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Book Reviews

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Germans in the Southwest, 1850–1920. By Tomas Jaehn. (Albuquerque: University of New Mexico Press, 2005. xii + 242 pp. 13 halftones, tables, appendix, notes, bibliography, index. $24.95 cloth, ISBN 0-8263-3498-9.)

Of the more than five million Germans who emigrated to the United States before 1920, fewer than nine thousand came to New Mexico. A book devoted to such a small handful of German immigrants may at first appear to be of purely local interest; such is not the case. Tomas Jaehn has steeped himself in both the local sources and the scholarship of German America to craft a work that contributes significantly not only to the history of the region but also shows how the conditions of ethnic life in New Mexico resulted in a very different German American community compared to those that have been described in other places.

Jaehn convincingly contends that those who arrived in New Mexico before the coming of the railroads "were more interested in acculturation than cultural preservation" (p. 2), rather than creating what Jay Dolan has called ethnic fortresses, as eastern and Midwestern German immigrants were wont to do. This was due not only to their small numbers but also to the presence of a Spanish-speaking majority that tended to submerge the ethnic differences of all others.

Individual chapters treat the images of the Southwest the Germans brought with them, largely formed by the prolific German novelist and fabulist Karl May (1842–1912); the ethnic profile of New Mexico's Germans; their influence in politics ("Apathy and Partisanship"); their contributions to economic life; the problems of preserving "Kultur" in a multicultural setting; and a discussion of why America's first war with Germany in 1917–1918 had so little impact on her sons and daughters and their descendents who lived in New Mexico as opposed to the ordeal their compatriots in much of the rest of America went through.

Although New Mexico's Germans felt themselves superior to their neighbors, as was the case elsewhere, they came to feel at home there. One German settler wrote his son after a trip back to Germany in 1866: "I longed to be back again even among the ignorant Mexicans. They at least had been friendly to me" (p. 142). Jaehn concludes that most Germans were successful, combining "rapid cultural assimilation, economic success, small-town residence and urban-type occupation" (p. 142). The extensive notes and bibliography (pp. 209–35) are a testament to the author's thorough scholarship and broad reading.

Germans in the Southwest makes an important contribution to the history of ethnicity and ethnic relations in New Mexico and is a significant addition to the literature of German America. The author wears his learning comfortably and has produced a work that can be enjoyed not only by other scholars but by lay readers as well.

Roger Daniels
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Wake for a Fat Vicar: Father Juan Felipe Ortiz, Archbishop Lamy, and the New Mexican Catholic Church in the Middle of the Nineteenth Century. By Angélico Chávez and Thomas E. Chávez. (Albuquerque: LPD Press, 2004. 217 pp. Halftones, bibliography, index. $29.95 cloth, ISBN 1-890689-06-8.)

It hardly seems possible that it has been more than twenty years since Fray Angélico Chávez published *But Time and Chance: The Story of Padre Martínez of Taos, 1793–1867* (Sunstone Press, 1981). This groundbreaking volume on the life and times of Padre Martínez was the first of three biographies Fray Angélico contemplated on New Mexico–born priests whose important roles in the history of New Mexico have been generally ignored, if not deprecated. The second volume of this trilogy, *Trés Macho—He Said: Padre Gallegos of Albuquerque, New Mexico's First Congressman* (William Gannon) followed in 1985. Now, the long-awaited third volume of this important series of biographies has arrived.

Wake for a Fat Vicar is an interesting collaboration between Fray Angélico Chávez, who died before he could complete the book, and his nephew, Thomas, who took up the "responsibility" (p. 19) left to him to bring it to conclusion. Its full title provides an ample synopsis of the book. As the story of the life and times of Father Juan Felipe Ortiz unfolds, the reader comes to realize that in some ways, Father Ortiz, due to his position as *vicar forane*

for New Mexico, may have been the most important of the three personalities illuminated in the trilogy. Ortiz held important ecclesiastical and civil positions during a critical time of extraordinary changes in New Mexico history. Born as the eighteenth century drew to a close, Ortiz, Martínez, and Gallegos lived during the downfall of the Spanish Empire, the emergence of the Mexican Republic, and the subsequent occupation of New Mexico by the United States. More than half of the volume is devoted to an often stinging review of the relationship between Ortiz, his fellow clerics, and American Bishop Jean B. Lamy and his vicar, Joseph P. Machebeuf.

As a result of a broad analysis of events, Ortiz frequently disappears from the narrative as admittedly interesting digressions tell of people and events of that time and place. One digression that may be of special interest to readers is the discussion of the life of Doña Getrudes Barcelo, who is better known (often in a derogatory manner) as Doña Tules.

This reader would have loved to learn more of Ortiz's accomplishments as a legislator and New Mexico delegate to the Mexican National Congress. Surprisingly there is not one citation from the *Mexican Archives of New Mexico, 1821–1846*. For a work that unfurls within that period of history, it seems the authors would have availed themselves of this important resource to strengthen the historical context of Father Ortiz's life. This weakness, however, does not significantly lessen the importance of this work.

Readers unfamiliar with the trilogy will find the story of Father Ortiz a compelling overview of this period of New Mexico history. For those of us who recall how refreshing (and controversial) the two earlier volumes were, *Wake for a Fat Vicar* should prompt us to read them anew and reacquaint ourselves with Father Ortiz's fellow clerics.

Robert J. Tórrez
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A German POW in New Mexico. By Walter Schmid, translated by Richard Rundell, edited by Wolfgang T. Schlauch. (Albuquerque: University of New Mexico Press, 2005. xiii + 167 pp. Halftones, appendix, bibliography. $24.95 cloth, ISBN 0-8263-3355-9.)

When Walter Schmid, a former Afrika Korps member and New Mexico prisoner of war (POW), returned to Las Cruces in September 1998, he began to share materials and photographs for an exhibit on German POW labor at

the New Mexico Farm and Ranch Heritage Museum in Las Cruces. That cooperation and a series of return visits led to the translation, editing, and republication in English of his autobiographical memoir *Einer unter Vielen* (One of Many), which Schmid published in Germany in 2000.

What has been republished by the University of New Mexico Press is a shorter version of Schmid's original manuscript. Thanks to an excellent translation by Richard Rundell and insightful editorial notes by Wolfgang Schlauch, Schmid's memoirs are ideally suited for both a popular and scholarly American audience. While the original German edition was 260 pages and included few pictures and no editorial notes or scholarly bibliography, *A German POW in New Mexico* is only 167 pages but contains more pictures, excellent editorial commentary preceding each chapter, and a short but useful bibliography of books, articles, and videos dealing with the German POW experience in America. This edition omits 119 pages concerning Schmid's military training and battlefield experiences.

A German POW in New Mexico has been reformatted into four chapters. The first chapter presents his capture and voyage to America in 1943. Chapter 2 concerns his experiences as a POW in Oklahoma between July 1943 and July 1944. Chapter 3 deals with Schmid's time in the "Land of Enchantment" between July 1944 and March 1946. The last chapter tells the story of his work in labor camps in England and his return to Germany in March 1947. Absent are a few pages dealing with Schmid's life back in Germany and his postwar visits to England. These are replaced by an epilogue by Robert Hart, the curator of the New Mexico Farm and Ranch Heritage Museum.

Wolfgang Schlauch's chapter introductions are especially useful, setting Schmid's story within the context of the larger German POW experience in America. Also excellent are his warnings that Schmid's account of events in various POW camps is sometimes based on hearsay and cannot be independently corroborated. There are observations in the memoirs that reflect wartime impressions that need some revision in light of historical research. An appendix, which contains translated excerpts from Schmid's wartime diary, Red Cross inspection reports of the Las Cruces POW camp, and a letter from an English friend, helps to contextualize Schmid's memoirs. They are an impressive read and proof that many German POWs had memorable and positive experiences in America.

Robert D. Billinger Jr.
Wingate University

The Language of Blood: The Making of Spanish-American Identity in New Mexico, 1880s–1930s. By John M. Nieto-Phillips. (Albuquerque: University of New Mexico Press, 2004. vx + 312 pp. Halftones, tables, notes, bibliography, index. $32.50 cloth, ISBN 0-8263-2423-1.)

New Mexico's Rio Arriba region has long been recognized as a melding zone of cultures where Native American, Spanish, and English languages were spoken. From various disciplinary approaches, scholars have sought to expose the subtle nuances of how each of these three peoples have contributed to the region's distinct ethnic mosaic. Leading the charge more recently are Chris Wilson (1997), Sylvia Rodríguez (1998), and Charles Montgomery (2002), who each convincingly argue that New Mexico's Spanish heritage was a politically-motivated scheme to promote economic development, population growth, and regional tourism. Recognizing the success of previous works, *Language of Blood* sets out to detail the social environment in which the Spanish heritage emerged. For author John Nieto-Phillips, the question is no longer "Are Nuevomexicanos culturally 'Spanish' or 'distinctive' relative to Mexicans or Mexican Americans?" but rather "How has the ethnic difference and—more specifically, the discourses of Hispanophilia and hispanidad—functioned in particular interethnic contexts and historical moments?" (p. 6). His thinly articulated purpose appears to be to "help us to understand the national context in which many New Mexicans contested and elaborated their 'Spanish American' identity" (p. 2) between the 1880s and the 1930s. Such an ambitious project certainly merits attention, and this thoughtfully written treatise is filled with nuggets of engaging and valuable information. The concern rests in the fact that, like some other Ph.D. dissertations that have been reworked into full-length monographs, there are more questions asked than answers provided.

The book begins with a short introduction that furnishes an appropriate context and brief overview. It then examines the significance of pure blood lineage in both Spain and the New World (chapter 1), residents' struggles to demonstrate fitness for self-government and statehood consideration (chapter 2), and the influence of the railroad on population growth and economic development (chapter 3). The final two chapters focus on the impact of four key literary Hispanophiles: Charles Lummis, Lebaron Prince, Aurelio Espinosa, and Benjamin Read. The gem of the book is chapter 5, which is so nicely crafted, organized, and argued that it stands out as an aberration from the rest. Curiously there is no concluding chapter.

Those who have read other works on the topic will find many of Nieto-Phillips's arguments hauntingly familiar. As suggested above, the book presents a series of nagging questions and themes that are introduced but never satisfactorily addressed: the theoretical concept of "whiteness" and the process of "whitening" New Mexico, the contested interplay between elite and poor Nuevomexicanos, and detailed discussions of the reactions and perspectives of less-affluent Nuevomexicanas/os during this era. Additionally, given the book's professed focus on understanding the making of the Spanish-American identity, it is perplexing why so much painstaking detail is attended to New Mexico's Pueblo Indian culture. Concerns notwithstanding, *Language of Blood* has certainly added fodder to our discussions on the origins and manifestations of Spanish heritage in the upper Rio Grande region.

Jeffrey S. Smith
Kansas State University

Inventing Los Alamos: The Growth of an Atomic Community. By Jon Hunner. (Norman: University of Oklahoma Press, 2004. lx + 288 pp. 34 halftones, maps, notes, bibliography, index. $29.95 cloth, ISBN 0-80621-36340-0.)

Suppose that Ozzie Nelson had been a physicist rather than a band leader, and that David and Ricky had grown up in Los Alamos instead of Los Angeles. What sort of life would the Nelson family have led?

This is the question that Jon Hunner implicitly addresses in *Inventing Los Alamos*, a book that "looks at the men and women who chose to live there, at the children who grew up there, at the families that called Los Alamos home, and at the culture they created" (pp. 4–5). The author utilizes formal public documents, Los Alamos and other New Mexico newspapers, the abundant memoirs and reminiscences of wartime scientists and spouses, and twenty-two formal oral histories that Hunner and others conducted.

In fact, this well-written and well-illustrated volume contains three storylines for the years 1943–1957, when Los Alamos was a secret city with controlled access. One story is the narrative of atomic weapons, including the invention of the first bombs, the Trinity test, the bombing of Japan, later weapons development and testing in Nevada and the Pacific, and security controversies. This narrative is clearly told and well integrated with the other two topics, but it is familiar from a wide range of other histories.

The second story is that of the institutional development of Los Alamos, including issues of management and governance, physical planning and housing, and the establishment of schools. Here the author draws effectively on newspapers and government documents to add detail to Marjorie Bell Chambers's excellent dissertation, "Technically Sweet Los Alamos: The Development of a Federally Sponsored Scientific Community" (University of New Mexico, 1974), and to expand on the interpretation suggested by other scholars of Los Alamos as a freestanding "suburb."

Hunner's particular contribution is his material on family life and children, which comprises the third story. One is struck by the contradictions of a town of overachievers who reveled in their social insulation and egalitarian scientists who enjoyed a community stratified not by economic class but by role within the scientific enterprise. Los Alamos seems to have been a great place to be a child, with first-rate schools and plenty of room to roam, although a bit boring for teenagers (but then, what small town is not?). There is the delicious image of the East Gate guardhouse becoming the "Gate Drive-in" and the irony of Los Alamos residents participating in civil defense exercises that many surely knew were pointless in the H-bomb era. So, the Nelsons most likely would have been content with their contributions to national defense, with Ricky, finding it hard to start a singing career, heading off to MIT.

As indicated above, Hunner smoothly integrates these three stories into a compact, readable volume. *Inventing Los Alamos* will not be the last word on New Mexico's peculiar city, but it will certainly be the standard introduction for many years to come.

Carl Abbott
Portland State University

Changing National Identities at the Frontier: Texas and New Mexico, 1800–1850. By Andrés Reséndez. (New York: Cambridge University Press, 2004. xiii + 309 pp. Halftones, maps, notes, bibliography, index. $65.00 cloth, IBSN 0-521-83555-0, $23.99 paper, ISBN 0-521-54319-3.)

In *Changing National Identities at the Frontier* Andrés Reséndez convincingly argues that the nineteenth-century residents of Texas and New Mexico—Tejanos, Mexicanos, Anglos, and Native Americans—did not have clearly defined national identities and that Mexico's loss of Texas in 1836

and the victory in the Chimayó Rebellion in 1837–1838 in New Mexico were not preordained outcomes. Reséndez's main goal is to show how these identities were heavily conditioned by two major forces pulling in opposite directions: the Mexican state and the U.S. market.

The U.S. takeovers of Texas and New Mexico are usually depicted as the natural endpoint of manifest destiny, but the focus on manifest destiny fails to take into account the Mexican civil, religious, and military arrangements that predated Anglo seizure of the region. The story of Steven F. Austin provides an excellent example for the Texas context. Austin, a Freemason and a convert to Catholicism, spent much of 1822–1823 in Mexico City petitioning for land grants, hardly the actions of a man bent on separating Texas from Mexico. Austin's Freemasonry won him many important connections with liberal lawmakers in the Mexican capitol who were also Freemasons. The liberals believed that the best means of securing Texas was to open it up to settlement. Quite naturally, Reséndez notes, many of the large land grants in Texas were given to prominent Freemasons, Mexican and Anglo alike.

At the same time, local residents were intricately connected to the U.S. market through New Orleans and the Santa Fe Trail. Highlighting the contingency of local identity, many Anglo traders and settlers and Mexican families found it beneficial to intermarry. The process required Anglo religious conversion to Catholicism (as did mere settlement in Texas), but provided access to both markets in the U.S. and beyond the frontier of Mexico. In the end, Reséndez argues that the identities of residents of Texas and New Mexico were contingent upon the situation. When they were "addressing higher-ups in the sprawling patronage system running from Mexico City," they were loyal Mexicans (p. 3). But they were also involved in a web of economic transactions that tugged them into the Anglo orbit of the United States.

If the multiple and contingent identities of the residents of Texas and New Mexico opened up the possibility of secession from Mexico, what was the actual cause? Here Reséndez emphasizes "center-periphery tensions" between the two states and Mexico's federal government that pre-existed the arrival of Anglos to the region (p. 265). Attempts by conservative lawmakers—and priests—to centralize control over Texas and New Mexico presaged secession in Texas and the Chimayó Rebellion. Only the late formation of a counterinsurgency by a group of well-to-do New Mexicans who had initially supported the insurrection prevented New Mexico from following in the footsteps of Texas.

I would be remiss if I failed to mention Reséndez's fine depiction of the important role that sedentary and semi-sedentary Native Americans played in the unfolding of events as well as their own changing conceptions of identity as a result of U.S. cultural and economic imperialism. In sum, this book is well argued and is a must-read for both American and Mexican scholars interested in borderlands history or in the construction of identity.

Andrae M. Marak
California University of Pennsylvania

Saints of the Pueblos. By Charles M. Carrillo. (Albuquerque: LPD Press, 2004. 92 pp. 17 duotones, 62 color plates, index. $39.95 cloth, ISBN 1-890689-30-0, $19.95 paper, ISBN 1-890689-07-6.)
A Tapestry of Kinship: The Web of Influence among Escultores and Carpinteros in the Parish of Santa Fe, 1790–1860. By José Antonio Esquibel and Charles M. Carrillo. (Albuquerque: LPD Press, 2004. 67 pp. Halftones, maps, notes, bibliography, index. $15.95 paper, ISBN 1-890689-08-4.)

In 2002 Charles Carrillo was asked by the Indian Pueblo Cultural Center in Albuquerque to do an exhibition of *retablos* (panel paintings) of the patron saints of each of the nineteen pueblos of New Mexico. *Saints of the Pueblos* follows from this exhibition. Each of Carrillo's paintings is illustrated in color, along with a historic photograph of the church in each pueblo and an example of the pottery made in the community. In addition to the nineteen living pueblos there is a brief section at the end devoted to the abandoned pueblos of Abó, Gran Quivira, Pecos, and Quarai and their patron saints. This is followed by a glossary, bibliography, and index.

Carrillo provides brief historical background on each pueblo and its patron saint and then describes the salient characteristics of the pottery produced at the pueblo. In his introductory text the author notes his "keen interest in the historic ceramic traditions of the pueblos" (p. 10), following from his doctoral dissertation research in archeology (published by LPD Press in 1997 as *Hispanic New Mexican Pottery: Evidence of Craft Specialization, 1790–1890*). Carrillo also discusses the nature of Pueblo Catholicism, a subject that has not been well addressed in the scholarly literature. His insights into this subject are thoughtful and provocative, and one wishes that he had developed these ideas a little further.

Nevertheless, the book serves as a poignant and useful reminder of the Catholic traditions of the Pueblo Indians meshed as they are in subtle ways with traditional indigenous spiritual practices. The book is attractively designed and produced, with brief introductory texts by Ron Solimon, Indian Pueblo Cultural Center; Rev. Michael J. Sheehan, Archbishop of Santa Fe; and Joe Sando, Pueblo historian from Jemez Pueblo.

Over the past seventy years there has been a great deal of scholarly interest in the origins of the distinctive tradition of New Mexican *santos* (painted and sculpted images of saints) and the different styles that became prominent in the florescent period of New Mexican image-making, ca. 1800–1860. The most recent and exciting research in this field appears in *A Tapestry of Kinship* by José Antonio Esquibel and Charles M. Carrillo. The authors combine exhaustive documentary research in the Archdiocese of Santa Fe Museum and Archives and the Spanish and Mexican Archives of New Mexico with stylistic and technical analysis of actual pieces.

Existing documentary records concerning the early arts in New Mexico are few compared to those of other regions. Most business dealings in New Mexico were verbal; daily activities were not normally documented through account books, letters, diaries, invoices, or other documents. For the most part, the only existing records are those concerning vital statistics: birth, marriage, death, and a few censuses and church inventories, but these are far from complete. However, by diligent search into the extant records the authors have put together a convincing picture of the close network of relationships that existed among families of carpenters and image-makers in Santa Fe prior to 1860. Further, they have suggested possible new identifications of the artists responsible for existing bodies of work, thereby beginning to solve questions which have concerned scholars for many years, questions that remain unsolved due to the paucity of documentary evidence. For example, quite a mythology concerning the origins of the *santero* (santo artist) José Aragón has arisen over the years, and no family connection between him and fellow artist José Rafael Aragón had ever been uncovered despite the similarities in their work. The authors have found that, in fact, José Rafael Aragón had a brother named simply José Aragón who was most likely the artist of that name.

The authors are on less sure ground when it comes to attributing specific bodies of work to particular artists. The Aragóns conveniently signed some of their pieces, but other artists stylistically related to them did not. The authors assign, by a single but persuasive documentary link, the work of the artist

known as the Santo Niño Santero to the *escultor* (sculptor) José Manuel Benavides. Less convincing is their assignment of a related style to José Anastacio Casados. Casados appears in the records as an escultor and as the brother-in-law of José Aragón, but there is no direct evidence that he is responsible for the particular body of work they assign to him. Clearly, as the authors also acknowledge, more research is necessary. Given the fruitful results they have achieved so far, it will not be surprising if they soon find more missing links to identify the work of Casados and other santeros of the period.

With the density and complexity of documentary data presented here, this book is geared toward the scholar and aficionado of the art of the santero, rather than the general public. The publishers are to be congratulated for publishing such a scholarly work, with obviously so limited an audience. While the book is focused on the work of a small group of carpenters and santeros, implicit in it are larger issues concerning the fabric of life in Santa Fe. Using the methods so ably employed by Esquibel and Carrillo, a much fuller picture than we currently have could be drawn of the cultural and socio-economic history of early-nineteenth-century New Mexico.

William Wroth
Santa Fe, New Mexico

Native American Picture Books of Change: The Art of Historic Children's Editions. By Rebecca C. Benes. (Santa Fe: Museum of New Mexico Press, 2004. xvi + 176 pp. 106 color plates, 44 halftones, appendixes, notes, bibliography, index. $45.00 cloth, ISBN 0-89013-471-5.)

Today many Native American tribes are producing Native-language or bilingual books as part of comprehensive curriculum programs; national publishing houses and university presses put out a wide range of books—including children's books—by Native American authors and illustrators. While the bilingual books are aimed specifically at a Native American audience, the trade books are marketed to the general public and enjoy notable success. What few readers (and perhaps also publishers) realize is that there is a historical precedent for children's books written and illustrated by Native Americans. Denver art gallery owner Rebecca C. Benes learned of this legacy and, after years of research, has assembled *Native American Picture Books of Change*, which brings these mostly out-of-print books to a wide audience in a full-color, coffee-table format.

The picture books, written for children of elementary school ages, showcase the cultures of the Southwest and Plains with charming texts and illustrations. Published in the 1920s–1940s, the books represented an attitude among educators and administrators that was in tune with the new national attitude that Indian art and culture were valuable and worth preserving and promoting. With a school full of aspiring young Native American artists in Santa Fe, writers and publishers found willing, inexpensive illustrators. Texts—mostly written by Anglo educators, many women—presented creative and culturally sensitive versions of folktales and myths, as well as simple fictions based on the real-life experiences of children in the culture.

While the books' content and collaborative method of production represented a radical departure from previous Indian literature, the change was not lasting. As the author writes of the Indian Life Reader series featured in her book, there was a "brief window of time between the flawed assimilation policy of the past and the harsh termination era to come" (p. 137) in which these authors, artists, and linguists came together to produce a beautiful body of children's literature. Most of the books were allowed to go out of print and the genre as a whole was largely forgotten until now.

Margaret Dubin
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Chiefs and Generals: Nine Men Who Shaped the American West. Edited by Richard W. Etulain and Glenda Riley. Notable Westerners Series, no. 5. (Golden, Colo.: Fulcrum Publishing, 2004. xi + 241 pp. Halftones, maps, index. $17.95 paper, ISBN 1-55591-462-4.)
Morning Star Dawn: The Powder River Expedition and the Northern Cheyennes, 1876. By Jerome A. Greene. Campaigns and Commanders Series, no. 2. (Norman: University of Oklahoma Press, 2003. xvi + 228 pp. Halftones, maps, notes, bibliography, index. $34.95 cloth, ISBN 0-8061-3548-4.)

These two books address people, policies, and events in western America in the decades after the Civil War. While their subject matter overlaps, the two works have decidedly different formats and purposes. *Chiefs and Generals* features biographical essays by nine separate contributors, while *Morning Star Dawn* narrates a single military campaign by one author. Sharing a focus on American-Indian relations and some of the military campaigns that resulted, they are part of a continuing outpouring of scholarship de-

voted to the Indian wars of the late nineteenth century. As such they demonstrate the reading public's continuing fascination with biography and warfare and might be seen as a sort of literary competition for the offerings shown on the History Channel. At the same time, these narratives illustrate the repeated mistakes and failures of people on all sides to develop solutions other than warfare to the problems posed by western ethnic and race relations.

In *Chiefs and Generals*, editors Etulain and Riley offer nine essays, four on Indian leaders, and five on army officers who opposed them, grouped into three distinct sets. In the first two chapters Red Cloud and Victorio stand alone. Next come two pairs: Nez Perce leader Chief Joseph and Gen. Oliver Otis Howard, who led the army pursuit of him, and the Apache leader Geronimo and Gen. George Crook. The last group includes chapters on George Armstrong Custer, Ranald Mackenzie, and Nelson A. Miles as individual entries. The essays on these individuals provide windows into the repeated post-1865 military conflicts that swept across the West and help readers recognize the variety of issues and individuals in the western story. In doing so, they demonstrate the similarities and differences in the experiences of these important individual leaders.

For reasons of length only a few of the nine essays can be noticed here. In his thoughtful chapter on the Lakota leader Red Cloud, Robert Larson presents the chief as accomplished and respected. His renown as a warrior against tribal enemies helped him to succeed in forcing the army to close its forts along the Powder River Trail. Later he came to recognize that, unlike tribal enemies, the U.S. could not be driven from the Northern Plains, so he turned to negotiations and became one of the leading treaty chiefs. Larson shows how that stance undercut Red Cloud's authority and influence among the Lakota and encouraged opponents of reservation living to follow other band chiefs.

In his essay on Ranald Mackenzie, Durwood Ball focuses on an army leader who is somewhat less well known to western readers than some of the others included in this book. After graduating at the top of his West Point class in 1862, Mackenzie entered the Civil War. He proved his bravery repeatedly; he was wounded six times in that conflict. His western service included active campaigning on the Southern Plains against the Comanche, Kiowa, Kickapoo, and Cheyenne. In each instance, as a commander, he led troops in their pursuit of Indians despite fatigue and hardship. Yet, he demonstrated an honest effort to protect defeated enemies from further abuse.

This collection of biographical chapters is well written and interesting. Because it is aimed primarily at non-academic readers, the authors and editors have not included any annotations. Instead, in the section devoted to sources and further readings, each of the contributors has a concise discussion of the most relevant materials. Given the format of the book and its expected audience, this is reasonable and effective.

The second book, Jerome A. Green's *Morning Star Dawn*, shares the focus on western military history but is a detailed scholarly monograph written with a scholarly audience in mind. Green focuses on the autumn, 1876, Powder River campaign against the Northern Cheyenne led by Chief Dull Knife (Morning Star) as a part of the Great Sioux War that followed the Battle of the Little Big Horn. The author places this expedition solidly in the context of American national expansion and the growing hostilities between the U.S. Army and the western tribes. Green claims that the actual battle site was "the scene of one of the most significant encounters of the Great Sioux War" and "one of the most important in the annals of all western army-Indian conflicts" (p. xiii).

The narrative points to the 9 September 1876 Battle at Slim Buttes as the first American victory against the Indians and as a turning point in military actions on the Northern Plains. Green demonstrates persuasively that, after that victory, Gen. Philip Sheridan set his plan to end the conflict by undermining the alliance between Cheyenne and Lakota groups and then driving them onto the reservations. The Powder River Expedition proved central to that effort and culminated in the successful 25 November 1876 attack on Morning Star's village at Red Fork. The author analyzes this battle in detail, provides an excellent map to guide the readers through the action, and presents the results graphically. The last two chapters follow the Cheyenne as they moved onto reservations and then briefly trace the careers of leading participants such as George Crook, Nelson Miles, and Ranald Mackenzie.

These two books represent nearly opposite poles in contemporary scholarship about the West. The nine biographical essays in Etulain and Riley's book offer general readers brief glimpses at some of the same individuals Green discusses in a slightly more readable format. However, they take the opposite approach. They offer a broad rather than narrow picture of western conflicts. Green's book is a thoroughly researched and highly documented monograph that presents the author's findings in a detailed recounting of the campaign events. Based on a wide range of well-chosen

sources, it accomplishes his goal to narrate the campaign. Green, however, does not return directly to his earlier assertion about the significance of the destruction of Dull Knife's village, as suggested by comments in the introduction. Both books can serve their audiences well, although they are likely to attract different groups of readers.

Roger L. Nichols
University of Arizona

Finding Sand Creek: History, Archaeology, and the 1864 Massacre Site. By Jerome A. Greene and Douglas D. Scott. (Norman: University of Oklahoma Press, 2004. xxi + 241 pp. 34 halftones, 6 line drawings, 5 maps, appendixes, notes, bibliography, index. $24.95 cloth, ISBN 0-8061-3623-5.)

In November 1864, one of the most heinous crimes in U.S. history was committed against a peaceful Southern Cheyenne and Arapaho village in what is now southeastern Colorado. Known as the Sand Creek Massacre, this disturbing event represents U.S.–Native American relations at their worst. Within a matter of hours, soldiers murdered at least 150 innocent Native men, women, and children. Local military and government officials had promised peace to Black Kettle, a Cheyenne leader, yet delivered a bloodbath. For decades historians and others have been searching for the precise location of Black Kettle's village. In this work, Jerome A. Greene and Douglas D. Scott present compelling evidence that pinpoints the location of the massacre site.

In 1998 Congress passed the Sand Creek Massacre National Historic Site Study Act, which authorized the National Park Service—with assistance from descendants of massacre victims and others—to determine the location of the massacre. The search for the site was both academic and spiritual. After months of perusing maps, interviewing Native spiritual leaders, and reviewing historical documentation, the Sand Creek Massacre Project team accomplished its mission in May 1999. According to the foreword, in a relatively small area within the South Bend, the team "pulled out of the soil the shattered plates, utensils, hide scrapers, awls, and personal items that once belonged to the Cheyennes and Arapahos who were camped at Sand Creek, along with fragments of the weapons used to attack and kill them" (p. xvii). Greene and Scott expected such durable goods to survive in the archeological record, while other perishable items, including flour, sugar, and dresses, generally did not.

The authors should be commended for their efforts, not only for locating the massacre site, but also for their willingness to write a book about the experience. While they readily admit that their methods were not wholly innovative or new, they aptly demonstrate the success of their approach. What is perhaps most exciting about the study was the ability of the authors and other team members to link material items located at the site to annuity requests and military supply lists from the period. Above all else, these connections offer the most convincing and tangible proof of their discoveries and assertions.

This work has other virtues. It includes a solid chapter detailing the events that led to the Sand Creek Massacre, along with a discussion of its aftermath and repercussions. Helpful photographs, maps, and tables dot the text. Toward the end of the book are five appendices containing such things as Cheyenne and Arapaho annuity requests, a list of arms and ammunition used by the Colorado Volunteer Cavalry, and lists of abandoned goods found in Native American encampments in other locations. All in all, *Finding Sand Creek* is an excellent account of the rediscovery of the Sand Creek Massacre site.

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Juan de Ovando: Governing the Spanish Empire in the Reign of Philip II. By Stafford Poole. (Norman: University of Oklahoma Press, 2004. x + 293 pp. Notes, bibliography, index. $37.94 cloth, ISBN 0-8-61-3592-1.)

To many historians of sixteenth-century Spanish America, the name Juan de Ovando is familiar enough. We are aware of him as the reforming president of the Council of the Indies in the change-filled years of don Martín Enríquez in New Spain and don Francisco de Toledo in Peru, two activist viceroys in the 1570s; we read letters addressed to him by high officials in the Indies; we are grateful for the *Relaciones Geográficas* of which he was the principal instigator. But in truth, most of us do not know him so much as know of him. He looms in the bureaucratic background in Madrid, undoubtedly influential, but not in the forefront of our Indies-directed research. The reason for that slightness of acquaintance is that, although Ovando often appears in works on other people and topics of his time, no study has been focused solely on him. Stafford Poole has filled that gap with this fine piece of research and writing.

The author lays out Ovando's life from his birth in Cáceres, ca. 1515, to his death in Madrid in 1575. As would be expected, less can be known about his personal affairs than of his public career in church and civil government. He was, in turn, *provisor* (agent) in Seville of the absent archbishop, reformer of the University of Alcalá de Henares, member of the Council of the Inquisition, *visitador* (inspector) of the Council of the Indies, then president of the same Council, and finally, in his last year of life, president of the Council of Finance (Hacienda). As Poole lays out Ovando's life work, the author also shows the administrative and bureaucratic context in which he worked, together with the issues, many of them great, which he came to face and for which he often suggested solutions. One major issue, for example, was the dire financial state of the monarchy in the 1570s. The weaknesses of the conciliar form of government that the Spanish state used at the time (and long afterwards) are made plain. Ovando saw some of the defects and looked for remedies. His successful scheme to gather information about America through the *Relaciones Geográficas*, for example, was designed to rectify the deep ignorance he perceived among the Councilors of the Indies, who held supreme authority over colonial government.

Poole makes much of Ovando's status as a *letrado* (one of the many university-educated officials of non-noble origins, mostly lawyers and priests, who in growing numbers staffed Spanish government from the time of the Catholic Monarchs onward). The introductory chapter is entitled "The Spain of the Letrados"; this new governing class is discussed repeatedly throughout the book. Although constituting a meritocracy, letrados were as likely to form cliques and to create patron-client networks as any other group.

Poole's study reveals, therefore, not only Ovando but Spanish government under Philip II in general. The book is the product of broad primary and secondary research and is altogether a most revealing, readable, and agreeable work.

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The Texas Rangers and the Mexican Revolution: The Bloodiest Decade, 1910–1920. By Charles H. Harris III and Louis R. Sadler. (Albuquerque: University of New Mexico Press, 2004. xiv + 671 pp. Halftones, maps, appendix, notes, bibliography, index. $37.50 cloth, ISBN 0-8263-3483-0.)

Charles H. Harris III and Louis R. Sadler are emeritus history professors at New Mexico State University, Las Cruces. Since the 1970s, they have published extensively on the U.S.-Mexico border, and their latest work reflects the years of research and publication that they have done on the subject. The authors see the 1910–1920 period as the most important in Ranger history, but one that has not received the historical attention it deserves.

Harris and Sadler organize the work chronologically around the administrations of the three governors who held office during this period: Oscar B. Colquitt (1911–1915), James E. Ferguson (1915–1917), and William P. Hobby (1917–1921). This organization reflects the highly-political nature of the Ranger force. The Texas Rangers were effectively the personal police force of the governors, who micromanaged Ranger activities from appointments to deployment of individual Rangers. While the Rangers were a state police force, they also had a major responsibility to protect the border.

When Oscar Colquitt took office in 1911, the Rangers were a shrinking force that many thought ought to be abolished completely. In February 1911 the entire Ranger force consisted of two companies with a total of thirteen men. The Mexican Revolution, which had started in late 1910, however, gave new life to the Rangers and would eventually lead to the greatest expansion in Ranger history. Most of the revolutionary activity was concentrated in northern Mexico, causing major security concerns along the Rio Grande. Colquitt needed to expand the Rangers, but the ever-parsimonious state legislature was reluctant to provide funding. The governor convinced the federal government to finance an expansion of the Rangers on the grounds that the Rangers were defending the border and actually enforcing federal laws. The federal money soon ran out, and a lack of financing would be a constant theme in Ranger activities.

The administration of Gov. James Ferguson (1915–1917) witnessed a much greater threat to border security with the launching of the Plan of San Diego, which called for Hispanics in South Texas to wage a race war against Anglos and to retake the territory Mexico lost to the United States in 1848. While there has been a lengthy historical debate over the authorship and actual goals of the Plan, the authors conclude that it was a calculated program of raiding sponsored by Venustiano Carranza, a prominent revolu-

tionary who would eventually become president of Mexico. The Plan led to a race war, but it was the Hispanics rather than the Anglos who suffered; law enforcement officials, including the Rangers, summarily executed an estimated three hundred Hispanics.

U.S. entry into World War I in April 1917 led to the greatest expansion in the history of the Rangers. The state legislature authorized that the Rangers be increased to one thousand men. Most of the expansion, however, did not involve regular Rangers but rather "Special Rangers" and "Loyalty Rangers." These last two categories of Rangers had the same warrant of authority as the regular Rangers but did not receive any compensation from the state and were used for more limited purposes. The authors argue that the most important achievement of the Loyalty Rangers was to help get William Hobby elected to the governorship in his own right after taking over from Ferguson who had been impeached and removed. Once World War I was over, the Loyalty Rangers disappeared, and the regular Rangers experienced a substantial reduction in force.

The authors conclude that the Ranger force in the 1910–1920 era was "under-strength, underpaid, and living on its reputation" (p. 502) based on extensive research in a variety of state, federal, and foreign archives. Harris and Sadler have compiled dossiers on the 1,785 individuals who held a Ranger commission between 1910 and 1921 and summations of these dossiers are included in an appendix. The work is also extensively illustrated with forty-eight photographs and four maps. *The Texas Rangers and the Mexican Revolution* represents an important addition to the scholarship on the history of Texas, Mexico, and the Borderlands.

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The Colorado Plateau: Cultural, Biological, and Physical Research. Edited by Charles van Riper III and Kenneth L. Cole. Reba Rutz Beidleman Southwestern Natural History Memorial Collection. (Tucson: University of Arizona Press, 2004. xiii + 279 pp. Halftones, maps, graphs, tables, bibliography, index. $32.50 cloth, ISBN 0-8165-2408-4.)

This book is the sixth in a series on research and ecosystem management on the Colorado Plateau, encompassing significant portions of New Mexico, Arizona, Utah, and Colorado. Somewhat artificially divided into three sec-

tions (cultural, biological, and physical), the book is a collection of twenty-three articles, authored by forty-eight researchers who presented their findings at the Sixth Biennial Conference of Research on the Colorado Plateau. Rather than focus on a theme, the conference provided a forum for reporting baseline inventories of the resources of this unique ecosystem. The articles begin splendidly with a survey of archeology research by David Wilcox in which he describes six phases of historical research and how the palimpsest of information and the study of settlements, rather than artifacts, has resulted in a modern challenge to earlier environmental paradigms.

The biological section has most of the articles, and the best ones document the incredible biodiversity of the Plateau. The effects of fire on cryptobiotic soil crusts are surprising: mechanical reseeding had a far more detrimental impact than the fire itself. A reservoir on the Dolores River caused a 95 percent increase in bare beach and a corresponding increase in willows. Grazing on the Grand Staircase-Escalante National Monument caused fewer plant species, more shrub cover, and less developed cryptobiotic crusts. Bald eagles along tributaries of the Colorado River responded to the success of spawning trout in Nankoweap Creek. The last section on physical research uses streamflow records from the past one hundred years and tree-ring data from the last one thousand years to characterize past climatic trends and cycles, but needs better graphics to make the important point about drought as a recurring feature, without human impacts.

The compendium gives us an understanding of the type and quality of the research carried out by the Southwest Biological Science Center of the U.S. Geological Survey. The breadth of research subjects is impressive, while the quality and usefulness of individual projects varies considerably. Of particular interest are human impacts on this fragile ecosystem and interpretations of ecosystem health since John Wesley Powell made his remarkable baseline survey in the 1880s. His recommendations to manage this water-limited landscape according to watershed boundaries rather than arbitrary political and Jeffersonian straight-line surveys were ignored, as were his cautions about how much development the finite water resources and erodible soils would support. One article presents a useful method for identifying indicators of ecosystem health and could be used to compare present conditions with those described by Powell. However, there are few conclusions about how the present state of the ecosystem compares to either those found by Powell or those that might be considered to be healthy.

An article on the impacts of backcountry camping use is an example of a disappointing approach to evaluating Grand Canyon-Parashant, Vermillion Cliffs, and Grand Staircase-Escalante National Monuments. With no graph of the results, interpreting the severity of impacts is difficult. More troubling is the method for determining impacts, called "rapid assessment." With a time constraint of 5–10 minutes per site, and a criterion of "impact" or "no impact," it is difficult to conclude that such a baseline survey will have any value in determining upward or downward future trends. A more time-intensive method might take another 10 minutes and could at least include a percent vegetation cover transect, probably the most critical issue in this arid environment, where riparian and campsite health is largely dependent on maintaining a reasonable vegetation cover. Vegetative cover transects can be done quickly and give managers a useful indication of trends over time. The issue of carrying capacity is never addressed, except to say that future research is needed to establish limits.

In fact, none of the studies seriously addresses carrying capacity. Putting a numerical limit on the campers in an ecologically sensitive area is admittedly difficult, both politically and technically, but some preliminary conclusions on the impacts of humans would be a useful start. Should we be worried enough to continue to fund this research, or even increase the budget? My subjective opinion is that we should. Baseline information can rate the present health of an ecosystem with rapid assessment techniques, giving us an indication of where we are, even if trends are not yet apparent. A synthesis chapter by the editors on the issue of human impacts would have been a welcome addition to this potentially useful book. Without a synthesis of the major points on ecosystem health, the book remains a series of interesting and detailed articles on a place, but without a unifying theme.

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Book Notes

Women of the New Mexico Frontier, 1846–1912. By Cheryl J. Foote. (Niwot: University Press of Colorado, 1990; reprint, Albuquerque: University of New Mexico Press, 2005. xxiv + 198 pp. Halftones, notes, bibliography, index. $19.95 paper, ISBN 0-8263-3755-4.)

Clay, Copper and Turquoise: The Museum Collection of Chaco Culture National Historical Park. (Tucson, Ariz.: Western National Parks Association, 2004. 48 pp. Color plates, bibliography. $7.95 paper, ISBN 1-58369-045-X.)

The Peopling of Bandelier: New Insights from the Archaeology of the Pajarito Plateau. Edited by Robert P. Powers. School of American Research Popular Southwestern Archaeology. (Santa Fe: School of American Research Press, 2005. xvi + 142 pp. 24 color plates, 104 halftones, maps, notes, bibliography, index. $59.95 cloth, ISBN 1-930618-67-0, $19.95 paper, ISBN 1-930618-53-0.)

Language Shift among the Navajos: Identity Politics and Cultural Continuity. By Deborah House. (Tucson: University of Arizona Press, 2005. xxvii + 122 pp. Halftones, bibliography, index. $17.95 paper, ISBN 0-8165-2220-0.)

Buzz-Cut Dune and Fremont Foraging at the Margin of Horticulture. By David B. Madsen and Dave N. Schmitt, contributions by Christopher T. Hall, Richard E. Hughes, Charles G. Oviatt, Matthew J. Root, and Kerry Varley. University of Utah Anthropological Papers, no. 124. (Salt Lake City: University of Utah Press, 2005. xi + 162 pp. Halftones, maps, tables, appendixes, bibliography. $30.00 paper, ISBN 0-87480-812-X.)

The Custer Reader. Edited by Paul Andrew Hutton, foreword by Robert M. Utley. (Lincoln: University of Nebraska Press, 1992; reprint, Norman: University of Oklahoma Press, 2004. xiv + 585 pp. 61 halftones, maps, bibliographic essay, index. $24.95 paper, ISBN 0-8061-3465-8.)

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Cartographic Mexico: A History of State Fixations and Fugitive Landscapes. By Raymond B. Craib. Latin America Otherwise. (Durham, N.C.: Duke University Press, 2004. xviii + 300 pp. Halftones, line drawings, maps, notes, bibliography, index. $79.95 cloth, ISBN 0-8223-3405-4, $22.95 paper, ISBN 0-8223-3416-X.)

The Time of Liberty: Popular Political Culture in Oaxaca, 1750–1850. By Peter Guardino. Latin America Otherwise. (Durham, N.C.: Duke University Press, 2005. ix + 405 pp. Maps, notes, bibliography, index. $84.95 cloth, ISBN 0-8223-3508-5, $23.95 paper, ISBN 0-8223-3520-4.)

The Costa Rica Reader: History, Culture, Politics. Edited by Steven Palmer and Iván Molina. The Latin America Readers. (Durham, N.C.: Duke University Press, 2004. xiv + 383 pp. Halftones, line drawings, table, bibliography, index. $79.95 cloth, ISBN 0-8223-3386-4, $22.95 paper, ISBN 0-8233-3372-4.)