish life. Tobias chronicles innovative relationships that Jews developed with Native Americans, and Christians from different ideologies. Chapter 7, "Issues," examines topics that are often a part of the national discussion, including anti-Semitism and Holocaust memorials, and also looks at the history of crypto-Jews, a topic of great interest in the West. The final chapter demonstrates Jewish contributions to the state's arts, music, politics, and food ways, as well as education and commerce. In his conclusion, Tobias reflects on connections among New Mexico's Jewish population growth, war, and postwar western industrial and military expansion.

This book is a welcome addition to the history of the Southwest. While too detailed for general readers, it is recommended for historians of New Mexico and those studying the trajectory of the American Jewish community.

Ava F. Kahn
Berkeley, California

New Mexico Colcha Club: Spanish Colonial Embroidery and the Women Who Saved It. By Nancy C. Benson. (Santa Fe: Museum of New Mexico Press, 2008. 168 pp. 92 color plates, 21 halftones, line drawings, map, references, index. \$34.95 paper, ISBN 978-0-89013-519-8.)

Nancy C. Benson has produced an exemplary ethnographic study of a cultural practice worthy of documentation and further examination: the

New Mexican textile tradition known as colcha. In the field of art history, textiles have normally occupied a marginal position in relation to the more academically oriented “high” or “fine” arts, such as architecture, painting, and sculpture. The fragility of organic materials, vulnerable as they are to climate, insects, and use, has played a part in this reception. Even with extant pieces, storage, preservation, and display present challenges. Given the current state of scholarship, Benson’s book is a timely contribution to textile studies and colonial art history.

Benson organizes her text into three parts, each consisting of short chapters arranged in chronological order. The first part relates the early history of New Mexican settlements. Since colcha production was a domestic activity, Benson centers on the historical presence of women in the region. She then tracks the origin of colcha making, tracing its development through the nineteenth century. The second part picks up the thread with a detailed recounting of the revival of this tradition by *Arte Antiguo*, a Hispanic women’s society established in 1928. She pays special attention to the role of Teofila Lujan in this movement. The final section revolves around Teofila’s daughter, Esther Grace Lujan, and her subsequent efforts to preserve the colcha tradition.

Art historian Suzanne MacAulay is quoted as stating that *Arte Antiguo* “members were free to reinterpret the historic colcha designs according to their own tastes” (p. 121). Benson notes that the founding members were exclusive in terms of who was allowed to join and participate. Although she adds that there were no institutional, religious, or political ties, this kind of vetting points to political maneuvering in the group’s selective practices.

There are also a few problems. For example, in the first seven chapters, the narrative unfolds in a clear and logical fashion. The discussion derails in chapters 8 and 9 due to the presentation of pure biographical information about Esther Lujan. Although this material is interesting, it could have been edited down since it adds little to the reader’s understanding of New Mexican colcha production.

A second problem I noticed involves translations. For example Benson quotes the following statement allegedly made by Teofila Lujan: “*El tiempo perdido los Santos lo lloran.*” The translation in the book is, “Time lost or wasted, the saints cry.” This translation is literal but should be idiomatic: “The saints lament wasted time.” The translator ignores the “lo” thus producing an inaccurate and awkward translation. It would have been useful to have someone proficient with Spanish translate or check the translations before publication, especially given the subject matter.

Overall, Benson did an outstanding job consulting archives, interviewing subjects, and organizing a wide array of material into a fairly cogent history of an important New Mexican cultural tradition. Hopefully, this book will stimulate both interest in colcha making and an appreciation for these truly remarkable objects.

Ray Hernández-Durán
University of New Mexico

Santa Fe: History of an Ancient City. Edited by David Grant Noble, revised and expanded edition. (Santa Fe, N.Mex.: School for Advanced Research Press, 2008. x + 134 pp. 33 color plates, 120 halftones, suggested readings, index. \$40.00 cloth, ISBN 978-1-934691-03-8, \$19.95 paper, ISBN 978-1-934691-04-5.)

In his foreword to this book, David Grant Noble says that an “accessible, authoritative, ‘popular’ history of Santa Fe simply did not exist” at the time of this book’s first publication in 1989 (p. vii). He filled that gap with the original edition and does so again with this updated version. Marc Simmons’s description of his own “popular” history, *New Mexico: An Interpretive History* (1977), is appropriate for this book as well. Like Simmons’s work, this book is “a thoughtful, interpretive, and personal account that appeals to general readers . . . [is] soundly written and authoritative in content [and serves both] students and scholars . . . in need of a useful overview” (Simmons, p. ix). Each chapter whetted my appetite for more. Most of what is contained in *Santa Fe* is familiar to New Mexico history aficionados but there are some surprises. This publication has been updated with “new research and knowledge” (p. vii).

The authors of the eleven chapters are mostly well known in the Southwest in the areas of history, archaeology, and cultural anthropology. Each author has produced an intelligent, compelling metastory within the larger and longer story that is Santa Fe. The academic historian may be frustrated by the thinness of each chapter; the book is “authoritative,” but I, at least, wanted more from each essay. The chapters are indeed engaging but consist of approximately 60 percent text and 40 percent images. The images include maps, documents, historic photos, paintings, and other renderings of history. These illustrations are not particularly enlightening or visually captivating, but the stories told by each author make up for this deficiency.

In my estimation, a more problematic shortcoming of the book, and one that leaves me feeling a bit hollow, is that although the book is a fun and

engaging read, I found Native people to be marginalized in the narrative. Native people are interwoven into the story line, particularly before European contact and during the Pueblo Revolt years. I had the feeling, however, that they were always in the background, supporting characters, if you will, in a more heroic, romantic, and European story line.

I understand the constraints of the publishing business, but I would have liked for this book to be broader and more inclusive in the telling of this Santa Fe story. Having said this, the authors should be applauded for making the most of their allotted space. I would heartily recommend *Santa Fe* as a fun and engaging popular history with this caveat: the book is an introduction to a subject that is far more complex and layered than is portrayed.

Dennis P. Trujillo

Albuquerque, New Mexico

Before Santa Fe: Archaeology of the City Different. By Jason S. Shapiro. (Santa Fe: Museum of New Mexico Press, 2008. xxi + 232 pp. 80 halftones, glossary, notes, bibliography, index. \$39.95 cloth, ISBN 978-0-89013-521-1.)

In writing *Before Santa Fe*, Jason S. Shapiro wanted to create a book that presented fundamental archaeological descriptions of the Santa Fe region of northern New Mexico that was accessible to the “interested layperson” (p. xvi). The impetus for this project derived from two experiences: teaching a southwestern archaeological class at Santa Fe Community College for which there was no appropriate text, and his years as a member of the Cultural Properties Review Committee (CPRC). The CPRC approves and reviews all archaeological projects on state and public lands. Because many of these project reports exist in the “gray literature,” the public does not necessarily know about them, or about how archaeologists are continually expanding the time depth and cultural knowledge of the Ancestral Pueblo world. Shapiro wants this knowledge to be widely disseminated and comprehensible. He achieves that goal.

While highlighting archaeological knowledge of Santa Fe, as in the excavations of El Pueblo de Santa Fe or Kwapoge, the spatial boundaries of Shapiro’s synthesis are larger than Santa Fe—extending from Nambe Falls to the Santa Fe River and from the Sangre de Cristo Mountains to the Rio Grande. He is equally broad temporally. Following several introductory chapters that consider the geography and physiography of the Southwest, history of New Mexico

archaeology, and some fundamentals on how archaeologists practice their craft, Shapiro organizes his book by culture-historical time units. Beginning with Paleoindians, there are chapters on Archaic foraging and the agricultural development of the northern Rio Grande. Two chapters then follow on the emergence of Ancestral Pueblo societies, and he concludes with a chapter on interaction between Pueblo peoples and Spaniards, Athabascans, and Utes.

Environment and culture are the two themes that link the chapters together. Although not an environmental determinist, Shapiro describes the effects of variable southwestern precipitation and temperature patterns on Native subsistence strategies. This theme becomes increasingly important with the evolution of agriculture and the phenomenon of aggregation. The size of the late prehistoric Ancestral Pueblo towns in northern New Mexico dwarfed all earlier expressions of aggregation, but the populations in these towns did not stay put. Unpredictable crop yields required a diversified subsistence base. Puebloans dispersed to small field houses for agricultural production or to hunt and gather at higher elevations.

Cultural elaboration is the second major theme and, like aggregation, is most explicit in the discussion of late prehistoric towns. Here, Shapiro considers how archaeological knowledge of ceramics can address questions of ceramic specialization and trade, how ceramic designs inform on the development of the katsina cult, and how settlement organization elucidates the nature of sociopolitical organization.

This book is a useful introduction to the prehistory of part of the Southwest. The only aspect of the picture that is missing (and one that surprised me) is the failure to mention any of the burgeoning historical archaeological knowledge of the region. Because the archaeological record does not terminate with Spanish contact and because Santa Fe is a “City Different,” the time line should have moved forward to include this fascinating part of the story.

Ann F. Ramenofsky
University of New Mexico

Ancestral Landscapes of the Pueblo World. By James E. Snead. (Tucson: University of Arizona Press, 2008, xiii + 209 pp. Halftones, 16 maps, notes, references, index. \$45.00 cloth, ISBN 978-0-8165-2308-5.)

The beautifully crafted prose in this book begins with a captivating description of viewing the New Mexican landscape from twenty-five thousand

feet while flying into Albuquerque, and how terrain, economic infrastructure, and social elements are revealed in the aerial panorama. Beyond geographical patterns of ecology and economy, however, James E. Snead finds personal landscapes imbued with private meaning derived from his life experiences growing up and doing archaeological research in New Mexico. This engaging introduction leads into an insightful discussion of the intellectual history of landscape archaeology that provides the interpretative framework for the book.

Snead explicates Pueblo history through the prism of landscape. He does this by simultaneously commenting on the ancient history of the Rio Grande Pueblos and the history of archaeology in New Mexico. Snead argues that an archaeology of landscape is concerned with meaning and place as discerned through phenomenology, history, and historical ethnography, all situated in a contextual experience that helps us know the country and the people that inhabited it. He seeks to balance scientific methods with the humanistic template needed to understand human action so that central tenets in Pueblo history are not overlooked.

The book unfolds in a series of six chapters, each elegantly entitled with a single word that reveals the core concepts of his approach: landscapes, histories, provisions, identity, movement, and competition. Snead weaves together data from fifteen years of research in northern New Mexico organized through five discrete projects involving archaeological survey at Burnt Corn in the Galestee Basin, Los Aguajes and Tsikwaiye in the Santa Fe district, Tsankawi on the Pajarito Plateau, and T'obimpaenge in the Santa Cruz watershed.

After discussing landscapes and histories, each chapter begins with a theoretical overview of a specific theme, followed by examples from the study areas that provide relevant data, and then a comparative discussion that places those data in a comprehensive regional context encompassing the Puebloan Southwest from the Rio Grande to Hopi. The chapter on provision deals with agricultural landscapes; the chapter on identity with the public architecture, shrines, and petroglyphs that Snead argues were used as symbolic resources to define social territories; and the chapter on movement with the trail systems that connected people and places. The final chapter on competition draws together all the themes to sketch a history of the cultural resilience of Pueblo peoples along the northern Rio Grande, where there was a persistent autonomy of small groups engaged in integration and competition that simultaneously divided and united ancestral landscapes.

Snead describes the transformation of Pueblo society in the northern Rio Grande from AD 1250 to 1500. This period is when the Pueblo world as known

in colonial times emerged, so the book will be of interest to documentary historians as well as archaeologists. End notes and a comprehensive index contribute to the usefulness of Snead's book, which should be on the bookshelf of all scholars interested in the Pueblo communities of New Mexico, past and present.

T. J. Ferguson
University of Arizona

Zuni Origins: Toward a New Synthesis of Southwestern Archaeology. Edited by David A. Gregory and David R. Wilcox, with a foreword by William H. Doelle. (Tucson: The University of Arizona Press, 2007. xvii + 517 pp. Halftones, line drawings, maps, tables, appendixes, index. \$75.00 cloth, ISBN 978-0-8165-2486-0, \$45.00 paper, ISBN 978-0-8165-2893-6.)

Zuni Origins examines the historical roots of the Zunis, focusing primarily on their development as a linguistic isolate, and, in doing so, considers their connection to the Mogollons. In their preface, David A. Gregory and David R. Wilcox note that the project began with the goal of "redefining" the Mogollon Cultural Tradition but was then broadened to include an examination of the relationship between the Mogollons and Zunis, following issues first raised by archaeologists John B. Rinaldo and Paul S. Martin in the 1950s and 1960s. The book's twenty-two chapters divided into five parts are the result of an advanced seminar sponsored by the Center for Desert Archaeology held at Northern Arizona University in 2001.

Part 1 provides background on the history of research in the Zuni area, general issues of Puebloan language and culture, Zuni language development, archaeological methods for studying connections between the Mogollons and Zunis, and the environmental context of Mogollon and Zuni adaptations. In their introductory chapter, Gregory and Wilcox argue that the link between the Mogollons and Zunis developed early in prehistory, perhaps as early as the Middle Holocene (Altithermal), as an "adaptation to the mountains" and was associated with Zuni language divergence.

The two chapters on language form the basis for many of the arguments put forth later in the book. Jane Hill's chapter succeeds in arguing that Zuni is a linguistic isolate, but her inference that it became so between seven and eight thousand years ago is not clearly supported. This notion is accepted uncritically by many of the volume authors. Because Hill's interpretation is

such a critical component of the assessment of Zuni origins, it should be more substantially supported in the text.

Part 2 deals primarily with the Paleoindian-, Archaic-, and Pithouse-period occupations of the Mogollon region (and in some instances, the general Southwest). In this section, the editors present the crux of their argument regarding Mogollon-Zuni connections. Part 3, "Zuni in the Puebloan World," is the strength of this volume. The chapters provide abundant archaeological data on the Mogollon and the Zuni region post-AD 1000, documenting settlement patterns, rock art, perishables, and exotic goods. The essays address issues of major concern to archaeologists today, including sociopolitical organization, identity, boundary formation and maintenance, migration, interaction, and conflict. The authors do not necessarily agree with one another, but data are presented clearly and thoroughly, allowing readers to evaluate the arguments for themselves. The authors should be applauded for compiling and so aptly summarizing the data in these chapters, as this was a major undertaking.

Part 4 addresses the development of the Zuni pueblos from the perspective of archaeological settlement data and Zuni oral tradition coupled with archaeological data, while part 5 looks ahead to future research. In chapter 20, Wilcox and Gregory summarize the new research directions that should be taken following this "new synthesis." The authors still cling to Hill's idea that the Zuni developed as a linguistic isolate eight thousand years ago, but they acknowledge that their high-elevation Altithermal model is not well supported and needs to be expanded to include a larger "community," incorporating Mimbres, the Safford Basin, and even Chaco. In light of references to these other areas in numerous chapters, this effort is a good start, and I hope that future researchers will pursue these avenues of connection.

Zuni Origins has at the outset a major goal of establishing connections between the Mogollons and Zunis, and although it provides some very interesting information, it is by no means the final word on this subject. Indeed, the overall strength of the volume lies in the questions it raises and the opportunities for future investigations that it opens.

Barbara J. Roth

University of Nevada, Las Vegas

Kiowa Humanity and the Invasion of the State. By Jacki Thompson Rand. (Lincoln: University of Nebraska Press, 2008. ix + 198 pp. Halftones, tables, graph, maps, notes, bibliography, index. \$45.00 cloth, ISBN 978-0-8032-3966-1.)

Sensitive readers of American Indian (and Western) history may feel uneasy by Jacki Thompson Rand's initial, somewhat indirect comparison of the American Indian reservation experience to that of the Jewish prisoners of war at Auschwitz. While there are many who will vehemently deny that such comparisons between the two are warranted, it is necessary to critically examine the methods used by the U.S. government that eventually led American Indians to succumb to the reservation mentality of separation, isolation, economic deprivation, and attempted assimilation.

Rand is not a Kiowa woman, but she is an American Indian historian with a goal to contribute to a better understanding of the state of the Kiowa people as they encountered and reacted to American governmental policies related to the quelling of the "Indian problem." The author presents a background on Kiowa life ("Kiowa Humanity") before and after contact as the foundation for her study, focusing on lifestyle, belief systems, and the various subgroups within Kiowa society. Proceeding from background, she writes about the impact of U.S. colonialism as evidenced by its Indian policy ("the Invasion of the State") and the disruptions it created among Kiowa institutions that had served them well before contact.

Rand retells familiar stories of armed resistance by the Indians and U.S. responses, often hyperbolic in reaction. She provides more information on the two groups generally underrepresented within our histories—women and young men—and recreates the cultural fabric within which these groups operated. While these groups generally operated within the nucleus of American Indian culture, they were relegated to its fringes as the patriarchal United States placed importance on the tribe's senior men.

This work is not a "new" history, but it serves well to situate U.S. reservation policy within the social and structural aspects of groups who were directly impacted by those policies. The social history Rand creates is not unique to the Kiowa, but one shared by many groups who relied on migratory herds of animals for sustenance. Once the Kiowa were unable to freely follow the buffalo, the resultant Indian policy failed drastically to offer alternative options. The United States replaced bison hides with canvas, buffalo with beef, and natural plants with rations, but these replacements met only the physical needs of the Kiowa, and minimally at that. These replacements failed

to meet the social needs inherent within the interconnected relationships “subsistence” had in the social, cultural, and political life of the Kiowa as they existed at this time.

Rand’s work will distress those people who (perhaps naïvely) view the relationships between the American Indians and the U.S. government as one of mere “guardianship.” The book presents a perspective that illustrates the attempted “genocide” of American Indians through economic, social, and cultural assimilation. More importantly, however, the work fills a void within Native American history by interweaving the social and political milieu of the reservation period with the basic facts related to American Indian actions as the American frontier rolled over and through American Indian cultures.

Joe Watkins

University of Oklahoma

Comanche Ethnography: Field Notes of E. Adamson Hoebel, Waldo R. Wedel, Gustav G. Carlson, and Robert H. Lowie. Compiled and edited by Thomas W. Kavanagh. Studies in the Anthropology of North American Indians series. (Lincoln: University of Nebraska Press, 2008. xiv + 542 pp. 28 halftones, appendixes, references, index. \$55.00 cloth, ISBN 978-0-8032-2764-4.)

Amid the cacophony of articles about the archive, archival research, sources, and memory, it is redeeming, intellectually stimulating, and very pleasurable to read Thomas W. Kavanagh’s *Comanche Ethnography*. The book traces the history of the field party that in 1933 recorded Comanche cultural traditions based on interviews with eighteen Comanche elders. Headed by Ralph Linton, the researchers spent six weeks doing ethnographic work that would become the primary source material for generations of scholars, including Kavanagh. Among the field party members were E. Adamson Hoebel and Waldo R. Wedel, who, together with Linton, shaped later studies on the Comanches, the Pawnees, and the archaeology of the Great Plains. Kavanagh also notes the presence of Hoebel’s wife, F. Gore, who recorded information, and of Martha Champion, who later wrote on the Iroquois and the Fox.

The introduction provides historical context for the field party, its members, consultants, and methodologies, as well as detailed information on how the author procured, assembled, dealt with, and presented the sources. Kavanagh analyzes the contents of the field notes, breaks them into thematic

groups, and comments on the extent to which they address each theme. The author proceeds by presenting the Comanche consultants and provides historical, familial, and linguistic data for each of them. These data are accompanied by extensive footnotes on the sources and facts in dispute.

The bulk of the book is obviously dedicated to the transcription of the field notes from 1933, which is supplemented by extensive footnotes. The result preserves not just the context of creation but also the pristine flavor of doubts, assumptions, misconceptions, and warranted (or unwarranted) certainties. The amount of information and its relevancy to ethnohistory, ethnology, and archaeology is staggering; the work's singularity of purpose and the staccato nature of brief note-taking spotlight the information. Conversely, the reader may feel that the somewhat ad hoc field methods and prompted questioning muffled the Comanche consultants' voices. Nevertheless, consultant Niyah, for instance, generally conditioned his statements by relating them to personal experience and personal knowledge. Four Comanche women were among the consultants but their direct contribution to the data collected is small relative to that of the men.

Recorded by different fieldworkers, remembrances and stories of myth or events are provided in sequence, adding or subtracting details but extending and shaping the record (pp. 96, 225). Entries on varied subjects, such as medicine, smoking, bowstrings, or camp organization show the consultants' perceived cultural changes from "the old days," while controversial issues such as the Sun Dance are illuminated (pp. 61, 101, 182–86). The book concludes with Robert H. Lowie's field notes from 1912, which include a short interview with Isatai, the prophet from 1874, and with four very useful appendixes. To summarize, seven anthropologists spent about seven weeks gathering most of the early material we have on the Comanches: a sobering thought. Aside from the scholarly service this work provides, Kavanagh's rigorous compiling and editing show what can be done with archival sources, which is an encouraging thought.

Mariah F. Wade

University of Texas at Austin

Historic Native Peoples of Texas. By William C. Foster, foreword by Alston V. Thoms. (Austin: University of Texas Press, 2008. xvii + 346 pp. Line drawing, maps, appendixes, notes, bibliography, index. \$60.00 cloth, ISBN 978-0-292-71792-3, \$24.95 paper, ISBN 978-0-292-71793-0.)

Is history a humanities discipline or a social science? There is a difference, of course, and the nature, approach, and presentation used in this remarkably thorough study places history as a field squarely in the social sciences. The author, an award-winning historian, uses historical documents such as military and administrative reports, diaries, journals, memorials, and travel accounts to produce not only history but something of an anthropological study. The result is an ethnohistory that covers geography and archaeology as well.

The approach is also encyclopedic. Dividing Texas into eight regions, or study areas as the author calls them, the book examines plant and animal life, travel routes of the Spaniards who reported on the Texas Native Americans, diplomatic and economic relations among many of the Indian groups, and some aspects of Indian social and material culture. The eight regions are largely defined by geography and Indian cultural forms. More than four hundred tribal groups are mentioned, but some in much more detail than others.

The years covered extend from 1527, when Cabeza de Vaca and the earliest Europeans entered Texas, to 1722 with Marquis de San Miguel de Aguayo and the establishment of Los Adaes as the capital of Spanish Texas. The author uses accounts of some forty people. The chroniclers were associated with one or more of twenty-five major Spanish explorations across Texas and several French expeditions along the Texas Gulf Coast.

An important theme of the book relates to major changes that shifting long-range weather patterns had on Indian peoples of Texas. After a long medieval period of warm temperatures, a period of colder temperatures called the "Little Ice Age" began around the year 1350. Over time, the author argues, the change was important. The warm period, for example, sparked an agricultural revolution among some people in the Southwest. The colder, wetter weather, as another example, allowed the numbers and range of bison to increase. Accordingly, the animals had spread by the sixteenth and seventeenth centuries deep into southeast Texas and into northern Mexico. Such abundant food supplies impacted a whole series of diplomatic relationships among Native Americans and often changed social and cultural lifeways for individual Indian groups.

The author's conclusions seem standard: trading was long range and wide spread, diplomatic relations shifted between war and peace, Native Americans of the period enjoyed sophisticated ways of living, and European contact (especially disease) produced transformations among the Native Americans of early Texas. It is a fine book.

Paul H. Carlson
Texas Tech University

The Seventh Star of the Confederacy: Texas during the Civil War. Edited by Kenneth Wayne Howell. War and the Southwest series, no. 10. (Denton: University of North Texas Press, 2009. xiii + 348 pp. 23 halftones, maps, notes, index. \$34.95 cloth, ISBN 978-1-57441-259-8.)

In *The Seventh Star of the Confederacy*, Kenneth Wayne Howell, professor at Prairie View A&M University, presents readers with seventeen essays written by both veterans and rising stars in the field of Texas Civil War history. In a discipline like Civil War studies, where it grows increasingly difficult to find virgin intellectual territory with each passing year, a good essay collection provides historians with the opportunity to explore topics that may not warrant book-length treatments or to provide brief surveys of subjects that may one day inspire others to produce scholarship of their own. *The Seventh Star of the Confederacy* is such a collection as it contains brief yet generally well-written and well-documented studies of topics regarding Texas's role and the experience of its citizens in America's greatest conflict.

The book is divided into four sections: "A Historical Overview of Texas and the Civil War," "The Time for Compromise Has Passed," "In Sight of My Enemy," and "Political, Social, and Cultural Life during the War." The first section opens with two excellent essays by Alwyn Barr of Texas Tech University and Archie McDonald of Stephen F. Austin State University that give readers overviews of both Texas Civil War history and recent additions to the subject's historiography. From there the subsequent sections and their corresponding essays cover a rich variety of topics, including the occupation of the port at Galveston, the relationship between Texans and Confederate Indians, and the experience of Texas's African American population during the conflict. Among the strongest essays in the collection are James Smallwood's piece on Texas's role in the secession crisis, Gary Joiner's work on the role of Texas cavalry in the Red River Campaign, and Vicki Betts's discussion of the role played by the families of Texas soldiers.

While the essays presented in *The Seventh Star of the Confederacy* lend great insight into Texas Civil War history, one could quibble with certain aspects of the book. First, the editor remains silent with the exception of the four pages of preface and the two pages of acknowledgments. Granted, nothing says that a book's editor must contribute an essay, but one wonders why Howell chose not to present his own thoughts on the Lone Star State's role in the Civil War. Also, some of the essays seem to lack proper conclusions. While this may have been the result of restrictive word counts, a few of the essays would have benefited from an extra paragraph or two summarizing the author's thoughts on their topic. Despite these few issues, the essays tend to maintain a steady pace and a relatively even level of scholarship that provides readers with an easily accessible book that should answer as many questions as it generates, a solid accomplishment for any work of history.

Jason Mann Frawley
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El Paso in Pictures. By Frank J. Mangan. (1971; repr., Fort Worth: Texas Christian University Press, 2007. 174 pp. 273 halftones, maps, select bibliography. \$29.95 cloth, ISBN 978-0-87565-350-1.)

If a picture is indeed worth a thousands words, then *El Paso in Pictures* could have quite a lot to say. This slim volume is packed with more than two hundred historical photographs, sometimes three, four, five, or more on a two-page spread. They give a bird's-eye view of this western city with frequent, more detailed glimpses into the place and culture. Culled from many private and public archives and sources, the images of municipal buildings, plazas, city architecture, movie posters, foreign dignitaries, Mexican revolutionaries, building campaigns, the railroad, formal and vernacular portraits, U.S. military maneuvers, and street scenes provide a visual history of El Paso from the middle of the nineteenth century to the 1970s. Frank J. Mangan's nine chapter headings are loosely organized around various decades as he attempts to fill in the historical episodes that comprise El Paso's past. As a native of El Paso, the author brings to his subject a personal edge that is sometimes lacking by outside writers.

For the general reader who seeks a basic understanding of how El Paso developed from the small frontier town adjacent to both Juarez, Mexico, and the important Rio Grande to the large and growing metropolitan city it has

become, this is a good resource. Many of the pictures are interesting, especially the rare image of Mexican outlaw and revolutionary Máximo Castillo as he jumps from a moving train during an actual robbery (p. 79). Snapshots of street scenes complete with local signage also contribute to the nostalgia inherent in such pictorial projects.

For the more serious reader, however, *El Paso in Pictures* falls short and remains primarily a travelogue. The book has no notes documenting sources or facts and the bibliography is very meager. Moreover, in any publication that relies so extensively on photographs to tell its story, the pictures must be better integrated into the text and, at least occasionally, referred to specifically. Otherwise they become just illustrations. Pictures do indeed contain a lot of information and can function successfully with text to convey rich social and cultural history. Certainly, Mangan poured over thousands of images and selected these for particular reasons and to make specific points. It would have made his thesis more compelling if some of these intentions could have made it into the final cut. *El Paso in Pictures* will be most appreciated by history buffs looking to broaden their knowledge about this important American city.

Michele M. Penhall

University of New Mexico Art Museum

With Picks, Shovels, and Hope: The CCC and Its Legacy on the Colorado Plateau. By Wayne K. Hinton and Elizabeth A. Green, foreword by Robert W. Audretsch. (Missoula, Mont.: Mountain Press Publishing Company, 2008. xv + 288 pp. 52 color plates, 59 halftones, line drawings, maps, appendix, notes, bibliography, index. \$30.00 paper, ISBN 978-0-87842-546-4.)

The Civilian Conservation Corps (CCC) was the most popular New Deal agency of the Great Depression era. Established in 1933, the CCC was said to be Pres. Franklin D. Roosevelt's pet project and, in the judgment of many observers, his most successful. Even critics of the Roosevelt administration usually acknowledged the great benefits of a program that helped three million destitute young men gain meaningful employment, grow to maturity, and later serve the United States as productive workers and brave soldiers in World War II.

John A. Salmond wrote his long-admired general history of the CCC—*The Civilian Conservation Corps, 1933–1942* (1967)—more than forty years ago.

Since then historians have examined the CCC within several states, from as far east as New Hampshire to as far west as New Mexico and California. *With Picks, Shovels, and Hope* is the first book to consider the CCC in a region, rather than in a single state or in the nation as a whole.

Authors Wayne K. Hinton and Elizabeth A. Green describe the large number of CCC camps and projects in the Colorado Plateau region, including major portions of Utah, Arizona, Colorado, and New Mexico. Projects ranged from tree planting, the work most often identified with the CCC, to laying a trans-canyon telephone line at the Grand Canyon, one of 250 CCC projects in the canyon alone. CCC enrollees and their leaders completed projects on the plateau despite major obstacles, including landslides, dust storms, snow storms, fires, and disease. CCC projects were usually challenging, interesting, and gratifying for young men eager to prove their worth and establish their self-identity. As the authors attest, many former enrollees have confirmed that their time in the CCC was the best experience of their lives.

The value of *With Picks, Shovels, and Hope* is enhanced with a chapter devoted to the CCC Indian Division. This is an important contribution, focusing on a significant part of the CCC that has been largely neglected since Donald L. Parman's dissertation on the subject in 1967. A full-length study of the "other" CCCs, including the Indian and Veterans divisions, is long overdue.

With Picks, Shovels, and Hope has few shortcomings. The authors list extensive archival resources, but do not include footnotes or many references to sources in their text. The book is largely descriptive, with little analysis and little comparison of CCC projects and camps within the Colorado Plateau region, no less beyond it. That said, *With Picks, Shovels, and Hope* is a beautifully produced book, with a hundred exceptional photos of the enrollees, their projects, and the majestic landscape of the Colorado Plateau. Unlike other New Deal agencies, the CCC seldom marked its projects with cornerstones or other inscriptions left in their finished work. Without such physical evidence as proof of their contributions, books like *With Picks, Shovels, and Hope* are often our best reminders of the men, the program, and the work they achieved in trying, but no less heroic times.

Richard Melzer

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How Cities Won the West: Four Centuries of Urban Change in Western North America. By Carl Abbott. Histories of the American Frontier series. (Albuquerque: University of New Mexico Press, 2008. x + 347 pp. 53 halftones, 11 maps, 10 tables, notes, bibliography, index. \$34.95 cloth, ISBN 978-0-8263-3312-4.)

In this new book, Carl Abbott sums up several decades of his path-breaking scholarship. More a survey than a monograph, his story ranges from the Plains to the Pacific and from Mexico into Canada. Covering the colonial era to the present, Abbott blends sweeping generalizations with intimate anecdotes to provide both a god's-eye view and a mayor's-eye view of the region. The scope of the narrative reflects his compendious knowledge of the subject. At the same time, this expansive perspective leaves the author scant opportunities to illuminate particular times and places in depth. The reading experience is like traveling on a whirlwind tour of the U.S. and Canadian wests with an extraordinarily knowledgeable and entertaining guide.

Those familiar with Abbott's previous work will recognize the interpretive themes. First, he focuses on cities as *organizational centers* that orchestrate human activities and economies across broad areas. Transportation and communication networks link urban to rural and connect constellations of cities into regional and global markets. Second, he shows how western cities *evolved* over four centuries from colonial outposts to striving regional centers with their own identities, ambitions, and rural colonies, to globally influential trend-setting megalopolises today. Third, he argues that the unique *physical setting* of the West—its mountains, plains, rivers, minerals, forests, coastlines, climate, and scenery—all directly shaped the economy, character, and culture of western cities. Finally, he portrays cities as a teeming knot of *multicultural engagement*, full of workers, builders, investors, and reformers in shifting geographic spaces: harbors and junctions, industrial zones and neighborhoods, business districts and suburbs, arranged in ethnic and class enclaves, and always changing. Abbott is clear-eyed about urbanization and urban culture. He lauds the creativity and efficiency of urban life, while acknowledging its dark side: imperialism, social conflict, pollution, and political corruption. He is especially insightful when discussing post-World War II urbanization, the tourism industry, and contemporary urban-rural relations.

Each chapter concentrates on a primary theme elaborated by examples from representative towns and cities scattered across the West. All start with literary epigrams and a human-interest story. References to literature, film, and pop culture abound. Abbott's prose is breezy, anecdotal, and chock full

of clever quips, such as this one about post–World War II California: “If Los Angeles represented freedom to enjoy yourself, postwar San Francisco represented the freedom to be yourself” (p. 282). Yet, Abbott’s desire to cover the whole West and give voice to every size and kind of urban experience yields a fast-paced, ever-shifting narrative that left me feeling like Wallace Shawn in the film *My Dinner with Andre* (1981), impressed but a little perplexed. Perhaps the scope demands such treatment. In Abbott’s conclusion, he makes a revealing observation about Leslie Marmon Silko’s sprawling *Almanac of the Dead* (1991). Noting how Silko introduced and dropped characters as her authorial needs changed, shifting tone and plot, and “flipping among half a dozen settings,” Abbott concluded: “The modern West . . . is too complex and unformed to sit still for a traditional novelistic portrait” (p. 290).

Paul Hirt

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Black Pioneers: Images of the Black Experience on the North American Frontier. 2d ed. By John W. Ravage. (Salt Lake City: University of Utah Press, 2008. xvii + 288 pp. 299 halftones, line drawings, maps, appendix, list of collections, notes, bibliography, index. \$22.95 paper, ISBN 978-0-87480-941-1.)

John W. Ravage, Professor Emeritus of mass media at the University of Wyoming, offers scholars an important collection of photographs in this second edition of *Black Pioneers*. Ravage’s work is familiar to historians of the American West, especially those interested in black history. In this book, Ravage pulls together pictures of African Americans from seemingly every conceivable part of the North American western frontier. This book includes pictures of people of African descent in places ranging from Ann Arbor, Michigan, to Victoria, British Columbia.

Although Ravage states bluntly that he “is not a historian,” this work has much value for historians. In pulling together these various photographs, Ravage notes that his interest in the project came from his “background as a professor of media with a special interest in photographic images” (p. xv). According to the author, the purpose of his work “is to reveal how black contributions to western history have been overlooked” (p. xi). He goes on: “Through photographs and other graphic images of black pioneers and their work and experiences, their historical presence is revealed. Through pictures, we find black laborers, professionals, builders, gamblers, roughnecks, politicians,

leaders, followers—good men and women, bad ones too—with the stamina and drive required to face hostile environments, hoping to build a secure future” (p. xi).

Black Pioneers is divided into fifteen chapters, which are arranged topically. These chapters tackle so many different topics that the reader almost becomes dizzy. But this approach is not a drawback. Instead, it is a testament to the monumental and outstanding photographic research that is the bedrock of this work. The chapters touch on various subjects, including “Black Westerners in White Mythology,” “Warriors and Soldiers,” and “Entertainers and Artists.” The great strength of this book is its ability to portray the complex lives of black westerners through vintage photographs. The reader comes away from this study with an appreciation for the diversity of black experiences in the West. For example Ravage shows the discrimination that blacks faced through the photograph of a lynching in Wyoming. On the other hand, he also has several photographs showing interracial friendships. To represent labor and social class, Ravage shows working-class black westerners and those of a higher social order. What comes across in this book is the incredible cross section of African American society that ended up in the western states.

As with any other book, *Black Pioneers* has a few small problems. Specifically, the section on Canada needs to be updated in terms of its writing and grasp of the historiography. Ravage makes the disturbing comment that “many Canadian slaves faced less rigorous work generally; [and] they did not endure forced labor as did their counterparts to the south” (p. 172). This view of Canadian slavery, propagated by Robin Winks nearly forty years ago, has been discarded in favor of a much more nuanced understanding of bondage in Canada. The work of Afua Cooper, Barry Cahill, Ken Donovan, and myself makes clear that Canadian slaves faced rigorous work and endured forced labor. There are a few other questionable assertions, such as those concerning the origins and life of Matthew Da Costa and the numbers of blacks who migrated to British North America after 1783—the numbers have been drastically reduced by historian Michael Wayne—and before 1860. These quibbles are minor in the face of such a magnificent piece of research.

Black Pioneers makes an important contribution to U.S. historiography and African American studies. We are all richer for the work that John Ravage has done.

Harvey Amani Whitfield

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Best of Covered Wagon Women. Edited by Kenneth L. Holmes, with a new introduction by Michael L. Tate. (Norman: University of Oklahoma Press, 2008. 304 pp. Halftones, notes, index. \$19.95 paper, ISBN 978-0-8061-3914-2.)

This collection of women's overland diaries and letters stands as a testament to the enduring importance of the work begun by Kenneth L. Holmes thirty years ago. The accounts of the western journey provided by the eight women in this volume cover the best and worst of the overland migrant experience and vividly capture the complex history of western overland migration.

The selections range from the narrative accounts of Keturah Belknap's journey to Oregon and gold-seeker Margaret A. Frink's extensive reminiscence to the briefer journal-type entries of twin sisters Cecelia Adams and Parthenia Blank. These writings reflect the variety of struggles women encountered along the trails, including the losses of children, spouses, and belongings. The accounts also document emotional responses to the arduous journey, ranging from Ellen Tootle's humorous recollections of competing with her husband to see who could brew the best camp coffee to Mary Ringo's anguished determination to continue on after burying her husband (pp. 235, 280–81).

These selections allow readers to grasp not just the significant amount of work that went into an overland journey, but also the expansive nature of the journey and its impact on women. The voices collected here record the physical labor performed by the women, the landscape that appeared by turns majestic and threatening, and the intense emotional impact that the decision to migrate had on the women as individuals and on the family unit.

As with any "best of" collection, the decision about what to include and exclude will never satisfy every audience. This collection, while diverse, entertaining, and of scholarly importance, would benefit particularly from the inclusion of at least one account of the Mormon overland experience. The strength of this volume is compromised by the lack of diversity among the women themselves; all were without exception married, and for the most part of a similar age. The inclusion of a younger, single woman's account would add a key element to the reader's understanding of the overland experience recorded here. Additionally, these selections, while covering the time period of highest overland migrations, do not allow the reader to explore the ways in which the journey changed for women later in the nineteenth century, particularly with increased use of the railroad.

Best of Covered Wagon Women marks an important collection for readers of western literature, and should prove especially useful for the classroom.

Michael Tate's new introduction provides a succinct starting point to understand the context of these writings. There is great historiographical value in the account of the origins and progress of the series, as well as the stories behind the acquisition and editing of each selection. Students of western and women's history will find these women's accounts accessible and diverse enough to allow for meaningful analysis of the experience.

Tonia M. Compton
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Big Sycamore Stands Alone: The Western Apaches, Aravaipa, and the Struggle for Place. By Ian W. Record. New Directions in Native American Studies series. (Norman: University of Oklahoma Press, 2008. xiv + 383 pp. 20 halftones, maps, notes, bibliography, index. \$39.95 cloth, ISBN 978-0-8061-3972-2.)

Using the ethnohistorical approach of "peoplehood" developed by American Indian studies scholars, Ian W. Record examines the Camp Grant Massacre of Apaches in 1871. He posits that this event in Arizona "permanently altered their history and continues to affect them" today (p. 5). Working closely with the San Carlos Apache Elders' Cultural Advisory Council, the author analyzes the Native peoples' relationships with Aravaipa Canyon in southeastern Arizona. The narrative incorporates personal interviews of descendents of the incident, wide-ranging archival research, and careful use of published primary and secondary material effectively. The result follows two threads. First, the book presents past and present Apache ideas about their identity and relationships with the place they called Arapa. Second, it effectively narrates the events surrounding the massacre. At times, the connections between these two sets of ideas remain unclear.

That lack of unity causes serious organizational difficulties for author and reader alike. Opening with a lengthy discussion of Western Apache social, political, and economic practices down to Mexican independence in 1821, the narrative presents these issues effectively. The analysis then shifts back to the Spanish invasions on the Southwest in the late 1500s. The author shows how Spanish and then Mexican Indian policies affected Apache lifeways and gradually resulted in greater dependence on raiding for subsistence and revenge. Then the narrative shifts to intertribal relations focusing on the Tohono O'odhams, agricultural villagers south and west of Tucson. Finally, the Americans arrive on the scene, falling quickly into a cycle of Apache raids

and white vigilante responses. Within this overall narrative, the author inserts sections dealing with the Apaches' seasonal cultural and economic practices in and around Arapa, with little transition before or after each of them.

The Camp Grant Massacre itself receives attention late in the narrative. A thoughtful presentation of Eskiminzin (Haské Bahinzen) and his followers shows their roles clearly. For the author, the Tucson business leaders bore central responsibility for the destructive attack. Threatened economically by military cutbacks in Arizona, business leaders saw the peaceful gathering of Apaches near Camp Grant as competition in supplying wood and hay to the troops. Using the long-standing enmity of the Tohono O'odhams and Tucson-area Mexicans toward the Apaches, local businessmen incited, supplied, and led them in the Camp Grant attack. Here the author weaves the words of Apache informants and standard historical sources together to show the massacre as an unnecessary tragedy. Both the historical narrative and the cultural analysis are effective.

This work could have been an outstanding contribution to Southwestern ethnohistory had the author received more effective editing. Lacking that help, the result is disappointing in places.

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Tree of Hate: Propaganda and Prejudices Affecting United States Relations with the Hispanic World. By Philip Wayne Powell, introduction by Robert Himmerich y Valencia. (Albuquerque: University of New Mexico Press, 2008. xvi + 210 pp. Halftones, acknowledgments, notes, bibliography, index. \$26.95 paper, ISBN 978-0-8263-4576-9.)

Philip Wayne Powell's *Tree of Hate* was first published in 1971. This reprint, with an introduction by Robert Himmerich y Valencia, offers Powell's incisive critique of U.S. narratives of Spanish and Latin American histories and considers the impact of these narratives on U.S. foreign policy. Powell analyzes the creation and, more significantly, the perpetuation of the Black Legend: the characterization of the Spanish presence in the Western Hemisphere as uniquely cruel.

The book is divided into three sections. "Dimensions of the Black Legend" outlines the origins of the legend, emphasizing the creation of Nordic heroes and Spanish villains. Powell centers Bartolomé de Las Casas's

stringent critique of the Spanish colonial project in the Americas, especially its treatment of Indians, as a force in the development of the Black Legend. “Growth of the Legend” documents the repetition and distribution of the legend, from the frequent Dutch editions of work by Las Casas to travel narratives by other Europeans in the seventeenth century. Perhaps most importantly, “Echoes of the Legend” focuses on the perpetuation of the Black Legend in high school and college textbooks and its effects on U.S. foreign policy. Drawing on a report in 1944 by the American Council on Education, Powell’s stated goal is to reach “beyond academic halls” to “an audience of his own countrymen” (p. 199). Powell’s passion for the subject and his concern for U.S. relations with the “Hispanic World” are most clearly articulated in this portion of the book. Nearly forty years after the book’s first publication, it seems this contribution is the most important of his work. Powell’s legacy would have been better served had this section, in particular, as well as the extensive bibliography, been updated to reflect the research that has been done in the past thirty-eight years and, one hopes, the progress that has been made in textbooks during that time.

The book suffers from competing narratives, as well. The Black Legend is pursued throughout the text. Frequently, Powell notes that Spain’s tarnished image of centuries past is not unlike the late-twentieth-century image of the ugly American — “a new kind of Black Legend aimed directly at us” (p. 149). This parallel seems designed to open the casual reader to seeing Spain in the same heroic vein that U.S. narratives of power embrace. The Black Legend has indeed shaped U.S. relations with Latin America, most notably Mexico, but those relations have moved significantly beyond the Spanish presence. Relations with nations as diverse as Spain, Mexico, and Colombia have become far too complex to be summed up as the “Hispanic World.” *Tree of Hate* is a useful text to inform teachers of U.S. history about the Black Legend and its lasting influence, but without a current perspective on texts and influences, much of the power of the original text is lost.

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