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Book Reviews

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The Nuclear Borderlands: The Manhattan Project in Post–Cold War New Mexico. By Joseph Masco. (Princeton, N.J.: Princeton University Press, 2006. xiii + 425 pp. Halftones, line drawings, notes, bibliography, index. $65.00 cloth, ISBN-13: 978-0-691-12076-8, ISBN-10: 0-691-12076-5, $24.95 paper, ISBN-13: 978-0-691-12077-5, ISBN-10: 0-691-12077-3.)

Most examinations of Los Alamos focus either on the Manhattan Project years or investigate the Cold War era. Joseph Masco uses ethnography to reveal the multiple layers of meaning behind the bomb upon the post–Cold War landscape of northern New Mexico. He explores the conflicting images of Los Alamos as hazardous polluter and critical employer among the overlapping interests of local, regional, and national constituencies.

Masco details his theoretical approach in the first chapter of *Nuclear Borderlands*. Although dense with anthropological jargon, wading through the chapter is necessary to understand Masco's assertions and explanations in subsequent sections. The substance and most valuable contributions of *Nuclear Borderlands* exist in the next four chapters of the book.

Chapter 2 explores the fetishizing of the atomic bomb at Los Alamos by the scientific and technical community. Masco argues that policy decisions generated an evolving cognitive understanding of nuclear weapons, which is evident in the ways Los Alamos scientists experienced the bomb. The alterations made in the methods used to test these devices changed the

mission of the laboratory from Cold War design and production to post–Cold War stockpile maintenance.

The next chapter broadens Masco's perspective and brings to light the situation of Native Americans, specifically the Pueblos. Few stories of the bomb directly deal with the consequences of the plutonium economy for indigenous peoples. Masco discusses the clash between the laboratory and the Pueblos over the conflicting cultural meanings embedded in the landscapes of northern New Mexico.

Likewise, Masco explains the perplexing situation Nuevo Mexicanos found themselves in regarding the national weapons laboratory. He demonstrates that many local Nuevo Mexicano residents recognized not only the environmental and health dangers posed by the facility but also the cultural threat it represented. The final group Masco interviewed was the antinuclear activists. Whereas the other groups he examined displayed some willingness to compromise at times, the antinuclear activists refused such action; instead, the activists sought to impose their own vision of the national security state on the other ethnic and techno-scientific groups of the region.

The final two chapters of *Nuclear Borderlands* depart somewhat from the focus of the study. In chapter 6, Masco tries to address the topic of security and hyper-security at the laboratory. The Wen Ho Lee security case frames the content of this discussion. The concluding chapter takes on the environmental legacies of the laboratory. While informative these two chapters are not as insightful as the prior section.

Although Masco offers a fresh perspective on his subjects, he treads well-worn paths. In *Nuclear Rites: A Weapons Laboratory at the End of the Cold War* (1996), Hugh Gusterson conducted an anthropological survey of Los Alamos and its scientific elite. Hal Rothman not only considered the environmental history of the region but also the cultural spaces of the landscape in *On Rims and Ridges: Los Alamos since 1880* (1997). Another criticism of *Nuclear Borderlands* lies in its lack of clear documentation of the interviews conducted during the author's three years of field work in New Mexico. The absence of citations throughout the text leaves the reader questioning Masco's sources.

Nuclear Borderlands moves the research conducted on the weapons complex beyond the Manhattan Project and Cold War periods. Masco demonstrates clearly the multiple cultural meanings surrounding the bomb and the continual logic used to perpetuate the weapons complex. The text is an

example of the potential multidisciplinary approaches available to unravel the politics and attitudes that encase the atomic bomb.

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Explorers in Eden: Pueblo Indians and the Promised Land. By Jerold S. Auerbach. (Albuquerque: University of New Mexico Press, 2006. 205 pp. Halftones, notes, index, $34.95 cloth, ISBN-13: 978-0-8263-3945-4, ISBN-10: 0-8263-3945-X.)

The American Southwest has long been conceptualized and studied as a place of romance and exoticism. Indeed, many scholars view the perception of a region's indigenous peoples as an act of cultural invention that tells more about the Euroamerican writer and his or her longings than about Native inhabitants. In *Explorers in Eden,* cultural historian Jerold S. Auerbach investigates the idea that late nineteenth- and early twentieth-century ethnologists, reporters, commercial entrepreneurs, painters, expatriates, feminists, photographers, and writers fleeing East Coast society saw the Puebloan inhabitants of northern New Mexico as modern-day representatives of a pre-industrial, Old Testament Eden or Holy Land. The Pueblo Indians were looked upon as role models for American society. To support his thesis, Auerbach looks at a few, highly-selective writings that helped invent America's perceptions of the New Mexican Southwest. He demonstrates how a number of fascinating individuals periodically used Biblical and Holy Land references as analogies to frame their publications.

Auerbach begins with discussions by ethnographer Frank Hamilton Cushing and reporter Sylvester Baxter about Zuni Pueblo in the 1880s. He shows how Cushing's youthful diaries and initial publications, as well as Baxter's extensive popularizations of Cushing's adventures, used the common motifs of Palestine, women peacefully gathering water, and men farming in a close community. Auerbach then moves on to shorter examinations of other figures: Matilda Coxe Evans Stevenson, Charles Fletcher Lummis, Adam Clark Vroman, George Wharton James, Edward S. Curtis, Mabel Dodge Luhan, Ruth Benedict, Fred Harvey, Ruth Bunzel, and others. He provides good summaries of these individuals' lives and why they came to the Southwest. Auerbach also argues convincingly that the use of his core analogy is gender specific, that is, expressed differently by men and women.

Most of Auerbach's points have previously been made by the scholars on whose work he draws extensively. There is not a great deal of new documentary research in this book; the author adds a new dimension to earlier readings. *Explorers in Eden* is a summary essay rather than an analysis of the entire corpus of work by the individuals Auerbach has selected. The author does not tell us how often and to what extent his core analogy is used to frame and interpret each of his subject's research, impressions, and longings for a better America; instead he focuses only on those examples that best support his argument.

Auerbach shines when he contextualizes southwestern authors and promoters in the cultural and social issues that were prevalent during their day. He is less convincing when he insists that writings on the New Mexico Puebloans always attempted to see Israel in America, to find the promised land. With this caveat aside, *Explorers in Eden* is a well-written work and an excellent summary of the most well-known research on fascinating Euroamericans. For individuals unfamiliar with Cushing, Harvey, or Elsie Clews Parsons, the book offers a solid grounding for understanding their original works.

Nancy J. Parezo
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Indian Country: Travels in the American Southwest, 1840–1935. By Martin Padget. (Albuquerque: University of New Mexico Press, 2004. xiv + 250 pp. Halftones, color plates, notes, index. $37.95 cloth, ISBN-13: 978-0-8263-3028-4, ISBN-10: 0-8263-3028-2, $24.95 paper, ISBN-13: 978-0-8263-3029-1, ISBN-10: 0-8263-3029-0.)

Ever since Europeans first ventured into the American Southwest, chroniclers of those forays crafted wide-ranging descriptions of the area and its inhabitants. These written and visual images not only documented the journey but also shaped outside perceptions of the Southwest and promoted (or possibly discouraged) further visitation. Such is the focus of Martin Padget's *Indian Country: Travels in the American Southwest, 1840–1935*. A lecturer in American Studies in the Department of English at the University of Wales and former Clements Fellow in Southwest Studies at Southern Methodist University, Padget uses case studies to highlight writers, artists, and photographers from the nineteenth and early twentieth centuries whose work played

a vital role in constructing eastern perceptions of the Southwest as a distinctive region. Padget suggests that these representations of travel influenced how Americans understood the cultural geography of the Southwest and became an essential agent for recounting, encouraging, and condemning the encroachment of American institutions into the area.

Beginning with texts by Richard Henry Dana, Josiah Gregg, James Simpson, and William Watts Hart Davis, Padget explores the ways in which these works illustrate historian Patricia Nelson Limerick's "frontier stage" of conquest. In that stage, American readers were introduced to the landscapes and inhabitants of California and New Mexico in the years preceding the U.S.-Mexico War (p. 16). The author contends that John Wesley Powell's accounts of his exploration of the Colorado Plateau not only provided crucial data about the region's resources but also fostered the process of annexing land claimed by American Indians. Powell's recognition that his writings would likely contribute to the social, economic, and environmental transformation of the Southwest led him to warn Americans to think about the consequences of western expansion. This theme is developed more fully when Padget discusses Helen Hunt Jackson's stand against the dispossession of California Indians and her critique of federal Indian policy in her influential novel *Ramona* (1884).

Padget next examines the travelogues of Charles Fletcher Lummis, whose turn-of-the-century romantic descriptions of the Southwest helped construct the region as a land of enchantment and aided its incorporation into the nation. Lummis, along with painter Elbridge Ayer Burbank and photographers Adam Clark Vroman, Frederick Monsen, and Summer Matteson, fashioned written and visual portraits of southwestern landscapes and Indian communities that increased tourism in New Mexico, Arizona, and southern California. This boosterism presented subsequent commercial opportunities that led to collaborative efforts between the Atchison, Topeka, and Santa Fe Railway and the Fred Harvey Company. Cooperation between these two entities facilitated access to the region's land and people and sealed its absorption into the United States. Finally, Padget examines the impact of modernization and tourism on Taos Pueblo through the writings of John Collier, Mary Austin, and Mabel Dodge Luhan.

The strength of Padget's study lies in his deconstruction of the works of these Euroamerican travelers who not only attempted to give outsiders a better understanding of the cultural geography of the Southwest but also initiated consideration for the consequences of its incorporation into the

United States. Rather than seeing these explorers, authors, painters, and photographers as simply agents of Manifest Destiny, Padget acknowledges their role in questioning that process. The absence of Native and Hispanic voices detracts from Padget's narrative. Although willing to grant agency to Indian peoples and Hispanos, the author fails to develop adequately their reactions to Euroamerican tourism in California, Arizona, and New Mexico. Nevertheless, this well-written narrative aids in our understanding of the complex forces that contributed to the conquest of the Southwest.

Alan C. Downs
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Brown-Eyed Children of the Sun: Lessons from the Chicano Movement, 1965–1975. By George Mariscal. (Albuquerque: University of New Mexico Press, 2005. xii + 348 pp. Halftones, illustrations, appendix, notes, index. $24.95 paper, ISBN-13: 978-0-8263-3805-1, ISBN-10: 0-8263-3805-4.)

In this important and challenging study, cultural critic Jorge Mariscal provides a sweeping reconsideration of the historical significance of the Chicano Movement. Arguing that "elite" intellectual interpreters trained in the 1980s and beyond have distorted the multifaceted movement by focusing only on those activists that emphasized "cultural nationalism" or ethnic separatism, he offers a revisionist view stressing the movement's internationalism, innovative political experimentation, and commitment to coalition building across ethnic lines. At another level, the study serves as a polemic and a political call to arms, with the author encouraging readers to seek lessons in the movement "that might be refashioned for the present moment" (p. 50).

Mariscal employs a strategy of discourse analysis to revisit and reevaluate key elements of the localized political mobilizations that collectively became known as the Chicano Movement. For example, in the sections on César Estrada Chávez and the Farm Workers Union, Reies López Tijerina and the land grants movement in New Mexico, and the importance of the Cuban Revolution and the figure of Che Guevara in what might be called the "Chicano imaginary," the author argues that however disparate and seemingly fractured different wings of the movement were, activists created an important "provisional unity" (p. 33). This positive sense of collective identity eventually helped to dismantle structures of discrimination that had

been in place since 1848. From Mariscal's point of view, this unity, rooted in a common sense of culture and history, provided the essential fulcrum from which a vanguard of movement thinkers constructed a sophisticated and prescient critique of both U.S. liberalism and global capitalism.

This insightful study is important for its excavation of different strains of political and social thought during the heyday of the movement and should provide great food for thought for those seeking to develop a comprehensive view of this period of political ferment. The author's ruminations on the historical relationship between Chicanos' emerging ideologies and examples of Pan-American "internationalism" are particularly enlightening and provocative. In the end, however, it is difficult to see exactly why the same kind of internal fissures Mariscal describes in this period of Chicano mobilization would not be recapitulated in the present era. The author argues that older questions regarding the coercive power of class mobility, ethno-national divisions, and mutually perceived cultural differences between Mexicans, Mexican Americans, and other Latinos, and other fundamental "internal" ideological variations are today as corrosive to the prospect of meaningful structural change for Latinos and other working-class populations in the United States—and the Western Hemisphere—as they were forty years ago. Still, in the context of the explosive growth of the pan-Latino population and ongoing demographic transformation of the United States, the question Mariscal explores here of whether renewed and revised culturally- or nation-based strategies of Chicano mobilization and action represent a viable option in the rapidly expanding Latino population remains one of the most intriguing social and political questions of the new century.

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Encyclopedia of the Great Plains. Edited by David J. Wishart. Center for Great Plains Studies. (Lincoln: University of Nebraska Press, 2004. xviii + 919 pp. Illustrations, maps, index. $75.00 cloth, ISBN-13: 978-0-8032-4787-1, ISBN-10: 0-8032-4787-7.)

The Great Plains comprises about 30 percent of land in the United States and has played a critically important role throughout U.S. history. Not until now, however, has there been a single volume that assembles everything of significance related to the region. Historical geographer David J. Wishart

and his team succeeded admirably in this effort. Indeed, thanks to the editor's regional, rather than strictly national approach, many entries deal with the Canadian plains. This feature adds to the book's value and provides numerous avenues to compare and contrast events in the United States and Canada.

History, politics, geography, culture, and demography are all included in this massive tome. Entries cover personalities ranging from the entertainer and talkshow host Dick Cavett and the sports commentator Curt Gowdy to the African American activist Malcolm X and the prohibitionist Carrie Nation. Social and political movements, government programs, economic developments, farming and farm technologies, and many other subjects likewise receive generous attention. As just one small example of the book's utility, the entry for the famous Populist Mary Elizabeth Lease corrects a long-standing misconception. She evidently never said that the time had come to "raise less corn and more hell" in Kansas.

Rather than merely listing all entries alphabetically, Wishart wisely chose to utilize a broad thematic organization, dividing the book's contents into twenty-seven chapters. Among the thematic topics one will find chapters dedicated to "African Americans," "Asian Americans," "Hispanic Americans," and "Native Americans." One chapter is devoted to "Protest and Dissent," a theme of historic and continuing importance among Great Plains residents in both the U.S. and Canadian "heartlands." Other chapters cover "Architecture," "Art," "Folkways," "Media," "Physical Environment," "Music," "Gender," "Law," "Religion," and "Literary Traditions." Much can be gleaned from this tome. For instance, in the section on "Cities and Towns," a significant distinction is made between Canadian and U.S. cities on the Great Plains. Great Plains cities within the United States tend to cluster around the region in a "doughnut" pattern, while the Canadian cities are found within the "doughnut hole" itself. This observation helps to explain why and how a nearly identical region athwart two nations developed somewhat differently.

Organizing such a welter of information poses a substantial challenge. Fortunately, the chapter divisions provide interpretive "markers," and an exhaustively detailed forty-two-page general index offers abundant assistance by enabling readers to locate specific entries. Roughly nine hundred able contributors have strengthened this great work, providing a noble spectrum of scholarly interests and points of view. Students and scholars seeking a solid introduction to a myriad of issues related to the Great Plains, whether

in the United States or in Canada, will welcome this excellent resource. Wishart and his team of contributors deserve a hearty round of applause from scholars and the reading public for completing this great work.

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Exploring New World Imagery: Spanish Colonial Papers from the 2002 Mayer Center Symposium. Edited by Donna Pierce. (Denver, Colo.: Denver Art Museum, 2005. 157 pp. Color plates, bibliography. $24.95 paper, ISBN-13: 978-0-914738-51-0, ISBN-10: 0-914738-51-8.)

This edited volume brings together five interesting essays originally presented at a two-day symposium that included both pre-Columbian and Spanish Colonial papers; the pre-Columbian presentations were published separately. It is unfortunate that not all of the papers could appear together, as the dialogue between the two periods must have been fascinating. Nevertheless, several of the papers incorporated here gesture importantly toward this dialogue, particularly those in parts 1 and 2: "Creating New World Imagery" and "Negotiating New World Identity." Part 3, "Evolving New World Styles," includes two more traditional essays, one on Mexican painter Cristóbal de Villalpando and another on Andean artist Miguel de Santiago; while these contributions are interesting and welcome, my review will focus on the other three essays.

The first, Samuel Y. Edgerton's paper on the Christian cross and the indigenous Middle-American World Tree, is a fascinating discussion of hybridity in the art of colonial Mexico in the first few decades after Spanish conquest. While this mixing has been thoroughly discussed as a way of understanding post-conquest cultures in the Americas, few works are as clear and as detailed as Edgerton's. He carefully examines four stone crosses from the monastic establishments of the religious orders charged with evangelizing Native peoples. Usually these stood in the middle of an open courtyard where they could be seen by the indigenous worshipers; they formed part of a religious "teaching arena" (p. 14). The crosses were probably produced by Native artists—the Nahua were expert at sculpting stone. Pre-Columbian religious images were integrated directly into these sculptures, which were very large, usually eight to ten feet in height.

None of these crosses portray the suspended body of Christ. On two of the stone carvings, his face appears at the point where the horizontal beam crosses the vertical bar, but the other two depict a kind of rosette. One is sculpted as an almost floral wreath clearly meant to be a crown of thorns and the other is a flower motif in obsidian. The face of Christ, when it appears, is impassive and iconic; the friars, perhaps, meant it to be a reference to the handkerchief of Veronica, on which Jesus's features were said to be recorded miraculously when she wiped his brow. But Edgerton argues that Native artists understood it "as confirming that Jesus and his cross were inseparably fused with the indigenous world tree," a symbol ubiquitous in pre-conquest Mexican religious art, which signified life and death (p. 22). According to certain indigenous religions, some ancient trees were considered living examples of the World Cross, and at least one of these was converted into a huge Christian cross, carrying the symbolism directly from pre- to post-conquest use.

Pre-Spanish images were loaded with references to death and rebirth among living plants and creatures, particularly human beings and corn. On the Christian crosses, skulls appear, along with seeds and seedlings, subtly mimicking the earlier imagery. It takes little imagination to understand how a seedling growing out of the chalice from which the Host emerges was a symbol recognized by the indigenous culture, while still representing the European way. This short article, beautifully illustrated, makes hybridity both observable and intelligible.

The second article examines New World imagery with particular attention to the simulacra (replicas) of the revered paintings depicting the Virgin of Guadalupe. The author is Jeanette Peterson, who also wrote an important paper discussing Guadalupe as a symbol of both conquest and liberation. Peterson is now engaged in writing a book-length examination on the art historical and cultural importance of Our Lady of Guadalupe in colonial Mexico. The image has been reproduced since at least 1606, seventy-five years after the 1531 date usually given for Mary's apparition. There is even a remarkable engraving by Samuel Stradanus dating from 1613, thirty-five years prior to the first published full-length account of the Virgin of Guadalupe. It shows a figure very similar to the one on the tilma, the cloak of St. Juan Diego, and illustrates several of her miracles. The representations of the image proliferated during the seventeenth century, particularly after the textual versions of the story appeared in 1648 and 1649—first in Spanish and then slightly later in Nahuatl. The accuracy of these reproductions is remarkable; the precise measurements were considered crucial to

conveying the sacredness ensconced in the original. Peterson shows that templates were certainly used, even by the finest and most respected artists. She notes that as late as 1999, accurate and proportional duplicates of the image were still appearing, enhanced by digitized technology.

A third excellent essay, this one by Carolyn Dean, examines the issue of portraiture among Inka nobles in the Andes during the Spanish colonial period. While memorial portraits in the European style were used extensively by Native royalty, such representations were not needed in the pre-Columbian period. Ancestors remained part of the community as mummies known as *malquis* and as stone sculptures known as *wawkis*. These figures maintained lands and servants and even communicated with the living through conversations and feedings, so "there was no absence to disavow" (p. 89). Other authors attributed the shift to portraits as implying Inka nobles' acquiescence to Spanish domination. Dean, however, sees these portraits as asserting their claims to mediate between the roles of leaders and subjects, particularly through their use of both Spanish and indigenous symbols of rule. In representing a past that was an alternative to the Spanish-dominated present, these paintings were subversive. The widespread Andean rebellions of the late eighteenth century, in which Inka nobility was asserted, were perhaps a result of the continuing reproductions of the symbols of Inka rule along with the Spanish.

Illustrations in this small book are extraordinary and complement the fine quality of the essays. Visual culture in the early Spanish colonial period, and even into the years moving toward independence, is employed to concretely demonstrate the emergence of the Spanish New World and its forms—artistic, political, and religious.

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Painting a New World: Mexican Art and Life, 1521–1821. By Donna Pierce, Rogelio Ruiz Gomar, and Clara Bargellini. (Denver, Colo.: Frederick and Jan Mayer Center for Pre-Columbian and Spanish Colonial Art, Denver Art Museum, 2004. 327 pp. 139 color plates, 20 halftones, map, notes, bibliography, index. $50.00 cloth, ISBN-13: 978-0-914738-49-7, ISBN-10: 0-914738-49-6.)

This catalog was published to accompany the exhibition *Painting a New World*, a collection of Mexican colonial paintings organized by the Denver

Art Museum in 2004. Jonathan Brown, an eminent authority on Spanish painting who situates colonial painting within the broader context of Iberian art, introduces the preliminary material. Brown makes the timely observation that in order to present a more balanced picture of the cultural life of Spain and its colonies, art history needs to include lesser-known artists who fulfilled the huge demand for affordable paintings.

Donna Pierce follows with an engaging and informed description of the social life of the Spanish colonies. Rogelio Ruiz Gomar provides an enormously helpful list that names the important painters of New Spain and includes discussions of how Mexican painters fit into the mainstream European movements like Mannerism and the Baroque. Clara Bargellini's thoughtful essay deals with the provocative topic of originality and invention in Spanish colonial art. Early studies were hampered by a modern emphasis on creativity, a quality previous art historians found wanting in colonial art. Bargellini brings up questions about the entire construct of originality in art, a pervasive bias in modern criticism that is being challenged by younger scholars in the field. Artists in New Spain also dealt with a series of unique problems, not the least of which was a lack of continuity in secular patronage.

The catalog entries are thoroughly researched. The section on maps incorporates Serge Gruzinski's recent work on early colonial mapmaking and incidentally introduces a fascinating observation: the shape of the facade of the monastery at Tezontepec may have derived from the pre-Columbian place-glyph for the village. The connoisseurship of post-conquest images of Moctezuma is especially detailed but sidesteps the interesting issue of how upper-class Indians used the idea of noble heritage to negotiate their positions within the colonial hierarchy.

This book focuses mostly on later colonial painting and makes a fine bookshelf companion to Jonathan Brown's *Golden Age of Painting in Spain*. While the authors assert that Mexican colonial art represents a unique combination of European and indigenous forms, only a few manuscripts and mural paintings from the early colonial period are illustrated in the preliminary chapters. This is a rich body of material and might have been more thoroughly explored, since it is precisely here that the blending of Native and European cultures is most apparent.

Painting a New World is part of a welcome trend in art history that presents artworks as historical documents, which are better understood within

a larger cultural context. This approach is especially challenging in an exhibition catalog, a type of book which often focuses on a single collection or is concerned with curatorial problems of interest to specialists in the field. Rather than limiting themselves to a single collection, the authors examine objects from collections around the world, presenting a more complete picture of life and art in the Spanish colonies.

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Mexico: A Brief History. By Alicia Hernández Chávez, translated by Andy Klatt. (Berkeley: University of California Press, 2006. xxiii + 388 pp. Maps, tables, notes, bibliography, index. $60.00 cloth, ISBN-13: 978-0-520-23321-8, ISBN-10: 0-520-23321-2, $24.95 paper, ISBN-13: 978-0-520-24491-7, ISBN-10: 0-520-24491-5.)

This volume is a translation of a Spanish work published in 2000. It has been usefully updated for an English-speaking audience and includes material that ranges from the pre-Columbian period through 2005. The treatment is indeed brief; Alicia Hernández Chávez focuses on the broad sweep rather than the heavily detailed narrative account. The first half of the book is a careful interpretation of the pre-Columbian and the Spanish colonial periods and the nineteenth century, including the important independence period and the U.S.-Mexico War of 1845–1848. The second half deals with the twentieth century and the beginning of the twenty-first century. Hernández Chávez sees independence not as a conservative backward move but as a necessary movement to include the new interests and ideologies that emerged in the decades leading up to 1810. According to the author, the year 1848 and the Treaty of Guadalupe Hidalgo, in which Mexico lost half its territory, were a terrible shock to the "national consciousness" and important turning points after decades of internal dissension (p. 143). Her treatment of the Mexican military, her own special area of expertise, is extremely well-drawn, although she by no means slights other institutions and social actors.

The late nineteenth century up through 1910, the period usually known as the Porfiriato for the Mexican president in those years, Porfirio Díaz, is explored more in thematic terms than in personalistic terms like most other treatments. She looks at the conflicts of region, social class, and economic developments to understand the changes during that important era.

Hernández Chávez sees the conflicts among the Porfirian elite who operated within the political system created and controlled for decades by Díaz himself as particularly significant. Prior to 1910, contenders for power began to emerge, even before the old dictator had indicated any intention of stepping down; but once he did in 1908 (quite disingenuously, as it turned out) factional division rent the Porfirian system. Contenders from all social classes, inside and especially outside the Porfirian system, seized their opportunities.

The author's discussion of the Mexican Revolution (1910–1920) and the period of political reinstitutionalization thereafter does not dwell on day-to-day events. Rather, this time frame provides an analysis of the processes that set the stage for appreciating Mexico's historical development through the twentieth and twenty-first centuries. Other authors have offered a more thorough narrative treatment. Some examples are Michael C. Meyer, William L. Sherman, and Susan M. Deeds's *The Course of Mexican History* (1999) or Héctor Aguilar Camín and Lorenzo Meyer's *In the Shadow of the Mexican Revolution: Contemporary Mexican History, 1910–1989* (1993), which focuses on Mexico's presidents. For more nitty-gritty personal data on the various presidents, although not always well-substantiated, refer to Enrique Krauze's *Mexico: Biography of Power, a History of Modern Mexico, 1810–1996* (1997). Yet, Hernández Chávez's view provides an exceptionally strong analytical background, based on the latest scholarship, for an understanding of the subsequent decades. The final chapter, "Into the New Millennium," is an outstanding synthesis of issues including Mexico's involvement in global questions, the internal intersections between politics and economics, and the increasing democratization of the political system after years of dominance by an official party. Lastly, the book concludes with a few thoughts on the transformation of Mexico's urban and rural landscape, summing up a theme that pervades the book.

Hernández Chávez prefaces her work by indicating that she has aspired to put forth her "vision of history" as a researcher and teacher. To this end, she says, "[I] tried to set forth the principal events of Mexico's history and offer my interpretation of both their meanings at the time they occurred and the meanings they have acquired since that time" (p. xix). She has done both with grace and clarity.

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Texas Natural History: A Century of Change. By David J. Schmidly, forewords by Andrew Sansom and Robert J. Potts. (Lubbock: Texas Tech University Press, 2002. xv + 534 pp. 144 halftones, 43 maps, appendix, notes, bibliography, index. $39.95 cloth, ISBN-13: 978-0-89672-469-3, ISBN-10: 0-89672-469-7.)

Many of us are fascinated by environmental change over time. We are taught that human beings exist within a continuum, making us naturally intrigued by what once occupied our familiar spaces. Practically speaking, too, modern ecological restoration rests on a correct understanding of past natural histories. There may even be evolutionary reasons for looking at the past with certain nostalgia. The motives for our original expansion around the globe no doubt included a quest to find habitats that had not yet been despoiled by others of our own kind. Today, wildernesses—and the past—are about the only places we can go to find what Henry David Thoreau once called "an entire heaven and an entire earth."

Biologist David Schmidly's *Texas Natural History: A Century of Change* is no modest endeavor at understanding some of these issues in the state of Texas. But read the subtitle carefully. Schmidly is not attempting to reconstruct the history of biological change back to Pleistocene and pre-human times, or even since Spaniards proffered initial sketches of the region in the 1530s. Instead, the author has a very specific and well-chosen original source-point in mind: Vernon Bailey's *Biological Survey of Texas* (1905), compiled by Bailey and his twelve assistants during a sixteen-year survey of the Texas environmental setting for the U.S. Bureau of Biological Survey. Without question this is a valuable source.

One could argue that *Texas Natural History* is an edited work. In fact half the length of this large book consists of a facsimile reproduction of Bailey's original 1905 publication, plus modern annotation. That section is followed by another seventy-one-page chapter that is essentially a compilation of the landscape descriptions assembled during the Bailey survey of Texas from 1889 to 1905. True, there is an excellent historical introduction to the Bailey materials, and those materials are followed by three additional chapters—one on twentieth-century change in Texas landscapes, another about change in mammalian fauna, and a final chapter on twenty-first-century wildlife conservation in the state. Nonetheless, the reader of *Texas Natural History* has the sense that the book is really a primary source compilation with

some analytical chapters tacked on. This makes the book far more reference than read.

That point cleared up, this book is without doubt a tremendously useful reference, not just for mammalian biologists or ecologists but also for historians of science and environmental historians. Bailey's official publication was basically a listing and discussion of species, and that will not carry a reader far. Schmidly, on the other hand, provides a descriptive narrative for the survey's landscape and makes the official publication much more enjoyable. Here, as elsewhere, *Texas Natural History* is brought to life by the reproduction of scores of National Archives photographs that the author has gathered from the Bailey survey. As for the interpretive chapters, they are solid and careful. Yet, this reading material is dull and only brightened by period photographs and modern maps.

"Most of Texas was biologically virgin when Austin's first boatload of colonists washed up at the mouth of the Brazos in 1822" (p. ix). This line from the foreword by Andrew Sansom, former Executive Director of Texas Parks and Wildlife, triggers one final observation. With Indians living in what became Texas for at least eleven thousand years prior to 1822, and Spaniards colonizing and traversing Texas since the 1690s, biological "virginity" seems highly dubious. But those changes are a topic for another volume. For the past century, this one will do very nicely.

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Interpreting Spanish Colonialism: Empires, Nations, and Legends. Edited by Christopher Schmidt-Nowara and John M. Nieto-Phillips. (Albuquerque: University of New Mexico Press, 2005. ix + 269 pp. Notes, index. $32.95 paper, ISBN-13: 978-0-8263-3673-6, ISBN-10: 0-8263-3673-6.)

The Spanish empire was early modern Europe's first foray into globalization. Over four centuries, this institution affected many millions of people across five continents. This important collection of eight essays, which originated at a conference at Fordham University in 2001, deals with the complex effects of those transcultural experiences. The essays generally focus on the imperial interpretations of the ventures of nineteenth- and twentieth-century intellectuals, historians, activists, and others.

Four of the essays treat individuals and groups who described their personal encounters in the empire. The other four deal with the subsequent interpretations of those experiences after the demise of the empire in successive regions of the world. With such a wide angle of vision, there can be no single overarching focus to the collection, nor should there be. But many of the essays complement each other in a productive and engaging fashion. This collection is a significant contribution. By forcing readers to think about familiar matters from a new perspective, *Interpreting Spanish Colonialism* does what good collections should do.

Javier Morillo-Alicea's treatment of the Philippines and the Caribbean in the nineteenth century and Astrid Cubano-Iguina's essay on Puerto Rico during the same period reveal that activists and writers in both Atlantic and Pacific locations considered themselves intimately related to and affected by larger imperial interplays of power and race. Antonio Feros's piece on the peninsular historiography of empire and José del Valle's contribution on nineteenth-century Spanish linguistics both demonstrate how tightly the master narrative of benevolent empire was woven into aspects of Spanish identity. Dale Tomich provides an analysis of the notion of political economy in the works of Cuban thinker Francisco Arango y Parreño. Jeremy Adelman compares the histories authored by José Manuel Restrepo in Colombia and Bartolomé Mitre in Argentina. Tomich and Adelman demonstrate how nineteenth-century Latin American thinkers engaged and critiqued the intellectual currents of Europe.

Many readers of this journal will be interested in the volume's final essays. John Nieto-Phillips's work on the "racial whitening" of New Mexico in the late nineteenth and early twentieth centuries will induce readers to obtain his book *The Language of Blood: The Making of Spanish-American Identity in New Mexico, 1880s–1930s* (2004). Samuel Truett's award-winning essay on Herbert Eugene Bolton will enhance the readers' appreciation of and provide a different viewpoint into the persistent ambiguities and the genuine achievements of this once-towering giant of the profession.

Nieto-Phillips's and Truett's contributions are the final two formal essays in this volume. Their location is significant. Many of us who research and write about the American Southwest or the Mexican Northwest know precious little about the histories of people who lived in the Philippines or the Antilles. Yet, in this volume, to get to the U.S./Mexico Borderlands, one has to travel through these very places and confront these very people.

Embedded in the design of this book and elaborated in these eight sharp and incisive essays is the insight that even the Borderlands cannot be understood apart from a much larger, challenging Hispanic reality.

Robert M. Senkewicz
Santa Clara University

The Archaeology of Chaco Canyon: An Eleventh-Century Pueblo Regional Center. Edited by Stephen H. Lekson. School of American Research Advanced Seminar Series. (Santa Fe: School of American Research Press, 2006. xvi + 540 pp. Color photographs, halftones, illustrations, line drawings, maps, charts, graphs, appendixes, notes, bibliography, index. $60.00 cloth, ISBN-13: 978-1-930618-47-3, ISBN-10: 1-930618-47-6, $29.95 paper, ISBN-13: 978-1-930618-48-0, ISBN-10: 1-930618-48-4.)

This edited book captures the excitement and the promise of the Chacoan synthetic conferences of the last several years. The title, appropriate in its scope, points to the archaeology of Chaco Canyon. The volume contains chapters addressing architecture, environment, paleoenvironment, and a synthesis of the synthetic work.

This work flows from the Chaco Capstone conferences, envisioned by the conference organizer and editor of this volume—Stephen Lekson—as the summation of the series of conferences convened by the National Park Service (NPS) and a number of partners over the last several years. Lekson sets the stage in chapter 1 by introducing the volume. In chapter 2, R. Gwinn Vivian and his colleagues provide the environmental background necessary for comprehending Chaco. Lekson, Thomas C. Windes, and Peter J. McKenna delineate Chaco's amazing and more mundane architecture in chapter 3. H. Wolcott Toll summarizes the nature of various productive crafts (ceramics, stone, etc.) in chapter 4. Chapter 5 discusses the surrounding group of sites linked to Chaco—the Outliers—courtesy of John W. Kantner and Keith W. Kintigh. W. James Judge and Linda S. Cordell explain the nature of Chacoan society in chapter 6. Richard H. Wilshusen and Ruth M. Van Dyke, in chapter 7, track Chaco's Basketmaker III and Pueblo I roots. William D. Lipe and Andrew I. Duff and Lekson fully explore important areas to the north and south in chapters 8 and 9, respectively. Then in chapter 10, Ben A. Nelson adroitly discusses the long-standing "mystery" of Mesoamerican artifacts and apparent attributes in Chaco Can-

yon. Wilshusen and W. Derek Hamilton endeavor to put Chaco into its historical context in chapter 11. Finally, Lynne Sebastian's paper ends the volume, offering a "synthesis of the synthesis."

Some chapters in this book will not satisfy archaeologists, myself included, who want to explore more than the conventional interpretation derived from the NPS's Chaco Project. Missing from the volume are the few but important dissenting voices in Chacoan studies. Nowhere can a reader learn, for example, that not all archaeologists support or believe the interpretations offered in the book. The work fails to mention Vivian's (1990) residential model for great house function. Also absent is a discussion on Chip Wills's (2001) theory that the great house mounds were not intentionally constructed monuments but served initially as quite mundane refuse dumps, accommodating construction debris prior to being converted to ritual usage.

One could certainly ask: why does dissent from the standard Chacoan interpretation need a hearing in this book? Dissent is critical to understanding Chaco because of its enigmatic status and the interpretive dilemma it poses. Archaeologists, other researchers, and the lay public have struggled for decades, wondering about Chaco. Since there is so little consensus regarding some of the "whats," "whos," and "whys" of Chacoan archaeology, we need to hear the dissenting voices.

Lekson touches on this point himself by interjecting his particular form of Chacoan dissent—the idea that Chacoan leaders were kings. Except for this example, scholarly debate seems scarce in this large volume. Given its length, one could hope that a few pages or a chapter could have been devoted to opposing ideas about Chaco. Sebastian's "synthesis of the synthesis" hints at this by discussing what we do not know about Chaco. Our understanding of all things Chacoan is far from complete or perfect—a statement I doubt any of the book's contributors would disagree with. More of this uncertainty could have been conveyed in the book. Such a broadening of the book's scope would have strengthened, rather than weakened, the volume.

Despite what I might describe as the "smoothed-over" view of the archaeology of Chaco Canyon, the book is nevertheless an essential contribution. I recommend it for all students at every level of Puebloan and Chacoan studies.

Paul F. Reed
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A Catalyst for Ideas: Anthropological Archaeology and the Legacy of Douglas W. Schwartz. Edited by Vernon L. Scarborough. School of American Research Advanced Seminar Series. (Santa Fe: School of American Research Press, 2005. xi + 424 pp. Halftones, illustrations, line drawings, maps, charts, tables, graphs, bibliography, index. $29.95 paper, ISBN-13: 978-1-930618-71-8, ISBN-10: 1-930618-71-9.)

When Douglas Schwartz became President of the School of American Research (SAR) in 1967, it was an old-line organization in evident decline. Schwartz saw the SAR's potential, however, and applied his great energy and leadership skills to rapidly rebuild and redirect it. When he retired in 2001, the SAR had become an internationally recognized intellectual force in anthropology and Indian arts and a renowned residential center where scholars and artists could meet and pursue creative projects and seminars in a variety of fields.

A successful archaeological researcher and teacher before coming to the SAR, Schwartz continued to do research, publish, and give well-attended lectures during his presidency. This volume honors his contributions to archaeology but also reflects SAR's broader mission—all the contributors were resident scholars at the school and benefited from the support, time away from other pursuits, and interdisciplinary intellectual stimulation provided at SAR.

The thirteen chapters represent a good sampling of the contemporary anthropological archaeology that is friendly to the insights of humanistic scholarship but remains committed to broadly scientific, comparative, and generalizing goals. As in the best examples of this approach, the contributing authors tackle major questions about human behavior and society. For instance Robert Kelly argues for better use of the archaeological record of foragers in efforts to understand the evolution of human cultural capacities. Anna Roosevelt productively reviews links between ecology and human evolution on one hand and the emergence of complex societies on the other.

The majority of the papers focus on how social power is accumulated, accommodated, and resisted in human societies of varying scale. All reject simple typologies, such as band, tribe, chiefdom, and state, as inadequate for capturing the multiple trajectories that occur with social complexity. Gary Feinman provides an overview of the variables involved in the institutionalization of leadership and inequality, while Henry Wright surveys evidence for competition among multiple centers as an important dynamic

in the emergence of early civilizations. Vernon Scarborough examines the political dynamics associated with two modes of economic organization—technotasking and labortasking—and their interactions with the landscape.

Other papers draw lessons of general applicability from analysis of particular regional data sets. Carolyn Heitman and Stephen Plog revisit the oft-debated question of hierarchy at Chaco Canyon and argue that dual social formations ("houses") were "the nexus of ritual, economic, and political action"(p. 97). Also relying on southwestern data, W. H. Wills examines complex interactions among farming, foraging, settlement pattern, and community organization and hierarchy. Gil Stein proposes that ancient Mesopotamian social organization was the product of a dynamic (and often changing) equilibrium among multiple groups. Carla Sinopoli discusses the interface between the political and economic in the Vijayanagara empire of south India. David Stuart explores the role of ideology in Mayan kingship, while Grant Jones analyzes the problems and prospects of situating ethnohistorical research in an interdisciplinary framework, drawing examples from changing views of indigenous "resistance" in the Maya Lowlands during Spanish colonial times.

The opening chapter, by Scarborough, and the closing one, by Richard Leventhal and Jeremy A. Sabloff, use the papers as a starting point for discussing current issues and trends in anthropological archaeology, as well as possible futures for this mode of inquiry. In sum this is an ambitious book that successfully pays tribute to the School of American Research and to Schwartz's role as a "catalyst for ideas."

William D. Lipe
Washington State University

Riding for the Brand: 150 Years of Cowden Ranching, Being an Account of the Adventures and Growth in Texas and New Mexico of the Cowden Land and Cattle Company. By Michael Pettit. (Norman: University of Oklahoma Press, 2006. xiv + 306 pp. Halftones, line drawings, maps, table, notes, bibliography, index. $29.95 cloth, ISBN-13: 978-0-8061-3718-6, ISBN-10: 0-8061-3718-5.)

What happens when you turn history over to a poet who has also been a rancher? You get a delightful, intelligent, nonlinear treatment of southwestern ranch life that deftly blends history, personal experience, and cultural commentary. I generally dislike authorial intrusions into historical

explorations, but, in this case, it works wonderfully. Pettit descended from the Cowden pioneers who founded the ranch that still exists in far west Texas and southeastern New Mexico. Furthermore, the book weaves together human, natural, and animal history, providing a complete and satisfying portrait of ranch life, yesterday and today.

Unlike the unrelenting chronology that dominates the history genre, Pettit constantly juxtaposes modern events and observations with nineteenth-century history. For example he describes both contemporary and historical accidents that befell cowboys, reminding the reader that life on horseback has always been a dangerous pursuit (pp. 26–28). Likewise, the two photo collages juxtapose nineteenth- and twenty-first-century images of Cowden ranch life. On successive pages, we might find entries from a nineteenth-century trail drive, a description of a roundup in 2001, and musings on Walt Whitman and Alvar Nuñez Cabeza de Vaca, all appropriately intertwined.

Thanks to the author's holistic and variegated approach, we experience the variety and challenges of six generations of ranch life. Throughout the book, Pettit "connects" with his ancestors and with western ranch life, which is best evidenced when he attended a family funeral in 1994. "All around the gravesite I saw the figure and faces of working cowboys, absolutely authentic in appearance and bearing. I suddenly realized, despite the date and the occasion, that the Old West was not completely lost" (p. 23).

Many truths surface, often with humor. The sights and smells of branding emerge vividly (pp. 34–36). "'You know the difference between a cowboy and a cowman?' Guy Cowden once asked. 'A cowman owes the bank money'" (p. 153). We also get a graphic description of the author's first experience testing a cow for pregnancy (p. 270). In addition to the historical and contemporary photographs, eleven well-executed maps supplement the text.

The book's innovative form will appeal to a wide range of readers. Pettit's diary-like entries convey insights into modern-day ranching as well as into his approach to research and interviewing. He candidly ponders the meshing of history, myth, and legend that marks so much of western accounts. His journey of self-discovery, backed by substantive research into a good range of historical sources of ranch life, informs and entertains. No reader interested in the American Southwest could ask for more.

Richard W. Slatta
North Carolina State University

History May Be Searched in Vain: A Military History of the Mormon Battalion. By Sherman L. Fleek. Frontier Military Series. (Spokane, Wash.: Arthur H. Clark Company, 2006. 414 pp. Halftones, maps, appendixes, bibliography, index. $37.50 cloth, ISBN-13: 978-0-87062-343-1, ISBN-10: 0-87062-343-5.)

Brigham Young is often called a "modern Moses" because he led his people from their land of persecution to a new land where they could practice their religion and worship God in peace. Moses and his people, the Israelites, wandered for forty years. Young's people, members of The Church of Jesus Christ of Latter-day Saints (the Mormons), wandered for over one year (1846–1847). In the midst of that exodus, Young urged approximately five hundred Mormon men to enlist as volunteer soldiers during the U.S.-Mexico War for the United States, the very country they were fleeing.

Of the many books about the Mormon Battalion, this is the first one written from a military perspective. Lt. Col. Sherman L. Fleek, retired U.S. Army, clarifies why this battalion is unique in military history and attempts to correct some of the myths and misinformation of earlier writers. He focuses on the battalion's march, consistently interprets events from a military perspective, and inserts what was concurrently happening elsewhere in the U.S.-Mexico War. Fleek carefully researched, annotated, and documented the facts. His writing style is smooth enough for a casual reader yet detailed enough to satisfy a careful historian.

In the mid-1840s, there were several classifications of military service. Professional soldiers served in the U.S. Regular Army. In 1846 many of the officers were graduates of West Point, and they later became famous during the Civil War. Each state had a militia comprised of citizens called up for a short time (ninety days or so) and restricted to service within the United States. In addition to the professionals and the militiamen, there were the volunteers—men who enlisted for one year and served under their own officers and/or officers from the regular army.

Once war was declared, Congress authorized the enlistment of fifty thousand volunteers. After meeting with Young's representative, Jesse Little, Pres. James K. Polk approved a battalion of Mormon volunteers, which became part of the Army of the West commanded by Gen. Stephen W. Kearny. Perhaps because it never saw combat, the Mormon Battalion has been largely ignored by military historians. The Mormon Battalion was the only U.S. Army unit with a religious designation and purpose. These citizen soldiers left their families in precarious circumstances on the open plains and donated

their pay to their church. At Kearny's order, they created the first wagon route from Santa Fe to San Diego. In San Diego, their commander, Capt. Philip St. George Cooke, commented on the unit in his report: "History may be searched in vain for an equal march of infantry" (p. 323).

If you cannot imagine Moses encouraging his followers to enlist in Pharaoh's army, you might begin to understand the reaction these pioneers had when asked to serve in the U.S. Army. But serve they did. Whether you like military, western, or religious history, this is one book you will want to read.

Lila Bringhurst
Fremont, California

The Infamous King of the Comstock: William Sharon and the Gilded Age in the West. By Michael J. Makley. Wilbur S. Shepperson Series in Nevada History. (Reno: University of Nevada Press, 2006. xii + 291 pp. Halftones, notes, bibliography, index. $34.95 cloth, ISBN-13: 978-0-87417-630-8, ISBN-10: 0-87417-630-1.)

Saints may be nice to know, but scoundrels are more fun to read about. Consider the mining frontier of the American West, where sanctity was rare and rascality was in flower. That setting inspired a vast literature, from Mark Twain and Bret Harte to present writers. Yet curiously the prize scoundrel of them all, William Sharon, lacked a full biography. He was not even deemed worthy of an entry in the massive, multivolume *American National Biography*.

Michael J. Makley remedies this oversight in *The Infamous King of the Comstock*. In his absorbing account, Sharon emerges as a master manipulator who could ruthlessly ruin competitors, callously bilk his own stockholders, and seduce his colleagues' wives, while at the same time laying the foundation for the prosperity of both Virginia City, Nevada, and San Francisco. Coming to gold-rush California in his late twenties, the Ohio-born Sharon soon made a small fortune in real estate, which he parlayed into a large fortune by consolidating and rationalizing the chaotic mining operations at Virginia City. Sharon did for the mines, Makley suggests, what Rockefeller did for oil and Carnegie for steel. Through fires, floods, depressions, labor strife, and his partner's bankruptcy and suicide, Sharon prospered and became not only rich but semi-respectable as a U.S. Senator

(although he was seldom seen at his desk in Washington). His last years, however, were darkened by a sensational adultery trial, which consumes almost a quarter of the book.

This story seems to have everything: Money! Sex! Violence! Who could ask for anything more? For one thing, Makley could be faulted for his half-hearted attempts to set Sharon's story within a broader historiographic frame. To him, the Gilded Age still seems little more than the saturnalia of corruption that was portrayed by historian Vernon Louis Parrington and biographer Matthew Josephson over three-quarters of a century ago. Both of these superannuated authorities are cited in the bibliography, but the fresh scholarship of the last few decades, which challenged their lurid picture, goes unnoticed.

Another disappointment is Makley's failure to explain the mechanics of corruption. One example, the story of how Sharon was tricked into buying stock he already owned, is so murky as to be incomprehensible. Similarly, most readers are unfamiliar with the nuts and bolts of mining. To be told, without further explanation, that someone "raised the mullers [grinding pans] so that the ore, would not amalgamate" is somewhat less than enlightening (p. 31). A final demerit should be awarded for the author's careless way with the English language. Suffice to say that "postulation" is, as Polonius would put it, "a vile phrase."

These critical cavils aside, Makley deserves commendation for rescuing a significant figure from his undeserved obscurity.

Allan Peskin
Cleveland State University

Hostiles? The Lakota Ghost Dance and Buffalo Bill's Wild West. By Sam A. Maddra. (Norman: University of Oklahoma Press, 2006. xi + 277 pp. Halftones, map, appendix, notes, bibliography, index. $24.95 cloth, ISBN-13: 978-0-8061-3743-8, ISBN-10: 0-8061-3743-6.)

In the aftermath of the Wounded Knee Massacre and imprisonment of Lakota Ghost Dance leaders, William F. "Buffalo Bill" Cody took twenty-three "hostile" Lakota prisoners to tour Britain in his 1891–1892 Wild West show. Maddra links these events in a multipart thesis that argues the essential peacefulness of the Lakota Ghost Dance, correlates Cody's participation in the suppression of the dance with attempts to preserve his theatrical

business, and emphasizes the agency of Indians who chose to act in both the Ghost Dance and Cody's show for their own purposes. Maddra argues that these Lakota Ghost Dancers learned to be "hostiles" only by playing hostiles for Cody's audiences and that the Ghost Dance and Wild West show were strategies of cultural accommodation.

This work is an interesting construction of familiar events, more synthetic than innovative in argument or interpretation. Chapter 1 establishes the Lakota background for accepting Wovoka's Ghost Dance religion, but Maddra employs an intellectual shortcut to describe Lakota factionalism in simplistic "progressive" versus "traditionalist" terms. That dichotomy snowballs analytically in the next two chapters. She argues that progressive Lakotas (with government officials and reformers) fashioned allegations that Lakota dancers had "perverted" Wovoka's peaceful message into one of violence and aggression, creating a justification for the massacre. Maddra critically interrogates the sources for this storyline and rightly discounts them for their inherent biases. She counters with five different narratives offered by Short Bull, one of the Lakota dance leaders, to evince the essential continuity of Wovoka's message. Unfortunately, she takes Short Bull's narratives at face value without critically cross-examining them against events at the time or against the context of their retelling. Maddra's basic point is not wrong; rather, she has to construct another dichotomous description of events with Lakota victims, instead of offering more complex, nuanced explanations of why things happened as they did at Wounded Knee and not elsewhere.

In chapters 4 and 5, Maddra recounts how assimilationist reformers banned Indians from performing as hostiles in Wild West shows, then argues that Cody and his progressive Lakota employees actively "suppressed" the Ghost Dance in order to overturn that ban and save Cody's business. This argument is a pivotal connection between the two halves of the book, but it is poorly supported. That Cody (and some Lakotas) took advantage of rather than shaped the political aftermath of Wounded Knee and that his performers benefited by using the show as an alternative to reservation assimilation and dependency seems more evidenced. The last four chapters plow familiar ground, summarizing Cody's 1891–1892 British tour; the way Lakotas fulfilled their role as hostiles to conform with their audiences' beliefs; the experiences of those Lakotas living and working as part of Cody's troupe, accommodating on their own terms while remaining Lakota; and their return to South Dakota after 1892.

Maddra's *Hostiles?* contains many valuable insights, although it echoes arguments made elsewhere. In the end, readers will be dismayed by her handling of the historiography and evidence.

David Rich Lewis
Utah State University

God's Wilds: John Muir's Vision of Nature. By Dennis C. Williams. Environmental History Series, no. 18. (College Station: Texas A&M University Press, 2002. xiv + 246 pp. Halftones, notes, bibliography, index. $39.95 cloth, ISBN-13: 978-1-58544-143-3, ISBN-10: 1-58544-143-0.)

John Muir ranks among the best-loved figures in the American environmental movement. He has been blessed with many perceptive and able biographers, all of whom have noted—yet none have explored in depth—Muir's passionate religious beliefs, which permeated virtually everything he wrote or said about the natural world. Dennis C. Williams endeavors to fill this gap with *God's Wilds*, an engagingly written intellectual biography that is the first to emphasize continuities between Muir's Christian upbringing and adult beliefs.

Not a comprehensive biography, this book is for those already familiar with Muir's life. Among the chief virtues of *God's Wilds* is Williams's fresh reading of Muir's works and papers, always with an eye to their religious significance. New points and perspectives emerge throughout the work. Chapters on Muir's reaction to Darwinism and on his political education are very interesting. Williams situates Muir's tepid embrace of Darwin within the science of his day. He traces Muir's rise as a political figure, describing his successful fight for the creation of Yosemite National Park in 1890; his campaign for the recession of Yosemite Valley from California to the federal government in 1905; and his valiant efforts to protect Hetch Hetchy Valley, a part of Yosemite National Park.

Ironically, these two chapters, particularly the political chapter, focus the least on religious issues, which points to the book's chief weakness—religion. Williams of course recognizes the influence of the Muir family's Presbyterian heritage and Restorationist ("primitivist") beliefs, but failed to research the huge and growing literature on the Second Great Awakening, transatlantic revivalism, Restoration history, or Reformed theology.

Without thoroughly reading this secondary literature, Williams cannot specifically place Muir within the proper religious context. He can only call Muir an "evangelical," a general term that the author incorporates to mean many things. Muir's upbringing in a fervently devout family receives relatively brief treatment, and his transformative contact as a young man with liberal Christianity and Transcendentalism is practically neglected. Descriptions and analyses on the religious landscapes of Scotland and Wisconsin, where Muir grew to manhood, are lacking. Williams's depiction of Muir as evangelical also disguises his evolution from following Christian orthodoxy to becoming an unchurched-liberal Christian, which seems indistinguishable from Unitarianism. Even in the deeply researched chapter on Darwinism, the focus on Muir's differences with Asa Gray on religion and evolution obscures his similarities with contemporary mainstream theistic evolutionary thought.

The text would also benefit from sharper theological analysis. It appeals rather often and rather broadly to Scottish Common Sense Realism. And for mysterious reasons, the book refers frequently to passages in the Belgic Confession of the Dutch Reformed Church (but never to the Presbyterian Westminster Confession) and once to the decidedly unpresbyterian, Wesleyan tenet of prevenient grace (p. 49).

In the end, Williams's very accessible introduction to Muir's religious world is a fine primer on the subject that stops short of a definitive religious biography.

Mark Stoll
Texas Tech University

White Man's Paper Trail: Grand Councils and Treaty-Making on the Central Plains. By Stan Hoig. (Boulder: University Press of Colorado, 2006. xvi + 245 pp. Halftones, appendix, notes, bibliography, index. $34.95 cloth, ISBN-13: 978-0-87081-829-5, ISBN-10: 0-87081-829-5.)

From 1778 to 1871, U.S. government agents negotiated and signed treaties with American Indians, a policy that ended with the Ulysses S. Grant administration's Peace Policy. The U.S. Senate, in its treaty ratification responsibilities, approved approximately 371 of the Indian treaties but rejected a small number of them for sundry reasons.

In this book Stan Hoig, professor emeritus at the University of Central Oklahoma and author of many books on the Plains Indians, plows through most of the treaties associated with American Indians of the Central and Southern Plains. The book is detailed, soundly organized, and full of the usual apparatus associated with a scholarly publication: lots of notes and a long bibliography. One might wish, however, that the citations for the government documents were more precise. The reader might also prefer that the author had devoted less attention to events leading to the treaty councils—events that are generally well-known—and instead had described the actual councils and treaty negotiations at greater length.

Nonetheless, the book is useful. It reminds us once again that treaty-making was largely one-sided in favor of the U.S. government; that Indian leaders were often cajoled, bribed, lied to, and intimidated; that Indian negotiators often understood what was happening to their people and their territory but were helpless to do anything but sign the treaties; and that the U.S. Senate in the ratification process often changed the nature of the treaties, which then led to further difficulties in securing the Indian leaders' acquiescence to the changes.

The author clearly shows that treaty-making on the Central Plains was no simple task since full-time bison hunters, part-time gardeners, and the so-called immigrant tribesmen all competed with whites for the same land and territory while seeking a beneficial peace. Indeed, it was often a complicated and frustrating process for both Native Americans and government officials. This undertaking was made even more difficult by language barriers and incompetent interpreters, by different ideas about councils and council rituals, and by cultural misunderstandings over elements such as tribal organization.

The author concludes that U.S. government–Indian treaty-making had its faults—white deception and later failure to meet treaty commitments, plus the territorial losses that negatively affected Indian people. The only alternative, he argues, was military conquest. Although Hoig may be right, one longs for more sophisticated (and more favorable) conclusions, both to his arguments, the treaty-making processes, and the subsequent results.

Paul H. Carlson
Texas Tech University

To Intermix with Our White Brothers: Indian Mixed Bloods in the United States from Earliest Times to the Indian Removals. By Thomas N. Ingersoll. (Albuquerque: University of New Mexico Press, 2005. xxi + 450 pp. Halftones, tables, notes, bibliography, index. $39.95 cloth, ISBN-13: 978-0-8263-3287-5, ISBN-10: 0-8263-3287-0.)

To Intermix with Our White Brothers is a well-researched, skillfully argued, and thought-provoking book. Whether or not readers concur with Ingersoll, the book will challenge them. The author addresses the topics of race, sex, and land. Contact between Europeans and American Natives since 1492 led to an escalating mixed-blood Euro-Indian population, which had undermined Anglo American racial and sexual solidarity by 1800. White sexual fears became a dynamic force behind removing the cis-Mississippi tribes to the Indian Territory. Ingersoll argues that for white Americans, the population of mixed-bloods created a primeval "anxiety about white sexual desire for the forbidden other" (p. 194). Thus Jacksonian-era whites drove Indians and mixed-bloods west before whites sexually surrendered to the "forbidden other."

To Intermix with Our White Brothers first compares marriage rates of Russian, Spanish, French, English, and Americans with Indians. The availability of European women governed how frequently whites intermarried with Indians; therefore the French, English, and Anglo Americans married Native women less often than Russians or Spaniards. Still, a sizeable population of mixed-bloods soon existed in French and Anglo North America.

Ingersoll also provides a straightforward examination of the education of mixed-bloods. A cadre of well-educated, multicultural leaders emerged, many of whom tenaciously stood with their Indian relatives against the Americans. These leaders fought for their tribes as warriors and negotiators. The educated mixed-bloods were intermediaries between Natives and Euroamericans. They were especially prominent as defenders of the Native resource bases in the Old Northwest and the Old Southwest after 1815. Ingersoll's survey can stand alone as a worthwhile study of mixed-blood education.

Ingersoll's argument that white sexual anxieties served as a catalyst for Jacksonian Indian removal is less convincing. For Ingersoll white fears about the forbidden other developed enough political traction to remove forbidden sexual partners from their resource base and land. Often a direct analysis is the most persuasive, and, in this case, the white greed for Indian land

and white contempt for Indians trumped sexual fears and insecurities. In the Midwest and in the South, the growing agricultural markets made tribal lands tempting to whites. White Southerners also feared that the presence of the Indians undermined the slave-labor system that was so essential to King Cotton. Southerners demanded that the Indians be sent to the Indian Territory because they believed that as long as the tribes stayed in the South, they provided sanctuary for runaway slaves. Racial hatred created by decades of frontier warfare, greed for Indian land, and the expanding slave-labor system created the momentum for Indian removal.

The continued presence of mixed black/white/Indian communities in the South presents another counterpoint to Ingersoll. The Catawbas, the Lumbees, the Sapones, the Eastern Band of Cherokees, and other tribes stayed behind and remain to this day. Their lands, of course, were marginal due to the large cotton plantations in the area.

Whether readers agree or disagree with Ingersoll, they will find *To Intermix with Our White Brothers* an intriguing book.

Joseph C. Porter
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Rainmakers: A Photographic Story of Center Pivots. By The Groundwater Foundation, foreword by Tom Osborne. (Lincoln, Nebr.: The Groundwater Foundation, 2005. 95 pp. Color plates, halftones. $34.95 cloth, ISBN-13: 978-0-9765058-0-8, ISBN-10: 0-9765058-0-0.)

Irrigated agriculture has had a long and intimate relationship with the growth of human societies. Anyone who has taken an introductory world history course knows that irrigation was a key foundation for early civilization, and no one who practices agriculture in the more arid regions of the American West today is likely to underestimate its significance. The "center pivot" system is arguably the most important technological development in irrigation since the latter's beginning in Neolithic villages ten millennia ago. Traditional irrigation involves huge start-up costs, is extremely labor intensive, relatively inefficient and wasteful of water, and perhaps most importantly, impractical on a large scale in a mildly uneven terrain. Center pivots address all these issues. Since the first practical systems were developed in the 1950s, they have quickly replaced or surpassed traditional irrigation methods throughout much of the western United States.

This process is the basic story of *Rainmakers*, a coffee-table-style photographic paean praising the contribution of center pivots, the wonders of American agriculture, and the moral imperative of feeding the world. After a seven-page introductory essay, this book lets its pictures do the talking. The result is visually impressive; most of the photographs are contemporary, some historical, and a few, especially aerial and satellite views, are truly stunning.

Unhappily, there is a side of this story that does not appear in *Rainmakers*. The author neglects to mention the drawbacks to center pivot irrigation. It requires huge amounts of energy since center pivots work against gravity. And even more importantly, the groundwater on which it relies is a largely finite, non-renewable resource. This became glaringly obvious in western Texas and Kansas in the 1970s, as high energy costs and rapid "water mining" of the massive Oglala aquifer sharply curtailed the irrigation booms and agricultural expansion that started after World War II. More recently the same process has occurred in Nebraska, where center pivots constitute 94 percent of its total groundwater use. Now Nebraska is seeing declines in its own Oglala aquifer levels and is engaged in legal battles with neighboring states who want to limit Nebraska's reliance on center pivot irrigation.

In an odd and unintentional way, this book illustrates many of the conflicts surrounding center pivot irrigation. The Groundwater Foundation, a non-profit organization dedicated to protecting and preserving groundwater supplies for public health purposes, initiated this project. Yet, the funding for this particular endeavor came largely from manufacturing and agricultural groups committed to expanding and preserving center pivot irrigation, even if it gravely threatens the groundwater supplies throughout much of the Great Plains. While *Rainmakers* presents only one side of this debate, it may bring the current concerns to the attention of scholars, public citizens, and policymakers; then the book will have achieved something more valuable than most works.

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Book Notes

From Silver to Cocaine: Latin American Commodity Chains and the Building of the World Economy, 1500–2000. Edited by Steven Topik, Carlos Marichal, and Zephyr Frank. American Encounters/Global Interactions. (Durham, N.C.: Duke University Press, 2006. 378 pp. Maps, charts, tables, graphs, index. $84.95 cloth, ISBN-13: 978-0-8223-3753-9, ISBN-10: 0-8223-3753-3, $23.95 paper, ISBN-13: 978-0-8223-3766-9, ISBN-10: 0-8223-3766-5.)

Clothing and Textile Collections in the United States. By Sally Queen and Vicki L. Berger, foreword by Rosalyn M. Lester. Costume Society of America Series. (Lubbock: Texas Tech University Press, 2006. xv + 408 pp. Halftones, maps, index. $39.95 paper, ISBN-13: 978-0-89672-572-0, ISBN-10: 0-89672-572-3.)

Cuba Represent! Cuban Arts, State Power, and the Making of New Revolutionary Cultures. By Sujatha Fernandes. (Durham, N.C.: Duke University Press, 2006. xi + 218 pp. 17 halftones, notes, bibliography, index. $74.95 cloth, ISBN-13: 978-0-8223-3859-8, ISBN-10: 0-8223-3859-9, $21.95 paper, ISBN-13: 978-0-8223-3891-8, ISBN-10: 0-8223-3891-2.)

Our New Mexico: A Twentieth Century History. By Calvin A. Roberts, compiled by Lincoln Bramwell, Sonia Dickey, and Lisa Pacheco. (Albuquerque: University of New Mexico Press, 2005. xi + 180 pp. Index. $19.95 paper, ISBN-13: 978-0-8263-4008-5, ISBN-10: 0-8263-4008-3.)

A Past Preserved in Stone: A History of Montezuma Castle National Monument. By Josh Protas. (Tucson, Ariz.: Western National Parks Association,

2002. 256 pp. Halftones, maps, tables, appendixes, notes, index. $21.95 paper, ISBN-13: 978-1-58369-019-2, ISBN-10: 1-58369-019-0.)

Ruins and Rivals: The Making of Southwest Archaeology. By James E. Snead. (Tucson: University of Arizona Press in cooperation with the William P. Clements Center for Southwest Studies at Southern Methodist University, 2004. xxvi + 226 pp. 19 halftones, notes, bibliography, index. $17.95 paper, ISBN-13: 978-0-8165-2397-9, ISBN-10: 0-8165-2397-5.)

A Laboratory for Anthropology: Science and Romanticism in the American Southwest, 1846–1930. By Don D. Fowler. (Albuquerque: University of New Mexico Press, 2001. xiii + 497 pp. 110 halftones, maps, notes, bibliography, index. $49.95 cloth, ISBN-13: 978-0-8263-2036-0, ISBN-10: 0-8263-2036-8.)

American Nations: Encounters in Indian Country, 1850 to the Present. Edited by Frederick E. Hoxie, Peter C. Mancall, and James H. Merrell. (New York: Routledge, 2001. xviii + 519 pp. Halftones, maps, tables, graphs, appendix, bibliography, notes, index. $29.95 paper, ISBN-13: 978-0-415-92750-5, ISBN-10: 0-415-92750-1.)

Cavalier in Buckskin: George Armstrong Custer and the Western Military Frontier. By Robert M. Utley. The Oklahoma Western Biographies Series, vol. 1. (1988; revised edition, Norman: University of Oklahoma Press, 2001. xvii + 226 pp. 45 halftones, maps, bibliography, index. $19.95 paper, ISBN-13: 978-0-8061-3387-4, ISBN-10: 0-8061-3387-2.)

Fluid Arguments: Five Centuries of Western Water Conflict. Edited by Char Miller. (Tucson: University of Arizona Press, 2001. xxix + 354 pp. 20 maps, charts, tables, notes, index. $46.00 cloth, ISBN-13: 978-0-8165-2061-9, ISBN-10: 0-8165-2061-5.)

900 Miles on the Butterfield Trail. By A. C. Greene. (Denton: University of North Texas Press, 1994. 293 pp. Maps, illustrations, notes, bibliography, index. $27.95 paper, ISBN-13: 978-1-57441-213-0, ISBN-10: 1-57441-213-2, $24.95 cloth, ISBN-13: 978-092939-873-0, ISBN-10: 0-92939-873-4.)