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Book Reviews

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Memories of Cíbola: Stories from New Mexico Villages. By Abe Peña, foreword by Marc Simmons. (Los Ranchos de Albuquerque, N.Mex.: Rio Grande Books, 2006. xviii + 217 pp. Halftones, map, glossary, bibliography, index. $32.95 cloth, ISBN 978-1-890689-29-2, $17.95 paper, ISBN 978-1-890689-09-4.)

This collection of stories, previously published locally and regionally, provides valuable historical insights into rural Hispanic life, especially in northern New Mexico. *Memories of Cíbola* introduces the struggles, ambitions, faiths, triumphs, and failures of the remarkable people of these places.

Although written in a genuine and folksy style, *Memories of Cíbola* is not always an easy read. Like many historical sourcebook collections, it has no smooth narrative flow. Instead of integrating the stories into a single narrative, the author has preserved their distinct character. This style leads to a lot of chronological backtracking and a fair amount of redundancy. Getting an overall picture of what is happening in the book demands a very attentive and patient reader. One sometimes has trouble remembering exactly what relationship a particular biographical sketch has to those that came before. This reviewer found himself wishing for a genealogical chart so he could keep all the family relationships straight.

Readers who are not familiar with conversational Spanish will be grateful for the book's glossary, which is an invaluable aid. However, not all the Spanish words that might cause the casual reader difficulty have found their way into the glossary. Their inclusion will make any subsequent edition of

this book much more rewarding for the general reader who does not know Spanish.

Memories of Cíbola has quite a mixture of materials. Each of its six parts begins with a brief and useful historical narrative of the village or geographical region covered. In parts 1 and 2, biographical sketches abound, especially of the author's extended family. For many readers, this section will be the most valuable of the book because of its material related to personal experiences of village customs, traditions, songs, and stories. Parts 3 through 6 seem less intimate, although they too include biographical sketches and some personal experiences of the author. The topics covered in this section are wide-ranging. Such topics as how the Fourth of July was celebrated in Grants during the 1930s compete with a description of dance halls and thoughts on Crypto-Sephardic Jews.

Though *Memories of Cíbola* seems like a bit of stew, with a little of this and a little of that, it is a dish well worth sampling. The reader will be more than compensated for the difficulties in the book by the value of the insights to be gained between its covers.

William A. Sumruld
College of the Southwest

The Witches of Abiquiu: The Governor, the Priest, the Genízaro Indians, and the Devil. By Malcolm Ebright and Rick Hendricks, illustrations by Glen Strock. (Albuquerque: University of New Mexico Press, 2006. xvi + 344 pp. Halftones, drawings, map, appendixes, notes, bibliography, index. $34.95 cloth, ISBN 978-0-8263-2031-5, $21.95 paper, ISBN 978-0-8263-2032-2.)

Brought to light for the first time in this fascinating study is a little known subject in New Mexico history, but given the book's main focus it could also qualify as a dramatic work of art. To underscore this point more poignantly one could easily invoke the three basic Aristotelian ingredients: exposition or problem (witchery and sorcerers); its complication (witchcraft trials); and resolution (peaceful coexistence of the Genízaros vis-à-vis the Spaniards and other Indian people). The events in *Witches of Abiquiu* have compelling themes and vivid figures.

As events unfold and the conflict between Indians and Spaniards exacerbates, Abiquiú, a hotbed for witchcraft in the mid-eighteenth century that polarizes the entire community, takes center stage. Like any drama involv-

ing rivals, the book is packed with passionate emotions on both sides of the cultural dichotomy. Spanish priests accuse the Genízaros of practicing sorcery, including rock art, and Indians decry the Spaniards' failure to understand their beliefs and ceremonies.

As the plot thickens, with the various phases of the witchcraft proceedings acting as subplots, a host of characters including governors, priests, mayors, folk healers, and sorcerers spring into action. Their colorful and often bizarre behavior adds to the drama and suspense. Names like La Come Gallinas, Atole Caliente, and El Cojo–interconnected to and immersed in the purported evils of sorcery—pepper the stage and therefore add color to the dramatic scene.

Two characters are especially interesting. A pivotal figure and survivor in the Abiquiú drama is Fr. Juan José Toledo, who was assigned there in 1755. His outlandish stories regarding bewitchment of souls and mistreatment of the Genízaros brought into question his own credibility and lack of humanity as a soldier of Christ. Even the Devil and a cluster of "little devils" play a prominent role in Father Toledo's testimony at the witchcraft trials that ended in 1766.

The protagonist and overriding hero is the charismatic Gov. Tomás Vélez Cachupín (1749–54; 1762–67). Known for his pragmatism, diplomatic skills, and political savoir-faire, he ultimately calmed the waters between the church and state and achieved peace with various Indian groups, hence bringing an end to a conflict that rankled and plagued Abiquiú for a number of years. His most notable accomplishment came in 1754 when he established the Abiquiú Genízaro land grant that freed Genízaros from the yokes of servitude and exploitation. The governor's human empathy is reminiscent of Bartolomé de las Casas's brand of compassion in Latin America. The authors contend that this striking reality entitles Vélez Cachupín to a respectful and elevated place in New Mexico's history on a par with Gov. Juan Bautista de Anza's.

From time to time a publication comes along that merits special recognition. This work falls into that category. Here we have history at its best with underlying threads of folklore that fit the Land of Enchantment to a t. The work also dispels the popular notion that the last witches' trials in this country were those of 1692 in Salem, Massachusetts. Glen Strock's caricature-type drawings complement the book's overall mystique and allure.

Nasario García
Santa Fe, New Mexico

Defying the Inquisition in Colonial New Mexico: Miguel de Quintana's Life and Writings. Edited and translated by Francisco A. Lomelí and Clark A. Colahan, foreword by Luis Leal. (Albuquerque: University of New Mexico Press, 2006. xiv + 218 pp. 17 halftones, map, notes, bibliography, index. $39.95 cloth, ISBN 978-0-8263-3957-7.)

Miguel de Quintana came to New Mexico shortly after the reestablishment of Spanish control following the Pueblo Revolt of 1680. Settling in Santa Cruz de la Cañada, he rose to prominence among the residents there because of his education; Quintana could read and write, unlike the vast majority of denizens. In 1704 he was appointed as a scribe in both civil and church matters, a duty he fulfilled for three decades. A man passionately devoted to Catholicism and an active member of the Third Order of St. Francis, Quintana also composed religious poetry and prose.

Unfortunately for the scribe, his writings came to the attention of local Inquisition officials who accused him of heresy, which is why Quintana's literary efforts survived. Under investigation by the Holy Office between 1732 and 1737, Franciscans in New Mexico submitted Quintana's writings to Mexico City as evidence against him, although he ultimately was exonerated.

According to the editors of this volume, the importance of Quintana's writings is threefold. First, Quintana's poetry and prose represent one of the earliest examples of Chicano literature in the Borderlands. Indeed, Quintana's closest predecessor would be Gaspar Pérez de Villagrá, who wrote the poem, *Historia de la Nuevo México* (1610). Second, these writings reveal insight into a personal crisis "from within" for a New Mexican of this era (p. 2). Quintana's poetry and prose are about an individual's attempt to understand his relationship with God while confronting the teachings of the friars at the same time: "Don't be afraid of the priest, for the voices that God has given you with his infinite power will bring you relief" (p. 82). Finally, the literature produced by Quintana and the correspondence among him, the local clergy, and Inquisition officials offers important information regarding the nature of religion and society in early eighteenth-century New Mexico. Francisco A. Lomelí and Clark A. Colahan establish that Quintana's writings fit well into the literary tradition of such Spaniards as María de Agreda and Miguel de Molinos, which consequently calls into question the notion of New Mexico as an isolated intellectual backwater in the Spanish empire. The editors also see Quintana as a link in the evolutional process that culminated in the Penitentes.

Lomelí and Colahan offer scholars an important book with this publication. Of particular merit is their ability to trace the influence of St. Francis's writings on Quintana and to juxtapose Quintana's understanding of the saint with his troubles with local Franciscan missionaries. Their description of Holy Office confrontations regarding Quintana is likewise a valuable contribution. The editors do occasionally fall victim to cliché, such as when they describe "the hardy strain of settlers" in colonial New Mexico or when they refer to the Holy Office as the "much-feared Inquisition" (pp. 8, 13). Nonetheless, Borderlands historians and those interested in the development of Chicano literature will benefit from this publication.

Jim Norris
North Dakota State University

Albuquerque Remembered. By Howard Bryan. (Albuquerque: University of New Mexico Press, 2006. viii + 287 pp. 28 halftones, index. $19.95 paper, ISBN 978-0-8263-3782-5.)

For more than four decades, Howard Bryan wrote for the *Albuquerque Tribune*. His column entitled "Off the Beaten Path" attracted a devoted following as Bryan related interesting, amusing, or poignant tales about Albuquerque's past. Bryan has also written several books, including a biography of Elfego Baca. The timely publication of *Albuquerque Remembered* during the city's tricentennial year introduces these stories and others to a new audience and reacquaints longtime fans with them. Drawn from old newspaper accounts, personal interviews, and Bryan's own recollections and observations, the book is comprised of vignettes about people, places, and events. The thirteen chapters are arranged in chronological order from the prehistory of the area to the twenty-first century.

Bryan's easy style and knack for storytelling make reading *Albuquerque Remembered* a pleasure that can be taken in short bites or in one sitting. The author is particularly good at bringing to life some of Albuquerque's notables—notorious sheriff Milton Yarberry; superintendent of public schools John Milne; governor and mayor Clyde Tingley; and legendary lawman tried for murder Elfego Baca. He also introduces less well-known but significant businessmen like morticians Chester French and the Strong brothers, Italian immigrant Ettore Franchini, and public servant Judge Waldo Rogers. Bryan covers the territorial fair, Albuquerque's first auto race,

Theodore Roosevelt's visit, the construction of Nob Hill as the city's first shopping center, the trial of atomic spies, and the destruction of historic landmarks with equal verve. Many of his readers will likely exclaim, "I remember that!" at numerous times throughout the book. The photographs, while not as plentiful as one might hope, are well-chosen. I especially appreciated that Bryan gives the exact location of buildings he describes so that modern readers can imagine Albuquerque as it once was, not as it is today. For example, the vacant lot on the corner of Central Avenue and Second Street once housed the law offices of Baca.

Bryan's book provides an engaging introduction to Albuquerque history, including an overview of the significant events and personalities in the city since World War II. The work is not an in-depth or analytical history of the area; the Spanish colonial and Mexican periods are covered only briefly, as are the contributions of women to the area. The book does not include endnotes or a comprehensive bibliography, although the author provides a list of suggested readings in his short introduction. Still, Bryan's book is engaging and useful, especially since Marc Simmons's *Albuquerque: A Narrative History* (1982) remains out of print. Teachers who are required to teach New Mexico history in high schools will find nuggets to pique the interests of their students, new residents of the area will uncover diverting and informative slices of Albuquerque's past, and readers who have lived in Albuquerque for awhile will find that the work indeed inspires them to remember Albuquerque as it was when they first arrived.

Cheryl J. Foote
Central New Mexico Community College, Albuquerque

Albuquerque in Our Time: 30 Voices, 300 Years. By Debra Hughes. (Santa Fe: Museum of New Mexico Press, 2006. 144 pp. Halftones. $24.95 paper, ISBN 978-0-89013-481-8.)

To coincide with Albuquerque's tricentennial celebration, Debra Hughes, in collaboration with the Museum of New Mexico, conducted personal interviews with a cross section of residents from all ethnic groups to chronicle the times, places, and events that shaped the city's immediate past and its present. The compiled recollections span more than seven decades. To make them more personal, the author presents the "narratives in the first person, so readers can 'hear' the voices on the page as they were spoken to me dur-

ing interviews" (p. 8). A profile that is part engaging oral history and part snapshot of the city's current challenges emerges from the book. One-third of the stories fall into the category of growing up in Albuquerque. These nostalgic reminiscences reflect different perspectives that recall a fairly recent time.

The author's stated goal is to look beneath the ubiquitous urban traffic problems, strip malls, and chain stores to find those things that make Albuquerque unique and forge its character today. Jacqueline Baca describes the inception of Bueno Foods, including the Baca family's invention of a process for flame roasting and freezing green chile to make it available in stores year round. Richard Martinez retells the struggle of Martineztown residents to save their historic community from wholesale demolition in the 1970s. Sen. Pete Domenici recalls the close-knit Italian community and the time in World War II when federal agents arrested his mother for being an illegal alien. Journalist Conroy Chino and cultural activist Ada Pecos Melton each recount the cultural balancing act of Native Americans who pursued careers in the city while maintaining strong tribal ties.

Recurrent themes such as ethnic diversity and tolerance, the perils of unbridled development, the desirability of older neighborhood preservation, and the unique beauty of Albuquerque's landscape appear throughout the book. The availability of water, however, clearly remains the city's major long-range concern. Geologists once pronounced that Albuquerque sat on enough underground water to become the largest city in the Southwest. That myth later shattered, and city residents now appreciate the importance of conservation and finding new sources of water to meet steady growth. Former state land commissioner Ray Powell further warns: "If we wreck this whole place [Albuquerque], we become like every other place. We're just now starting to leave a lighter footprint on the land here" (p. 98).

The author dispenses with the Albuquerque area's history in short order, relying heavily on numerous photos dating from 1882 to the present to augment a brief historical summary. A major omission from the account is the arrival of the railroad in 1880, the event that propelled Albuquerque toward becoming New Mexico's leading city. Also, in her discussion of the arrival of tuberculosis sufferers, Hughes confuses the John Simms who came to New Mexico for health reasons with his son who later became state governor.

Calvin A. Roberts
Albuquerque, New Mexico

Norris Bradbury, 1909–1997. Edited by Virginia Nylander Ebinger. (Los Alamos, N.Mex.: Los Alamos Historical Society, 2006. xvi + 212 pp. Halftones, bibliography. $15.00 paper, ISBN 978-0-941232-34-0.)

This slender volume, published by the Los Alamos Historical Society, offers a collection of short biographies, personal reminiscences, and documents concerning the life and career of long-time Los Alamos Laboratory director Norris Bradbury. Most of the material included in the book has been published previously. The volume contains Al Rosenfeld's "Mister Los Alamos" (1952), Kenneth Johnson's "A Quarter Century of Fun" (1970), which provides some of the best oral history in the book, and an interview conducted in 1983 with several of Bradbury's colleagues. The editor included Bradbury's defense against charges in 1954 that the lab had been "dragging its feet" in developing thermonuclear weapons, the text of a Bradbury-led press conference on the 1963 Partial Test Ban Treaty, and many excellent photographs (p. 18). As an aside, at one point Bradbury's former colleague George A. Cowan describes the famous photograph of the Bikini Baker blast as depicting a "boat perched on top of a bridal veil" (p. 109). That imagery is certainly something to ponder for a while.

While this volume offers a useful collection of primary and secondary material on Bradbury and his tenure at Los Alamos, the tone is unabashedly celebratory: Bradbury was a great man who led a great cause (e.g., the "Architect," "Savior of the Lab," "Father of the US nuclear arsenal," p. 186). Readers looking for a more balanced evaluation of the man and his lab will need to look elsewhere. Additionally, the volume could have benefited from a more thorough editing. For example some favorite Bradbury stories are repeated: his famous alacrity and the sobriquet of his Model A. Nonetheless, readers looking for a brief introduction to the life and career of Los Alamos's influential director should find this book useful.

Scott C. Zeman
New Mexico Institute of Mining and Technology

San Juan Bonanza: Western Colorado's Mining Legacy. By John L. Ninnemann and Duane A. Smith. (Albuquerque: University of New Mexico Press, 2006. xvi + 85 pp. Halftones, map, index. $24.95 cloth, ISBN 978-0-8263-3578-4.)

This handsome volume shares the narrative history and material memory of the San Juan Mountains' mining legacy in western Colorado. Sure to

become a collector's item, *San Juan Bonanza* offers the insights of western mining history's most prolific author, Duane A. Smith, professor of history at Fort Lewis College, as well as the black-and-white photography of John L. Ninnemann, dean of natural and behavioral sciences at Fort Lewis College. The smooth prose delves into the various "rushes" to the San Juans, from the 1860s through the early 1900s, and then places the memory of those mining moments within the context of today's mountain visitors. This exquisite little book preserves recollections of Ouray, Telluride, Lake City, Silverton, Creede, and other high-alpine mining camps as histories and as vistas of majestic mountains peppered with mining's weathered remnants—head frames, aerial trams, boardinghouses, narrow-gauge trestles, beehive coke ovens—and surviving Victorian courthouses, schools, libraries, and miners' cabins.

The fleeting memories of the Tomboy, Camp Bird, Yankee Girl, Smuggler-Union, and other gold and silver mines that made a few Colorado investors millionaires enrich the story of boom, bust, boom again, and bust again. Other prospects fit Mark Twain's assessment, "A mine is a hole in the ground owned by a liar" (p. 7). The San Juan Mountain districts produced a modest two hundred seventy million dollars worth of gold, silver, lead, copper, and coal. Corporate interests dominated after prospectors discovered complex, lode ores that required economies of scale and rail lines. The narrow-gauge Denver and Rio Grande Railroad along with some of its spurs (the famed Durango-Silverton line still takes tourists through the rugged and visually spectacular Animas River Valley), the development of smelting in Durango, and coal mining in La Plata County provided the auxiliary industries necessary for success in the San Juans.

The panoramic black-and-white reminders of mining's past in nature's alpine splendor belie the corporate power over miners and other workers during the heyday. Dual wage systems, company stores, and union-busting dominated the lives of the miners, muckers, machiners, and millers. Drilling and power advances did reduce threats of silicosis and deadly gases; regardless, dangers lurked above and below ground, making life tough in this high country. The Western Federation of Miners' efforts were met with resistance from corporate interests and county and state officials, and the famed Cripple Creek strike of 1903–1904 that spread throughout the district did little to improve working conditions.

The urban oases that emerged with the mining activities did offer foundations for permanent settlements. Rocky Mountain towns today attract

hundreds of thousands of visitors. Ouray, Silverton, and Durango are favored tourist destinations that remind vacationers of the past mining glory.

The poetic prose and impeccable images prompt the reader to visualize the romance and the grit of the mining frontier. The glossy, thick paper, beautiful photographs, and tantalizing text make this short volume a must for mining buffs and those with a special interest in southwestern Colorado history.

Christopher J. Huggard
NorthWest Arkansas Community College

A Travel Guide to the Plains Indian Wars. By Stan Hoig. (Albuquerque: University of New Mexico Press, 2006. xiii + 217 pp. Halftones, maps, index. $21.95 paper, ISBN 978-0-8263-3934-8.)

Kansas is blessed with natural beauty. From Hiawatha's lushly tangled springtime and the frozen fields of Cherokee County at sunrise to Sublette's proud pheasant strut each May and the mysterious Quartalejo at sunset, the prairie's homegrown glory daily defies any attempt to tame it. Traveling Kansas back roads, one can easily understand the sacred relationship the Native peoples of the Central Plains—Arapahos, Kiowas, Pawnees, Cheyennes, Quapaws, and others—shared with their environment prior to the unwelcome arrival of Americans in the nineteenth century.

The process of territorialization deprived these Native people of their bison and dispossessed them of their homes, severing Indian access to sacred land and sustenance. Stan Hoig's *A Travel Guide to the Plains Indian Wars* revisits historic sites from North Dakota to Texas that speak to the bloody confrontation that marked the valiant but ultimately futile efforts of the indigenous people to defend their land from invaders. The book emphasizes U.S. military history.

When viewed from the Native American perspective, a travel guide like Hoig's may seem objectionable. To anyone who earnestly wants to understand American Great Plains history in all its brutality, however, his book can serve as a useful starting point. While basically written from an Anglo perspective, Hoig does occasionally inject Native views into his discussion. The author's rather obligatory inclusion of Indian viewpoints is not what makes this book functional; rather, the utilitarian "wheels on the ground and fingers on the keyboard" information contained within its covers renders this book so helpful.

Following Hoig's directions, historians who like to step in their history will arrive at virtually every military fort, treaty site, museum, battlefield, and monument marking the undulating graveyard that the Plains became under the crushing weight of American imperialism. Each and every site still stands, beneath an American flag and the feet of eager docents, in silent testimony to Native American suffering and outrage. Anyone wishing to visit these sacred places where the blood of indigenous patriots flowed will find Hoig's state-by-state arrangement quite handy, complete with detailed road plans, hours of operation, website addresses, telephone numbers, and related information.

Practically speaking this book does not truly become a travel guide until the second half; the first half is a condensed history of the so-called Plains Indian wars offered to contextualize the pertinent historic sites. The short *Travel Guide* manages to collate enough information to compensate for its brevity. While the reader should not expect to find new insights into the Plains Indians' defensive battles during the historic events under discussion, any book that encourages scholars to explore history's geographic origins and consider the Native American experience is ultimately a positive contribution to western American scholarship. Despite its limitations, Hoig's book manages to speak volumes.

Victoria Smith
University of Nebraska, Lincoln

Voices in the Kitchen: Views of Food and the World from Working-Class Mexican and Mexican American Women. By Meredith E. Abarca. (College Station: Texas A&M University Press, 2006. x + 240 pp. Halftones, notes, bibliography, index. $40.00 cloth, ISBN 978-1-58544-477-9, $19.95 paper, ISBN 978-1-58544-531-8.)

Is the kitchen a woman's place, to which she is relegated and confined, or is it a woman's space, where she can exercise her creativity and develop authority? Meredith Abarca, an assistant professor of English at the University of Texas at El Paso, explored this and other questions about the role that kitchens and food have played in the lives of Mexican and Mexican American women. Between 1996 and 2004, Abarca interviewed family members, friends, and acquaintances from California to Puebla, Mexico. Early in her research, she abandoned a formal questionnaire and instead relied upon

informal conversations—*charlas culinarias* (culinary chats)—that took place during the preparation and consumption of a meal.

Based on these interchanges, Abarca rejects the thesis of some feminist scholars that the kitchen and its activities are unworthy of academic inquiry because women are forced into a domestic role. In contrast she found that most of the women in her study regarded the kitchen as an arena for self-expression. Women apportioned resources, interpreted recipes according to their own tastes, and in some cases used their culinary skills to improve their economic situation.

Abarca also argues that the sensory knowledge that these cooks acquired in their kitchens is as valid as knowledge attained from books. Instead of following written recipes, women relied on touch, taste, smell, and sound to create tasty and distinctive dishes from a few simple ingredients. With this experiential knowledge, each woman developed a unique *sazon* (literally, seasoning, but employed here to mean skill with seasoning) that made her dishes her own.

In the familiar and comfortable environment of the kitchen, women also spoke of other matters, revealing details of their marriages, family circumstances, and economic struggles. Abarca recognized these conversations as autobiographies and the informants as "cooks-as-writers." She used her skills as a literary critic to analyze their narratives. In a later chapter entitled "The Literary Kitchen," she further develops the literary analysis by examining the themes of food; cooks; and women's lives in novels, short stories, drama, and poetry ranging from *Uncle Tom's Cabin* (1852) to the works of numerous Latin American writers.

Although textual criticism and feminist theory are at the core of Abarca's work, the stories of Abarca's friends and family members also offer a useful historical perspective through their uncompromising glimpses of the lives of working class women. Although Abarca includes lengthy quotes, the complete transcripts of the charlas culinarias are not included in the volume. They might have formed a welcome appendix. Still, Abarca has revealed the importance of food and the sense of space that the kitchen has provided for Mexican and Mexican American women. She has also demanded the respect that these women are due, calling their accomplishments "quotidian cuisine" instead of daily fare. *Voices in the Kitchen* is a valuable addition to feminist studies, literary criticism, and the study of foodways in the American Southwest and Mexico.

Cheryl J. Foote
Central New Mexico Community College, Albuquerque

Colorado's Volunteer Infantry in the Philippine Wars, 1898–1899. By Geoffrey R. Hunt. (Albuquerque: University of New Mexico Press, 2006. xii + 299 pp. 21 halftones, maps, notes, bibliography, index. $39.95 cloth, ISBN 978-0-8263-3700-9.)

Geoffrey R. Hunt has written an excellent, timely, and highly readable account of the First Colorado Regiment in the Philippine War (1899–1902). Hunt tells the story of national guardsmen who volunteered for service in Cuba during the Spanish-American War. Instead of Cuba, they found themselves on the other side of the world fighting Filipino insurgents who were as intent on asserting their independence from the United States as they had from their erstwhile Spanish overlords.

The author begins his account by detailing the origins of the First Colorado Regiment from the state's National Guard. The Colorado guardsmen were unusually well equipped because of their role in strike-breaking activities at home, and they were closer to the Pacific than to the Caribbean. They were therefore more useful to the nation in the Philippines where Cdre. George Dewey had defeated Spain's Pacific fleet but proved unable to assert American power beyond the range of his naval guns. The First Colorado Regiment joined other volunteer and regular army units in what began as an expedition with the intent of removing Spanish authority from the Philippine archipelago. By the time the unit left the islands, the expedition was quickly evolving into a war to assert American colonial power over unwilling Filipinos. The war in the Philippines would cost the United States considerably more combat casualties than the war with Spain but would be largely forgotten in American history.

Hunt deals masterfully with the story of the First Colorado's service in the Philippines from the hasty consolidation of the regiment from existing guard units and transportation to the western Pacific to its service in and around Manila as relations with Filipino revolutionaries steadily deteriorated. The book is an able blending of old and new military history. Hunt is as comfortable explaining the reality of turn-of-the-century weapons and tactics as he is dealing with the social history of the First Colorado's soldiers and civil-military relations in their home state and elsewhere.

The only fault that can be found with *Colorado's Volunteer Infantry in the Philippine Wars* is Hunt's failure to excise some annoying elements of the dissertation that is the basis for the book. For instance while the fulsome references to Fred Anderson's study of Massachusetts militia in the French and Indian War may have helped Hunt pass muster with his dissertation committee at the University of Colorado (where Anderson is on the faculty),

surely three prominent allusions in the book's text to Anderson could have been moved to the footnotes or omitted entirely in favor of more relevant references from other scholars (pp. 4, 41, 99).

That this reviewer is reduced to making such nitpicking criticisms of *Colorado's Volunteer Infantry in the Philippine Wars* is a testament to its overall high quality. The book is a fine study of citizen-soldiers at war in a conflict they had not bargained for and poorly understood. Indeed, today's reservists will find a foreshadowing of their own problems in America's wars of the early twenty-first century in Hunt's superb scholarship.

Donald R. Shaffer
University of Northern Colorado

Scientists and Storytellers: Feminist Anthropologists and the Construction of the American Southwest. By Catherine Jane Lavender. (Albuquerque: University of New Mexico Press, 2006. viii + 248 pp. Notes, bibliography, index. $34.95 cloth, ISBN 978-0-8263-3868-6.)

Focused on Elsie Clews Parsons, Ruth Benedict, Gladys Armanda Reichard, and Ruth Underhill, this study explores the contributions of four anthropologists to feminist politics, women's history, and our knowledge of the Indian cultures of northern Mexico and the southwestern United States. Situating each scholar in her biographical, disciplinary, generational, and temporal context, Lavender scrutinizes the use of life writing and interviews with Pueblo, Navajo, and Papago women. The choice of the four anthropologists reflects a disciplinary lineage that Lavender carefully explores. Parsons taught Benedict and mentored Underhill, while Benedict guided both Reichard and Underhill from her base at Columbia University. Benedict was the only one among the four who was able to experience a relatively "normal" academic career. Lavender has thus written an intellectual, cultural, political, and social history that traces the development of anthropology as a part of American efforts to resurrect the cultures that U.S. officials and settlers had sought to suppress. Not unexpectedly Lavender is more successful in some of these tasks than in others.

Lavender details the interactions between Parsons, Reichard, and Underhill and their female informants. Benedict drops out of this part of the study because, according to Lavender, she interviewed men during her research in the Southwest. Lavender does not examine Benedict's analysis of masculinity, which could also reflect a feminist perspective. The author

attributes Benedict's choice of male informants to the absence of women from her personal life. The recently opened personal correspondence in the Margaret Mead papers at the Library of Congress challenge that explanation. These letters provide substantial evidence of Benedict's close personal partnerships with three women, including Mead. As a safely married surrogate, Mead may have undertaken the kind of gendered analysis that Benedict avoided, a possibility that Lavender's focus on southwestern research cannot fully take into account.

Despite problems with her interpretation of Benedict, Lavender provides a valuable discussion of important contributors, including the role of the Indian informants, to our understanding of gender and Indian cultures in the Southwest. She gives compelling insights into the difficulties faced by women pursuing academic careers, even with their unusually enlightened male ally, Franz Boas, at Columbia. Forging careers for themselves regardless of the obstacles, these women had their individual personal situations inform their scholarship. Like Boas's own experiences with anti-Semitism, these women's difficulties with a male-dominated academic culture gave them particular sensitivity to gender issues among the peoples they studied. While Benedict joined Boas in contesting scientifically validated racism, these feminist anthropologists, including Mead, raised feminist challenges to the ideas of a naturally created gender hierarchy. Lavender perceptively points out that sometimes the informants were the ones who insisted that women should not be seen as the universal victims of patriarchal culture. The presence of Indian women's voices in their ethnographies enabled the construction of a more nuanced and culturally informed feminism from which contemporary understandings of gender have emerged. Lavender has brought these important insights to our attention for which we are in her debt.

Dolores Janiewski
Victoria University of Wellington

Folsom: New Archaeological Investigations of a Classic Paleoindian Bison Kill. By David Meltzer. (Berkeley: University of California Press, 2006. xiv + 374 pp. Halftones, maps, tables, graphs, appendixes, bibliography, index. $55.00 cloth, ISBN 978-0-520-24644-7.)

An archaeologist who revisits a site has a heady responsibility, especially when the site is the world-famous original type site for the Folsom cultural

tradition located in the northeastern corner of New Mexico. The importance of this site is underscored by its status as a National Historic Landmark. David Meltzer states that although the site played a pivotal role in resolving a raging controversy over human antiquity in the New World, it was not well documented. The original work was conducted in the 1920s, a full report was not issued, and questions remained about the age and structure of the site and its geological history. This resulting volume documents that Meltzer and his colleagues on the SMU/Quest project, for which the fieldwork was conducted from 1997 to 1999, had a clear sense of the site's importance in American history and prehistory.

Folsom includes nine chapters and five appendixes. The introductory chapter provides background and a discussion on unanswered questions about the site. Chapter 2 is a lengthy study of human antiquity in the New World, the antecedents of Folsom culture, and Folsom adaptations. Chapter 3 describes the paleoenvironmental setting. The research design is in chapter 4, which includes a review of the 1920s work and research with existing collections. Chapter 5 summarizes site mapping, stratigraphy, geology, and geochronology, and chapter 6 concentrates on late glacial climate and ecology. About 40 percent of the volume focuses on environmental and geoscience issues, underscoring the critical role of context in modern studies. The faunal assemblage and related topics are addressed in chapter 7. Chapter 8 reports on the Folsom age artifacts and includes discussions of the assemblage and technology and a definition of what constitutes a Folsom projectile point. Chapter 9 summarizes the project's contributions and identifies questions for future research.

The book is well produced. Although technical, *Folsom* is readable, well illustrated, and contains detailed analysis of primary data, twenty pages of references cited, and an inclusive index. Unfortunately, lists of figures and tables are not included as front matter. That omission forces the reader to search the volume to learn more about its contents. I counted 105 figures in the nine chapters, which include many high-quality historical and recent photographs with the artifacts recovered among them. The appendixes contain notes on field procedures, historical documents, historical archaeology of the original field camp, bone preservation, and the Folsom tradition.

The book provides new insights on the site and the Folsom cultural tradition. For example the author states that in the fall about 10,500 years ago a small group of "wide-ranging hunters," also described as a "non-residential

foraging group," dispatched about thirty-two bison (*B. antiquus*) and then spent a week or so at the site butchering and preparing their remains for transport (pp. 245, 307). Among other items, they left behind twenty-four complete and broken spear points. In summary this important volume will have wide appeal for its attention to details, solid scholarship, and impressive topical coverage.

David E. Doyel
Scottsdale, Arizona

Distant Bugles, Distant Drums: The Union Response to the Confederate Invasion of New Mexico. By Flint Whitlock. (Boulder: University Press of Colorado, 2006. xix + 293 pp. Halftones, maps, bibliography, index. $29.95 cloth, ISBN 978-0-87081-835-6.)

Coloradans later referred to the engagements at Apache Canyon and Pigeon's Ranch in and around La Glorieta Pass, New Mexico, on 26 and 28 March 1862 as the "Gettysburg of the West." Those actions were neither a Gettysburg nor any of the other major battles east of the Mississippi River in terms of the number of men engaged or in military or civilian significance. The outcome did not affect many beyond the immediate region in this foredoomed attempt by the Confederacy to invade the West.

Like so many Civil War battles, inept officers played a major role in the outcome, but so did brave, dedicated officers and their men. The invading Confederates withdrew to Santa Fe and then retreated toward El Paso and that retreat became a disaster. The southern attempt to capture the Colorado gold fields had ended.

Versatile military historian Flint Whitlock covers the whole campaign from start to finish in his carefully researched and detailed *Distant Bugles, Distant Drums*. The Confederacy, critically short of gold and silver, seeking more recruits, and perhaps angling for European recognition after "capturing" the vast expanses of the West, sent troops under the command of Brig. Gen. Henry H. Sibley north up the Rio Grande. Such a desperate campaign needed a brilliant and forceful commander. Sibley proved a failure in nearly all respects. Colorado responded to pleas for troops and sent the First Regiment of Colorado volunteers southward. Through a fortunate set of circumstances and some determined leadership, these Coloradans provided the turning point in the whole campaign.

Whitlock sets the scene in his introduction and carries the reader along in short, focused, well-written chapters. This well-documented study includes excellent maps and photographs. The section detailing what happened to the major participants after March 1862 adds a nice, revealing touch. This reviewer, however, was a little shocked to read the author's extremely exaggerated claim that five million dollars worth of gold was extracted from Colorado's mines in 1858 and eight million dollars the next year.

The long quotes enhance the telling of the story but may discourage some readers. All told this book is a worthwhile, readable history of Colorado's and New Mexico's contribution to winning the Civil War.

Duane A. Smith
Fort Lewis College

The Civil War in Arizona: The Story of the California Volunteers, 1861–1865. By Andrew E. Masich. (Norman: University of Oklahoma Press, 2006. xiv + 368 pp. Halftones, maps, bibliography, index. $32.95 cloth, ISBN 978-0-8061-3747-6.)

A reader interested in and knowledgeable about the Civil War and its literature might still be unaware of important action in the Far West—New Mexico and Arizona Territories—during that conflict. However, a considerable body of writing exists. Most of those articles and books deal with the main campaign in New Mexico Territory from 1861–1862, which saw Confederate Texans under Brig. Gen. Henry H. Sibley invade that Union territory, fight four battles, lose the key Battle of Glorieta Pass during March 1862, and subsequently retreat back to Texas. The Confederates barely escaped. A Federal column of volunteer soldiers from California had marched across the oven-like desert of southern New Mexico to reinforce the Union forces already in the territory. The Texans did escape, however, denying the newly arrived California volunteers the opportunity to participate in the battles and active military operations that they confidently expected.

Not all the Californians got to New Mexico and the Rio Grande; a significant number remained in what was popularly called Arizona. Actually, the region referred to, and essentially today's state, was the western half of New Mexico Territory and did not become the separate Arizona Territory until February 1863. Historian Darlis A. Miller's book *The California Column in New Mexico* (1982) concentrates on the luckier Californians who came further east, as does Neil Carmony's *The Civil War in Apacheland: Sergeant*

George Hand's Diary: California, Arizona, West Texas, New Mexico, 1861–1864 (1996). Sgt. George Hand was one of the Union reinforcements who spent most of his war time in New Mexico. In *Confederate Pathway to the Pacific: Major Sherod Hunter and Arizona Territory, C.S.A* (1996), Boyd Finch details the events and everyday lives of those Texans who marched through, fought in, and for a time occupied Arizona. Until now little has been published on the Federal volunteers from California whose Civil War experience consisted entirely of service in the deserts and mountains of Arizona. Andrew Masich has now filled that vacancy with *The Civil War in Arizona*.

The book has an unusual format. The first half is Masich's narrative and analysis of the Californians' enlistment, training, marches across Arizona, skirmishes with the Confederates at such places as Picacho Pass, expulsion of the enemy, occupation of Tucson and the area's forts, skirmishes with the nearby Apaches, patrols along the border with Mexico, and final mustering out at war's end. As a former resident of Arizona, the author is intimately familiar with the baking summer climate and rugged topography of the present state and emphasizes those factors as they affected the California volunteers. The author also looks at the key officers of the California Column, including the commander, Gen. James H. Carleton. Supplies of food, water, fodder, clothing, arms, and mounts were serious problems, and Masich describes them and their solutions in some detail.

The book's narrative section is nicely complemented by a second half devoted to the correspondence of several of the California volunteer soldiers who wrote detailed letters back home to the *San Francisco Daily Alta California* newspaper. The accounts are often self-serving, political, or demonstrably incorrect, but they give voice to the officers and enlisted soldiers as they adapt to life in Arizona, seek fortunes in local mining ventures, deal with the reality that they are not going to be a part of the greater war effort in the East, and are finally deactivated to return home or remain in the territory with which they have become familiar. The author rightly concludes that the California volunteers became agents of significant change in Arizona Territory.

Masich has skillfully written a book based on excellent research, filling a niche in Civil War history that has gone begging until now. Anyone interested in that conflict, especially its Far West campaigns, or for that matter, in southwestern history, will find *The Civil War in Arizona* to be an engaging and informative read.

Don E. Alberts
Rio Rancho, New Mexico

A Brave Boy and a Good Soldier: John C. C. Hill and the Texas Expedition to Mier. By Mary Margaret McAllen Amberson. (Austin: Texas State Historical Association, 2006. xvi + 78 pp. Halftones, maps, notes, bibliography, index. $24.95 cloth, ISBN 978-0-87611-214-4, $12.95 paper, ISBN 978-0-87611-230-4.)

Historians frequently fast forward from the Battle of San Jacinto in 1836, which ended the Texas Revolution, to 1846 and the annexation of Texas by the United States. Often overlooked, the border war between Mexico and the Republic of Texas in 1842 directly presaged the territorial disputes that precipitated the U.S.-Mexico War. One element of the earlier conflict was Texas general Alexander Somervell's raid into Mexico, culminating in the defeat and capture of the "Texians" at Mier, Tamaulipas, on Christmas Day of 1842. One piece of the Mier Expedition story is the part played by fourteen-year-old soldier John C. C. Hill.

Young Hill accompanied his father and brother on the expedition, fought alongside them, and was subsequently captured. Initially sheltered by his captor, Gen. Pedro de Ampudia, Hill was later adopted by no less a figure than Antonio López de Santa Anna, president of the Republic of Mexico. Educated as a mining engineer at the Colegio de Minería, Hill served as a translator during the negotiations for the Treaty of Guadalupe Hidalgo and lived out his life in Mexico as a mining and railroad engineer, assayer, and land agent.

Hill's story falls in the classic genre of captivity tales, and he was something of a celebrity in his day. Fanny Chambers Gooch Inglehart's *The Boy Captive of the Texas Mier Expedition* (1909) is a somewhat fanciful account of his life informed by the author's interviews with Hill himself. Mary Margaret McAllen Amberson has updated his biography, utilizing meticulous research from both Mexican and American sources. While written for an upper elementary school audience (it has an accompanying curriculum guide), *A Brave Boy* is a lively read suitable for adults as well. Sometimes the documentation fails, as when Amberson describes, without citation, citizens of Matamoros who "sympathized with the Texan cause" (p. 25). For the most part, however, the detailed notes serve as a thoughtful guide for further investigation. A definition of *defensores* would have been useful. The author's use of exact conversational dialogue as Hill's parents debate his going to war would seem suspect, but Amberson explains that those passages are based on especially detailed accounts from Inglehart's interviews. The author's treatment of all parties is evenhanded, employing a running theme of honorable behavior—by the Mexicans, Texans, and Hill—to narrate this colorful story. Amberson has se-

lected remarkable images to illustrate Hill's tale, indifferently reproduced as halftones in this edition. David Timmons also deserves credit for his striking design of both cover and contents.

Geoffrey R. Hunt
Community College of Aurora Colorado

Colonel Richard Irving Dodge: The Life and Times of a Career Military Officer. By Wayne R. Kime. (Norman: University of Oklahoma Press, 2006. xvii + 646 pp. Halftones, maps, notes, bibliography, index. $45.00 cloth, ISBN 978-0-8061-3709-4.)

In this excellent and exhaustive biography, Wayne R. Kime makes a natural and successful transition from editing the writings of Col. Richard Irving Dodge to chronicling the soldier-author's remarkable life and career. Although he spent forty-three years as a professional soldier, Dodge is best remembered for his literary achievements, which included two well-received books about the Trans-Mississippi West: *The Plains of the Great West and Their Inhabitants* (1877) and *Our Wild Indians* (1882). Yet, "the facts of his military career were all but forgotten" (p. xiii). Kime aims to correct this deficiency, and he is well suited for the task, having devoted much of his career to editing and preparing Dodge's military journals for publication. Such thorough immersion in Dodge's writings has afforded Kime a truly intimate perspective from which to craft his biography. This portrait offers a sensitive portrayal of the man within the broad context of the post–Civil War frontier army and its inner workings.

Despite his aversion to combat, the genesis of which lay in his Civil War experiences, Dodge had a long and productive career in the West. Following the Battle of Bull Run in 1861, which brought him into direct conflict with several of his former comrades, the young captain commented, "I cannot take part in a contest, when I am afraid to look at a heap of slain enemies, because I may there see the body of near and dear friends" (p. 47). Instead, Dodge sought out noncombat duties, positions for which he was well suited. These were roles in which Dodge continued to achieve success as an officer on the postwar frontier: garrison duty and command, service on military courts and committee boards, and eventually aide to commanding general of the army William Tecumseh Sherman. Dodge's accomplishments in administrative positions did not preclude him from admirable service in the field. He commanded a joint scientific-military expedition to the Black Hills

in 1875, oversaw an infantry brigade during the Powder River Campaign in the autumn of 1876, and served in an aborted campaign against the Utes in 1880. These and numerous other assignments afforded Dodge the opportunity to take in the unspoiled landscape of the West, which he deeply enjoyed, and provided him with perspective on the Plains Indian nations and their plight. Kime skillfully demonstrates how such experiences evolved into Dodge's deep disdain for the Indian Bureau (a position shared by many U.S. Army leaders) and his sympathy for the Indians' declining culture.

Kime has produced the definitive biography of Dodge, but he has also opened a window into the workings of the western frontier army. That complex and multifaceted social microcosm was home to not only famous field commanders such as George Crook and Ranald S. Mackenzie, but also less visible, although no less important, officers like Colonel Dodge. His biography makes a valuable addition to the literature of the West and the army that secured it.

Daniel P. Barr
Robert Morris University

Black Gun, Silver Star: The Life and Legend of Frontier Marshal Bass Reeves. By Art T. Burton, foreword by Daniel F. Littlefield Jr. Race and Ethnicity in the American West series. (Lincoln: University of Nebraska Press, 2006. xix + 346 pp. Halftones, maps, appendix, notes, index. $24.95 cloth, ISBN 978-0-8032-1338-8.)

Art T. Burton's history of Bass Reeves, Oklahoma's most famous territorial lawman, is an open invitation to other historians to explore wider and deeper into the state's African American past. Burton's work will be a welcome addition to any library. Not only does the book entertain and enlighten, it also encourages us to realize the importance of creating and preserving records of the black experience before they are lost forever. If records are not kept, future generations will be deprived of the chance to know the personal and intimate African American past, not just its public persona.

Burton and scholars like him draw out from darkened corners a different history of Oklahoma's African Americans. From the very beginning of its existence, Oklahoma has had a less-than-full story strategically incorporated in its history. An example of this stylized history is the mock wedding that took place in Guthrie, the territorial and first state capitol, when the white groom took his Indian bride and united Indian and Oklahoma territories. Who noticed the black faces, including the lone black legislator, among the

"wedding guests"? Generations of Americans became aware of the black experience only on rare occasions, usually when racial conflicts over civil liberties arose. As the state prepares to celebrate its centennial, works like Burton's help clarify that Oklahoma's unique past is as much about African Americans as it is about whites and Native Americans.

In Reeves's time, people knew that black and black-Indian men and women walked proudly in Oklahoma, often alongside white Oklahomans. This time was before outsiders came in with Jim Crow society, crushed liberty, and then shut windows and doors that opened into the state's other black past. Burton has flung the curtains aside and pushed the door open so we can see and venture into this pre-statehood world where the struggle for power was not yet won by white Democrats, lily-white Republicans, and their Indian allies.

Reeves was a special American, and not just because he was an illiterate former slave and a black federal lawman. He was a talented detective, an intimidating officer of the law, and a man of principle whose professional demeanor brought praise, even from his enemies. Burton performs a great service to the profession by patiently coaxing Reeves's life from newspapers, personal interviews, public documents, federal records, and obscure references in previously published histories. Reeves almost steps from the pages.

Historians, including perhaps Burton himself, will hopefully place Reeves more clearly in a broader context of post–Civil War, pre-statehood Oklahoma history and help us better understand the uniqueness of this particular black history. Burton has shown us the task that lies ahead as we prepare the new context for men like Reeves and countless other African Americans who saw Oklahoma as their land of opportunity. For this service the reviewer extends his thanks.

Jere W. Roberson
University of Central Oklahoma

A Texas Cowboy's Journal: Up the Trail to Kansas in 1868. By Jack Bailey, edited by David Dary, transcribed by Charles E. Rand, foreword by Charles P. Schroeder. Western Legacy Series. (Norman: University of Oklahoma Press, 2006. xlvii + 111 pp. Halftones, maps, bibliography, index. $24.95 cloth, ISBN 978-0-8061-3737-7.)

Jack Bailey is not exactly a household name among historians of the American West, but he should be. In 2001 the National Cowboy and Western

Heritage Museum acquired Bailey's diary, and Charles E. Rand, the director of its research center, transcribed the handwriting. Acclaimed cowboy scholar David Dary was invited to introduce and annotate Bailey's work. Together, the work of Bailey, Rand, and Dary provides an insightful look at the unglamorous reality of a cowboy's lot.

Dary tells us that Bailey was probably born in Mississippi in 1831 and arrived in Texas in the late 1850s. He returned to Mississippi to serve in the Confederate Army. After the war, Bailey went back to Texas and took up small-scale farming and stock raising in the vicinity of Dallas. Bailey does not fit the stereotypical cowboy as he was older than most, had a farmstead, was married, and had children.

What does this unusual man's journal tell us about cattle driving in 1868? For one thing, the trail he took, which was east of what would become the Chisholm Trail that cattleman Joseph McCoy would map and mark, was a busy place. Drovers were moving cattle herds in front and behind the one Bailey attended. He constantly encountered African American cavalry patrols in Indian Territory. He displayed his prejudices openly and without any irony, bitterly complaining about a once "free country" degraded and "governed by Negroe Supremacy" while two African Americans rode along in his crew (p. 6). He took careful note of the beautiful farms owned and operated by Indian families, and not once did he fear attack. The trail boss, John Adare, often hired Indians to serve as guides. The most dangerous aspect of cattle driving came during stampedes. A few wives along with their children accompanied this drive. During one eventful, stormy night, the cattle took off in fright tearing through the camp terrorizing the women and children, which is not to say that the cowboys took things calmly either.

Bailey recognized and aptly described the importance of water, good grass, level ground, trade with Indians, and army protection. Gender, class, ethnic, and race relationships are also revealed through the lens of Bailey's writing. Bailey does not make it to Abilene with the herd. Adare kept the herd south of present-day Wichita trying to fatten up the beeves before placing them into market. Bailey was let go, and he traveled through central Kansas, giving an unembossed depiction of emerging city life in such places like Emporia and Lawrence. Bailey ends his journal this way: "I dont force you to read this so if you dont like it, just lay it down + don't critisize me for I make no pretintions toward writeing or any thing of the kind. Hope it will interest some people" (p. 90).

Certainly, Bailey's work will interest some people, and it deserves a place alongside the venerable *Trail Drivers of Texas: Interesting Sketches of Early*

Cowboys and their Experiences on the Range. . . (1985). Both Dary and Bailey have added greatly to our understanding of the over-romanticized yet fascinating life of cowboys.

Jim Sherow
Kansas State University

Red Dirt: Growing Up Okie. By Roxanne Dunbar-Ortiz, foreword by Mike Davis. (Norman: University of Oklahoma Press, 2006. xiii + 228 pp. $16.95 paper, ISBN 978-0-8061-3775-9.)

Born in 1938, Roxanne Dunbar-Ortiz recalls that her childhood was most heavily influenced by three factors: her financially successful grandfather's socialism, her father's failed economic circumstances, and her mother's somewhat mysterious Native American descent (a social stigma at the time). Her memoir is excellent in its realistic portrayal of contradictory family relationships, which include both deep emotional ties and violent episodes of conflict.

Dunbar-Ortiz was the doted-upon baby of the family. She was also asthmatic. These circumstances gave her a degree of emotional and psychological power, which she used to manipulate some family situations, especially in times of potential domestic violence. Her siblings—Lawrence, idolized firstborn; Vera, socially conscious big sister; and Hank, briefly locally famous athlete—became increasingly important in Dunbar-Ortiz's life as her mother, first loving and protective, eventually descended into alcoholic insanity.

One focus of Dunbar-Ortiz's memoir is the conflicted relationship with her father. The transference of her early adoration of him to a decades-long estrangement is never fully explained, but almost every male discussed in *Red Dirt*, including her father, brothers, and brothers-in-law, is verbally and/or physically abusive. Male dominance is an obvious cultural assumption. An uncomfortable reconciliation between the author and her father concludes the book.

The "Afterword to the Oklahoma Edition" offers some new material. Unreluctant to express her politics, Dunbar-Ortiz blames large corporations, manipulative politicians, and fundamentalist religions for the problems that contributed to the poverty of her father's family. She refers to 1950s Oklahoma as "a tightly run proto-fascist state . . . leaving a hard heart of corporate control and a fearful population" (p. 226).

Dunbar-Ortiz left Oklahoma for California in the 1950s, so her memoir reflects a removal of some fifty years' duration. Consequently, attempts to assert her Okie roots sometimes fail textually. For example she misuses the colloquial familiar form of address "y'all," which is a contraction for "you all" and obviously plural. The author uses it in singular form, which is never heard. In another place, apparently attempting to replicate some of the down-home colorful language for which Oklahoma is famous, Dunbar-Ortiz says, "The air was soft and warm, the sky the color of the bluing Mama used in the wash" (p. 23). Bluing is actually almost black, an obviously inappropriate metaphor for sky color.

Red Dirt is, however, a personal memoir and therefore unassailable in its presentation. Individual memories, while not necessarily (and in this case not at all) representative of common experience in a specific time and place, are not accountable to the same standards of objectivity as other kinds of historical documents. *Red Dirt* is one woman's recollection and later interpretation of a brief period of her own story, and it holds value as such.

Sandra Petree
Northwestern Oklahoma State University

Railwayman's Son: A Plains Family Memoir. By Hugh Hawkins, introduction by H. Roger Grant. Plains Histories Series. (Lubbock: Texas Tech University Press, 2006. xxi + 196 pp. Halftones, appendix. $24.95 cloth, ISBN 978-0-89672-557-7.)

This memoir of childhood in three small Midwestern railroad towns during the Great Depression provides some insight into aspects of railroad work; the impact of the automobile, radio, and movies; conceptions of respectability; and sibling relationships. Hugh Hawkins was born in 1929 and was the youngest of five children spread over an eighteen-year span. His father was a railroad dispatcher on the Chicago, Rock Island and Pacific (Rock Island) Railroad. The dispatcher position required little formal education but entailed considerable responsibility. During the period Hawkins covers, from his early childhood until 1941, he resided first in Herington, in east central Kansas; then in Goodland, in far western Kansas; and finally in El Reno, Oklahoma, where his father relocated in 1940.

Although competition from cars and trucks and the economic conditions of the Depression caused railroads to eliminate many jobs during this period, Hawkins's father always had steady work. His income allowed the

family to own a sizeable house and automobiles. The children received post-secondary education. Hawkins's father belonged to a railroad brotherhood that provided a solid pension and other benefits. The memoir gives no sense that Hawkins's politically conservative parents discussed, or were affected by, labor conflict, except that Hawkins's father did not care for strikes.

The church-going family was concerned about projecting an image of respectability. They were proud of the chandeliers and French doors inside their home. Hawkins's mother, a fastidious housekeeper active in women's clubs, noted that her husband's "elegant table manners" first attracted her to him (p. 58). When the family visited the railroad depot, she "would point out proper and improper travel dress" (p. 68). Her husband removed his car's cigarette lighter, which he considered "a temptation" (p. 74).

Raised in a society less age-graded than today's, Hawkins was also significantly influenced by his older siblings, who provided "lots of moral instruction" (p. 14). A brother eighteen years his senior still lived at home—a common experience during the Depression when job scarcity often delayed marriage. Neighborhood children of different ages played together in the streets, and older children told scary stories to younger ones.

The family's contacts appear to have been largely with native Protestants, although frequent travel by railroad and auto and the experiences of radio and movies provided them with unprecedented exposure to the outside world. The Rock Island was identified as a "Protestant" railroad, whether or not this designation was the result of a deliberate hiring policy is unclear. Unlike all-white Goodland, some African Americans lived in El Reno but were residentially and educationally segregated and marginalized.

Although the Dust Bowl did major damage to Southern Plains agriculture, Hawkins provides only a sketchy account of it. The author sometimes pads his overly descriptive and insufficiently introspective memoir with accounts of insignificant events. An example of this tendency is when he recalls that he had no room for fried chicken at a family reunion because he consumed too many deviled eggs.

Stephen H. Norwood
University of Oklahoma

The Colorado Labor Wars: Cripple Creek, 1903–1904: A Centennial Commemoration. Edited by Tim Blevins, Chris Nicholl, and Calvin P. Otto, foreword by Paula J. Miller. Regional History Series. (Colorado Springs, Colo.: Pikes Peak Library District, 2006. 133 pp. Halftones, maps, notes, bibliography, index. $14.95 paper, ISBN 978-1-56735-225-2.)

One method of judging a book is to address how successfully the manuscript fulfills its stated purpose. Does the book accomplish what the author promises the reader? *The Colorado Labor Wars*, a collection of symposium papers commemorating the centennial anniversary of the 1903–1904 Cripple Creek strike, does indeed fulfill its stated goals. This short book provides a quick overview of events, introduces larger historical themes and debates, and highlights the personal consequences of historical events.

In 1903 miners in the Cripple Creek region went on strike to support nearby smelter workers who were fired or blacklisted for union activity and demanding an eight-hour workday. The local business community persuaded the newly elected governor, Republican James H. Peabody, to send the National Guard to Cripple Creek on the pretext of preventing violence and restoring order. The local anti-union Citizens' Alliance and Mine Owners' Association teamed up with the National Guard and state officials to suppress or suspend civil rights including freedom of assembly, freedom of the press, the right to bear arms, and the right of *habeas corpus*. When a bomb killed thirteen non-union workers in June 1904, the National Guard and anti-union forces responded by attacking union halls, sacking Western Federation of Miners' cooperative stores, forcing local elected officials to resign, banning union labor, and deporting over two hundred union workers to Kansas and New Mexico. These events transformed Cripple Creek from a stronghold of union labor to an area almost completely void of union activity.

Like almost any essay collection, the papers embodied in *The Colorado Labor Wars* represent a range of quality and depth. Elizabeth Jameson's keynote address not only provides a narrative overview of events, but also touches upon several historical debates and issues related to the strike. Most importantly Jameson links events in Cripple Creek to similar conflicts between labor and capital occurring throughout the West during the turn of the century. Marcia Tremmel Goldstein argues that middle- and upper-class female reformers joined together with mostly male union leaders to form the basis of an alliance that democratized Colorado's political system. The different accounts of the strike by two female journalists—Emma

Langdon and Nell Anthony, who was known by the pen name of Polly Pry—are the focus of Bridget Burke's essay. Both Jan MacKell's chapter on prostitution and Ed Hunter's piece on the practice of high-grading contain interesting tidbits about daily life in Cripple Creek, but they also leave the reader wanting more context and explanations. The link between family history and large historical events like the Cripple Creek strike are fused in Katherine Scott Sturdevant's essay about her great-grandfather.

While each of the essays touches on different themes and aspects of the Cripple Creek strike, all share, to varying degrees, a common emphasis on how individual lives and whole communities were forever altered by the tragic events of 1903–1904. This short book provides a quick and readable introduction to those turbulent times.

Thomas A. Krainz
Framingham State College

Boulder: Evolution of a City. By Silvia Pettem, foreword by Liston E. Leyendecker. Revised edition. (Boulder: University Press of Colorado, 2006. xiii + 212 pp. Halftones, map, table, index. $19.95 paper, ISBN 978-0-87081-831-8.)

Silvia Pettem's book documents the physical development of Boulder, Colorado, by carefully juxtaposing a plethora of historic photographs to contemporary scenes. As Liston Leyendecker notes in the foreword, the book contains "a great deal of good information" about particular buildings and sites that conveys a visual history of this important Colorado city (p. x).

Keeping her emphasis on a distinct place, Pettem has organized the book around neighborhoods instead of as a straight chronology. After brief biographies of early Boulder photographers, she describes the downtown business district, which became the Pearl Street Mall. In successive chapters, she examines the areas around the central region in roughly chronological order: south-central, north-central, west-central, east-central. Later chapters chronicle the city's early twentieth-century expansion. North Boulder, the University of Colorado campus, and the University Hill and Chautauqua neighborhoods are presented in separate chapters. She concludes with south Boulder, primarily developed in the post–World War II period. A map based on the 1912 city helps orient the reader, but one wishes it included all the regions featured in the book. In each chapter, Pettem provides a brief description of the neighborhood's general historical characteristics and prominent buildings.

The heart of this book is the numerous pages of historic photographs presented next to contemporary shots of the same site. Pettem has scoured the photo archives for pertinent images, sometimes providing several successive pictures of a single site. Each street scene, building, or landscape receives a short history, date, and source. The captions reveal extensive research into the most specific details of local history. Although the historic photos are her most valuable contribution, they also limit the book and its histories to the built environment deemed worthy of photographing: the landscape of the white, middle- and upper-classes.

The photographs and Pettem's site-specific histories are the book's great strengths. These elements will prove useful to certain types of historians. Most obviously people interested in Boulder history will be fascinated with the before-and-after photographs. Preservationists rely heavily on such images to document architectural changes and guide rehabilitations. The book provides architectural historians seeking examples of local building styles and types with a myriad of representations from which to choose. For western historians, however, Pettem's book has a more limited appeal as it provides little contextual framework to understand Boulder's growth. Leyendecker's short introduction attempts to rectify this situation but the book deserves a full explanation of how Boulder's evolution related to that of the state as a whole. The book is best read as a supplement to texts such as *Colorado: A History of the Centennial State* (2005) by Carl Abbott, Stephen Leonard, and Thomas Noel. Historians will also have a difficult time replicating Pettem's research as she does not footnote her historical information or captions, although she does provide a bibliography of secondary sources about Boulder. A research guide informing readers how and where to find primary sources and photographs would be a welcome addition to her book.

Purely local histories like this book play an important role in the historical discipline. Most people experience history through immediate contact with historic features, including architecture and landscapes. Heavily pictorial works encourage a sense of history through fostering an intimate knowledge of place. When Americans identify with the past, they are moved to preserve it.

Janet Ore
Colorado State University

American Outback: The Oklahoma Panhandle in the Twentieth Century. By Richard Lowitt. Plains Histories Series. (Lubbock: Texas Tech University Press, 2006. xxi + 138 pp. Halftones, maps, tables, notes, index. $21.95 cloth, ISBN 978-0-89672-558-4.)

In this brief book, the admirably prolific historian Richard Lowitt has focused his curiosity on Oklahoma's remote Panhandle. His analysis first appeared as four articles in *The Chronicles of Oklahoma* and *Agricultural History* between 2000 and 2002 and now has been slightly restructured with an introduction and epilogue added. Not a comprehensive history, the short volume covers the development of agriculture, water resources, and oil and gas in the three counties that comprise the Sooner State's Panhandle. The resulting product is a solid introduction to the economic patterns of this remote part of the Southern Plains.

Lowitt begins by describing the early ranches, farms, and towns in the area, which he calls an "American Outback." His concept is more a metaphorical label rather than a traditional thesis for the Panhandle. All the Southern Plains are worthy of the comparison to the Australian hinterland, not just this small slice of the region. The first Panhandle settlers came in the 1870s and 1880s to graze cattle or to speculate in land not yet available for ownership under homesteading laws. The organization of the territorial and state governments spurred development as did the coming of railroads into the region around the time of statehood. Farming expansion using dry-land techniques, coupled with the stimulation of World War I, caused the Panhandle to thrive, making it a major producer of cattle and wheat. This prosperity came to a halt in the 1930s due to the triple disasters of depression, drought, and dust. Resourceful residents and the assistance of agricultural scientists and government programs induced a return to normality by the 1950s.

During the second half of the twentieth century, the development of natural gas fields and the tapping of the Ogallala aquifer turned the region into the most heavily irrigated and prosperous farming region in Oklahoma. Despite setbacks, such as the failed Optimal Dam project and fears of depleting underground water, the Panhandle seemed as vibrant as ever at the end of the millennium. The introduction of hog factories and continued beef production has kept the Panhandle economically sound and led to more ethnic diversity due to the arrival of Latino workers.

In his overview, Lowitt chose not to recount the dramatic dust storms of the 1930s and only touches on the historiographical debate concerning the

role of the federal government in resurrecting the region. He provides an economic framework informed by his decades of research and writing about the West and the governmental policies of the era. Although the book includes no bibliography, Lowitt provides exhaustive notes with both primary and secondary references that will serve as a model for future research of the region. Students of Southern Plains and Oklahoma history will find this book instructive and interesting.

Kenny L. Brown
University of Central Oklahoma

War Dance at Fort Marion: Plains Indian War Prisoners. By Brad D. Lookingbill. Revised edition. (Norman: University of Oklahoma Press, 2006. xiii + 290 pp. Halftones, appendix, notes, bibliography, index. $29.95 cloth, ISBN 978-0-8061-3739-1.)

Most students of Indian history know about nineteenth-century federally sponsored boarding schools for children. Fewer may be aware that an antecedent to that policy was an army experiment to imprison and educate Plains Indian warriors. Between 1875 and 1878, seventy-eight Southern Cheyennes, Comanches, Kiowas, and Arapahos and one Caddo lived at Fort Marion in St. Augustine, Florida, as prisoners of war and guinea pigs in Capt. Richard Henry Pratt's experiment in education. Almost one quarter of those men died. The rest survived and eventually returned home. Brad D. Lookingbill's carefully researched, well-written account of their experience stresses the survival skills these men exhibited during and after their exile. Historians consider Pratt's experiment either "the twilight of one era or the dawn of another" (p. 5). However one pitches it, that moment has not been adequately investigated—until now.

Lookingbill presents the prisoners as essentially fearless, willing to learn, and interested in acquiring their conquerors' powers. Pratt, of course, intended to "kill the Indian and save the man." Those exiles who survived the experience found a way to save the Indian *and* the man. Pratt planned to train them as scouts for the army. He also wanted them to learn "manly" work such as carpentry; blacksmithing; farming; English, in classes where the Bible served as the primary text; and drawing. Twenty-first century readers might see the exiles' cooperation, particularly in wearing military uniforms, repairing the fortress that housed them, performing dances, and selling

their ledger-drawing art work to tourists, as sad evidence of complete surrender. Lookingbill opts to emphasize the prisoners' subtle forms of dissent and to argue that the military training actually appealed to them because "it resonated with native zeal for militarism" (p. 80). Moreover, they maintained their cultures through their drawings and entertainment, which featured equestrian exhibitions and traditional songs and dances.

The prisoners' ultimate goal was to return home. In 1878 the army released them. About one-third chose to enroll at Hampton Institute (a school for former slaves) and other training centers in the East. The rest returned to reservations, which offered few options for employment or opportunities to practice their new skills. Even the handful who became Episcopal missionaries found reservation life difficult, and their mission efforts eventually lapsed. Pratt was not dissuaded from his purpose, however, and in 1879 he opened his off-reservation boarding school for children at Carlisle Barracks, Pennsylvania, beginning a new chapter in the history of forced acculturation.

Lookingbill believes historians, in emphasizing the "bleakness" of Indian education, "have told only part of the story" (p. 8). He points out the way these men "excelled at the art of survival" using their time at Ft. Marion as a "study abroad [which] allowed them to infiltrate a foreign country and to gather intelligence" (pp. 129, 173). Upon being repatriated, the "bold and clever fighters emerged from incarceration prepared to count coups once again" (p. 203). Alas Lookingbill asserts, rather than demonstrates, these rosy assessments. The returnees' experiences seem more restrained, less triumphant, more complicated, and just plain sadder than this interpretation allows. The book concludes, however, with a more muted assessment: "Their destiny was not to stop the Indian war that never ends but to survive it" (p. 203). Surely that is achievement enough.

Sherry L. Smith
Southern Methodist University

Crazy Horse: A Lakota Life. By Kingsley M. Bray. Civilization of the American Indian Series. (Norman: University of Oklahoma Press, 2006. xviii + 510 pp. 18 halftones, maps, notes, bibliography, index. $34.95 cloth, ISBN 978-0-8061-3785-8.)

Crazy Horse is an icon to the Lakota people today and an immensely important person in the history of the American West. Surprisingly, there

has been only one serious biography of this man, which novelist Mari Sandoz wrote over a half-century ago. Sandoz's effort is nearly as much fiction as history. The reason for the lapse is simple: Crazy Horse was mystical, and he died early in life in the summer of 1877. He stood for no portraits, and he gave virtually no interviews to newspaper men or historians. Just trying to sort out exactly where he was at any given time in his short life is challenging.

Kingsley M. Bray has done as good a job as possible in meeting this challenge. He has fit Crazy Horse into the Lakota religious and political world, showing how he obtained his power through visions and his authority through heroism in battle. Bray then traces Crazy Horse's life through the series of encounters known today as the Great Sioux War. He starts with Crazy Horse's role in destroying Lt. William J. Fetterman's command in 1866 on the Wyoming Plains and covers Crazy Horse's efforts at the Little Big Horn, where Lt. Col. George Armstrong Custer met his fate. Bray portrays Crazy Horse as an emerging war chief (*blotahunka*) who had opponents within his own tribe, the Oglala Sioux, but who helped organize the resistance movement that ultimately led to Custer's demise. Unlike many biographers of other Lakota chiefs, Bray also is careful not to suggest that one man, such as Crazy Horse, ever became the "Great Chief" of the Lakota nation, a position that never existed.

As early as the 1930s, the easiest way to get into an argument on the Sioux reservations in the Dakotas was to suggest that Crazy Horse, or his contemporary, Sitting Bull, was most responsible for the demise of Custer. Today, the descendants of these two men lead this still raging debate. It has also led to a plethora of interviews and oral-history accounts, many of them published in this place or that, and most of which support one side or the other. Bray has tried hard to sort his way through this material. If there is a problem with this biography, it is the usual one of an author becoming enamored with his subject. Doing so is easy after spending more than twenty years researching the subject.

Even with that criticism, this work is clearly an important contribution to the literature on the Plains Sioux and their struggle to remain an independent nation. *Crazy Horse* is a long read, requiring a good fireplace and lots of wood as well as a long cold spell, but it is worth it.

Gary Clayton Anderson
University of Oklahoma

Hispanic Methodists, Presbyterians, and Baptists in Texas. By Paul Barton. Jack and Doris Smothers Series in Texas History, Life, and Culture. (Austin: University of Texas Press, 2006. x + 246 pp. Halftones, tables, appendixes, notes, bibliography, index. $50.00 cloth, ISBN 978-0-292-71291-1, $19.95 paper, ISBN 978-0-292-71335-2.)

Paul Barton analyzes how Hispanic *Protestantes* in Texas developed a religious identity that is both Hispanic and Protestant in the cultural and religious spaces between Anglo American Protestantism and Mexican American Catholicism. He focuses on the "intricacies of the relationship between religion and culture" in the Protestant-Catholic encounter among Hispanics in the Southwest (p. 3). He recognizes that assimilation theory does not explain why many third- and fourth-generation Protestantes continue to be part of Mexican American congregations instead of joining the Protestant churches of the dominant culture. Barton utilizes the metaphor of a tapestry to describe the complex weaving used by Protestantes to develop and maintain a separate religious identity. He interweaves their Catholic religious background (chapter 2), the dominant features of Protestantism presented by the missionaries (chapter 3), how Hispanics appropriated Protestantism (chapter 4), the Mexican American character of Hispanic Protestantism (chapter 5), and the relationship between Hispanic Protestants and Catholics (chapter 6).

By going back and forth between the cultural and religious issues raised by being a religious minority among Catholic Mexican Americans and a cultural minority among Anglo American Protestants, Barton demonstrates the complexities of being a Hispanic Protestante. This complex identity, discussed in the conclusion, continues to shift as more and more Hispanic Protestantes are Pentecostals, and mainline Protestantes find themselves defining their identity in the midst of Anglo American Protestantism, Mexican American Catholicism, and Mexican American Pentecostalism.

The author has done a broad study, but at times it seems too widespread. One cannot always clearly perceive how Hispanic Protestante identity in Texas has evolved over the years. Many of the broad themes the author addresses could be books in and of themselves. The author also chose to analyze three groups of Hispanic Protestantes who started at the same time but have developed in very different ways. The book would likely have been strengthened by focusing on Presbyterians and Methodists, denominations with similar histories and similar developments. Including the Baptist story limits the author's ability to ask important questions about the specific

identity issues related to being a mainline Hispanic Protestante. Smaller quibbles include the dating of specific Spanish-language *coritos* and the author's use of examples from New Mexico in a book about Texas Protestantes (p. 95).

Barton provides an important contribution to the issues of Latino Protestant identity development and maintenance, particularly among those who are part of mainline Protestant denominations. He demonstrates both the vitality of this faith-tradition and the challenges it faces. His work joins a growing number of studies, including *Protestantes/Protestants* by David Maldonado (1999); *Latino Pentecostal Identity: Evangelical Faith, Self and Society* by Arlene Sánchez Walsh (2003); *Of Borders and Margins: Hispanic Disciples in Texas, 1888–1945* by Daisy L. Machado (2003); *La Llorona's Children: Religion, Life, and Death in the U.S.-Mexican Borderlands* by Luis D. León (2004); *Iglesias peregrinas en busca de identidad: Cuadros del protestantismo latino en los Estados Unidos* by Martínez Guerra and Luis Scott (2004); and *Sea la Luz: The Making of Mexican Protestantism in the American Southwest, 1829–1900* by Juan Francisco Martínez (2006), that are addressing the issue of what it means to be both Hispanic and Protestant in the changing Borderlands of the Southwest.

Juan Francisco Martínez
Fuller Theological Seminary

The Mormon History Association's Tanner Lectures: The First Twenty Years. Edited by Dean L. May and Reid L. Neilson. (Urbana: University of Illinois Press, 2006. xi + 406 pp. Index. $70.00 cloth, ISBN 978-0-252-03052-9, $30.00 paper, ISBN 978-0-252-07288-8.)

This volume of essays makes available for the first time to a broad audience an eclectic but rich set of analyses of Mormonism by senior scholars whose academic reputations were earned in subjects other than Mormonism. Based on lectures commissioned between 1980 and 1999 by the Mormon History Association, the book includes twenty-one essays by many of the academy's most influential thinkers. The questions addressed are as various as the authors' specialties. Of course, as with all collections, the reader will find some more relevant than others, but no essay will disappoint those looking for new ways of thinking about Mormonism and even religion itself.

The collection is loosely organized into three categories, and each is introduced by a senior scholar of Mormonism. Richard L. Bushman leads

with commentary on six essays related to Mormonism's early period. In addition to Gordon Wood's classic "Evangelical America and Early Mormonism," this section contains John Wilson's use of Mormonism to problematize assumptions about church-state relations in the early republic. Timothy L. Smith's 1980 analysis of early Mormon narrativity demonstrates that the new movement's appeal was due to its parallels with, not deviance from, its Bible-saturated culture. Nathan Hatch and Richard Hughes compare Mormons to Methodists (popular religion) and Cambellites (restorationism) respectively and thus provide a more particular application of published work. Laurence Moore does not reprise his outsider thesis but instead explores the contrast between the Mormons' view of "play as something inextricably connected to the religious life" and the more dour view of their contemporaries (p. 113).

Thomas G. Alexander introduces those essays related to Mormonism's middle period. Several bring much needed attention to class, ethnicity, gender, and culture. Anne Firor Scott's 1986 essay demonstrates that, just as the eastern suffragists peaked in political strength, Mormon feminists "fell back" (p. 218). She raises questions still worthy of, but waiting for, an answer. Patricia Limerick artfully elaborates on theories of race and ethnicity to argue that "Mormon ethnicity provides a more tranquil and tractable way to approach the topic of ethnicity in the United States" (p. 194). Other essays in this section analyze British popular culture (John F. C. Harrison), missiology (Peter Lineham), and women's pioneering (Glenda Riley). Mormonism's political struggles are subject to the expert scrutiny of Howard Lamar, D. W. Meinig, and Martin Ridge.

Under the rubric of methodology, Jan Shipps provides the overview for the most eclectic set of essays. They range from John Gager's comparison of early Christian and Mormon conversion patterns to Martin Marty's 1983 diplomatic address to partisans in a recent conflict of faith and history. The following year, Edwin Gaustad extended Marty's theme to consider what Mormonism teaches us about history as theology. Sociologist Rodney Stark's essay extends Gager's theme by arguing for Mormonism's usefulness as a model of modern religious growth. Other essayists return to history proper: Henry Bowden (intellectual history) and Laurie Maffley-Kipp (Mormon missions in the Pacific).

The study of Mormonism has been largely an insider's activity. This collection showcases the successful effort of the Tanner Lectures to counter that trend and showcase the value of comparative studies in Mormonism.

Characterized by imaginative observations about an imaginative tradition, this collection is a must read for any student of Mormonism and a good read for any student of American religion.

Kathleen Flake
Vanderbilt University

The Search for Pedro's Story. By Marian L. Martinello and Samuel P. Nesmith. (Fort Worth: Texas Christian University Press, 2006. xxii + 255 pp. Halftones, maps, appendix, notes. $17.95 paper, ISBN 978-0-87565-324-2.)

This book is not a work of academic history and it does not seek to be. Instead, it employs a singular technique to narrate the life-story of a common soldier, Pedro de Péres, who served in the garrison of San Antonio de Bexar during the late 1800s. Péres actually existed as a historical personage, but little is known about him other than the mention of his name in some documents. Given his common status, traditional historical research would not be able to provide much more detail about Péres. Nonetheless, having discovered his name in a historical document, Marian L. Martinello wanted to know more about him and the sort of life garrison soldiers lived during his era. Hence, Martinello uses a variety of investigative and fictional approaches to reconstruct what she thinks his life might have been like. The author is a retired professor of education at the University of Texas at San Antonio, and she is assisted in her research by Samuel P. Nesmith, a former curator of the Alamo.

The Search for Pedro's Story is divided into eight chapters, each dealing with the author's reconstruction of activities in which Péres might have engaged. The chapters are divided into three generic sections: "The Signpost," "The Search," and "The Story." Each of the eight signposts consists of the author describing a particular modern-day artifact or document that caused her to think about attributes of Péres's life. For example in the chapter dealing with the breed of horses used in colonial Texas, the author visited a ranch near Lockhart, Texas, where she observed a modern-day horse similar to those that existed in the Spanish colonial period. That became her signpost into research and discussion of horses. Other signposts include a chocolate pot artifact, an eighteenth-century brick wall uncovered by archaeologists in San Antonio, and a colonial hocking knife.

"The Search" section of each chapter consists of a first-person narrative of the author's attempts to research such topics as clothing, food, amusements, garrison life, family ties, and similar concerns that would have bounded Péres's life. The author recounts her personal conversations and emails with historians and other scholars of the Spanish Borderlands, including Frank de la Teja, Adán Benavides, Rosalind Rock, Anne Fox, and others. She asked them questions about various aspects of life in colonial San Antonio. The various responses made by these individuals are quoted in the narrative as historical details. The author also used a number of websites on the internet as sources, along with consulting secondary sources and primary documents.

"The Story" section of each chapter is a fictional vignette in the life of Péres in which she novelisticly creates dialogue to give him personal identity as he grappled with the human complexities of life in colonial Texas. These stories deal with aspects of his life such as his wedding, standing guard duty, travels, home life, diet, clothing, and similar concerns of daily living.

Light Townsend Cummins
Austin College

Indians and Emigrants: Encounters on the Overland Trails. By Michael L. Tate. (Norman: University of Oklahoma Press, 2006. xxiv + 328 pp. Halftones, maps, notes, bibliography, index. $29.95 cloth, ISBN 978-0-8061-3710-0.)

Michael L. Tate takes a close look at the encounters between overland emigrants and Indians between 1840 and 1870 on the central routes across the North American West—the Oregon, California, and Mormon trails. Tate points out that the result of these encounters was far more likely to be cooperation than conflict. He pursues his thesis through a series of thematic chapters focused on the emigrant experience, including confusion and misinformation about the crossing; emigrant impressions of western landscapes; trade with, assistance from, and friendships with Indians; experiences with bison, epidemics, burials, and fires; and exaggerated tales of massacres and captivity. *Indians and Emigrants* is the result of near-exhaustive research into the voluminous emigrant accounts, Native American recollections and views, and ethnographical information.

Tate points out that the emigrants possessed preconceived notions about Indians from literature, art, journalism, and family stories, but fails to note

that these drew upon the nearly two centuries of conflict between Indians and European settlers. This conflict created a mental divide into "savagery" and "civilization," marked in the overlander's minds by crossing the Missouri River. A history of exchange accompanied this history of violence, and many Indians were willing to trade, serve as guides, sources of information, and letter carriers on the trail. Both Indians and emigrants were curious about and interested in each other, and many Indians were willing to enter into cordial relations with the overlanders. These good relations grew strained at times as emigrants brought disease, caused fires, and contributed to a decreasing bison population, although Elliot West's research suggests that the impact was not as direct as Tate believes. Unsurprisingly, conflict occurred. Nevertheless, "massacres" were often, although not always, exaggerated tales on both sides as were horror stories about captives. Tate, however, seems to downplay the dislocating effects of enforced cultural change.

Tate concludes that emigrants' fear of Indians ultimately "outweighed the reality of Indian assistance, barter, and friendship" (p. xiv). Thus, the "relatively tranquil" 1840s and 1850s gave way to increased tensions and greater conflict. Tate's work therefore demonstrates the role power, and the ability to engage in violence, plays in such cross-cultural frontier encounters. In the early years of the overland trails, Indian peoples clearly recognized that they were more powerful than the small, isolated trains of emigrants passing through their lands. The emigrants acknowledged this condition as well, which was a cause for their fear. Native Americans were willing and able to risk cooperation, trade, and friendship, as they could fall back on conflict if necessary. As the decades passed, and more whites came down the trails and left an increasing presence in Indian territory, the balance of power slowly shifted. Emigrants still feared Indians, and Indians were now afraid of emigrants. As neither group could outdo the other, the conflict steadily increased and reached a climax in the post-1868 Indian Wars. In humanizing this process, Tate helps us understand the complexity of Indian-emigrant encounters rather than simply relying on "images of savage Indians perpetually attacking intrepid pioneers and greedy whites brutalizing noble Indians" (p. xx).

Lance Blyth
History Office
Kirtland Air Force Base
Albuquerque, New Mexico

Smoke Jumping on the Western Fire Line: Conscientious Objectors during World War II. By Mark Matthews, foreword by George McGovern. (Norman: University of Oklahoma Press, 2006. xvii + 316 pp. 23 halftones, maps, appendix, notes, bibliography, index. $29.95 cloth, ISBN 978-0-8061-3766-7.)

The dominant narrative of wildland fire in America has long been the firefight. Ever since William James published "The Moral Equivalent of War" in the same month as the fabled Big Blowup of 1910 in Montana, the firefighter has eagerly accepted an equivalence of martial identities. The transfer seemed especially apt with the advent of smoke jumping, which went operational in 1941. When the wartime draft threatened to dissolve the project, conscientious objectors, under the auspices of the Civilian Public Service (CPS) program, stepped into and out of Ford Trimotors and attacked fires in the Northern Rockies. They saved the experiment from extinction. Their story may be the best-known secret in the lore of American firefighting.

The program knotted several historical cords together. The book explains at modest length the two major ones: the evolution of conscientious objection, particularly as expressed by the historic peace churches, and smoke jumping as an aerial evolution from smoke chasing. They came together when Phil Stanley, a Quaker born in China and bored with the assignments of the CPS camps—what he and others dismissed as a "work of national impotence"—overheard a description of firefighting by parachute and began a letter-writing campaign to allow CPSers the chance to participate (p. 105). The work seemed an ideal way to segregate questions of pacifism from questions of physical courage. The program flew. Some 250 CPSers trained as smokejumpers and were stationed at Camp 103 outside Missoula, Montana. They jumped, broke bones and twisted backs, fought fires, did project work when the rains came, and held to their beliefs. When the war ended, they disbanded and went home.

This is a competent, quiet book. Relentlessly, the CPSers were asked to explain themselves. The book grants the men the chance to answer in their own way. Once the historical preliminaries are done, this melts into a book of memories. The format is simple: a scrapbook with written texts taking the place of photos and potted histories of places, people, and events inserted as captions. The stories and remembrances have a formal, slightly stilted quality because they come from written rather than spoken sources, especially a three-volume compilation assembled from one hundred testimonials by Roy

Wenger, the program's civilian director, and another self-published volume, compiled by CPSer Asa Mundell, *Static Lines and Canopies* (1993). Mark Matthews stitches these parts together into an album organized around the duties the corps did, from boot camp to fireline jumping to serving as lookouts. With few exceptions, these peace paratroopers regarded their tour of duty with pride and recall the coercion behind it without rancor.

Their protest against even the Good War was hard for most of the men. They stood by themselves then; their story can stand by itself now. For a subject often given to hyperventilating rhetoric, this book's quiet, tempered prose has a calming touch, perhaps appropriate to those it celebrates. It reminds us, too, that the "still small voice" can come before as well as after the flame.

Stephen Pyne
Arizona State University

God's Country, Uncle Sam's Land: Faith and Conflict in the American West. By Todd M. Kerstetter. (Urbana: University of Illinois Press, 2006. viii + 213 pp. Map, notes, index. $36.00 cloth, ISBN 978-0-252-03038-3.)

As author Todd Kerstetter rightly points out, few good histories of religion in the West exist. Moreover, there are even fewer that look at how religious movements fit into the complex historiography of Western history. His book begins to fill that void but also raises the question: What else could we learn if more scholars took the time to study religion in the West as an important factor in the development of the region and the frontier?

Kerstetter does not just set out to look at religion in the method. He employs a comparative methodology that crosses time periods and cultures to demonstrate how three groups seeking religious freedom, Mormons, Ghost Dancers, and Branch Davidians, challenged the federal authorities and "strained the national fabric" (p. 3). At first glance, these three groups seem radically different. However, Kerstetter, to his great credit, anticipates the reader's reaction. One of the strongest features of this work is the introduction, which serves multiple purposes. Kerstetter takes on the reader's preconceptions in the first three pages, laying out what these three groups have in common and how they differ. He then walks the reader through two important historiographies: American religious history and Western history. The introduction would be an excellent tool when teaching a research seminar on how to write a good research proposal or introduction.

After the introduction, Kerstetter sets the book up as three case studies. These three studies provide excellent individual histories of each movement. Within each chapter, he not only narrates the birth and development of the movement, but he also examines it within the context of the mythic West. This technique both provides important background and drags the text at times. Despite the overwhelming amount of information, the format is necessary for the purpose of comparison. Kerstetter cannot presume that his readers will know anything about the Ghost Dancers if their interest is the Mormons. Each chapter could stand on its own as a brief but in-depth history of the movement and its relationship with the American public and Federal government.

By structuring the book in this manner, Kerstetter has the freedom to provide a purely analytical conclusion. He walks through how the cases are similar and how this likeness demonstrates the West's and America's love-hate relationship with the idea of freedom of religion and what that means when the religion falls outside the mainstream. As Kerstetter states, "the three glaring and powerful forces—the mythic West, religious belief, and the federal government—have mixed with volatile and deadly results" (p. 168).

C. L. Higham
Davidson, North Carolina

José María de Jesús Carvajal: The Life and Times of a Mexican Revolutionary. By Joseph E. Chance. (San Antonio, Tex.: Trinity University Press, 2006. xi + 283 pp. Map, appendix, notes, bibliography, index. $35.00 cloth, ISBN 978-1-59534-020-7.)

The north Mexican world of José María de Jesús Carvajal (1809–1874) was shaped by two bitter, complex, and incongruent contests. The first was characterized by the heartfelt but often ineffective resistance of Mexicans to the aggressive aggrandizement of their Anglo American neighbors. The second was the decades-long internal Mexican feud between conservative Centralists and liberal Federalists, the latter of whom were strongly attracted to the democratic ideals and laissez-faire economic policies advocated by the Anglo Americans.

Liberals such as Carvajal were thus trapped in a dilemma that could last a lifetime. They wanted to use the intellectual, military, and economic resources that the Anglo Americans could provide, yet they and most of their

countrymen had to fear that they would be overwhelmed by their northern neighbors, whether they embraced them as allies or confronted them as foes. Carvajal's deeper dilemma was that he was a committed Mexican nationalist who was at the same time thoroughly bicultural. He was born in San Antonio and sent as an impressionable teenager to the United States (by his mentor Stephen F. Austin) for an education that rendered him fluent in English, Protestant in religion, and, as his Mexican critics put it, "*muy agringado*"—very Americanized (p. 110).

The beginning of the Texas Revolution in 1835 found Carvajal advocating violent resistance to the tyranny of Mexican president Santa Anna with the "War Party" (p. 33). But Carvajal could not abide the declaration of Texan independence that came in March 1836, and he sat out the rest of the war as a "neutral" (p. 41). This course led to his expulsion and exile from Texas later in that year. Unlike most of his in-laws from the prominent León family of Victoria, he renounced his Texas citizenship and settled instead on the south bank of the Rio Grande.

Yet, Carvajal ironically spent much of the next two decades attempting to secure Texan and American aid (and Anglo recruits) for a series of revolutionary efforts to separate north Mexico from the rest of the country—in 1840 as a Federalist "Republic of the Rio Grande" and in 1851–1852 as an equally doomed "Republic of the Sierra Madre." The irony is heightened by the fact that between these two efforts to use Anglo aid to divide Mexico, this ardent Federalist fought along with the Centralists as a guerrilla leader against the United States between 1846 and 1848—but only after he had failed to persuade the American invaders to support his project of a Federalist north Mexican republic.

With diligent and devoted research, Joseph E. Chance tracks this conflicted revolutionist all the way to his final but flawed "triumph" as an agent of the Liberal Mexican president Benito Juárez in the 1860s. Chance often finds Carvajal's motives as elusive as his movements, and all of the author's praise for his hero's "courage, intelligence, and vision" cannot hide the fact that Carvajal was largely a failure—as a military leader, as a politician, and as a diplomat (p. 207).

James E. Crisp
North Carolina State University

Native Insurgencies and the Genocidal Impulse in the Americas. By Nicholas A. Robins. (Bloomington: Indiana University Press, 2005. x + 289 pp. Notes, bibliography, index. $39.95 cloth, ISBN 978-0-253-34616-2.)

The term *genocide* engenders strong emotional and conflicting views in society as well as scholarship. Nicholas A. Robins assumes the monumental task of defining genocide as practiced by Natives in the Americas during three different time periods: the Pueblos of New Mexico in the 1600s, the Incas in the 1700s, and the Mayans in the late 1800s/early 1900s.

Two streams of thought run through this book. The first addresses the rebellions themselves. The comparison of the three shows the determination of indigenous peoples to resist Spanish domination throughout the Americas from colonial times to the twentieth century. The second focuses on theoretical assumptions. Each chapter considers a different element of these theoretical assumptions then inserts the case studies in sequential order. This structure creates a disjointed tenor to the central point of each chapter and the book in general.

Applying such theory to resistance movements is daunting to say the least. While Robins addresses theories and definitions of genocide, he does not aptly apply them to his case studies. His examinations of the Mayans and Incas are much more thorough than those of the Pueblos. In all three cases, the assumption of genocidal strategies through resistance and expulsion overstates the case that all three groups carried out genocide.

In terms of sources, Robins relies too heavily on dated material and ignores important works, especially emerging indigenous scholarship. Also, he utilizes only Spanish documentation. Indigenous voices are absent except those framed in a Spanish context. Granted, he does state that sources are sparse but this cannot justify the book's lack of recent indigenous scholarship. Authors such as Taiaiake Alfred and Linda Tuhiwai Smith offer different paradigms by which to analyze colonization and indigenous responses to oppression and violence. Shifting paradigms to an indigenous-centered discourse offers a new way to study how and why Native resistance developed through history, thus reframing historical discourse to be more inclusive.

Fact checking is also in order. Robins claims that Popé and Domingo Naranjo were the same person when in fact Naranjo was of African descent. The Spanish brought Naranjo to the Americas, and he settled in Taos Pueblo. Popé was from San Juan Pueblo. This major inaccuracy detracts from the point Robins makes concerning the millennial aspects of the Pueblo

Revolt. These leaders worked to bring the Pueblos together to force the Spanish out of the Southwest but had different motives that underscore their reasons for rebellion.

As Robins points out, genocide is an annihilation of a people and/or culture; however, the three cases he explores were violent expulsions and a return to indigenous tradition. Expulsion does not equal extermination or annihilation. These three case studies present elements of violence on the part of the Natives. The weakness of Robins's argument that this was genocide lies in the claim that expulsion equates to extermination and thereby has inherent genocidal tendencies.

This book's intended audience is definitely academics due to its language and theoretical base. It lacks cohesiveness and displays a weak argument, but it will certainly provoke dialogue.

Rebecca Bales
California State University, Monterey Bay

Experiencing Nature: The Spanish American Empire and the Early Scientific Revolution. By Antonio Barrera-Osorio. (Austin: University of Texas Press, 2006. xi + 211 pp. Halftones, tables, appendixes, notes, bibliography, index. $45.00 cloth, ISBN 978-0-292-70981-2.)

This book bears the earmarks of a slightly revised dissertation, which it is. The original title must have been different because the existing one is only vaguely related to the content. However, after reading the book it would be difficult to invent an adequate title. For readers expecting to learn about early scientific discoveries disappointment is in store. Instead, author Barrera-Osorio spends disproportionate space on what he calls empirical methodology. He is so enamored with the word *empirical* that he uses it over 150 times in a book with less than that number of pages of text. Unfortunately, he never clearly attempts to define the word nor does he ever try to express its meaning by any synonym or circumlocution that might have improved his style. However, he never gives empiricism one of the now nearly obsolete dictionary definitions—quackery. But there are other repeated faults. Years ago I lived a stone's throw from the old Casa de Contratación in Sevilla, which figures greatly in the author's story as the Casa de la Contratación, yet I never heard nor saw written his version, which he repeats forty times.

In addition to stylistic problems, there are outright errors that ought to

have been caught. For the first several times that Queen Isabel is mentioned, her name is correctly spelled, but soon she is incorrectly called Queen Isabella, either in confusion with the popular form Isabel, la Católica, or as a mistaken translation into English which should be Elizabeth.

The book is divided into five nearly equal chapters, none of which treat what would be today considered to be pure science. Chapter 1 involved the Spanish grand quest in the New World for items of economic interest and means of exploitation thereof. The next chapter, "A Chamber of Knowledge," deals with the Casa de Contratación as an institution and its functions, including maritime training, development of nautical instruments, and the art of navigation. The third part deals with specialists and their innovations, the artisans and artifacts that aided in navigational changes as well as the development of improved cartography. This is followed by the section "Circuits of Information," which treats dissemination of knowledge mostly concerning broad treatment of natural history, which later became some of the pioneer works about the Americas. The final chapter is "Books of Nature" and is a summary of what its title suggests. A brief set of appendixes is useful and demonstrates Barrera-Osorio's familiarity with the archival material he consulted. These are lists of the pilots and cosmographers at the Casa de Contratación, of navigational and other useful instruments, and of early Spanish scientific books by prominent authors.

Donald C. Cutter
Albuquerque, New Mexico

Reshaping New Spain: Government and Private Interests in the Colonial Bureaucracy, 1531–1550. By Ethelia Ruiz Medrano, translated by Julia Constantino and Pauline Marmasse. (Boulder: University Press of Colorado, 2006. x + 320 pp. Maps, tables, appendix, glossary, bibliography, index. $65.00 cloth, ISBN 978-0-87081-814-1.)

Originally published in Spanish in 1991 as *Gobierno y sociedad en Nueva España: segunda audiencia y Antonio de Mendoza*, this book is historian Ethelia Ruiz Medrano's updated study. *Reshaping New Spain* examines the nature and evolution of Spanish royal and private efforts in New Spain to turn Native labor and production into income from 1531 to the mid-sixteenth century. Chapters on the Second Audiencia, Viceroy Antonio de Mendoza, and *oidor* (judge) Lorenzo de Tejada comprise the core of the book.

Following the unprincipled and exploitive rule of the notorious First Audiencia, the Second Audiencia sought to establish royal authority as the mediator between colonists and Natives and to rationalize the emerging colonial structure. This involved extending royal jurisdiction, determining tribute requirements, encouraging payment for Native labor, and introducing *corregimiento* as a complement to encomienda. The inability to establish the new city of Puebla as an alternative to encomienda for landless Spanish settlers, however, demonstrates the distance between good intentions and practice.

The inauguration of viceregal rule with the long tenure of Viceroy Mendoza (1535–1550) marked a new period in colonial New Spain. Particularly in the years before the arrival of the New Laws of 1542 and the general *visita* (visit) of Tello de Sandoval, 1543–1547, Mendoza favored the use of encomienda. He made new grants, authorized transfers that were often disguised sales, and allowed the exchange of encomiendas. Despite his early doubts about corregidores and attempts to curb their abuse of Natives, he increased the number of these officials as a way to provide for poor conquistadors as well as to reward favorites and a number of encomenderos. Mendoza also encouraged a range of economic activities—mining, stock raising, agriculture, cloth production, trading—that benefited encomenderos and others in his favor. He invested in diverse sectors of the economy and became an important colonial entrepreneur.

Ruiz Medrano's chapter on Lorenzo de Tejada, an oidor of the Audiencia of Mexico, is a thorough examination of the actions of a rags-to-riches official who successfully used his office, the favor of Viceroy Mendoza, and a quickly developed clientage system to amass a fortune. By purchase, viceregal grant, forced trade, appropriation, and various forms of chicanery, Tejada acquired substantial land for agriculture and stock raising. Employing an incredible 1,648,812 days of Native labor during a seven-year period, he paid less than 3 percent of the official wage. His diverse economic activities reveal in detail the exploitive nature of early colonial Mexico.

Based primarily on a close reading of archival materials from the *residencias* (judicial reviews) of the members of the Second Audiencia and the visita of Sandoval, Ruiz Medrano's book highlights the Spaniards' use of legal procedures and practices in exploiting the Native population and identifies the changing political realities that faced colonial officials. The text also provides a valuable, detailed account of the economic benefits of

high office and the importance of kinship and social networks in early colonial New Spain. All colonialists will benefit from reading *Reshaping New Spain.*

Mark A. Burkholder
University of Missouri, St. Louis

Mexican Americans and Language: Del dicho al hecho. By Glenn A. Martínez. The Mexican American Experience. (Tucson: University of Arizona Press, 2006. xi + 130 pp. Halftones, tables, bibliography, index. $15.95 paper, ISBN 978-0-8165-2374-0.)

This book on Latino sociolinguistic issues is part of a useful series of teaching tools for upper undergraduate and introductory graduate courses on aspects of the Mexican American experience. The series editor is agricultural economist Adela de la Torre, Director of Chicana/o Studies at the University of California, Davis and formerly of the Mexican American Studies and Research Center at the University of Arizona. The series includes Torre's volume on health (with Antonio Estrada), and others on politics, law, popular culture, environment, economy, and identity. Each may be used with others from the series in Latino studies courses, or as case studies in general courses on language, politics, health, and the like to focus on current Mexican American or U.S.-Latino issues.

In this volume on language, Glenn Martínez manages to compress the important topics of English-Spanish contact, language attitudes, and ideology into a hundred pages of text. The book follows the method of the series: relatively brief chapters, supported by recall questions and discussion topics, along with an up-to-date bibliography of over one hundred items and a glossary of about fifty concepts. The expectation that summary treatment of large bodies of research will be understandable to introductory students is risky; but it is useful in providing a manageable reading assignment, allowing elaboration of selected topics and connection to broader issues in a classroom setting. This framework is convenient for an instructor or student, because it opens a fascinating world where linguists step back and analyze the widespread language panic and pride surrounding increasing contact with Latin American immigrant and local populations. The general reader, however, will be challenged to treat the book as a self-teaching course in Latino sociolinguistics; but it is well worth the effort for anyone

who wants to move beyond popular, inflammatory rhetoric, to the professional study of language contact.

The first chapter introduces the notion of language experience and ideology, noting that dispassionate linguistic analysis is frequently unsatisfying to those who live amid languages in contact. The experience with languages is emotionally charged for monolinguals on both sides, as well as for bilinguals with varying degrees of competence. Add politics, immigration issues, and educational achievement and the phenomenon of language becomes a lightning rod on the one hand and a badge of pride on the other. The strongest chapters are on language ideology, attitudes, "Chicano English," and multiple issues regarding Spanish. The latter involves language maintenance and shift, associated topics of dialect, English influence, and code-switching (alternation between the two languages). These imply the question of whether or not Spanish will continue to be part of the identity of Mexican Americans. Perhaps wisely, or for lack of space, Martínez sidesteps answering this question in the two-page concluding chapter. He only reiterates that further study and application of sociolinguistic research should monitor complex issues as immigration and generations proceed. This very brief conclusion could have been developed further by taking a stand on policy issues, offering a program on or making predictions regarding bilingualism, and considering the huge stakes in the survival of Latino culture and the reception of an important community within the U.S. macroculture. Readers are left to explore issues in the literature further and to navigate the labyrinth of arguments on the ground.

John Attinasi
California State University, Long Beach

Rock Crystals and Peyote Dreams: Explorations in the Huichol Universe. By Peter T. Furst. (Salt Lake City: University of Utah Press, 2006. 327 pp. 12 color plates, 27 halftones, map, references, index. $45.00 cloth, ISBN 978-0-87480-869-8.)

Peter Furst's initial contacts with the Huichol Indians of northwest Mexico began in 1967 when he was employed to set up a field school for the Department of Anthropology at the University of California, Los Angeles, and they have continued over the past forty years. This accessible book is a compilation of essays spanning much of Furst's academic career. *Rock Crystals and*

Peyote Dreams explores Huichol lifestyle and world view from the viewpoint of the participant observer (Furst) and from the Native perspective (Ramón Medina Silva, a Huichol shaman whose powers of curing derived from the peyote cactus).

Furst's initial interest in the Huichol stemmed from his interest in psychotropic plants. Several of his chapters deal with the Native concept of peyote as a deity and tensions between users of peyote and users of various species of *solanaceae*, including *datura*, or Jimson weed. Although he describes the various chemical compounds that elicit the differing physiological effects of peyote (*lophophora williamsii*) and the *solanaecae*, the accounts of conflict come mainly from the oral narratives that he obtained from Silva.

The book is not purely an ethnographic snapshot of the Huichol. Furst uses historical, linguistic, and archaeological evidence to argue for the origins of the historically recognized Huichol as a distinct and recognizable culture deriving from the Guachichil culture of San Luis Potosí. He explores their distinctive yarn paintings as representations of their world view. The chapter on Káuyumari, the Huichol trickster/culture hero, discusses this figure in relation to the ambiguity of human nature. The rock crystals of the title are physical manifestations of the souls of deceased individuals who demonstrated great spiritual power and wisdom during their lives.

A significant portion of the text comprises Silva's oral narratives, and although he died a violent and untimely death in 1971, it is clear that Furst regarded him as a friend and teacher. Furst's continuing contact with Silva's widow and other family members apparently sustained his ongoing interest in Huichol culture. The book has the hallmarks of a truly collaborative effort.

The final section deals with Furst's assessment of the changes that have gone on in Huichol culture over some forty years. He asserts that economic change in the form of interest in the yarn paintings as tourist art has actually allowed the people to sustain their culture more strongly than most groups in the region.

In bringing together and reflecting upon his research on Huichol culture, Furst has written a book that provides a fascinating overview of a people with a very strong sense of identity in contemporary Mexican culture. *Rock Crystals and Peyote Dreams* is a humane book that will be of interest to scholars but also accessible to general audiences.

Clara Sue Kidwell
University of North Carolina, Chapel Hill

Fine Indian Jewelry of the Southwest: The Millicent Rogers Museum Collection. By Shelby J. Tisdale, foreword by Arturo Peralta-Ramos. (Santa Fe: Museum of New Mexico Press, 2006. 215 pp. 90 color plates, halftones, bibliography, index. $50.00 cloth, ISBN 978-0-89013-482-5.)

One could say that Millicent Rogers, instrumental in the groundbreaking exhibition "A Decade of Design" at the Brooklyn Museum of Art in 1948–1949, landed in New Mexico because Clark Gable broke her heart. When Gable ended their relationship, Rogers sought solace in the Land of Enchantment. That trip was her first visit to the state. Working with Rogers's sons, Paul Peralta-Ramos and Arturo Peralta-Ramos II, as well as other family and friends, author Shelby J. Tisdale provides engaging personal stories in lively text.

After abandoning Hollywood, Rogers embraced the life and peoples of New Mexico, collecting Native American textiles, baskets, jewelry, and pottery; Spanish Colonial furniture; and Hispano devotional art. Her efforts leave behind as lasting an impression of New Mexico as any canvas of one of the great Taos painters, a few of whom she befriended. Lady Dorothy Brett, Mabel Dodge Luhan, and Frieda Lawrence absorbed her into Taos "society" when she arrived in 1947, and she remained until her death on New Year's Day 1953.

Tisdale comments that Rogers collected almost purposefully, as if collecting for a museum. The photographs of her jewelry serve well to illustrate a lengthy discussion of Southwest Indian jewelry and its evolving phases, which accounts for chapters 3 through 6 of the eight chapters. Rogers also amassed quite a collection of buttons and silversmithing tools, unfortunately not plentifully shown in the book. Acquisitions since her death and contemporary jewelry are also included. Rogers recognized and could afford the best. The section on Santo Domingo includes a five-strand necklace that won the Grand Prize at the Gallup Inter-Tribal Ceremonial in 1951, purchased from trader Tobe Turpen.

Deemed the "Standard Oil heiress" by New York society columnists, Rogers showed design confidence from a young age. "She created her own style and would show up at debutante balls wearing gowns designed by the top couturiers of the day that she had remade to match her own vision of how she should look" (pp. 30–31). Rogers favored Navajo and Zuni bracelets, and a *Harper's Bazaar* photograph from 1948 featured her in a Charles James linen blouse, with a Russian brooch and Indian bracelets stacked up both arms.

Her design talents thrived in Taos, where she fabricated her own jewelry and transformed her adobe hacienda, Turtlewalk, which *Architectural Digest* featured in 1993. Many museums are contained in special spaces—the Wheelwright Museum of the American Indian in Santa Fe for example. That the Millicent Rogers Museum resides in the 1940s home of her friend, Claude J. K. Anderson, seems as perfect a fit as a couture gown.

Given Rogers's influential style, carpe diem approach to life, and the colorful tales Tisdale provides, this reader yearned for additional details of Rogers's New Mexico experiences. As they say in Hollywood: Sequel?

Cindra Kline
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Classic Hopi and Zuni Kachina Figures. Photographs by Andrea Portago, text by Barton Wright. (Santa Fe: Museum of New Mexico Press, 2006. xiv + 174 pp. 84 color plates, 30 duotones, map, bibliography. $55.00 cloth, ISBN 978-0-89013-483-2.)

Rarely is reviewing a book such a pleasant—one might even say delightful—task. This large-format volume is a successful synthesis of Andrea Portago's 112 powerful photographs of carved kachinas, landscapes, petroglyphs, and ruins and Barton Wright's insightful text. The book as a whole is designed as an aesthetic piece that quickly captures the reader/viewer. Fast immersion into the world of carved kachina figures is achieved through a minimum of front material that quickly proceeds to full-page color photographs of the carvings. These images, sufficient unto themselves, are not complicated by numbers or figure captions—there are no distractions. Yet when the audience finally emerges to ask questions about what is pictured, they will be happy to discover a guide to the kachinas in a fully illustrated list of plates that is, in turn, followed by an in-depth essay.

Portago, having worked as both a model and a photographer—"at both ends of the lens"—was inspired to photograph the "kachinas as people" (pp. ix, x). The Hopi themselves refer to the kachina mask and the kachina spirit as *friend*—a term that also seems appropriate in describing Portago's approach to photographing these personable carvings. For this project, she carefully selected her own backgrounds from handsomely treated metals that were weathered, hammered, or only slightly stressed, creating dark

textures that echo the landscape and provide a warmly hued foil for the colorful, boldly carved kachinas that date from the 1880s and 1940s. Duotone photographs of Pueblo landscapes and ruins provide a visual setting.

Wright's in-depth essay contextualizes the images, as it sensitively portrays Pueblo cosmology and religion in the midst of which the kachina spirits are situated. The important linkage of all aspects of the Pueblo world—the environment, the village, the structure of space, the ceremonial calendar, the Underworld, and natural forces given human form—comprise this universe. Wright carefully delineates the overlapping categories of the Hopi dead, the kachinas, and the Cloud People as well as various deities and how all of these entities have roles to play in bringing the rain, fertility, growth, and even curing, thus maintaining life itself.

One might note a few points of scholarly disagreement here and there, or the fact that even within the covers of this volume, the ceremonial calendar described by Wright is misconstrued by Portago's stated assumption that the seasonal modes of the ancient cottonwood, which frames the book's contents, parallel the kachina season. What is much more important here, however, is the dramatic portrayal of the kachina figure coupled with Wright's accessible elucidation of the Pueblo worldview. Every book on kachinas has its own specialty. Some are focused primarily on kachina identification without any particular emphasis on the fundamental concepts involved. One recent book emphasizes the carvers. (*Classic Hopi and Zuni Kachina Figures*, unlike the older literature, eschews the popular and seemingly trivializing term *doll*). This presentation does more than justice to the complex kachina tradition, and the involved reader will be richly rewarded.

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Santa Fe, New Mexico

Bernard Plossu's New Mexico. Photographs by Bernard Plossu, text by Gilles Mora. Revised edition. (Albuquerque: University of New Mexico Press, 2006. x + 165 pp. 152 halftones. $29.95 paper, ISBN 978-0-8263-4006-1.)

New Mexico has a powerful effect on photographers who experience its attributes for the first time: the diverse cultures and architecture, the great expanses of land, and the light. Some photographers react to these visual and tactile experiences in a more formal way by using large-format cameras

to apprehend their visions. Others, responding in a freer, sometimes more intimate but always a more immediate approach use 35mm cameras.

Frenchman Bernard Plossu is a preeminent 35mm photographer. Many of his photographs might appear to be snapshots when in fact they are far more meaningful. They are rich in information about his response, as a foreigner or outsider, to this new land with various cultures and their communities and to the weather. He photographed everything he saw in New Mexico, probably out of curiosity but possibly out of a certain homesickness or nostalgia. Disparities only clarify the similarities.

Plossu's images of New Mexico bring us right into the street life of the Pueblo villages and the larger towns. Within these places are dirt roads in all kinds of weather, family life, recreation, and wildlife. We see what catches his eye, but he makes no judgments. It is almost as if he had a camera embedded in his eye and winked to capture the photograph.

Plossu writes that he is "try[ing] to explain" with his photography (p. vii). He tries visually to make sense of New Mexico with its proximity and its similarity to Mexico. People must be tough to hang on to a centuries-old agrarian way of life in the face of prolonged droughts, land takings, global warming, and a population explosion. Also, as the immigrant flow from the south increases, the New Mexican natives feel more threatened. They struggle daily with less water, less land, and fewer jobs offering sustainable income. Plossu brings us into the reality that he experienced and hopes (I think) that we will better understand and appreciate the landscape, the people and their lives, the history, and the diversity of New Mexico. The internationally renowned Plossu's photographs capture in detail a younger and freer, less populated and more innocent New Mexico. They also offer an opportunity to begin to understand the state and its people.

Barbara Van Cleve
Big Timber, Montana

Peoples of the Plateau: The Indian Photographs of Lee Moorhouse, 1898–1915. By Steven L. Grafe, foreword by Paula Richardson Fleming. Western Legacies Series. (Norman: University of Oklahoma Press, 2006. xiii + 221 pp. 104 halftones, notes, bibliography, index. $39.95 cloth, ISBN 978-0-8061-3727-8, $29.95 paper, ISBN 978-0-8061-3742-1.)

Why do we remain so intrigued with pictures of people and cultures foreign to our own, even into the twenty-first century? Today, the amount

and diversity of information—visual and textual—available to the general population from the most remote and exotic corners of the world is not only easily accessible but also staggering. Historical photographs in particular, however, continue to unlock small doors, portals into the past, which might otherwise continue to be closed to us.

Steven Grafe has compiled and presented an immense amount of archival material about the life and career of amateur photographer Lee Moorhouse. With this information, he has constructed a detailed context in which Moorhouse lived, worked, and photographed. According to Grafe, Moorhouse's most recognized body of work among his many photographic projects is the images he made of the Native Americans indigenous to the Pacific Northwest at the turn of the last century. Together with the stunning individual portraits that include Dr. Whirlwind, Cayuse Tribe; Ruth Coyote, Cayuse Tribe; and Ku-massag, Cayuse Tribe, the photographs in general provide important historical insights into daily life, routines, and ritual ceremonies. The articulation of beadwork, garments, headdresses, blankets, and dwellings, even if some of these are concocted by the photographer, provide valuable information to scholars across various disciplines. Moorhouse's regular contact with these Native Americans assured him a degree of access and compatibility not available to an itinerant photographer. His connection and familiarity with his subjects, albeit as an outsider, give the pictures their strength.

Grafe's declaration in the preface that he did not charge himself to "critique him [Moorhouse], his motivations, or his aesthetic sensibilities" does not, however, let the author off the hook (p. viii). While it is important to see and understand the pictures and Moorhouse from the historical vantage point in which he worked and made these images—Grafe has done that—it is also imperative to address them, even briefly, from a contemporary perspective. Another monograph on Moorhouse likely will not be produced for some time, so the reader would have benefited greatly from a discussion about how his images fit into the broader visual vocabulary of photographs of Native Americans. Increasing numbers of these kinds of pictures and archives have surfaced and continue to be discovered. Collectively, these images and their contextual information build upon each other and provide a framework from which to see and hopefully understand such larger issues as place and identity, not to mention the notion of the amateur in the history of photography. Perhaps some of these concerns can be addressed in future Moorhouse studies.

Still, Grafe deserves commendation for his sound scholarship, his sensitive selection of images, and for ensuring through this publication that Moorhouse's photographic work will survive to inform other generations about these individuals, their rich culture, and their place in history.

Michele M. Penhall
University of New Mexico Art Museum

Thomas Moran's West: Chromolithography, High Art, and Popular Taste. By Joni L. Kinsey. (Lawrence: University Press of Kansas, 2006. xi + 260 pp. 50 color plates, 17 halftones, notes, bibliography, index. $45.00 cloth, ISBN 978-0-7006-1413-4.)

Scholars have long known that Thomas Moran's strange and beautiful images of Yellowstone facilitated the creation of our first national park. Joni Kinsey's *Thomas Moran's West* offers new insights to this familiar story, relating Moran's work as much to the eastern art world as to federal expansionism. The book focuses on proofs of Louis Prang's publication *The Yellowstone National Park, and the Mountain Regions of Portions of Idaho, Nevada, Colorado and Utah* (1876) recently acquired by the Joslyn Art Museum. Kinsey analyzes this portfolio's significance by exploring its aesthetic achievements and its commercial aspirations.

Moran got his start as an illustrator, which Kinsey explored in *Thomas Moran and the Surveying of the American West* (1992). That volume related Moran's illustrative work to his large-scale oil paintings; here, the focus is entirely on the chromolithographs. Prang's proofs demonstrate his company's commitment to accurate and subtle color, which could require as many as fifty-two plates for each print. Kinsey states that Prang cut Moran's portfolio down from its original twenty-four plates to fifteen to save money, but still invested about twenty-five thousand dollars in the project. Even so, it received poor reviews. Rather than present this result as a failure, Kinsey uses it to explore debates about "high" and "low" art in the 1870s. She reminds us of the contemporary importance of prints and works on paper and makes a productive comparison between Moran and Winslow Homer, another artist with a background in illustration who exhibited watercolors throughout his career. At the same time, she notes that Prang's efforts elevated the reputation of chromos only so far. Prang eventually moved into more easily marketed products like Christmas cards.

The book is organized around the different players in this history, including Prang, Moran, and Ferdinand Hayden, who wrote a disappointing three-page text for the portfolio. The middle chapters analyze each work Moran produced for Prang, those that were printed and those passed over. In addition to Yellowstone, we see how the Snake River, the Little Zion Valley, and the Mountain of the Holy Cross were first envisioned. This section offers insight into Moran's own working process, including his use of sketches and the photographs of his colleague William Henry Jackson. The last chapter, "The End of an Era," explains the demise of such ambitious projects with the increasing mechanization of commercial printmaking.

Kinsey's command of detail makes for an informed and engaging contribution to the literature on nineteenth-century American art as well as enriching our understanding of its role in creating a national image of the West. On occasion these two purposes can distract from one another. Parts of the chapters on the prints themselves seem to address a contemporary visitor to Yellowstone, with explanations of how the scene differs from what one would see today. Scholarly and tourist audiences can overlap, but do not necessarily do so. Nevertheless, Kinsey makes this story both rich and accessible enough to attract numerous readers.

Elizabeth Hutchinson
Barnard College/Columbia University

Honest Horses: Wild Horses in the Great Basin. By Paula Morin. (Reno: University of Nevada Press, 2006. xxv + 376 pp. Color plates, halftones, appendix, bibliography. $24.95 paper, ISBN 978-0-87417-673-5.)

Many countries have herds of feral ponies, horses, or donkeys (burros) roaming freely. The Exmore ponies in England, the kulaks in Poland, and the reintroduced wild Przewalski horses in Mongolia are examples. Nowhere are there such huge herds as those that live on the plains of the Americas. The horse family evolved in the Americas but died out at the time of the great megaspecies extinctions at the end of the last ice age around ten- to eight-thousand years ago. Domestic horses were then introduced by the Spaniards and other Europeans from the sixteenth century onward. They escaped to live wild and in some parts of both South and North America, they proliferated to the point that they could be called a plague.

Today, the herds of wild horses in the Great Basin are a mere relic of these vast populations, but they have become an important element in the ecosystem and a symbol of freedom to all who live there and wish to preserve the wilderness. Much has been written about these wild horses, ranging from the strictly scientific to the romantic. The latest book by Paula Morin, however, is unusual for presenting a record of sixty-two conversations that she held with residents of the Great Basin, all of whom have had a close association with wild horses. The short narratives are divided into three sections: "Stewardship," "Horsemanship," and "Conclusion." Hand-painted photos and color plates provide illustrations.

Besides giving vivid and enthralling accounts of the pleasures and sorrows of a lifetime spent in horsemanship, the narratives reveal the history of the wild horses from the time of the Wild Free-Roaming Horses and Burros Act of 1971 (given in full in an Appendix), which assigned responsibility for the horses to the Bureau of Land Management. Many of the contributors are professional horsemen who have been responsible for the well-being and management of the horses. They have enormous empathy with the animals but sometimes little good to say about the bureaucrats at the top. These horsemen also have a problem with the public perception of the horse as an icon of the wild that should be allowed to live and die in freedom. Without management how do you deal with hundreds, or perhaps thousands, of animals dying of starvation? Two important questions run through almost every narrative: How is breeding to be controlled? How are the numbers of horses to be kept within the carrying capacity of the land?

For those who know the Great Basin and its horses, this book will be a source of great interest and fascination. For outsiders who would like a map and more information about the individual populations of wild horses, the regions where they live, and the reproductive behavior of the stallions and mares, *Honest Horses* could be read together with Joel Berger's *Wild Horses of the Great Basin* (1986).

Juliet Clutton-Brock
Cambridge, United Kingdom

Book Notes

Inventing Los Alamos: The Growth of an Atomic Community. By Jon Hunner. (Norman: University of Oklahoma Press, 2004. xi + 288 pp. 34 halftones, maps, notes, bibliography, index. $19.95 paper, ISBN 978-0-8061-3891-6.)

The Killing of Chester Bartell. By Norman K. Hunt. (Phoenix, Ariz.: Cowboy Miner Productions, 2006. 144 pp. Halftones, maps, appendixes, bibliography. $18.00 paper, ISBN 978-1-931725-21-7.)

Old Guns and Whispering Ghosts: Tales and Twists of the Old West. By Jesse L. "Wolf" Hardin, foreword by Bob Boze Bell. (Boise, Idaho: Shoot Magazine Corporation, 2006. 266 pp. Color plates, halftones, drawings. $39.95 cloth, ISBN 978-0-9726383-2-6.)

Historia: The Literary Making of Chicana and Chicano History. By Louis Gerard Mendoza. (College Station: Texas A&M University Press, 2001. xi + 336 pp. Appendixes, notes, bibliography, index. $49.95 cloth, ISBN 978-1-58544-150-1, $24.95 paper, ISBN 978-1-58544-179-2.)

Aaron Burr: Conspiracy to Treason. By Buckner F. Melton Jr. (New York: John Wiley and Sons, 2002. 236 pp. Halftones, maps, notes, index. $32.50 cloth, ISBN 978-0-471-39209-5.)

Benjamin Franklin, Pennsylvania, and the First Nations: The Treaties of 1736–62. Edited by Susan Kalter. (Urbana: University of Illinois Press, 2006. xiv + 453 pp. Line drawing, map, glossary, index. $45.00 cloth, ISBN 978-0-252-03035-2.)

Mexico and the Spanish Conquest. By Ross Hassig. 2d ed. (Norman: University of Oklahoma Press, 2006. xvii + 261 pp. Maps, notes, references, index. $16.95 paper, ISBN 978-0-8061-3793-3.)

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