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Book Reviews

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Book Reviews

n.b.: Editorial Correction to Book Reviews, *New Mexico Historical Review.* In Daniel M. Cobb's review of *Cash, Color, and Colonialism: The Politics of Tribal Acknowledgement,* the sentence, "For instance, she places the founding of the National Congress of American Indians in 1941 rather than 1944, refers to the 'National Indian Youth Congress' (NIYC) as the 'National Indian Youth Council,' inaccurately suggests that the NIYC organized the American Indian Capitol Conference on Poverty, and does not include Cherokee anthropologist Robert K. Thomas among the thinkers most responsible for applying the idea of internal colonialism to Native America," should read, "For instance, she places the founding of the National Congress of American Indians in 1941 rather than 1944, refers to the 'National Indian Youth Congress' (NIYC) rather than the 'National Indian Youth Council,' inaccurately suggests that the NIYC organized the American Indian Capitol Conference on Poverty, and does not include Cherokee anthropologist Robert K. Thomas among the thinkers most responsible for applying the idea of internal colonialism to Native America." The editorial staff of the *New Mexico Historical Review* extends its apologies to Professor Cobb for the error.

Larger Than Life: New Mexico in the Twentieth Century. By Ferenc M. Szasz. (Albuquerque: University of New Mexico Press, 2006. xvii + 298 pp. Halftones, notes, index. $22.95 paper, ISBN-13: 978-0-8263-3883-9, ISBN-10: 0-8263-3883-6.)

New Mexico's scientific, creative, and cultural richness gives the state an almost mythological quality, which historian Ferenc M. Szasz explores with his lucid prose and ability to make sense of complicated issues and achievements. As the fifth largest state in the union that ranks only thirty-sixth in population, New Mexico has played a disproportionately important role in the nation's artistic and technological history, even if many Americans still think it is a foreign country.

It is that sense of intellectual pioneering and cultural uniqueness that Szasz conveys in this riveting book of essays. For instance, Szasz's chapter on Charles and Anne Morrow Lindbergh's role in New Mexico history connects scientific discipline and adventurous derring-do with a page-turning narrative. Lindbergh's pivotal role in getting America's rocket pioneer Robert Goddard to Roswell and his support of Goddard's experiments are seen in the context of the aviator's commercial airline aspirations, his barnstorming escapades, and his and his wife's aerial photography of many southwestern archaeological sites. Among their images is a stunning shot of Threatening Rock in Chaco Canyon twelve years before it fell on Pueblo Bonito in 1941. Szasz also incorporates a fascinating chapter on Threatening Rock itself.

In a section called "Atomic New Mexico," Szasz's effortless prose conveys how Los Alamos was secured as a permanent weapons laboratory after World War II by the efforts of Gen. Leslie Groves and Norris Bradbury, who took over from Robert Oppenheimer as director of the Los Alamos National Laboratory. A strong chapter on Oppenheimer himself compliments a detailed exploration of then Congressman Bill Richardson's successful efforts in 1984 to give the Bisti Badlands southeast of Farmington wilderness status.

Along with the detonation of the world's first atomic bomb at Trinity Site, which, as Szasz says, "literally drew a line across the pages of history," New Mexico experienced two other atomic tests, both conducted under Pres. Dwight D. Eisenhower's Plowshare Program, an Atoms For Peace initiative (p. xvii). One atomic bomb called Gnome was detonated near Carlsbad, while the other called Gasbuggy was exploded near Dulce. Szasz tells the story of these harebrained experiments with elegantly disguised comic restraint.

The second section of the book is a single essay exploring an evolving, modern definition of "culture" in New Mexico, one that "updates" the standard tricultural view. Szasz rebalances the cultural mix by adding the culture of "big science," the "culture of tourism," the "culture of landscape," and the "new culture" of "education, belles-lettres, music, and literature."

Szasz thinks about modern New Mexico from the perspective of a historian at home with science and high technology, one who can place New Mexico's uniqueness in the context of national and international developments. He deeply comprehends the spiritual and creative fluorescence that has evolved in New Mexico over the last hundred years. This is a book all devoted New Mexicans will find fascinating from the first to last page.

V. B. Price
Albuquerque, New Mexico

Churches for the Southwest: The Ecclesiastical Architecture of John Gaw Meem. By Stanford Lehmberg. (New York: W.W. Norton, 2005. 128 pp. 72 color photographs, 36 halftones, notes, index. $50.00 cloth, ISBN-13: 978-0-393-73182-8, ISBN-10: 0-393-73182-0.)

The first book devoted to John Gaw Meem's ecclesiastical architecture, this survey includes over twenty churches built for five denominations between 1926 and 1960. The volume is divided into three chapters covering early, middle, and late works, and has a conclusion summarizing his projects. In addition to providing an overview of Meem's development as a church architect, many of the project narratives provide a glimpse into the funding challenges and the problems of working with design committees. The projects built in the post–World War II years are of particular interest because they mirror the rapid growth of communities in New Mexico and the resurgence of church building during that period.

Church commissions were especially personal projects for Meem, the son of an Episcopal priest. Frequently taking reduced fees and often making personal donations to the projects, the churches reflect Meem's religious devotion. Working in the Spanish-Pueblo Revival and New Mexico Territorial styles, Meem developed an architecture for many of his residential and commercial projects that bore his own unmistakable stamp. However, he often expressed the desire that the church designs remain

"churchly"—an end that he achieved through the use of traditional architectural forms, styles, and detailing. In the 1920s, Meem's work with the preservation of historic churches, most notably San Estevan del Rey Mission at Acoma Pueblo, led to the design of successive churches in the Spanish-Pueblo Revival style, culminating with the magnificent Cristo Rey Church in Santa Fe. Almost all of his Episcopal churches were executed in the Gothic Revival style. The crowning achievement of this style is Saint John's Cathedral in Albuquerque.

Immanuel Presbyterian Church, built from 1948 to 1956, is arguably the most inventive of the projects because the disposition of its various compositional elements accommodate its steeply sloping site in Albuquerque. It is also significant as the only major church executed in the Territorial Revival style. Perhaps the most intriguing work is the Good Shepherd Mission constructed in 1954 at Fort Defiance, Arizona. Funded in large measure by the founding president of Alcoa Aluminum, Arthur Vining Davis, the windows of the stone church are, not coincidentally, ornamented with aluminum grills that reflect the Navajo silversmith tradition. The building's monumental scale, ribbon windows, and lack of ornamentation (other than the window grills) make the building the most modern of all the projects.

The book does not discuss the church projects in the context of Meem's complete body of work. To gain a fuller appreciation of Meem's genius and the churches' place in it, the reader will have to consult other texts, such as Chris Wilson's *Facing Southwest: The Life and Houses of John Gaw Meem* (2001). *Churches for the Southwest* is handsomely illustrated with color photographs taken by the author's son, Derek Lehmberg. Complementing the contemporary photographs are archival black and white photographs and drawings from Meem's office. The drawings are particularly valuable in that they illustrate the evolution of several of the designs.

Steven Kells, AIA
Albuquerque, New Mexico

Border Identifications: Narratives of Religion, Gender, and Class on the U.S.-Mexico Border. By Pablo Vila. Inter-America Series. (Austin: University of Texas Press, 2005. x + 302 pp. Halftones, notes, bibliography, index. $50.00 cloth, ISBN-13: 978-0-292-70291-2, ISBN-10: 0-292-70291-4, $19.95 paper, ISBN-13: 978-0-292-70583-8, ISBN-10: 0-292-70583-2.)

In *Border Identifications,* sociologist Pablo Vila elaborates on themes developed in his book, *Crossing Borders, Reinforcing Borders* (2000). Based on extensive interviews from both sides of the border, Vila argues that Borderlands scholars have not paid enough attention to the lived experiences of the region's inhabitants. Specifically, he contends that scholars must closely analyze the narrative structures through which borderlands dwellers describe themselves, their lives, and the lives of "others." According to Vila, careful scrutiny of personal narratives reveals not one but a multitude of borders, including those dividing Mexicans from Mexican Americans, southern Mexicans from northern Mexicans and "Fronterizos," and Catholics from newly converted Mexican Evangelicals.

Vila begins the first section of the book, an examination of religion along the border, with a chapter addressing the intimate relationship between Mexican identity and Catholicism. Among his interviewees, Mexicanness and Catholicism were so intertwined that "Catholic traditions never failed to appear on the list of Mexican traditions" (p. 22). At the same time, Vila is careful to add that his subjects frequently used Catholic symbols to accentuate the differences rather than the similarities between Mexicans from southern Mexico and those from northern cities like Ciudad Juárez. The following chapter turns from Catholicism to a fascinating exploration of Mexican Evangelical identity formation. Here Vila notes the diminished role of geographic, regional, and ethnic identities in the narratives told by many Mexican Protestants and the heightened emphasis placed on the border between those who have been "born again" and those who have not yet been "saved."

In chapters 3 and 4, Vila traces the construction of gender identity in Ciudad Juárez and El Paso. He respectively highlights specific types that appear frequently in discussions of gender relations, such as the "bossy American woman" or the sexually liberal, even libertine, inhabitants of border towns. "Most of the time," Vila notes, "gender is framed in regional and national terms" (p. 112). This strength of geographic and regional discourses extends to discussions of class identity, the topic of chapters 5 and 6. Vila views class as "problematic" on both sides of the border. In Mexico he observes a relative "absence of popular discussions of social inequalities in class terms" (p. 170). A conventional view broadly held by Mexicans is that Mexico is a poor country and the United States is a wealthy one. Mexicans subsume discussions of class difference to debates on regional and national

differences. Chapter 6 explores the confluence of geography, region, and class in the United States, adding an intriguing section on poor Anglo Americans in El Paso.

Vila's final chapter is an extended discussion of some of the theoretical concerns addressed earlier in the book, namely the potential contribution of ethnographic research to theories of identity formation and discourse analysis. This chapter, which could be challenging to readers unfamiliar with cultural theory, makes a convincing case for the importance of including both ethnography and the U.S.-Mexico borderlands in critical theory.

Border Identifications is an indispensable guide to several of the major issues animating the lives of Mexicans and some Anglos on both sides of the border. Historians, especially those interested in the relationship between individual life stories and the complexities of identity formation, have much to gain from this fine work.

Pablo Mitchell
Oberlin College

Chicanas and Chicanos in School: Racial Profiling, Identity Battles, and Empowerment. By Marcos Pizarro. Louann Atkins Temple Women and Culture Series, no. 11. (Austin: University of Texas Press, 2005. xiv + 285 pp. Notes, bibliography, index. $50.00 cloth, ISBN-13: 978-0-292-70636-1, ISBN-10: 0-292-70636-7, $22.95 paper, ISBN-13: 978-0-292-70665-1, ISBN-10: 0-292-70665-0.)

In this work, Marcos Pizarro examines the connection between identity and schooling. He asserts that, for Chicanos/as, "success is significantly enhanced when students receive mentorship that actively addresses this relationship" (p. 249). Pizarro's main argument is that if the graduation rate of this group is ever going to improve, it is crucial to establish, fund, and maintain throughout the country programs that will afford *estudiantes* (students) unswerving access to mentors who will help them deal with the "power inequities" extant in schools (p. 98).

The book is divided into nine chapters and an epilogue. It provides an overview of methodology, an assessment of the inadequacies of previous research on schooling and Chicano/a identity formation, an analysis of strategies utilized by successful students, and a summary of the results of the field work conducted in Los Angeles and Washington State. The most en-

lightening chapters are those in which the author privileges interviewees' voices and allows the young Chicanos/as to verbalize their frustrations with the educational bureaucracy.

While *Chicanas and Chicanos in School* has many commendable characteristics, it has some problems. First, Pizarro argues that it is important to recognize the diversity of experience (and opinion) among interviewees, and thus, theoretically, among all Chicanos/as. Yet, it is disconcerting that Pizarro then proceeds to embrace solely the ideology of "rasquachismo," which envisions resistance exclusively by reconceiving "'lower-class cultures' as powerful, by invigorating specific cultural icons with reinterpreted significance" (p. 104). The ultimate goal of this process, it seems, is the "abandoning of popular notions of success and power and replacing them with self-empowering interpretations" (p. 108). My questions regarding such assertions are these: Does this version of resistance encapsulate the total experience of all Chicano/a and Latino/a students and parents in the public schools? Is the abandoning of "popular notions of success and power" the best way to motivate Latino/a children to stay in school? Is education geared toward radical/progressive goals the only way to improve the lot of our children, or are there other viable alternatives?

Second, while Pizarro notes the importance of mentors in the career development of Chicano/a students, he seems to want mentors from only a specific ideological background. If a student who is well inculcated with the ideas of "rasquachismo" is paired with a Chicano/a entrepreneur or other professional, would the pupil be willing to accept assistance from a person possibly perceived as a *vendido* (sellout)? In this book's universe, such individuals probably would not make worthwhile mentors because they are operating within society's existing structures of "success and power." Given that there are so few mentors for these children, do we really want to narrow this pool any further?

In sum Pizarro's enlightening work clarifies the importance of identity construction to the experiences of Chicano/a students and makes a strong case for the value of mentors in the lives of such children. The book's most critical failure lies in its tendency to reduce the value of mentorship only to individuals who wish to embrace the author's agenda.

Jorge Iber
Texas Tech University

The Archaeology of Colonial Encounters: Comparative Perspectives. Edited by Gil J. Stein. School of American Research Advanced Seminar Series. (Santa Fe: School of American Research Press, 2005. xii + 445 pp. Line drawings, maps, bibliography, index. $60.00 cloth, ISBN-13: 978-1-930618-43-5, ISBN-10: 1-930618-43-3, $24.95 paper, ISBN-13: 978-1-930618-44-2, ISBN-10: 1-930618-44-1.)

As editor Gil J. Stein points out, the term *colonial encounters* involves complex issues, such as the "motherland," the colony, and the native population. Past colonial studies have been strongly influenced by the colonial activity of imperialist early modern European nations or of the earlier Greco-Roman world . Many of the models for investigating colonial encounters use one or the other historical time frame as a template.

But colonial encounters take on many forms. They can involve direct imperialism with deliberate exploitation of native populations, as with the Spanish intrusion into the New World or the Roman expansion into western Europe. Alternatively, they can be planned movements of populations whose interactions with aborigines kill or drive these natives away. This essentially was the English model of North American colonization. There may be other colonial schemes—mercantilist or trading centers like the Greek colonies of Massalia or Emporion in France and Spain for example.

Conquest may take different forms even in the same colonial situation. As archaeologist Peter van Dommelen pointed out in a study of Punic (Carthaginian) colonization, the relations of Carthage with the native hinterlands of Spain, Sardinia, Sicily, and the Balearics may have involved quite different strategies. Colonizers were not necessarily politically or militarily dominant. In the Old Assyrian interaction with Anatolian Kanesh, the homeland was clearly the power figure, as surely was the case in the Uruk expansion many centuries earlier. As archaeologist Michael Spence notes, the Zapotec "colony" within the confines of ancient Teotihuacán could hardly have exerted any sort of real political control. The reasons for colonization, thus, may be religious, political, economic, military, or perhaps in some cases, all of the above.

The Archaeology of Colonial Encounters examines a variety of colonial situations from formative Mesopotamia (Uruk culture) to the Spanish Mission period in California, encompassing a time span of over five thousand years. The individual papers are rather asymmetrically distributed: two are from western South America, three from Meso/North America, and four

from the ancient Mediterranean and the adjacent Near East. Africa, eastern Asia, and Australia/Oceania do not receive detailed treatment. Of the societies discussed, Uruk, the Zapotec settlements, and Wari existed prior to written records and the study of early Punic settlements basically did not depend on them. The Incas lacked a writing system but later documents mention their history. On the other hand, knowledge of the early Assyrians, based in modern Turkey, is supported by some twenty thousand texts including private letters, loan contracts, judicial records, inventories, and other documents.

Both Stein, in an opening statement, and J. Daniel Rogers, in closing, try to bring some methodological order to this diverse data. Even so, *The Archaeology of Colonial Encounters* raises questions more than it answers them. The very complexity of colonial experiences makes unified methodologies for studying such situations difficult to envision and elaborate on. But certainly a start is made here.

Carroll L. Riley
Las Vegas, New Mexico

Ambassador Ortiz: Lessons from a Life of Service. By Frank V. Ortiz. Edited by Don J. Usner. (Albuquerque: University of New Mexico Press, 2005. viii + 208 pp. 36 black and white photos. $24.95 cloth, ISBN-13: 978-0-8263-3712-2, ISBN-10: 0-8263-3712-0.)

Although hardly a tale of rags to riches, *Ambassador Ortiz* is a fascinating story of one man's journey as a career diplomat. Frank V. Ortiz, whose initial ambition was to become a physician, subsequently decided to redirect his life after personally witnessing the ravages of battle and having his own encounter with death during World War II. Hence, he joined the U.S. Foreign Service.

Ortiz' introduction to politics in the halls of Congress in Washington, D.C., was not only a rude awakening but good training for what awaited him later in his career. For forty years he met and rubbed elbows with people of all walks of life—from presidents, vice presidents, generals, dictators, and ambassadors to kings and queens. Among some dignitaries, both foreign and domestic, Ortiz saw firsthand the abuses and arrogance of power. This surprised him initially, but grace and beauty, especially among royalty, weakened the jolt of unscrupulous human behavior.

At times he was even able to mix with the meek and the humble. Whether among the peasants in Guatemala and Peru or the downtrodden in Ethiopia, he was heartened to see humility and integrity sparkle in people's eyes. For Ortiz, seeing people surviving the throes of daily life through hard work seemed far more important than combating the iniquities of the past or the uncertainties of the future.

Ortiz' assignments read like a who's who list spread across a multicolored quilt of global cultural diversity. His travels to Africa, Barbados, Panama, Guatemala, Argentina and Uruguay, signal vast differences and close similarities that both separate and link people through language, culture, and traditions. He is quick to credit much of his success in human compassion and understanding across cultures to his Hispanic roots in northern New Mexico.

Regardless of the circumstances, all through his career he faced challenges, adversity, controversy, and even death threats. Whether being accused of being a Central Intelligence Agency operative or appearing on the Soviet KGB's list of personae non gratae, Ortiz coped and survived a multitude of experiences by dint of diplomatic savvy, goodwill, humor, and raw courage. His experiences dealing with eccentrics like Gen. Omar Efraín Torrijos of Panama (who greeted Ortiz in his underwear),drinking warm blood at official functions, and saving the Spanish ambassador's life from assassins (he was later knighted by the Spanish king for his deed) provide a glimpse at some of the highs and lows of Ortiz' career.

Ambassador Ortiz is a book every New Mexican should read; it is about and by one of New Mexico's favorite sons. The work could perhaps be labeled the tale of two people. Thanks to his wife, a staunch supporter throughout his career, he was able to weather a number of diplomatic storms before his retirement in 1990. From then on, both enjoyed more tranquil waters in his hometown of Santa Fe, where he passed away in 2005. His passing brought to a close an illustrious career that helped shape his life and those close to him.

Nasario García
Santa Fe, New Mexico

Hidden Treasures of the American West: Muriel H. Wright, Angie Debo, and Alice Marriott. By Patricia Loughlin. (Albuquerque: University of New Mexico Press, 2005. xxi + 234 pp. 23 halftones, 2 maps, notes, bibliography, index. $32.50 cloth, ISBN-13: 978-0-8263-3801-3, ISBN-10: 0-8263-3801-1, $19.95 paper, ISBN-13: 978-0-8263-3802-0, ISBN-10: 0-8263-3802-x.)

The three women profiled in *Hidden Treasures of the American West* followed similar professional paths. All were historians interested in the history of Oklahoma Indians and worked in public history jobs in Oklahoma during the 1930s and 1940s. Muriel H. Wright, of Choctaw and colonial American ancestry, served as editor of the *Chronicles of Oklahoma* for over thirty years; Alice Marriott, an anthropologist, became a pioneer in the field of experimental ethnography; and Angie Debo earned a doctorate in history from the University of Oklahoma and published profusely yet never secured a tenure-track position in academia. Debo is arguably the most well-known of the three to western historians, while the contributions of Wright and Marriott are less familiar outside Oklahoma. Loughlin finds similarities and connections in these women's lives that reflect, not always well, on the roles of gender, ethnicity, and politics in historical writing in the first half of the twentieth century.

Debo's history is painful. Author of several well-regarded and prize-winning histories of Oklahoma and its Native American inhabitants, including *The Rise and Fall of the Choctaw Republic* (1934), *And Still the Waters Run* (1940), and *Geronimo: The Man, His Time, His Place* (1976), Debo fell victim to outright academic sexism, a practice publicly unacknowledged until much later in the twentieth century. Although Debo did not formally complain about sexism, she described her gender as a "defect" because she believed it forever prevented her from realizing her longtime wish to become a permanent and fulltime classroom professor (p. 91). Other criticisms shaped her reputation as well. Both Loughlin and Debo's biographer, Shirley Leckie, write that her personality was one of "sharp edges" that apparently triggered friction between Debo, her academic advisor, and male professors and colleagues who refused to hire or promote her over the course of her lifetime. Additionally, Debo wrote with a critical eye and voice and from an Indian point of view at a time when most historical writing about Native Americans concerned federal policies and lacked an Indian perspective. A talented and ambitious female historian, Debo paid a dear price for using her voice in an era that devalued and discounted women's and Indians' words. Yet she persevered and her portrait hangs in the state capitol today as a reminder of her contributions to Oklahoma history.

Although both Debo and Wright spent their intellectual lives writing the history of Oklahoma's Native Americans, they did so from different points of view. Debo believed that prior writing on Indians had misrepresented their experiences, and she wished to erase these "falsehoods from the

popular mind" (p. xvi). Wright's biracial heritage and her life as an educated Choctaw infused her writing with a celebratory tone which, as editor of the *Chronicles of Oklahoma*, she was able to perpetuate during her long tenure there. Her grandmother and mother, both white Presbyterian missionaries, had married prominent full-blood Choctaw men. Wright's historical accounts characterized her progressive family's wealth and class standing as the norm for Oklahoma's Five Tribes. She ignored the plight of more traditional tribes and the results of some of the most egregious of assimilationist policies such as the boarding schools. Where Debo wrote more critically about Indian and Oklahoma history, Wright maintained a selective, class-based interpretation that celebrated Oklahoma and its Indian population as unique factors in that state's origins and development.

Like her public history counterparts, Alice Marriott discovered an interest in Oklahoma's Indian history and built a career as a gender-specific ethnographer, interviewing Indian women and writing books and articles on their lives. "I am a woman and I talk to women," she explained in her autobiography published in 1953 (p. 128). Trained as an anthropologist, Marriott worked for five years as a field investigator for the federal Indian Arts and Crafts Board during the Depression. Her work with women—interviewing them, hiring them as interpreters and respondents—became the basis of her reputation as a pioneer female ethnographer. Unlike Debo, Marriott eschewed academic employment. Instead, she chose to write for a general audience, a choice that allowed her to lead a life of professional independence. Her best-known work, *The Ten Grandmothers* (1945), is a series of short stories based on Kiowa oral histories that portray Kiowa life and culture from the mid-1840s to World War II.

Loughlin has done a commendable job of bringing the contributions of these formerly "hidden scholars" into the light and validating their work as public historians. At times, I wished she had used a stronger voice in recounting their stories and perhaps, in the way of Marriott as a participant observer, provided more fullness to their life experiences. The value of *Hidden Treasures of the American West* is a reminder, however, of the literary contributions of public historians to our larger understanding of western regional identities.

Sandra Schackel
Boise State University

Cherokee Medicine Man: The Life and Work of a Modern-Day Healer. By Robert J. Conley. (Norman: University of Oklahoma Press, 2005. vi + 154 pp. Halftone, line drawings, glossary. $19.95 cloth, ISBN-13: 978-0-8061-3665-3, ISBN-10: 0-8061-3665-0.)

Cherokee author Robert J. Conley is best known as a writer of fiction, especially poetry and novels; it is unusual for him to write nonfiction. *Cherokee Medicine Man* is not far from his better-known fiction because much of the book is based on oral tradition and stories. To suggest that the foundation of Conley's work is oral tradition and stories does not question the truth of his narrative; rather, the book promotes the validity and value of oral tradition and stories as a form of nonfiction.

The book is about the life and work of John Little Bear, a respected Cherokee medicine man. For generations Cherokee medicine has been transmitted orally from one medicine person to his or her descendent as a living body of knowledge. Conley makes use of this oral tradition in writing about Little Bear's expertise. The bulk of the chapters in the book are patient accounts of their interaction with Little Bear and of the medical assistance he gave them. Thus, Conley is making use of true stories to describe the work of this well-known healer.

Conley begins this book with a story of his first meetings with John Little Bear and of how he came to write the book. He demonstrates his respect for Cherokee medicine and medicine makers in the introduction in two ways. First, he explains that he wrote the book at Little Bear's request, rather than to satisfy his own aspirations; Little Bear wanted "to let people know 'what Indian medicine is really about'" (p. 7). Second, he explains that the book does not reveal any sacred medicine formulas or processes that should be known only to trained medicine persons. Conley proceeds to provide a brief history of the Cherokees and their medicine, which relies primarily on the works of James Mooney, Charles Hudson, and Virgil Vogel. Following this discussion is an interview Conley conducted with Little Bear. The author describes other Indian practices, like the sweat, but the bulk of the book is comprised of accounts by Little Bear's patients explaining the ways he used traditional medicine to help them. Notable throughout the book is that many of the patients' problems are caused by the negative actions of other individuals.

Cherokee Medicine Man is interesting and valuable. However, Conley disappointingly never takes the information that extra step. The stories in

this book could form the basis of a larger work on historical and modern Cherokee medicine. How does Little Bear's life and knowledge fit into the history of Cherokee medicine and the known record of medicine practices? How common are the kinds of practices Little Bear uses? What is the extent of the use of traditional medicine today among the Cherokees? While the book is enjoyable to read, it leaves the reader wanting more.

Ann T. Jordan
University of North Texas

The Oatman Massacre: A Tale of Desert Captivity and Survival. By Brian McGinty. (Norman: University of Oklahoma Press, 2005. xiv + 258 pp. Halftones, notes, bibliography, index. $27.95 cloth, ISBN-13: 978-0-8061-3667-7, ISBN-10: 0-8061-3667-7, $14.95 paper, ISBN-13: 978-0-8061-3770-4, ISBN-10: 0-8061-3770-3.)

Many tales in print describe the ordeals of white Americans who were held captive by Native American tribes during the eighteenth and nineteenth centuries. None fascinates people interested in Southwestern history more than the account told by Olive Oatman. Brian McGinty's book is a splendid analysis of Olive's story.

Roys Oatman, his wife Mary Ann, and their seven children, were members of a Mormon sect led by James C. Brewster—a self-proclaimed prophet who contended that the true promised land for the Mormons was not in Utah but at the junction of the Gila and Colorado rivers. In 1850 the Oatman family and other Brewsterites set out from Illinois for what is now Arizona. They reached Tucson, which remained part of Mexico until the Gadsden Purchase of 1853, on 8 January 1851. The party soon headed northwest to Pima Indian country. Anxious to reach Fort Yuma at the mouth of the Gila River, the Oatmans left Maricopa Wells in February and traveled west alone while the other members of the party opted to remain at the wells for a time.

The doomed family reached the Gila River near Gila Bend, about 100 miles east of Fort Yuma. On 18 February 1851, a band of Western Yavapais attacked the group with clubs. They killed all but three children: thirteen-year-old Olive Ann; eight-year-old Mary Ann; and fourteen-year-old Lorenzo, who was beaten and left for dead but survived. The Yavapais marched the girls north to their village but traded them to the Mohaves a year later. In 1855, after living with the Mohaves along the Colorado River in extreme

western Arizona for four years, Mary Ann died of malnutrition. The famine that killed Mary Ann took many Mohaves as well.

Early in 1856, officers at Fort Yuma learned that the Mohaves held Olive Oatman captive. In February a contingent of military men brought her to Fort Yuma. There, at the age of eighteen, she was reunited with her brother Lorenzo. Later, in California, she met a Methodist preacher named Royal B. Stratton, who published an account of Olive's travails entitled *The Captivity of the Oatman Girls* (1857). The book, with pictures showing the exotic Mohave tattoos on Olive's chin, became a best seller. Olive married John B. Fairchild in 1865. She died on 21 March 1903, in Sherman,Texas, at the age of sixty-six.

McGinty's research into the Oatman tragedy is exhaustive. Detailing Olive's ancestors, the Oatmans' relationship with the Mormons, their trip west, and the Yavapais' attack on the family, McGinty fills in many blanks left in the story as told by previous authors. Olive's experiences while in captivity are carefully outlined as are the habits of the Mohaves. Olive's marriage and later life are also discussed. Of special interest are the many photographs and other illustrations that give life to the account.

Olive Oatman's story provides today's readers with a valuable window into Indian-white relations during the mid-nineteenth century. The fact that Olive and her sister were treated much like other Mohave women and not singled out for abuse contradicts earlier assumptions. In the nineteenth century, white Americans usually regarded Native Americans as subhuman "savages" incapable of treating captives humanely.

McGinty's work is the last word regarding the Oatman massacre. Scholarly yet enjoyable to read, I wholeheartedly recommend this book to those with an interest in the history of Arizona and the Southwest.

Neil Carmony
Tucson, Arizona

Mickey Free: Apache Captive, Interpreter, and Indian Scout. By Allan Radbourne, additional research by Joyce L. Jauch. (Tucson: The Arizona Historical Society, 2005. viii + 302 pp. Halftones, map, notes, bibliography, index, $34.95 cloth, ISBN-13: 978-0-910037-46-4, ISBN-10: 0-910037-46-9.)

Army scout Al Sieber referred to Mickey Free as half Irish, half Mexican and whole "son-of-a-bitch." Mickey Free was really a survivor who made the

best of the hand dealt to him. His biographer, Englishman Allan Radbourne, has accomplished an incredible feat by revealing Free's existence as mundane, sprinkled with episodes of major significance.

Raiding Apaches kidnapped Mexican teenager Felix Telles in January 1861 and later nicknamed the boy Mickey Free. John Ward, his Anglo stepfather, had provided Felix and his mother with a good home in the beautiful, but dangerous, Sonoita Valley of southern Arizona. The broad sweep of landscape and cultural conflicts presented by the author allow the reader to understand the lifestyle of the daring families who lived there. Unfortunately, the clash of cultures also created the tragedy known as the Bascom Affair. This event, caused by ignorance and lack of confidence in Apache Chief Cochise's word, lead to further misunderstanding and triggered years of violence and murder. Free, of course, did not realize he played a role in this controversy until later in his life.

Many captives were taken on all sides during war, and Free was one. The adolescent was lucky; captors usually killed thirteen- or fourteen-year-old boys. But Free was small for his age, so the Apaches granted him life. He survived a decade with his captors as the Apaches molded him into a complicated combination of rogue and hardened warrior. However, the frontier was changing and, to survive, so did Free. He learned well the ways of the Apaches and recalled enough Spanish to make him a valuable interpreter. Although Free admitted to killing and murdering on raids, he seemed to be a loving father and a responsible scout for he was hired as the latter many times during and after the end of the Apache Wars.

Radbourne also reveals simple things about his subject. Looking at purchase lists, for example, the author found that Free had a sweet tooth. The scout also bought numerous bolts of cloth, shawls, and thimbles for the women in his life. Free once purchased seventeen shirts, implying that he could be generous. No man at that time would wear or use this quantity so the act indicates his adherence to the Apaches' philosophy of wealth sharing. The readers also learn that Free helped John G. Bourke with his linguistic dictionary of Apache terms. Life among the Apaches and later as an Apache scout taught Free to build bridges. Some would call that process "acculturation," but perhaps Felix Telles (Mickey Free) would have called it "finding a family."

Radbourne has uncovered an incredible amount of new information over three decades. He includes previously unpublished photos and an excel-

lent bibliography. His footnotes and descriptions of the Apache Wars are fascinating and invaluable for students of southwestern history. The author has crafted his biography into a colorful mosaic of southwestern history and expanded far beyond the legendary exploits of a young captive catapulted into a caldron of mystery and tragedy.

Lynda A. Sánchez
Lincoln, New Mexico

The Southwestern Journals of Zebulon Pike, 1806–1807. Edited by Stephen Harding Hart and Archer Butler Hulbert, introduction by Mark L. Gardner. (Albuquerque: University of New Mexico Press, 2006. v + 280 pp. Halftones, maps, notes, index. $27.95 cloth, ISBN-10: 0-8263-3389-3, $19.95 paper, ISBN-13: 978-0-8263-3390-2, ISBN-10: 0-8263-3390-7.)

This is a very welcome publication, with regard to the centennial of Zebulon Pike's important expedition, currently being observed with much less fanfare than that of Lewis and Clark. Several circumstances have operated regrettably to lessen popular, and even scholarly, recognition of Pike's accomplishments. A stilted writer and poor editor, he also confused what rivers he was exploring, which continued even into the formal publication on his exploits. Pike's status as a protégé of Gen. James Wilkinson (not of Pres. Thomas Jefferson) contributed to suspicion that he was involved somehow in the notorious political conspiracy with Aaron Burr. Pike's death in 1813, further, cut short a promising career that might have kept alive awareness of his exploits of 1806–1807.

These points and many others are well developed in Mark L. Gardner's excellent nine-page introduction, the only part of the book not published previously. Gardner provides an annotated overview of writings by and about Pike, which to a degree takes the place of a bibliography.

Stephen Harding Hart's essay on Pike, "His Life and Papers," comprises part one of the present publication. Pike's selection for the great expedition was a result of his notably successful but little-known exploration in 1805 of the Mississippi's headwaters on which he was sent by Wilkinson. His command consisted of only himself, three noncommissioned officers, and fourteen enlisted soldiers. Pike was only twenty-six years old. Most of Hart's essay is devoted to the complex later story of Pike's papers, including, of course,

those he managed to carry through his not-quite-a-prisoner sojourn in Spanish New Mexico and Chihuahua, plus ones retrieved (especially correspondence) and massaged later. It is a fascinating, complicated account.

Archer B. Hulbert's essay on "The Purpose of Pike's Expedition," part two of this book, is an attenuated, dated (in contrast with modern historical writings), often strident defense against the charge that Pike was sent with secret orders from Wilkinson or Jefferson to spy on Spanish New Mexico with a view to its capture for the United States. The effect on this reviewer, reinforced by annotations to Pike's journal, was often tiresome—an interesting reminder, however, of antiquated historiography.

What can one say about the day-by-day journal of Pike's travels? The material is basic and essential, especially with the provision of detailed, careful (often argumentative) annotation. For casual reading, the journal is not recommended. In fact, it is basically flawed from having been edited by Pike himself. In sum, this is a welcome, useful publication that will satisfy the needs of casual and most academic users. Dedicated Pike students, however, will do well to find Donald Jackson, ed., *The Journals of Zebulon Montgomery Pike, with Letters and Related Documents* (2 vols., 1966).

John Porter Bloom
Las Cruces, New Mexico

Across the Continent: Jefferson, Lewis and Clark, and the Making of America. Edited by Douglas Seefeldt, Jeffrey L. Hantman, and Peter S. Onuf. (Charlottesville: University of Virginia Press, 2005. x + 222 pp. Notes, index. $29.50 cloth, ISBN-13: 9780-0-8139-2313-0, ISBN-10: 0-8139-2313-1, $19.50 paper, ISBN-13: 978-0-8139-2595-0, ISBN-10: 0-8139-2595-9.)

The contents of this book comprise selections from the University of Virginia's three-year colloquium (2001–2004), the Lewis and Clark Bicentennial Project (LCBP). Before introducing the five essays, Peter S. Onuf and Jeffrey L. Hantman cogently present their views on the Lewis and Clark Expedition's significance. The timely goal of *Across the Continent* is "to explore the complicated ways in which the explorers' world connects to our own" (p. 6).

"Jefferson's Pacific: The Science of Distant Empire, 1768–1811" by historian Alan Taylor illuminates the global precedents behind Jefferson's reliance on science and commerce to consolidate American ownership of upper

Louisiana and to trump Britain's ambitions in the same arena. Taylor explains that Jefferson learned the protocols of exploration from the journals of James Cook and George Vancouver. The Lewis and Clark Expedition of 1804–1806 at least proved that, contrary to expectations, the Rocky Mountains were potentially a protective western barrier. Taylor's otherwise lucid and lively essay stops short of reminding us that Lewis failed to produce the illustrated volume he promised to write on the natural history of the West. Rather, for the rest of the nineteenth century, scientists could only puzzle over the abbreviated references to flora and fauna in Nicholas Biddle's paraphrase of the officers' journals.

Historian Jenry Morsman's stimulating essay, "Securing America: Jefferson's Fluid Plans for the Western Perimeter," opens with an account of the threats to federal unity and national hegemony that accompanied expansion into both the old and the new West. Those hazards challenged President Jefferson during his first administration with a maelstrom of imperial geopolitics, in which Indian nations held the key to the balance of power. Jefferson sought to bond Indians to Americans by concocting a new origin myth on behalf of the latter, claiming that Anglo Americans had already been on this continent so long that they too belonged to the land. To consolidate that objective, he employed what Morsman terms the "rhetoric of family" in his own communications with Indians (p. 70). Lewis and Clark disseminated both the myth and the rhetoric as they ascended the Missouri River and crossed the Rockies.

"Thomas Jefferson's Conflicted Legacy in American Archaeology" by the prominent archaeologist David Hurst Thomas examines three themes: Jefferson's use of science as a mode of conquest; the eighteenth-century classification of Indians as part of natural history; and the development in the nineteenth century of anthropological theory based on government-sponsored "experiments in directed cultural change" (p. 85). Especially interesting are Thomas's explication of the word "American" in Revolutionary times, his account of Jefferson's quarrel with Georges Buffon's ignorant, disparaging views of North America, and his analysis of Jefferson's role in the emergence of physical anthropology, archaeology, linguistics, and ethnology in America. Unfortunately, his discussion of the explorers' place-names—with which, the author maintains, they "took symbolic possession of the new American West"—is seriously marred by gross errors and misinterpretations of facts (p. 102).

Kenneth Prewitt's "A Nation Imagined, a Nation Measured: The Jeffersonian Legacy" traces the course of the periodic national census that

Jefferson initiated in 1790. As he follows two hundred years of census history, Prewitt expands upon Jefferson's concept of a population representing a unified image of White European civilization to a citizenry altered by immigration and integration into a "melting pot" of ethnic and cultural identities. The next phase was highlighted by the universality and unity championed by the Civil Rights Movement, most recently transformed into a multicultural fabric. "How the nation views itself, and governs itself," Prewitt convincingly demonstrates, "is intricately linked to how it measures itself" (p. 164).

Readers of the *New Mexico Historical Review* will need no introduction to Don Juan de Oñate or Ramón Gutiérrez, whom Douglas Seefeldt summons as examples for his study, "Oñate's Foot: Histories, Landscapes, and Contested Memories in the Southwest." He addresses the ongoing contest between anthropologists and their subjects in the interpretation of history involving American Indians and other indigenous peoples. The comparisons and contrasts between "Oñate's Foot" and Lewis and Clark historiography are few and remote, but Seefeldt provides the insights and methodological tools that readers, including Native American historians, can use to contemplate the effects that the Lewis and Clark Bicentennial may have had upon current public memories, landscapes and place-names, values, and stories in the Northwest and in the nation at large.

As a collection of scholarly essays on the Americanization of the West, *Across the Continent* is an imposing work. However, except for the essays by Onuf and Hantman, Taylor, and Morsman, it falls short of the editors' stated goal. Considering the nearly two dozen LCBP participants listed in the preface, one wonders why they chose to abandon their theme.

Joseph A. Mussulman
Missoula, Montana

Exploring with Lewis and Clark: The 1804 Journal of Charles Floyd. Edited by James J. Holmberg, foreword by Gary E. Moulton. American Exploration and Travel Series, no. 80. (Norman: University of Oklahoma Press, 2005. xiv + 98 pp. 65 color plates, 20 halftones, 3 maps, appendix, notes, bibliography, index. $45.00 cloth, ISBN-13: 978-0-8061-3674-5, ISBN-10: 0-8061-3674-x.)

This handsome, remarkable book is about the life, death, and historical immortality of the only member of the Lewis and Clark Expedition who

died en route. Its centerpiece and overriding motivation is a facsimile of that famous young sergeant's manuscript journal edited by James J. Holmberg, curator of Special Collections for the Filson Historical Society in Louisville, Kentucky.

In his introductory essay, "The Life, Death, and Monument of Charles Floyd," Holmberg brings the young explorer to life with a description of the geographical and biographical setting into which Floyd was born. The author reveals a few details on his personal background and qualifications, offering more information than historians have for most of the other enlisted men in the Corps of Discovery. The Floyd family left Virginia and crossed the Appalachian Mountains in the mid-1770s to farm near the frontier village of Louisville. Some of the Floyd men served in the American Revolution as militiamen under the command of one of their neighbors, George Rogers Clark, whose younger brother, William, was destined to be co-commander of Pres. Thomas Jefferson's expedition to the Pacific Ocean. Charles Floyd, born about 1782, grew up in the crucible of frontier strife, in which self-reliance, vigilance, and resourcefulness were essential for survival and success. At about age twenty, he became constable of Clarksville Township and, two years later, began a hazardous job as a weekly postrider between Louisville and Vincennes, in Indiana Territory.

Floyd, despite his lack of army experience, accepted his enlistment in the expeditionary corps at Louisville in August 1803. During the winter encampment at the mouth of Wood River, the captains groomed him as a noncommissioned officer. By the time of his death, 99 days into the 863 day expedition, he had already justified the captains' estimate of him. In his official report to the secretary of war, Meriwether Lewis summarized Floyd in six words: "a young man of much merit."

The seriousness of Floyd's illness, apparently caused by appendicitis and progressing into peritonitis, continued unrecognized by any of the journalists for perhaps a month, until his inevitable death on 20 August 1804. Clark's succinct account of the sergeant's last two days, including his burial, has often been recollected, but Holmberg sensitively enhances that episode with palpably human dimensions. Somewhat less familiar is the long crescendo of Floyd's emergence as a heroic icon of the expedition. Emerging in 1895, a campaign for the preservation of the sergeant's memory soon engaged the attention of historians Elliott Coues and Hiram M. Chittenden and received funding from Congress. The outcome in 1901 was the completion of a one-hundred-foot sandstone obelisk marking the fourth and final resting place

of Sergeant Floyd. Holmberg has traced that climactic six-year campaign in deep and impressive detail, illustrating it with remarkably clear contemporary photographs.

Fifty-six of the ninety-five pages in Holmberg's book are devoted to the journal. The verso of each page contains a color facsimile, reduced to 80 percent, of two of Floyd's original pages. The facing recto contains the printed transcription. At the outer margin, the editor's generous and meticulously researched annotations illuminate obscurities, expand on important details, and correlate Floyd's experiences and observations with those of the other five journalists. Many entries are terse and discontinuous, his earliest being no more than a dozen words long including the four that record the day and date. Even after Floyd hits his stride, the longest account seldom exceeds 150 words.

Many of Floyd's spellings consist of the basic logical best-guess version, such as "Wensday" or "Wendesday" for the mid-week day. Occasionally, there is a titanic but futile effort to ink in the right sound of a word. Holmberg's transcription notes that "Granna mohug" was the Floydian approximation of *Big Nemaha* River, perhaps as he heard it from the lips of one of the French Canadian *engages* (regulars). But "operserve" was merely a wayward shot at *observe*. With the editor's encouragement, the reader is offered the option of making alternative judgments about his interpretation of Floyd's orthography and spellings.

Explorers' daily memoirs are rarely if ever read in their original versions by anyone but the scholars who transcribe them into print. In that one giant step, however, the patterns of physical gestures involved in the writing of the journal are usually lost to the public. Yet, embedded in the hand-shaped characters are intimations of the writer's identity, hints that are as unique and memorable as the face, the voice, or the personality. Those are the essences that editor Holmberg has preserved in this bibliographic monument to the tragic fame of Sgt. Charles Floyd.

Joseph A. Mussulman
Missoula, Montana

A Whole Country in Commotion: The Louisiana Purchase and the American Southwest. Edited by Patrick G. Williams, S. Charles Bolton, and Jeannie M. Whayne. (Fayetteville: University of Arkansas Press, 2005. xvii + 228 pp. Notes, index. $19.95 paper, ISBN-13: 978-1-55728-784-7, ISBN-10: 1-55728-784-8.)

Western and Borderlands historians should find this book useful. Originating from the University of Arkansas's 2003 Louisiana Purchase Conference, this collection of essays examines the southern portion of the purchase. Versions of six of the nine chapters have appeared in print elsewhere. By gathering this excellent recent scholarship in one volume, the book manages simultaneously to probe the intensely local consequences of the purchase while connecting them in compelling ways to continental and global scales.

A Whole Country in Commotion begins with three broad essays. Elliott West argues that America's road to empire followed a primarily southwesterly path through the southern portion of the purchase. Dan Flores recounts the thwarted "Grand Expedition" of 1806, turned back by Spanish troops on the Red River, to suggest that Jeffersonian exploration mattered little to the destiny of the American West. Kathleen Duval provocatively ponders whether a Hispano-Indian alliance might have stemmed U.S. expansion, concluding that the complicated fissures dividing the peoples of southern Louisiana rendered cooperation impossible. These essays approach Louisiana expansively, rooting it in far-flung imperial rivalries and pointing toward the long-term development of the North American West.

However, the volume does not miss the trees for the forest. The second section details the purchase's tumultuous local impact. Focusing on Arkansas, five chapters explore the regional political economy (Jeannie M. Whayne), Jeffersonian Indian removal (S. Charles Bolton), the Quapaw Indians (Joseph Patrick Key), African Americans (Charles F. Robinson II), and law (Lynn Foster). A common story unites these chapters: decisions made in Washington, Paris, and Madrid forced locals and recent arrivals to adjust their ways of making a living, their loyalties, and their identities. These adaptations in turn thwarted and modified the dictates from far away.

The book's most important contribution is to direct historians' attention southward, out of the shadow of the Corps of Discovery. The Osages and Quapaws may be less famous than the Sioux and Mandans, and Thomas Freeman and Peter Custis less remembered than Meriwether Lewis and William Clark, but Louisiana's southern counterparts are no less fascinating. For explaining the expansion of slavery, relations with Spain and Mexico,

the geopolitical motivations for exploration, and the origins and impacts of Indian removal—all critical elements for understanding nineteenth-century America—researching the southern reaches of the purchase proves more productive than exploring the better studied and more widely commemorated northern portion.

George Sabo III's concluding essay deconstructs the Caddo Turkey Dance, a ceremony celebrated for at least three hundred years. He interprets it as a medium that constructs identities, roots the Caddoans in the past, and transmits them across generations, concluding that this nonwritten historical text presents history not as inert or fixed, but rather as alive and dynamic. Thus, he offers an implicit contrast to the modern American understanding of history as an artifact frozen in time, which can be removed from its case, scrutinized in its original form, and put on display every now and then—say, whenever the anniversary of the Louisiana Purchase comes around.

Jared Orsi
Colorado State University

Gunsmoke and Saddle Leather: Firearms in the Nineteenth-Century American West. By Charles G. Worman. (Albuquerque: University of New Mexico Press, 2005. xiii + 522 pp. 549 halftones, appendixes, notes, bibliography, index. $65.00 cloth, ISBN-13: 978-0-8263-3593-7, ISBN-10: 0-8263-3593-4.)

Anyone who wants to know the role of the gun in the nineteenth-century West can do no better than this massive and important reference work by Charles G. Worman, a respected firearms authority and former deputy director of the National Museum of the U.S. Air Force. Firearms collectors and historians will recognize Worman for his previous work in this particular field; his seminal two-volume set, *Firearms of the American West* coauthored with Louis A. Garavaglia, was published by the University of New Mexico Press in 1984 and 1985.

As Worman explains in his introduction, his emphasis in this volume is on first-person accounts that mention guns and how they were used. He has uncovered many such accounts, both common and obscure, in his quest. Worman quotes from Christopher "Kit" Carson, George Armstrong Custer, Mark Twain, Charlie Siringo, Theodore Roosevelt, John Charles Frémont, Josiah Gregg—the list goes on and on. In addition to these valuable primary accounts, Worman has put together an amazing array of illustrations. These include revealing

and significant historical photographs of individuals with weapons as well as modern photographs of surviving firearms and even rusted relics.

Worman wisely uses nineteenth-century photographs as historical evidence because they can tell us about the weapons that were popular or in use by men and women alike, including American Indians. A number of his illustrations, both modern photographs of historic weapons and vintage photographs of gun-toting frontiersmen, came from private collectors and would otherwise be unavailable for study. But this also brings up a concern.

With a few of his illustrations of collector-owned firearms, Worman expects readers to accept the information the famous associations provided, without an attempt at documentation. For example, he has a photograph of a Henry Leman trade rifle with the statement that it "was once the property of Christopher 'Kit' Carson" (p. 7). Quite a few individuals and museums think they have a weapon that was once the property of Carson. Did the legendary frontiersman have a wagon full of rifles to choose from? And what does the publication of such a caption do for the owner of this weapon? Would it not lend credence to the provenance claim and consequently add value to that particular firearm?

It is disappointing that with the massive undertaking that this attractive and hefty volume surely entailed, the University of New Mexico Press did not use a good-quality coated stock for the book's pages. Such paper would have ensured the clean reproduction of the illustrations, which are so important to this book's value. Undoubtedly, a coated paper would have added to the cost (this book is not cheap), but this volume deserved deluxe treatment.

Even with the above minor criticisms, Worman has produced a most significant contribution to the history of firearms use in the American West. It should stand as the definitive reference work on the subject.

Mark L. Gardner
Cascade, Colorado

The Mason County "Hoo Doo" War, 1874–1902. By David Johnson, foreword by Rick Miller. A. C. Greene Series. (Denton: University of North Texas Press, 2006. xiii + 332 pp. 24 halftones, 2 maps, notes, bibliography, index. $27.95 cloth, ISBN-13: 978-1-57441-204-8, ISBN-10: 1-57441-204-3.)

The "war" that ranged across Mason and adjacent counties of the central Texas hill country during the 1870s and into the 1880s (and as David Johnson

shows, sparked occasional revenge killings as late as 1902) was the most famous of the "feuds of Texas" during the nineteenth century. The first "mob," a gang of ranchers organized by a corrupt sheriff of Mason County, involved in the hostilities was composed mostly of German settlers. As such the war has long been portrayed as an ethnic conflict between Germans and Anglo Americans. Johnson, however, depicts the clash as an economic struggle between established settlers and nonresident mavericker over livestock theft, real and alleged. The conflict swiftly degenerated into a pattern of murders, including lynchings of prisoners, followed by the organization of mobs in other counties. The violence escalated mostly through a lust for vengeance. It finally ended due to widespread public disgust, the election of a better class of local peace officers, and the intervention of the Texas Rangers. If Johnson makes one point clear, it is that extralegal efforts to fight crime repeatedly increased the number and activities of criminals in the region.

While readers with a strong antiquarian interest in Texas feuds will find this book engaging, others may find it confusing. The author often departs from the chronology to chase ancillary stories, and the essential story frequently disappears in a blizzard of names and minor details better left out or reduced to the endnotes. No detail, it seems, is too minor to warrant discussion. The great number of extended quotations, often repetitious, also undermines the narrative.

Finally, there is an odd omission. The Mason County violence has long been known as the "Hoo Doo" (or "Hoodoo," from an old colloquialism meaning an evil spirit) war, but the author never explains when or why it acquired that name; none of his many contemporary quotations uses it. At times he seems to apply it to the various mobs involved in the violence, but in an appendix he seems to suggest that the term pertained only to the original Mason County mob that started the whole mess. In Johnson's defense, the *Handbook of Texas* commits the same lapse.

Readers of this series may find the Mason County feud interesting because it provided the first blooding of several characters who became infamous later in New Mexico and Arizona. Johnson deserves commendation for his obvious enthusiasm for his subject, which comes through in his writing, and his willingness to correct longstanding factual errors that have been draped over this particular piece of history.

David A. Clary
Roswell, New Mexico

America's Switzerland: Estes Park and Rocky Mountain National Park, the Growth Years. By James H. Pickering. (Boulder: University Press of Colorado, 2005. xii + 457 pp. 72 halftones, 3 illustrations, 8 maps, notes, bibliography, index. $29.95 cloth, ISBN-13: 978-0-87081-806-6, ISBN-10: 0-87081-806-6.)

Rocky Mountain National Park and its gateway community, Estes Park, are two of the country's most beautiful areas. In *America's Switzerland*, author James H. Pickering describes how each benefited from the other. Pickering focuses on the years from 1915 until World War II, with a few flashbacks to Estes Park's earlier years. The subtitle describes the bringing together of these themes: "Estes Park and Rocky Mountain National Park, the Growth Years."

Pickering, Estes Park summer resident and Professor of English at the University of Houston, obviously loves the region and its history. He has published widely on the area, including a study of Estes Park before 1915. The breadth and depth of his research show in the footnotes, some of which contain gems of information.

Chapter one sets the scene nicely, establishing the book's fluid format that moves between the two topics as they evolve and generally pull together as a team in the twentieth century. Fascinating people pop in and out of the story. Among them are Enos Mills, who led the fight for the park; F. O. Stanley, who was involved in the park and community in many ways, including building his famous hotel; and "Eve of Estes," an off-the-wall individual in the town. The author also offers an ongoing parade of park superintendents; some made positive contributions, others simply served.

With a clear and careful focus, Pickering follows such subjects as concessionaires, park-and-town promotion, animal management, the ebb and flow of tourism, and trails and roads. The reader will gain an appreciation of the importance of good roads as they follow the trials of travelers destined for Estes Park in the early days and the tribulations of those charged with maintaining the park's roads. The section on the Civilian Conservation Corps during the New Deal is particularly interesting and insightful.

Rocky Mountain National Park's story is unique in some ways and parallels different parks in others. This is a fascinating saga of a town trying to improve itself and capitalize on the good fortune of its location. An excellent selection of photographs and maps complements the story. Visually, *America's Switzerland* is an historical treat.

One sometimes hesitates to use the overworked term, "labor of love," but, in this case, it accurately describes *America's Switzerland*. Pickering's careful study reads well and documents some fascinating episodes. The book might perhaps be too detailed to suit everyone, but it is definitely worth reading from beginning to end.

Duane A. Smith
Fort Lewis College

Colorado's Japanese Americans: From 1886 to the Present. By Bill Hosokawa. Timberline Series. (Boulder: University Press of Colorado, 2005. xviii + 270 pp. Halftones, map, bibliography, index. $45.00 cloth, ISBN-13: 978-0-87081-810-3, ISBN-10: 0-87081-810-4, $19.95 paper, ISBN-13: 978-0-87081-811-0, ISBN-10: 0-87081-811-2.)

Bill Hosokawa, a long-time resident of Colorado, is an established journalist in that state and within the Japanese American community nationwide. He is a Nisei, or a second generation Japanese American, who is also known for his active involvement in the Japanese American Citizen League. As a native of Seattle, he spent a period of time during World War II interned at the Heart Mountain War Relocation Authority (WRA) camp in Wyoming

Hosokawa's new book introduces various facets of Japanese American history in Colorado, including details of their biographies and accomplishments in the state. He describes the history of this ethnic community in a smooth and entertaining manner. His identity as a Nisei and a community participant—thus an insider—as well as his skill as a professional journalist and author make his style possible.

Japanese American history in Colorado parallels, to a certain extent, the broad trajectory of Japanese American history. At the same time, it has its own specific characteristics and flow. Hosokawa covers both the unique and ordinary characteristics of Japanese American history in Colorado with a series of anecdotes and biographical narratives. He also traces ethnic community development and sketches a portrait of complex interrelationships between Japanese Americans and the larger communities of Denver and Colorado as a whole. In the description of the hundred-year-plus history of the ethnic community, Hosokawa includes Gov. Ralph Carr's defense of Japanese Americans' civil rights and a state-wide fight over a proposed Colo-

rado Alien Land Law during World War II, which failed to pass. In discussions of the federal government's wartime interventions in Colorado, he refers to life at Granada (Amache) WRA camp and to the creation of the U.S. Navy's Japanese Language School on the campus of the University of Colorado, Boulder.

The stories about the international relationship among the Japanese American community in Colorado, the state of Colorado, and Japan often take place in his description of the postwar, modern ethnic community. Describing a fluid ethnic community, Hosokawa characterizes new Japanese immigrants in state, business, and cultural interactions with Japan.

One piece missing from the book is a description of the wartime experience of the ethnic community. Japanese Americans in Colorado, unlike their West-coast counterparts, did not experience mass incarceration. The description of their life during World War II would have given this book more depth.

While the descriptive merits of this book are impressive, more analytical readers may be left with questions: Compared with Japanese American communities on the West Coast, how similar and different are Japanese Americans in Colorado? How can one explain the differences? Hosokawa raises these questions, but he does not really grapple with or resolve them.

Overall, this book will please the general public and members of the Japanese American community in Colorado in particular, because no such comprehensive publication exists on this subject. In addition information in this book will be useful to researchers. The questions raised by the author should stimulate their interests. This book could open a door to further research in the Japanese American community in the state of Colorado.

Kenichiro Shimada
Gordon W. Prange Collection
McKeldin Library
University of Maryland, College Park

Book Notes

Battling for Hearts and Minds: Memory Struggles in Pinochet's Chile, 1973–1988. By Steve J. Stern. Vol. 2 of *The Memory Box of Pinochet's Chile*. Latin America Otherwise: Languages, Empires, Nations Series. (Durham, N.C.: Duke University Press, 2006. xxxi + 538 pp. 36 halftones, 2 maps, notes, index. $99.95 cloth, ISBN-13: 978-0-8223-3827-7, ISBN-10: 0-8223-3827-0, $27.95 paper, ISBN-13: 978-0-8223-3841-3, ISBN-10: 0-8223-3841-6.)

Between Legitimacy and Violence: A History of Colombia, 1875–2002. By Marco Palacios, translated by Richard Stoller. Latin America in Translation. (Durham, N.C.: Duke University Press, 2006. xvi + 299 pp. 7 tables, bibliography, index. $79.95 cloth, ISBN-13: 978-0-8223-3754-6, ISBN-10: 0-8223-3754-1, $22.95 paper, ISBN-13: 978-0-8223-3767-6, ISBN-10: 0-8223-3767-3.)

The Archaeology of the Donner Party. By Donald L. Hardesty, with contributions from Michael Brodhead, Donald K. Grayson, Susan Lindström, and George L. Miller. Wilbur S. Shepperson Series in History and Humanities. Paperback edition. (Reno: University of Nevada Press, 2006. xii + 156 pp. Halftones, maps, tables, appendixes, notes, bibliography, index. $18.95 paper, ISBN-13: 978-0-87417-661-2, ISBN-10: 0-87417-661-1.)

Indians and Emigrants: Encounters on the Overland Trails. By Michael L. Tate. (Norman: University of Oklahoma Press, 2006. xxiv + 328 pp. 17 halftones, 4 maps, notes, bibliography, index. $29.95 cloth, ISBN-13: 978-0-8061-3710-0, ISBN-10: 0-8061-3710-X.)

Javelinas: Collared Peccaries of the Southwest. By Jane Manaster. Grover E. Murray Studies in the American Southwest Series. (Lubbock: Texas Tech University Press, 2006. viii + 85 pp. 16 color plates, 12 halftones, 1 map, bibliography. $19.95 paper, ISBN-13: 978-0-89672-577-5, ISBN-10: 0-89672-577-4.)

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