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Book Reviews

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Gardens of New Spain: How Mediterranean Plants and Foods Changed America. By William W. Dunmire. (Austin: University of Texas Press, 2004. xviii + 375 pp. Halftones, maps, tables, bibliography, index. $65.00 cloth, ISBN 0-292-70271-X, $24.95 paper, ISBN 0-292-70564-6.)

In this gem, William W. Dunmire engagingly synthesizes the historical background, routes, timing, and profound effects of the Columbian Exchange as explorers and colonists intentionally intermixed useful plants of the Old World with those of the New World. He dedicates the book to Gail D. Tierney, who started this project and collaborated with him through its development.

The heart of the book is a balanced and deeply researched history of the entry and spread of Mediterranean cultivated plants into the American Southwest during Spanish colonial times. Much of this knowledge derives from historical documents such as daily diaries. The story begins in Medieval Spain, where diverse groups were already sharing domesticated plants, animals, and technologies among themselves.

To introduce the receptive New World audience, Dunmire sketches pre-Columbian farming in Mexico, where crops included corn, beans, squash, chili, and maguey (agave). Here, all agricultural work was done by hand, with simple tools like digging sticks. When the Spanish brought metal, plows, and draft animals (natural producers of fertilizer), the face of New World agriculture changed. Farmers such as the Rarámuri (Tarahumara) could now grow crops in fields naturally lacking nutrients and use the steel-tipped plow pulled by horses to open up larger corn and bean fields.

For over 3,000 years, people in the American Southwest and northern Mexico have grown corn. Agricultural sophistication is revealed by many examples, including early evidence of canal irrigation, rock-bordered gardens, and rain-fed farming. Even today, Hopi farmer Eric Polingyouma harvests corn ears up to sixteen inches long using traditional methods (p. 74). Groups have long gathered many "weeds" such as goosefoot, amaranth,

and purslane—plants often considered a great bother—for both their leafy greens and edible seeds.

Remaining chapters cover the transfer of plants, technology, and livestock to the New World, as well as the spread of these new materials and practices throughout northern Mexico, the American Southwest, and into Texas, Florida, and California. Each chapter is well illustrated with maps, photos, and drawings, and ends with brief but thorough discussions of the botany, known domestication history, travels, uses, and nutrition of numerous individual plants. Dunmire provides primary references in a sources section, a ten-page "Master Plant List" with critical condensed data, a glossary, and a selected bibliography. His interviews with traditional, rural Hispanics still using these plants form a fitting epilogue.

Carl O. Sauer, an extraordinary cultural geographer and one of Dunmire's professors, would be pleased to know his legacy continues. This scholarly document will be as enduring as the plants upon which it focuses and will reach a wide public audience because of its writing style. When people travel to a new home, they bring with them their treasured goods and the desire to retain access to favored and familiar foods and flavors. This human habit fostered the integration of Old World foods into a New World cuisine, resulting in the incredible range of food choices we have today. Dunmire has given us the tools to sit down to a meal and know something about the integration of cultures, continents, and historical adventures of all the plant ingredients on our plate. Armed with this knowledge, dinner conversations may take on a whole new dimension and never be quite the same again.

Karen R. Adams
Cortez, Colorado

Old Las Vegas: Hispanic Memories from the New Mexico Meadowlands. Collected and translated by Nasario García. (Lubbock: Texas Tech University Press, 2005. xiv + 302 pp. Halftones, glossary, index. $34.95 cloth, ISBN 0-89672-1.)

Old Las Vegas is a veritable buffet of reminiscences of the viejitos and viejitas of the countryside around Las Vegas, New Mexico. Nasario García set out to collect and "share the fast-disappearing old-timers' reminiscences" (p. 1), and he has succeeded admirably. A folklorist, García knows the value of oral history and how to conduct interviews to gain the most from his informants.

The result is a collection of memories from the Hispanic community that enriches our understanding of the culture of northern New Mexico.

García and his editor made several significant decisions, the most valuable being to publish all the memories in both Spanish and English. Most of the interviews were conducted in Spanish; transcribing and translating was a laborious process but one of love. Thus, the reader can enjoy the old Spanish dialect from the Las Vegas meadowlands, and the English version helps those whose Spanish is weak.

A historical introduction traces the history of Las Vegas and its hinterlands from the Spanish explorers to twenty-first century visitors. This sketch lays the groundwork for understanding the role the Spanish played and continue to play in the area. Each section also has an introduction to the subject and to some of the old-timers. Subjects range from "Life in the Countryside" to education, folk healing, witchcraft, religious ceremonies and customs, and politics. Particularly intriguing is the section on religious ceremonies and customs. In the past, Catholic religious practices were part of the daily routine for the Hispanic villagers, and the old-timers now miss that part of their lives. In one village, weddings could be held only at 6:00 a.m. mass on Mondays! For those villagers, weddings began on Friday and ended on Wednesday. The final chapter is a compilation of *dichos* (sayings) and *adivinanzas* (riddles), which gives the book a special charm. A glossary, brief biographies of the interviewees, a short reading list, and an index complete the work.

Old Las Vegas is another outstanding contribution to the folklore and history of Hispanic New Mexico and to the fine list of publications by Nasario García.

Jo Tice Bloom
Las Cruces, New Mexico

Juan Bautista de Anza: Basque Explorer in the New World. By Donald T. Garate. The Basque Series. (Reno: University of Nevada Press, 2003. xxi + 323 pp. Halftones, maps, charts, appendix, notes, glossary, bibliography, index. $39.95 cloth, ISBN 0-87417-505-4.)

Had Apaches not killed him at age forty-six, Juan Bautista de Anza (1693–1740) would likely have been the ranking statesman of Sonora, in

his mid-seventies, when José de Gálvez began shaking things up on New Spain's far northwestern frontier. How the elder Anza, alive, might have affected the career of his son and namesake (1736–1788) is anyone's guess. Here, Donald T. Garate offers not guesses but the "the story, plain and simple" (p. xix) of the father.

Since 1990, Garate has served as historian at Tumacacori National Historical Park in southern Arizona, where both Anzas left their marks. A born storyteller and keen researcher, the author also shares the Basque heritage of his subjects. He knows their difficult tongue, making the point repeatedly that both Anzas had to learn Spanish as a second language. The book's glossary includes Indian, Spanish, and Basque words. Garate has traveled and stood where the Anzas did and excels at setting the scene. Garate transports the reader to the bustling crossroads town of Hernani, birthplace of Juan the elder, in the Basque country of northeastern Spain. We witness the intricate, spit-and-polish inspection at Janos years later in April 1723, and then, from the elevated site of Anza's post at Fronteras, the reader wonders at the endlessness of the Sonoran Desert.

The author makes fitting use of educated conjecture and occasional historical reconstruction. He knows the day of the week and the phases of the moon. Garate knows Basques intimately, assuring us in a note that "this information comes from personal experience gained by the author over many years of association with his own and other Basque families in both the New World and the Old" (p. 241). He dares impart feelings to his subject. "Anza could not have helped but gloat a little as each man rode up to pass in review" (p. 100). While the conversation between Agustín de Campos and Anza may never have occured, every word uttered by Campos is from the old priest's letters. If you doubt it, check the endnotes. Each of Garate's six chapters averages 139 notes, citing mostly primary sources, giving credit to others, and critiquing the works of fellow scholars (including me). Not long ago, when I told Garate I was writing a short piece on the Anzas, he generously sent me in electronic form the entire manuscript of this book.

Sonora's near civil war of the 1720s, which pit the tight alliance of Jesuits and other Basques against outsiders, will remind readers of nineteenth-century New Mexico's Santa Fe Ring and Lincoln County War. Here, Garate tests his evenhandedness, characterizing the combatants as "Anza and his belligerent Basque contingent" and "Don Gregorio's licensed hooligans" (p. 78). Elsewhere, unscripted dramas like the 1736 Planchas de Plata silver

strike and the epiphany of false prophet Agustín Aschuhuli come alive as never before. Been in touch with Robert Redford yet, Don?

John L. Kessell
University of New Mexico

Navajo Blessingway Singer: The Autobiography of Frank Mitchell, 1881–1967. Edited by Charlotte J. Frisbie and David P. McAllester. (1978; reprint; Albuquerque: University of New Mexico Press, 2003. xxvi + 446 pp. Halftones, maps, appendixes, notes, bibliography, index. $34.95 paper, ISBN 0-8263-3181-5.)

Born thirteen years after the Diné returned to Navajo land in 1868, Frank Mitchell relates his life story in *Navajo Blessingway Singer*. While Mitchell's story delineates the many hardships that Navajos endured upon their return from the Bosque Redondo prison camp, it is also inspirational. Mitchell carved out a life of prosperity and wealth, becoming a Blessingway singer, serving in leadership roles within his community, and raising a family. In recounting his life story, Mitchell emphasizes the importance of Navajo traditional teachings in his endeavors to follow Hozhojii (the path to well-being and happiness).

Mitchell skips over much of his childhood, terming it "an ugly story," and goes on to recall his experiences in boarding school, employment on the railroad, and involvement in Navajo political affairs. In his marriage to Tall Woman (Rose Mitchell), he worked hard to support his family. His efforts illuminate the struggle of young Navajo men to create a place for themselves in a changed Navajo society. Under the guidance of other men, including his father-in-law, Mitchell realized that, to live well, he had to follow the ancient teachings that his ancestors had relied on for survival and continuity. He also discovered that traditional narratives were the foundation for political, economic, and social institutions. Perhaps in an effort to convey the value of oral tradition to future Navajo generations, Mitchell dictated his stories to anthropologist Charlotte J. Frisbie and ethnomusicologist David P. McAllester.

Mitchell's narrative provides insights into Navajos' relationship to federal Indian policies and illuminates their responses to the impositions that have altered their lives, including the introduction of a wage economy after

livestock reduction, the implementation of mandated education for children, and the appearance of Christianity, particularly through the Catholic priests. Navajos sought to keep control over their lives and were not unwilling to challenge federal officials or the Franciscans when it was necessary. For example, his story about the struggle between Black Horse and agent Shipley over forced education for Navajo children portrays Navajo opposition vividly, demonstrating that leaders were willing to go to jail, if not worse. His story also gives insight into how decisions were made among Navajos; for example, the decision to oppose the Indian agent was a communal one. Black Horse was noted for being outspoken, so he was selected to voice Navajo opposition. In another story, Mitchell notes that the Navajos accepted and allowed the Franciscans at St. Michael's Mission near present-day Window Rock, Arizona, to proselytize as long as they provided other services and were respectful. Narratives like Mitchell's demonstrate the range of Navajo responses to colonialism, from incorporation to outright resistance.

Editors Frisbie and McAllester provide a comprehensive annotation of Mitchell's autobiography, which by itself, is a valuable resource that incorporates oral history, anthropology, and history. In its second printing, Frank Mitchell's life story remains a valuable contribution to Navajo studies. Frisbie also worked with Frank's wife and published *Tall Woman: The Life Story of Rose Mitchell, A Navajo Woman, c. 1874–1977* in 2001. *Tall Woman* provides a parallel to Frank's account, with insight on Navajo women's lives in the twentieth century.

Jennifer Denetdale
University of New Mexico

The Diaries of John Gregory Bourke, Vol. 1: November 20, 1872 to July 28, 1876. Edited and annotated by Charles M. Robinson III. (Denton: University of North Texas Press, 2003. ix + 518 pp. Halftones, maps, appendixes, notes, bibliography, index. $49.95 cloth, ISBN 1-57441-161-6.)

The subject of the U.S. government's relations with Native Americans remains one of the most widely researched in the study of the American West. In part, this interest is promoted by the existence of numerous diaries, journals, and memoirs of soldiers who participated in conflicts with Native Americans. Of all such contemporary writings, the most extensive set of

diaries—those of John Gregory Bourke—have remained unpublished. This omission is now being rectified. Charles M. Robinson III, an instructor in history at South Texas Community College, McAllen, presents the first installment of the projected six volumes of Bourke's diaries. Robinson's works concerning the American West are well known, including *A Good Year to Die: The Story of the Great Sioux War* (1995); *The Men Who Wear the Star: The Story of the Texas Rangers* (2000); and *General Crook and the Western Frontier* (2001).

Bourke was born in 1846 to well-educated Irish immigrants in Philadelphia. His parents saw to his training in both Roman Catholicism and the classics. After serving in the Union Army, Bourke attended the U.S. Military Academy, graduated in 1869, and was posted to the Southwest. About this time, he began a diary which he kept faithfully until a few days before his death in 1896. For much of his professional career, Bourke served as aide-de-camp to Brig. Gen. George Crook, perhaps the U.S. Army's most able Indian fighter. While several of the earliest notebooks have been lost, volume one consists of Bourke's observations of Crook's campaigns against the Apaches in Arizona (1872–1875) and, after Crook became commander of the Department of the Platte, against the Sioux (1875–1876). Even in the midst of a campaign, Bourke made detailed scientific observations of all that he saw—especially in the field of ethnography. Bourke was a firm believer in "the manifest destiny of the [white] race," and he had little patience with the stubborn resistance of Native Americans (p. 330). However, he cultivated an interest in Native American culture, and eventually arrived at a more moderate view. Bourke was a dedicated observer and fervent recorder. "If he ran out of space in one notebook, he immediately would start another," writes Robinson, "sometimes in mid-sentence" (p. 7). Indeed, Bourke's zeal to write down everything he saw led him to record facts that may appear very tiring and ephemeral to the modern reader.

In order to include all of Bourke's written matter within the allotted six volumes, Robinson has omitted most maps, terrain sketches, official documents, and newspaper clippings, unless of "particular value to the text" (p. 11). He has included select official documents in an appendix. In order to make the text more readable, he has also spelled out abbreviations, inserted appropriate punctuation, provided annotations, and deleted underlining from Bourke's original journal. The editor has also added a useful introduction to each major part of this volume.

While the demands of space are understandable, the omission of so much of the diary's content is regrettable. Some researchers will still have to consult the originals at the U.S. Military Academy or seek out the microfilmed (and photostatic) copies at the Center for Southwest Research at the University of New Mexico. Nonetheless, the publication of John Gregory Bourke's diary constitutes an important contribution to the study of the American West. Charles Robinson III and the University of North Texas Press are to be congratulated for undertaking such a large project.

Larry D. Ball
Arkansas State University

Hermanitos, Comanchitos: Indo-Hispano Rituals of Captivity and Redemption. By Enrique R. Lamadrid, photographs by Miguel A. Gandert. Pasó por Aquí Series. (Albuquerque: University of New Mexico Press, 2003. xv + 264 pp. 78 halftones, maps, CD-Rom, appendixes, notes, index. $45.00 cloth, ISBN 0-8263-2877-6, $27.95 paper, ISBN 0-8263-2878-4.)

Eighteenth-century New Mexico was shaped in large part by interactions among Pueblo people, Hispanic settlers and soldiers, and the Comanche bands who resided on the eastern and northeastern borders of the Rio Grande settlements. Comanches seem to have made their first appearance in New Mexico at the 1706 Taos Trade Fair. From then until Gov. Juan Bautista de Anza signed a peace treaty with many of the Comanche bands in 1786, the century was wrought with alternating trading and raiding between New Mexican and Comanche peoples. To this day, Comanches occupy a powerful place in New Mexico folklore, dramatic narratives, and folk songs.

Enrique Lamadrid and Miguel Gandert have long collaborated on documenting the folk plays and musical traditions of northern New Mexico. In this latest publication, they present the history, music, and narratives of Comanche folk tradition that are part of the ritual cycle and folk plays centered primarily in the Taos and Española Valley villages. Gandert's photographs do not merely illustrate the text; they provide a powerful visual record of the folkloric complex and performatory culture of the Comanche traditions. The compact disc included with the book contains twenty-six tracks recorded by Lamadrid in the villages where he and Gandert worked. Lamadrid also transcribes and translates the text of Comanche folk narratives.

For many visitors and residents of New Mexico, the Comanche dances performed in Hispanic villages are a confusing set of visual and cultural images. The dancers do not "look like Indians," at least not like the familiar Pueblo dancers. The plazas of Talpa, Ranchos de Taos, Alcalde, Chimayó, and Bernalillo—well-known to many—seem like strange terrain when dancers in Plains Indian costumes dance and orate long stories to simple drum beats. Lamadrid relates his own initial confusion about the meaning of the Comanche narrative he was given by a family member in 1973.

The Comanche dances and narratives are not a case of mistaken identity, nor of Hispano villagers "playing Indian." They are evidence of cultural fusion and permeable social boundaries that anthropologists and social historians refer to as "cultural hybridity." Lamadrid and Gandert have boldly explored one of the sustaining cultural myths of New Mexico history. New Mexico was not "Spain on the Rio Grande." New Mexico, like Mexico, was a mestizo culture, born of the fusion of Spanish, Mexican, and indigenous traditions. This mix was furthered by the arrival of the multicultural *Americanos*.

Hermanitos, Comanchitos is an important book for understanding the sometimes contentious history of New Mexico. The analysis of songs and narratives explores themes of permeable social boundaries, the construction of social memory, and the redemption of social identity. I only wish the volume was larger in format to handle more expressively the reproduction of Gandert's dynamic photographs of the dance. Perhaps a film could be the next venture for Lamadrid's outstanding linguistic and social scholarship and Gandert's sensitive portraiture.

Frances Levine
Palace of the Governors
Santa Fe, New Mexico

El Cerrito, New Mexico: Eight Generations in a Spanish Village. By Richard L. Nostrand. (Norman: University of Oklahoma Press, 2003. xviii + 267 pp. 56 halftones, line drawings, 27 maps, tables, appendix, notes, glossary, bibliography, index. $39.95 cloth, ISBN 0-8061-3546-8.)

El Cerrito is one of New Mexico's most studied villages. Scholarly interest stems from it being an isolated micro-village situated on the San Miguel

del Vado Land Grant and its late, but limited, Anglo influence. Historical geographer Richard L. Nostrand lists sixteen prior studies, including the seminal work of Olen Leonard and Charles Loomis and the poignant photographic essay by Irving Rusinow done in the 1940s. Nostrand's thoroughness is illustrated by the inclusion of far more information in *El Cerrito, New Mexico* than these previous works.

Many of New Mexico's historical villages ceased to exist due to adverse economic conditions. Later, some villages were repopulated as jobs became available closer to home. While El Cerrito has continued to survive, its population has dwindled. It reached its peak in 1900 when the population numbered 136 individuals representing thirty families. By 2000 the population numbered twenty-two persons in eleven households, with very few of these individuals representing the original settlers. El Cerrito, then, serves as a prototype for the study of the villages of New Mexico.

Nostrand explores themes of the geography of area; the construction of the settlement (1825); the subsistence farming essential to survival (1850); the entrance of a few of the families in the more profitable business of livestock raising (1875); the irony of the grantees homesteading their own land grant after they had lost their commons (1900); and by 1925 the necessity of having to learn English in order to get jobs outside the village. Unemployment led to an exodus during the 1950s of most of the inhabitants who settled permanently in more urban areas where employment was available. The author uses an individual to represent a separate generation within each chapter. However, I am not sure that this technique works. Before long many other members from one generation enter the picture and one has to constantly refer to the family tables to avoid confusion.

The twenty-seven maps and thirty-six tables provided are extremely helpful in giving the reader a clear understanding of the setting and development of the village. The appendix, which includes every census ever taken of El Cerrito, is a genealogist's dream.

The value of the book lies in its comprehensive chronicling of the village's history and cultural change. It complements the author's earlier book, *The Hispano Homeland,* which dealt with the broader subject of Hispanos in northern New Mexico and southern Colorado.

In the final chapter the author offers some valuable suggestions on how El Cerrito can serve as "a window on the past" (p. 171). However, given the politics involved in historic preservation efforts, particularly when the

site has multiple ownerships, it may not be possible to implement true historic preservation. If so, let this excellent book serve as a testimonial to El Cerrito's past.

Adrián Bustamante
Santa Fe, New Mexico

Las Tejanas: 300 Years of History. By Teresa Palomo Acosta and Ruthe Winegarten, foreword by Cynthia E. Orozco. Jack and Doris Smothers Series in Texas History, Life, and Culture, no. 10. (Austin: University of Texas Press, xvii + 436 pp. 143 halftones, tables, appendixes, notes, bibliography, index. $45.00 cloth, ISBN 0-292-74710-1, $22.95 paper, ISBN 0-292-70527-1.)

Las Tejanas is the first book-length study examining the historical and contemporary experiences of women of Mexican descent in Texas. The book's purpose is to recover and celebrate the lives of women who have been overlooked, forgotten, and more often ignored in textbooks in particular and in the public consciousness in general. The authors' goal is to highlight Texas Mexican women's achievements in the face of gender, racial, ethnic, and class struggle and oppression from the 1700s to the present day.

Las Tejanas is largely an interpretive history that draws from the most recent literature and resources on Tejana/o history, most notably the *New Handbook of Texas History*, published in 1996 by the Texas State Historical Association. As the authors admit, *Las Tejanas* lacks "a theoretical analysis" (p. xv), yet it has a clearly defined purpose: to give agency to Texas Mexican women, a significant sector of the Texas and Texas Mexican population. The book is arranged chronologically and thematically, exploring the varying experiences of Native, mestiza, and Hispanic women under Spanish, Mexican, and then American rule. The first three chapters focus on the pre-twentieth century period, examining women's social, legal, and economic status in the often violent and turbulent Spanish Colonial (1700–1821), Mexican (1821–1848), and early American (1848–1900) eras. The remainder of the book—chapters four through twelve—explores Tejanas' participation in key arenas of Tejana/o life. Chapters four through six describe women's experiences in the Mexican Revolution of 1910, self-help organizations (*mutualistas*), and the workforce, both in rural and urban settings. Chapters seven through twelve pay attention to women's achievements

in education, business and professional life, religious and community organizations, the Chicano movement, politics and public office, and in the arts and culture.

The publication of *Las Tejanas* represents a significant milestone in the fields of Chicana/o history, the American West, and Spanish Borderlands, for no monograph or interpretive study on Texas Mexican women has been published to date, despite the growing body of literature on women of Mexican descent in New Mexico, California, and other former Spanish/Mexican territories in the present-day Southwest. Perhaps the book's greatest contribution is that it is a significant step in the writing of Tejana history, which takes into account Tejanas' important and multiple roles at the local, state, and national levels.

This book serves best as a resource for scholars, students, and readers interested in a general and up-to-date survey on Tejana (and Tejano) history, and not for those interested in a comparative or broader study on women of Mexican descent in the Southwest. Some readers may find that, at times, the book lapses into the tradition of "women worthies," particularly the final two chapters, and neglects to give fuller attention to women's particular issues and to comparative experiences. In fairness, as the authors state, their intent was not to write a complete history of Tejanas—a task nearly impossible to do in three-hundred pages, but rather to inspire scholars, young and old alike, to explore in greater detail the lives of women that they covered in a general manner.

Miroslava Chávez-García
University of California, Davis

Felix Longoria's Wake: Bereavement, Racism, and the Rise of Mexican American Activism. By Patrick J. Carroll. (Austin: University of Texas Press, 2003. 270 pp. 22 halftones, map, line drawing, tables. $45.00 cloth, ISBN 0-292-71246-4, $19.95 paper, ISBN 0-292-71249-9.)

Only a small portion of this study deals with the story of Felix Longoria, a young Mexican American soldier killed in action on 16 June 1945 at Luzon. His remains were initially buried in the Philippines but eventually the U.S. Army returned them in January of 1949 to the United States, where they were interred one month later at Arlington National Cemetery. The book serves as more an assessment of how this one-month episode upset tradi-

tional Mexican-Anglo relations in Texas. Just as important, Patrick J. Carroll shows how the "Mexican American" era of civil rights benefited from this episode. The term is applied to the period from the 1930s to the 1950s, when ethnic Mexican leaders in the United States demanded constitutional rights and acceptance as citizens.

Late in 1948, the U.S. Army informed Felix Longoria's widow that her husband's remains would be returned to Texas. While the family knew Felix's fate, as the military immediately sent them the medals earned by the soldier including the Bronze Star, the news came as a surprise. The widow, Beatrice Moreno de Longoria, hurriedly arranged for funeral services in Three Rivers, Longoria's hometown. Thomas Kennedy, a veteran and newcomer to Texas who had recently purchased the town's only funeral home, agreed to bury the soldier in the Mexican cemetery. He denied, however, the use of his chapel for the wake, assessing correctly that local Whites would be offended. Instead he offered to conduct a private wake at a family member's home.

Beatrice Moreno de Longoria, hurt and confused, turned to other family members who in turn contacted Dr. Hector García, a former army medical officer who also served in the war. The doctor had recently helped found the American G.I. Forum in Corpus Christi, precisely to deal with the many humiliating incidents that returning Mexican American veterans faced in Texas. After energetically publicizing the incident, García obtained support from Lyndon Baines Johnson, then newly elected to the Senate from Texas. With much fanfare, the senator arranged to have Longoria's remains buried at Arlington on 16 February 1949.

In the meantime, public opinion at the international level and even in Texas turned against Three Rivers because of the degrading treatment suffered by the family of a decorated veteran. Kennedy then claimed his actions stemmed from the possibility of violence at the wake; Beatrice and her deceased husband's family were estranged. Eventually, Kennedy and political leaders in Three Rivers relented and offered to provide full services. By then, García and Senator Johnson were intent on going through with the plans for the Arlington burial. Ironically greater political gains could be made by both Johnson and the cause of Mexican American civil rights if the original rejection stood.

Carroll analytically attacks the phenomenon by employing an arsenal of possible theoretical paradigms—psychological, Marxist, postmodern, to name but a few. In the process, Carroll places Texas history and the main actors—Beatrice Longoria, Hector García, Thomas Kennedy, and Lyndon

Baines Johnson— under a microscopic lens. But while the myriad of theories offered by the author certainly help us to understand the wider construct of Mexican-Anglo relations in Texas, they are not always cogently connected to the single Longoria episode. Nonetheless, the work goes a long way in explaining how and why the occurrence became such a cause célèbre and a battering ram for Mexican American civil rights. Generally, Mexican American leaders used participation in the war as crucial leverage to obtain their goals.

F. Arturo Rosales
Arizona State University

The Mexico Reader: History, Culture, Politics. Edited by Gilbert M. Joseph and Timothey J. Henderson. The Latin American Reader Series. (Durham, N.C.: Duke University Press, 2003. xiv + 792 pp. 91 halftones, map, notes, bibliography, index. $24.95 paper, ISBN 0-8223-3042-3.)

Gil Joseph and Tim Henderson must be commended for tackling the onerous task of compiling a reader entirely devoted to Mexico. In the vein of previous readers in the series, *The Mexico Reader* presents a diverse, original, and rare collection of primary and secondary texts. Weighing in at just under three pounds, the reader is a large and impressive volume of documents providing ample discussion material for anyone interested in specific chapters of Mexico's history.

The Mexico Reader is divided into nine parts and covers the colonial period through the very recent modern period. The first section is perhaps the most original for a reader of this kind, addressing not a specific historical period, but rather the theme of "Lo Mexicano." The section thankfully does not attempt to define what makes Mexicans Mexican, but presents a few key texts that reflect on the cultural, intellectual, and psychological nature of Mexico's people.

The second section, "Ancient Civilizations," is a quick overview of the pre-Columbian period. Two secondary texts and three excerpts from codices are presented as a backdrop to the glory of civilizations past to which some of the texts in the "Lo Mexicano" section refer. The reader addresses the conquest and colonial period in the third section, using excerpts from primary sources such as Bernal Diaz's accounts and Sor Juana's poetry, as well as J. H. Eliot and Enrique Florescano's secondary texts, which put the

primary sources in context. The fourth section on the independent period provides more documentary evidence than the previous sections, and will make a useful addition to any class on Mexico's nineteenth century. Texts such as José María Morelos' "Sentiment of a Nation," Fanny Calderón de la Barca's epistolary thoughts on Mexican women, a desperate letter from Empress Carlotta to her sister, and an excerpt from B. Traven's historical fiction novels, serve as eclectic documentary sources for an eclectic century.

Nestled between the nineteenth-century texts and the revolutionary texts is an awkward photography section. The section reproduces classic photographs such as Zapatistas breakfasting at Sanborn's in 1914 and a very interesting wider shot of the well-known picture of a soldadera riding a revolutionary train. It also includes pictures from the 1940s, 1950s, and 1960s and an impressive photograph of the Tlatelolco plaza after the 1985 earthquake. This section induces readers to interpret this newer medium, but unfortunately, the layout of the pictures and the print quality of the paper does not do justice to this intention. The layout is organized in no specific thematic or chronological order, and the small scale of the pictures and matt paper on which they are reprinted will make it difficult for students to use or analyze in any depth.

The last four sections of the reader more than make up for the drawbacks of the photography section. These sections address the modern period of Mexico's history, starting with the Mexican Revolution. The texts chosen exemplify not only the revolutionary ideals, but the focus of the historical interest in the period. Texts from Ricardo Flores Magón, excerpts of articles 27 and 123 of the 1917 constitution, and a speech by Plutarco Elías Calles overlap with a unique version of a revolutionary song and a poem in honor of Cuauhtémoc Cárdenas. The reflection of both the political and the cultural context of Mexico's history is further illustrated in the reader's approach to an oft forgotten part of the Mexican historical record: the conflict between state and church is elegantly rendered with a folk song in honor of a victim of the Cristero Rebellion.

The last sections address thematic contexts related to the postrevolutionary state and society. Entitled "The Perils of Modernity," "From the Ruins," and "The Border and Beyond," respectively, these provide rich texts with which to assess the last fifty years of Mexico's history. The sources provide a review of the institutionalization of the PRI, land reform, the growth of cities, student and urban social protest movements, and immigration through such varied

sources as lyrics to a song by a popular Mexican rock band, transcriptions of declarations made by Subcomandante Marcos, and a journalist's account of the effect of the drug trade on the Tarahumara community.

The texts in *The Mexico Reader* follow a historical logic, but the uninitiated will have to scour the introductory notes to find out the year in which each text was written. Sloppy editing throughout the volume has left a significant number of typos in the introductory essays as well as the documentary sources. While these editorial oversights lend some confusion to the reader, they do not detract from its contributions. *The Mexico Reader* is poised to become a highly prized collection of texts that any instructor will want to use and any student of Mexico will enjoy reading.

Juliette Levy
University of California, Riverside

Work, Protest, and Identity in Twentieth-Century Latin America. Edited by Vincent C. Peloso. Jaguar Books on Latin America, no. 26 (Wilmington, Del.: Scholarly Resources, 2003. xx + 348 pp. Map, tables, notes, bibliography. $23.95 paper, ISBN 0-8420-2927-3.)

Not much is original in this volume. Eleven of its fifteen chapters have been previously published as journal articles. The chapters therefore are stand-alone pieces that do not dialogue with each other—a shortcoming accentuated by the lack of a thematic index. The editor, nonetheless, has provided a valuable service by compiling these pieces in a single volume and highlighting recurrent themes in the introduction and chapter abstracts.

In its geographical scope, the collection transcends the usual concentration on the "big three." It does include chapters on Mexico, Brazil, and Argentina, but also on Chile, Cuba, Uruguay, Peru, Ecuador, Venezuela, Puerto Rico, two on Colombia, and two on a continental scale. Thematically, the range is equally broad. The various chapters deal with the primary sector of the economy (banana and sugar plantations, peasant proprietors, copper mines, oil fields), the secondary (textile mills, tobacco factories), and tertiary (tram drivers, white-collar employees). Some of the contributors question these neat divisions and show the overlap between rural and urban labor and between different modes of production. The collection tackles the traditional themes of labor history: union organization, management control, legislation, resistance, and strikes. It also reflects the broader concerns of the historiography of

the last three decades or so with processes taking place outside of the workshop (family life, neighborhood, transportation, religion, public health, education, nationalism, citizenship) and with components of social identities other than class, namely race and gender. The last two terms (or "women") appear in the titles of a third of the articles and as leitmotifs in the volume in general. Ubiquity, of course, is no substitute for sophistication and the use of the race-class-gender trilogy ranges, sometimes within the same chapter, from genuinely integrative applications of these analytical categories to bland reiterations of constructionist truisms.

Some of the chapters suffer from a common ailment in labor history old and new: the tendency to frame discussion in the restrictive, and at times Manichean, dichotomies of repression/resistance and elites/workers. This ignores adaptive strategies other than protest, strategies that were less visible but surely more common than militancy and strikes. It collapses workers into an undifferentiated mass, at least in terms of status, that ignores significant gaps in income, skills, authority, consumption, and self-definition within the "working-class." It also overlooks the fastest growing sector of the population during the century the volume deals with: those who considered themselves neither elite nor working-class. Sympathy with the latter at times leads to interpretive inconsistencies in which authors read elite discourses "against the grain," but accept workers' pronouncements at face value. Given the emphasis of the volume on protest—an activity that necessarily stresses negative conditions—this unquestioned acceptance of workers' complaints can produce partial, and excessively lachrymose, depictions of working-class life. But even the weaker chapters in this compilation provide some valuable information and the best form part of some of the most innovative recent studies of labor in Latin America.

Jose C. Moya
University of California, Los Angeles

Blanket Weaving in the Southwest. By Joe Ben Wheat, edited by Ann Lane Hedlund. (Tucson: University of Arizona Press, 2003. xxvii + 444 pp. 191 color plates, 115 halftones, maps, tables, appendixes, notes, bibliography, index. $75.00 cloth, ISBN 0-8165-2304-5.)

This magnum opus of a publication is a fitting tribute to the late Joe Ben Wheat (1916–1997). Without the high esteem accorded to him by three

women—protégée Ann Lane Hedlund, widow Barbara K. Wheat, and colleague Linda Cordell—Wheat's incomplete and voluminous manuscript might never have seen the light of day. That occurrence would have left a void as devastating to southwestern weaving aficionados as Dr. Wheat's passing did to numerous students and friends who loved and respected this Anglo scholar from Van Horn, Texas.

Wheat was a curator of anthropology at the University of Colorado Museum in Boulder, the place where he also worked as an archaeologist, textile authority, and professor and where he chose to donate his collection of textiles. He began his southwestern textile research during a sabbatical in 1972 and, a year later, Hedlund joined him as an undergraduate student. Their relationship spanned many years of collaboration and exchange, which ultimately resulted in the student editing and completing her mentor's work.

Wheat set out to photograph and analyze nineteenth-century southwestern textiles in museum collections across the United States. He planned to augment this information with archival and historic research. Wheat's goal was to establish a systematic guide that would make it possible to identify, classify, interpret—and make comparisons—between the Pueblo, Navajo, and Spanish American weavings produced in the Southwest. By 1973, he had visited fifty museums and studied 3,500 textiles. Wheat continued to research southwestern textiles, especially Navajo weavings, throughout his life. The longevity of this project allowed Wheat to return repeatedly to his findings over decades and to enlarge, refute, and refine his conclusions.

Blanket Weaving in the Southwest is divided into many sections. Following the front matter where the three women pay homage to Wheat, six brief but dense chapters comprise the core of Wheat's research. They are, consecutively, "Historical Background," "Fibers and Yarns," "Colors," "Bayeta and Other Such," "Weaving Systems," "Weaves," and "Design." All but the final chapter was near completion upon Wheat's death; Hedlund assembled it from Wheat's notes, papers, writings, and interviews. The chapters are replete with maps, photographs, charts, diagrams, and tables. There was no matter so small that Wheat did not investigate in minute detail. His scholarship was impeccable. The chapter on Bayeta, for example, often has as many as three citations per sentence.

The "Catalogue of Selected Textiles" section is remarkably lavish and beautiful. There are 182 large color plates with descriptions of each textile arranged in a systematic manner so that the reader can not only learn about

the textile's provenance, but can also compare the yarn's function, fiber, type, ply, spin, twist, color, and dye with that of other textiles.

The textile illustrations and design layout are superb. The "Color Plates" section is divided into three categories. Each section is further divided into type. For example, the largest section illustrating the Navajo textiles (Wheat's particular interest) is divided into Navajo manta, dress, chief blanket, woman's shoulder blanket, poncho, sarape, and diyugi. This section ends with a few cross-cultural textiles that show visible proof of how one culture influenced another. Here are illustrated the Navajo/Spanish American "slave blankets" as well as three Spanish American/Navajo "slave blankets"—testaments to trafficking in Native and Hispanic slaves in the Southwest during the nineteenth century.

The reader is sometimes treated to Wheat's personal notes written at the time he analyzed a particular textile. For example, one Navajo chief blanket analyzed on 16 February 1973, Plate 50, states "Fuzzy surface, like new today." The provenance of specific textiles shows that "although an article might have been collected in a certain pueblo, it was not necessarily woven there but might have been traded or sold instead." Such is the case with several textiles that Wheat determined to be Navajo rather than Pueblo. The short notations—together with reproductions of Wheat's handwritten notes, graphs, and drawings—personalize this publication in a wonderful manner.

Unfortunately, the title is misleading. Linda Cordell's foreword states: "This book is about Native American textiles." By calling it *Blanket Weaving in the Southwest*, the book buyer is led to believe that all three groups—Pueblo, Navajo, and Spanish American—are represented equally. Such is not the case. Out of 182 textile color illustrations, there are only 17 Spanish American blankets. This small number does a disservice to a vast weaving enterprise that, in 1840 alone, exported 20,000 textiles to Mexico. Additionally, there is less than a page devoted to explicating the Spanish American blanket designs. Granted Wheat did not live to complete the Design chapter, but he did publish on this subject during his lifetime. This material could have been culled for additional information and would have provided for a more even analysis of southwestern blanket designs.

The reference material is thorough and replete with facts. Included is a wonderful chapter on collectors. The dye analysis and dye test results prepared by Dr. David Wenger, professor at the University of Colorado School of Medicine, show the scientific rigor applied to 350 samples analyzed

through spectrographic analyses. It is particularly interesting to see how the introduction into the Southwest of aniline dyes and Merino sheep in the 1870s resulted in both new and old materials being used in blanket production. Three small mistakes were noted in the "Chronology, 1100–1997" (p. 351). The most obvious is the missing date, 1693, designating the year in which "General Diego de Vargas reoccupies Santa Fe."

Blanket Weaving of the Southwest is a remarkable book that should be of particular interest to weaving and history scholars. Without a doubt, it is an indispensable reference for readers wanting to make comparisons between the weaving history, materials, and techniques of three distinct cultures that coexisted in the Southwest during the nineteenth century.

Helen R. Lucero
Albuquerque, New Mexico

The Culture of Tourism, the Tourism of Culture: Selling the Past to the Present in the American Southwest. Edited by Hal K. Rothman. (Albuquerque: University of New Mexico Press, published in cooperation with the Clements Center for Southwest Studies at Southern Methodist University, 2003. xi + 250 pp. Halftones, tables, notes, index. $34.95 cloth, ISBN 0-8263-2928-4.)

Before Coronado traveled through New Mexico and the Panhandles in 1540–1541, trade, warfare and raiding, and cultural exchange had been regular among southwestern Amerindians. Spanish and American conquest incorporated the region into the arteries of transatlantic mercantilism and industrial capitalism. Expeditions led by the Bureau of American Ethnology in the late nineteenth century chronicled the resources, landscape, Indian ruins, and indigenous peoples of the Southwest for a nation racing to the Pacific slope. After 1865, European romanticism influenced the worldview of a Victorian America caught in the grip of industrialism. Romanticism offered a bourgeois culture rich in nostalgia for the past, intense sentimentality, and authentic experience. The nationalist generation of the era, with anxiety and doubt, wondered whether the United States had traditions as old and worthy as Europe. Travel writers like Helen Hunt Jackson, Charles Lummis, and George Wharton James believed the indigenous cultures and ruins of the Southwest embodied an American antiquity richer than Europe's. In the promotion of southwestern lands and cities, Spanish and Amerindian culture highlighted the special historical qualities of the

region, ranging from worthiness to commercialism. Modern tourism represents just another phase of cultural encounter and exchange to transform the Southwest. And the stream continues.

In *The Culture of Tourism, the Tourism of Culture,* Hal K. Rothman and ten contributors address the tourism experience in the American Southwest from 1880 to the present. Rothman notes that historically the "serving of outsiders at the expense of locals had gone from sacrifice to custom to way of life" (p. 8). The diverse peoples of the Southwest always resent the negative impact of tourism, "but they recognize it as essential to their existence" (p. 8). The essayists consider how the alliance of tourism and cultural history help market and repackage experiences, social environments, and material culture for our society of consumer capitalism and spectacle. Covering southern California to south Texas, essays by Chris Wilson, Sylvia Rodríguez, and Phoebe Kropp probe the underlying ethnic and racial politics of romance, nostalgia, and southwestern triculturalism. Marguerite Shaffer, Leah Dilworth, and Erica Bsumek examine how scrapbooks, souvenirs, and Indian artifacts assume individual meaning for tourists and fashion modern identity. William Bryan Jr., Susan Guyette, and David White explore adventure tourism, and governmental and community cooperation to plan responsible cultural tourism and economic development for southwestern Indian villages. The essays by Char Miller and Rina Swentzell stand alone, respectively, in considering how tourism was another promotional tool in San Antonio and how the tourist and the Indian art market in New Mexico has undermined Pueblo community and identity. Rothman contributes a wide-ranging introduction and epilogue on tourism in the Southwest, focused on Las Vegas.

At its best, the volume offers some deeply researched and sophisticated interpretations of the impact tourism has made on ethnic relations and identities in the region. Chris Wilson explores how cultural tourism for Indian arts, crafts, and imagery has maintained the racial hierarchy of New Mexico by creating ethnic and sexual personas. There is here a sensitive treatment of Julian and María Martínez's relationship with the Museum of New Mexico, which incited culture change in Pueblo villages but brought steady income for Indian artisans. Rina Swentzell suggests that tourism has undermined Pueblo culture and identity through assimilation of Anglo racial stereotypes about Indians found in paintings, photographs, and White fascination with Indians arts and crafts. She laments the impact of tourism on Pueblo cosmology with its emphasis on multiple realms of experience.

William Bryan Jr., Susan Guyette, and David White investigate the corporate consolidation of adventure tourism in the Southwest, which limits ethical cultural tourism, and how municipal and state government can assist Indian communities to plan cultural tourism to benefit both tourists and locals.

There are also welcome newcomers in the collection. The essays by Phoebe Kropp and Erica Bsumek on California's El Camino Real and women's mail order connoisseurship of southwestern arts and crafts show the vicarious consumption and conquest of the romantic Spanish past and Indian artifacts by Anglos in search of authentic experience. Marguerite Shaffer, Leah Dilworth, and Sylvia Rodríguez argue that commercialized tourism and curio collecting fashions modern identity, shapes individual memory of the region by commodity fetishism, and perpetuates racial inequality. Char Miller criticizes municipal subsidy of tourism enterprises in San Antonio as an extractive industry offering only low-wage service work and continuing structural inequality compounded by race and ethnicity. In conclusion, the volume strongly contributes to the study of tourism in the Southwest.

The Culture of Tourism, the Tourism of Culture also raises numerous important questions about politics, social equality, and historic preservation, either directly or through overt omission. In the reciprocal interests and needs of Indian communities, cultural institutions, and regional business promoters, the influence of local, state, and congressional politics plays a key role. Only the professional tourism consultants directly address this phenomenon. It is remarkable that preservation of the California missions, Mesa Verde, or places like Chaco Canyon and Acoma even happened in the early twentieth century. Antimodernist fascination on the part of Anglo entrepreneurs merged with the corporate liberalism of the Progressive Era and the federalism of the New Deal to give Americans a lasting southwestern patrimony. Changing social and political trends (as only Chris Wilson noted), especially by Mexican American and Indian activists, made special claims for minority participation and interpretation of the southwestern past so central to the tourist economy. Western tourism studies generally fail to make these connections, which are central to the more northeastern fields of cultural history. Viewing southwestern tourism in small pieces, most of the authors fail to grasp its longer historical development. When analyzing such concepts as memory, authenticity, and individual and collective consciousness in the region, the authors could pay closer attention to continen-

tal models in anthropology and sociology that stress both discourse and praxis. A case in point: in Char Miller's fine essay on San Antonio, public tax credits and low-wage service work in San Antonio may not be a bad thing, of course, if the Service Employees International Union can organize the hotel and restaurant industry to raise wages and income in this key sector of the local economy.

The Culture of Tourism, the Tourism of Culture is the best recent volume on tourism in the American West and a vital contribution to American cultural history generally. The volume itself is produced well with appropriately placed photographs that highlight the significance of the visual and material in history. The authors' prose inches ever closer toward greater public communication, where the work of the academy needs to be. Hopefully, this volume and others to come will convince the wider fields of American history that study of the Southwest is not a parochial concern.

Matthew Bokovoy
Oklahoma State University

Surviving the Conquest: A History of the Yavapai Peoples. By Timothy Braatz. (Lincoln: University of Nebraska Press, 2003. xi + 310 pp. Maps, notes, bibliography, index. $55.00 cloth, ISBN 0-8032-1331-X.)

Too much of American Indian history has been written from an assimilation perspective that characterizes Indian people as passive victims, denying them agency. In addition to the implication that a "traditional" culture existed—characterized by its static, inflexible nature—this perspective assumes that change is mere capitulation rather than a sophisticated response. *Surviving the Conquest: A History of the Yavapai Peoples* portrays the Yavapais of central Arizona as active participants in their history. With the goal of remaining in their homeland, they used various strategies to maintain their individual and group identities. Relying greatly on Yavapai sources, such as the Mike Burns manuscript held in the archives of the Sharlot Hall Museum in Prescott, Timothy Braatz shows how the concept of their homeland was central to their sense of who they were as a people. This central goal was behind their request for reservations. While administrators in the U.S. Indian Office intended the reservation system as a vehicle for the assimilation of Indians into mainstream society—a place where missionaries and educators could instill values such as private ownership of land—the

Yavapais requested reservations as "places to preserve Yavapai identities, not to become something else" (p. 24).

Braatz begins his book with an excellent review of the available literature on the Yavapai. The accounts of Yavapais Mike Burns, John Williams, Viola Jimulla, along with Edward Gifford's ethnographies, present the most extensive story of the Yavapai past. Peter Iverson's biography of Carlos Montezuma and Sigrid Khera's transcripts of Yavapai oral history add to the Yavapai perspective. However, historians of Arizona territorial history, 1863–1888, have tended to rely uncritically on U.S. Army and Indian Office records while dismissing Yavapai and ethnographic evidence. This is exemplified in the portrayal of General George Crook as an "able general who approaches sainthood" even though he "masterminded and directed two bloody winter campaigns of conquest against starving Yavapai and Western Apache families" (pp. 15–16).

In addition to replacing the perspective of the Yavapais as victims of U.S. expansion and endowing them with agency, another goal of the book is to correct the persistent misidentification of the four Yavapai peoples. This error is a legacy of U.S. Army accounts that first labeled the Yavapai peoples as "Apaches" and later called them by such misnomers as "Apache-Mojaves," "Mojave-Apaches," and "Apache-Yumas." Braatz corrects the misperception, distinguishing among the four Yavapai peoples—the Tolkepayas, Yavapes, Wipukepas, and Kwevkepayas. He compares and contrasts their various means of subsistence, stressing how much more challenging western Yavapai (Tolkepaya) territory was than its eastern regions. The first chapter is an excellent ethnography of the Yavapai world before the invasion of White settlers and the U.S. military. Two chapters focus on this invasion and the resulting chaos for the Yavapai peoples. The final two chapters describe how the Yavapais created a new existence for themselves, never losing sight of the goal of keeping their homelands.

With its highly readable style, thorough documentation, and use of Yavapai sources, this book fills an important gap in the ethnographic and historical literature of the Southwest. By adding the voices of the Yavapai peoples, this exceptional narrative contributes greatly to our understanding of history from the Yavapai perspective, something that has long been missing in accounts of the history of the Southwest.

Trudy Griffin-Pierce
University of Arizona

A Dancing People: Powwow Culture on the Southern Plains. By Clyde Ellis. (Lawrence: University Press of Kansas, 2003. vii + 232 pp. Halftones, notes, bibliography, index. $19.95 cloth, ISBN 0-7006-1274-2.)

In his latest work, Clyde Ellis provides a comprehensive study of the development of the powwow by Southern Plains Indians. Spanning more than a century of history, the author synthesizes previous scholarship on the powwow and enhances this material with numerous interviews and his own personal insights. He traces the roots of powwows from early tribal practices, through the struggles on the reservations to preserve these dancing traditions, to growing public interest in Wild West Shows, down through twentieth-century development of the intertribal exposition. Throughout his narrative, Ellis connects changing dance practices to Indian efforts to negotiate between identity preservation and assimilation attempts by the American government.

Using a mostly chronological approach, Ellis begins his discussion with Indian dance practices on the reservations in the late nineteenth century and efforts by federal agents to stop these activities. Southern Plains Indians saw their dances as both celebrations of identity and as sources of spiritual power. Federal officials saw the dances as lingering resistance to assimilation and a potentially dangerous call to rebellion. While some Indians who converted to "the Jesus Road" also came to view tribal dances as negative, many more continued to use dancing—and eventually Powwows—as avenues of adaptation to a changing reality. Ellis admits toward the end of his work that the number of Indians actually participating regularly in powwow culture amount to perhaps less than ten percent, yet he sees the effects of this culture as much broader, providing continuity to Indian identity.

Although Ellis writes with an engaging style, his frequent use of quotes is distracting and tends to disguise his own voice. At times, it is unclear who he is quoting, forcing the reader to jump a few sentences ahead to look for a footnote. However, his sources are sound, including a significant number of personal interviews along with important ethnographies and tribal records. His thorough examination of secondary scholarship is also important, making his work probably the most complete synthesis on the powwow to date. Because of this factor alone, the book is an important addition to the field.

The most fascinating aspect of the work, however, is what Ellis describes as a struggle among Indian peoples for control of their separate traditions while simultaneously emphasizing a collective identity. While intertribal

powwows helped resurrect forgotten dances and traditions such as those honoring war veterans, they also brought about frequent conflict over tribal ownership of dances and songs. Indians continue to debate the value of the powwow, the effects of White participation, and the commercialization that some believe has diluted the spiritual power of dances. Ellis describes this tension remarkably well without providing his own judgments. The result is a rare glimpse into the world of the powwow invisible to the average observer.

April R. Summitt
Andrews University

Telling Stories the Kiowa Way. By Gus Palmer Jr. (Tucson: University of Arizona Press, 2003. xxx + 145 pp. Appendix, notes, bibliography, index. $17.95 paper, ISBN 0-8165-2278-2.)

Gus Palmer Jr., an assistant professor of anthropology at the University of Oklahoma who is Kiowa and one of the few fluent speakers of the language, sees several differences between telling stories the Kiowa way and the way non-Indians tell them. A couple of caveats apply here. By stories, Palmer does not mean run-of-the-mill gossiping about people in the community nor does he necessarily mean well-known traditional stories. Rather, they are stories with an inherent Kiowaness, but which might crop up at any time in the course of any conversation. Unfortunately, the only people who are going to tell these stories are aged Kiowa speakers and they usually tell only to close friends and relatives.

First off, listeners have to be on their toes as the story can come at any time and in the middle of any conversation. A listener might not even know a story has started and then have no idea when it has ended. And it can take a long time for a Kiowa to tell a story, not just minutes or hours, but possibly weeks, maybe months. The teller might start and stop, loop back, leave off for days, and then return to the story when the listener least expects it.

Kiowa stories are filled with mystical entities, talking animals, and magical people. Now, non-Indians would be comfortable with these as they normally expect these elements in Indian stories. But where non-Indians usually chalk up talking animals to myths or tales, Kiowas might actually believe that a deer sang to them. It can be confusing. When an informant told him

a story about being instructed to go find a tree that looked like a hand, Palmer had the devil of a time trying to figure out if this story was actually true or whether it was all a dream.

Finally, Kiowa stories are not monologues; rather, listeners are invited to participate. "There are stories that open and remain open so the listener is able to interact with the storyteller by adding comments, asides, stories, interpretations, or other responses or remarks that make the story grow" (p. 109). At the very least the listener is expected to say "*hàu*"—Kiowa for "yes"—at times to keep the story going or to start their own.

For Palmer, Kiowa oral storytelling is some of the first authentic American literature. Unfortunately, there is little chance for non-Kiowas to hear the stories, as they are best told in Kiowa, a language that is on the decline to the point where even most Kiowas do not speak it. Hopefully, Palmer can save some stories for us.

David La Vere
University of North Carolina at Wilmington

Ghost Towns Alive: Trips to New Mexico's Past. By Linda G. Harris, photographs by Pamela Porter. (Albuquerque: University of New Mexico Press, 2003. xiii + 242 pp. 147 halftones, 14 maps, index. $19.95 paper, ISBN 0-8263-2908-x.)

One of the pleasures of wandering around New Mexico is discovering its wealth of old towns in various states of liveliness or decay. They are history made manifest, a record on the landscape of economic change. Linda Harris aptly titled this book in accordance with her finding that many of these "ghost towns" across the state survive, even thrive, and beckon to explorers like her. Her stated goal in writing the book was "to take readers along without having them leave home" (p. ix).

Of course the romantic ghost towns of New Mexico have been the subject of a number of books for armchair or actual travelers over the years. Harris's book reminds this reader of Ralph Looney's venerable *Haunted Highways*, first published by the University of New Mexico Press in 1968. Looney's book has been enjoyed for more than three decades, but because these historic towns do not stagnate but continue to change—descending further into rubble or rising anew—his book is badly out of date. *Ghost Towns Alive* remedies that with fresh information and new photographs.

Ghost Towns Alive offers brief descriptions of seventy towns located in a diagonal band from the northeast corner of the state to the bootheel. Each description includes directions for getting there, some general historical background, and the town's current status. The ample accompanying photographs are both archival and new. Pamela Porter's photographs have appeared in several well-known magazines, usually in color, but these black and white prints demonstrate her ability to capture the textures of grass and weathered wood and the architectural beauty of old churches and cemeteries.

Linda Harris has received several book awards, and her approach and writing style are appropriate for her intended audience: conversational, the voice of a personal guide with a knack for description. I found no historical revelations here, and occasionally the author repeats a story about a town or a building that may be more story than history, but this is a book intended to provide a sense of the lives and current times of these towns. It succeeds very well. As a reader who has investigated a number of the "ghost towns," I enjoyed finding out from a skilled writer and photographer how some of my favorite places are faring today.

The problems I found were few and minor. The only place I specifically missed from the coverage was the old mining town of Bland in the Jemez Mountains; otherwise, the book seems thorough in its inclusiveness. The only writing glitches I noticed were obvious editing errors (such as the repeated misspelling of the name of an important historic figure) that the publisher should have corrected. *Ghost Towns Alive* is a welcome addition to the travel literature on historic towns, dead or alive, of New Mexico.

Sandra D. Lynn
New Mexico State University at Carlsbad

Voices of the Buffalo Soldier: Records, Reports, and Recollections of Military Life and Service in the West. By Frank N. Schubert. (Albuquerque: University of New Mexico Press, 2003. xi + 281 pp. Halftones, illustrations, line drawings, maps, notes, index. $24.95 cloth, ISBN 0-8263-2309-x.)

No one has contributed more to knowledge of the buffalo soldier and his role in the frontier army than Frank Schubert. Gathering nearly one hundred telling documents in this volume, the author offers readers a peek into the daily lives and careers of these ordinary individuals who performed ex-

traordinary service for their country. Although little known until recently, soldiers of the Ninth and Tenth Cavalry and Twenty-fourth and Twenty-fifth Infantry played major roles in post-Civil War Native conflicts, exploration and reconnaissance, defense of the Mexican border against bandits and revolutionaries, garrisoning of stage stations and frontier posts, and establishment of law and order. Despite the oppressive atmosphere of their times, buffalo soldiers served with distinction and devotion to duty, rarely deserting.

Drawing upon a lifetime of research, Schubert skillfully transports the reader into the world of contrasts in which buffalo soldiers lived: one filled with abuse and comfort, discrimination and respectability, and public ingratitude mixed with military honors. They scoured the Southwest for Apache and Comanche raiders, fought the Cheyennes at Beecher Island, scouted the threatening Llano Estacado, chased bandits, assisted law enforcement authorities in the Southwest and in the Johnson County War, fought the Spanish in Cuba, and defended one another. For their outstanding service, eighteen buffalo soldiers received Congressional Medals of Honor, but only rarely could they relax in town without experiencing the prejudice, discrimination, ingratitude, and even abuse of local residents. Schubert documents their sterling service with hand-me-down equipment and mounts as well as their occasional defense of their civil rights, as in the famous incidents in San Angelo, Texas, and Crawford, Nebraska. Demonstrating personal contrasts, the author returns more than once to the controversial life of Medal of Honor recipient Sgt. Emanuel Stance, who faced accusations of abusing his men and was ultimately murdered on the road to Crawford.

Of greatest interest to scholars and students alike are the glimpses into the daily life and interpersonal relations of the men. From recruits' reminiscences, personal letters, court-martial transcripts, officers' letters, pension applications, and "public announcements," readers see buffalo soldiers struggle to adapt to western life; clash with their sergeants; suffer horribly from heat, cold, and thirst; court ladies; develop camaraderie in their barracks; display great patriotism in old age; and be continually denied social acceptance and promotion to officers' ranks. Lending greater realism to the documents, Schubert further brings these men to life by incorporating many photographs and illustrations. His well constructed maps greatly enhance the reader's understanding of the enormous range and specific locales in which the men served. Any student of the buffalo soldiers from

scholar to underclassman to layman will benefit from this fine collection documenting their personal experiences as they served with distinction in the Old Army.

Michèle Butts
Austin Peay State University

Soldier, Surgeon, Scholar: The Memoirs of William Henry Corbusier, 1844–1930. Edited by Robert Wooster. (Norman: University of Oklahoma Press, 2003. xx + 234 pp. Halftones, notes, bibliography, index. $29.95 cloth, ISBN 0-8061-3549-2.)

Fanny Dunbar Corbusier: Recollections of Her Army Life, 1869–1908. Edited by Patricia Y. Stallard. (Norman: University of Oklahoma Press, 2003. xix + 348 pp. Halftones, map, notes, bibliography, index. $29.95 cloth, ISBN 0-8061-3531-x.)

Scholars researching military families in the post-Civil War West have used some of the writings of William Henry Corbusier and his wife, Fanny Dunbar Corbusier, in research. *Verde to San Carlos: Recollections of a Famous Army Surgeon and His Observant Family on the Western Frontier, 1869–1886* appeared in 1969, printed by Dale Stuart King. I recall especially the rich details Fanny Corbusier provided about life at Fort Grant in the 1880s when her husband was assigned to the Tenth Cavalry. Nonetheless, *Verde to San Carlos* remains confusing in organization and presentation of material. Having limited appeal, it was generally found only in rare book collections.

The descendents of William and Fanny Corbusier had complete copies of their ancestors' recollections and the University of Oklahoma Press is to be commended for publishing the Corbusier's memoirs as two separate volumes. Robert Wooster and Patricia Stallard, as editors, are both acknowledged authorities on military families and post life. Consequently, the volumes, although they cover in general many of the same events, are both riveting. Each provides rare details that give students and scholars researching the Indian Wars and the U.S. occupation of the Philippines early in the twentieth century a rich vein of primary source material that comes only from firsthand observations.

William Corbusier's memoirs begin with his New York City boyhood in a chapter that deserves inclusion in social history readers. A gem, it is extraordinarily rich with recollections of food, lighting fixtures, clothing, furniture, and various medical remedies of the time, along with recreational activities, popular celebrations, and customs. Successive chapters cover a youth spent in the California gold fields before William entered the Union Army in 1864 as a contract surgeon serving under Gen. Benjamin Grierson in the western theater of the war.

After the war, William made his career in the regular army where he practiced medicine on frontier posts and often served a civilian population as well. Throughout his career in the West, the Native peoples he met fascinated him, and he learned the languages of the Yavapai, the Sioux, and the Shoshoni and later became a published ethnologist. By 1900, he was acting medical purveyor of the expedition to the Philippines and faced the immense difficulty of obtaining supplies for almost 60,000 men when he had enough on-hand for only 2,500. After becoming an adviser to Red Cross chapters, he devised an identification system for soldiers that those in the military refer to as the "dog tag." After a second tour of duty in the Philippines, William returned home and after one more assignment, including an inspecting tour in Alaska, retired in 1908 at the age of sixty-four. In 1921, three years after the death of his wife Fanny, he revisited the San Carlos Indian Agency where he met the descendents of the Apaches that he and others had removed from the Rio Verde Agency in 1875.

Fanny's recollections cover many of the same events, but her perspective is that of a wife who faced the common problems women endured on frontier posts. With five sons, she confronted the issue of providing her children with an education. At times she had to leave William at various posts to accompany a son back east so that he could attend school. Later, after the Corbusier sons were in professions of their own or at college, she faced a long separation from her husband during his tour of duty in the Philippines. More emotionally expressive, her account often depicts her loneliness away from her husband. Like William, however, she shared an interest in the Native peoples of the West and, in one chapter, gives the reader a riveting account of a Sioux Sun Dance. William Corbusier may have called Fanny "little mother," but there was nothing frail or diminutive about her. She was instead level-headed, resilient, and pragmatic. Stallard suggests that Fanny had probably developed these qualities as a young southern woman experiencing the privations of the Civil War. In her marriage, Fanny was an

unfailingly loyal wife and proud mother who rejoiced in her husband's achievements and her sons' accomplishments and marriages.

Both Wooster and Stallard have included exemplary bibliographies and useful and excellent annotations. These two volumes are highly recommended for historians of the American West and family life in that region. Both works deserve an honored place on the book shelf of every historian who specializes in the post-Civil War military and the military as it made its transition from the "Old Army" to the "New Army" at the turn of the twentieth century.

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Scenes from the High Desert: Julian Steward's Life and Theory. By Virginia Kerns. (Urbana: University of Illinois Press, 2003. xiv + 414 pp. Halftones, notes, bibliography, index. $45.00 cloth, ISBN 0-252-02790-6.)

Virginia Kerns has produced a remarkable piece of scholarship on Julian Steward's career and his impact on the development of anthropological theory. Through detailed examination of archives, unpublished papers, publications, oral histories, interviews, and her own fieldwork, Kerns has produced a fascinating and complex analysis of Steward the scholar, Steward the husband and family man, and Steward as product of his times and places.

Kerns divides her presentation into twelve chapters. The first eight address in great detail events during the first half (1902–1936) of Steward's life. She makes a convincing case that these years are of "greater importance . . . to his theoretical work" (p. xi) on patrilineal bands in particular and cultural ecology in general. The last four chapters cover the majority (1936–1972) of Steward's professional career, which Kerns considers of lesser importance. As a result, the volume emphasizes Steward's cultural ecology and deemphasizes his work on cultural evolution. Kerns succeeds in demonstrating her thesis that "[Steward's] concept of the patrilineal band [is] central to his intellectual work, [is] emotionally meaningful, and [is] unquestionably grounded in his own social experience and memories of place" (p. ix).

This volume is more than an examination of the development of one aspect of Steward's anthropological theory during a long and productive career. It is at least two books wrapped into one, for woven within the multilayered

analysis of Steward's scholarship are numerous complex threads dealing with gender relations in Steward's personal life, gender and other socio-politics of the academy, and the effect of these situations and contexts on Steward's development as a scholar and academic professional. These alternate threads, though compelling and important, are subject to some debate and often prove distracting to the central thesis. The historical reality is that Steward's formative and early professional years were spent in environments and contexts in which few women worked. It does not follow logically that Steward therefore chose, for example, to take anthropology courses only offered by men while at Berkeley (p. 66), or that he devalued women's labor because his mother could not support herself financially (p. 74), or that he "avoided women as informants" (p. 97). He may have had little choice in the matter, and these potentially serious implications would be more compelling if supported by data rather than circumstantial evidence. Women have been discriminated against in the academy, but Steward cannot be held responsible for that situation in as many contexts as Kerns seems to suggest.

For readers interested in the sociopolitical contexts of academic life, Kerns' thought-provoking analysis generates questions and suggests avenues for future research. The current volume is a pleasure to read precisely because some of the points prove to be controversial and debatable.

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Disease in the History of Modern Latin America: From Malaria to AIDS. Edited by Diego Armus. (Durham, N.C.: Duke University Press, 2003. viii + 326 pp. Halftones, notes, bibliography, index. $64.95 cloth, ISBN 0-8223-3057-1, $21.95 paper, ISBN 0-8223-3069-5.)

A Pest in the Land: New World Epidemics in a Global Perspective. By Suzanne Austin Alchon. Dialogos Series. (Albuquerque: University of New Mexico Press, 2003. ix + 214 pp. Halftones, maps, tables, appendix, notes, bibliography, index. $22.95 paper, ISBN 0-8263-2871-7.)

These two new contributions to the field of the history of disease demonstrate how social, political, and economic forces have shaped the epidemiology, pathology, and human interpretation of disease in Latin America.

The authors also offer insight into how historical interpretations of disease shift over time in response to political and economic conditions.

Suzanne Austin Alchon's *A Pest in the Land* provides a critical overview of recent historical scholarship on the epidemiological dimension of Europe's conquest of the Americas. The author, who has published widely on disease in colonial Ecuador, argues that in the past twenty years demographic historians of the conquest have tended to ignore or underestimate the role of human agency in the decimation of Amerindian populations by infectious disease. She seeks to correct this by placing the impact of disease into a broader analytical context that considers warfare, Indian slavery, immigration, and internal migration as factors that compounded the impact of "virgin soil epidemics," a term that denotes the arrival of a disease to a previously unexposed population.

Alchon also dismantles the notion of American exceptionalism—the idea that the Americas were free of strife and disease before Europeans and that Amerindian mortality rates were purely a result of the population's biological isolation from the Old World—by placing this epidemiological nightmare into a global historical perspective. Throughout the Old and New Worlds, economic-driven migrations, as well as military conquests, carried deadly disease to previously unexposed populations. Although virgin soil epidemics occurred with great frequency in the Old World, the intervals between outbreaks were usually spaced out over long periods of time, thus affording populations time to recuperate, and in some cases, to build immunities. By contrast, American post-1492 epidemics arrived in rapid succession, due to the increasing pace of overseas commerce and migration, thereby compounding the effects of conquest and cultural dislocation. Drawing on a diverse array of cultural sources, Alchon also argues that Amerindian psychological and ritualistic responses to the calamity were similar to those of Asians, Africans, and Europeans.

Estimating the pre-Columbian population in the Americas and charting the ensuing demographic decline has been fraught with methodological challenges but also political significance. Historical actors and scholars alike have massaged the figures to achieve a wide range of political and intellectual objectives. The book's Appendix, "The Demographic Debate," provides a critical historiography of demography in the Americas, and suggests some provocative questions about the politics of history.

The great strength of this book lies less in its original research than in Alchon's skill at synthesizing a vast body of scholarship. Moreover, Alchon's

analysis offers insightful comparisons into the colonization experiences of all of the major European powers. The book's major weakness is that its simplistic maps do little to illustrate Alchon's geographically far-ranging analysis.

Diego Armus's edited collection on disease in modern Latin America shares Alchon's interest in the interactions between disease and human behavior. The contributing essayists "take medicine to be an uncertain and contested terrain where the biomedical is shaped as much by human subjectivity as by objective facts" (p. 6). The authors therefore examine the political and social dimensions of disease from local, national, and international perspectives. The authors also consider how cultural or social representations of illnesses shape the behaviors of patients and doctors. The historical interpretations of Latin American medicine, disease, and public health have shifted over the years, from the celebratory histories written by medical professionals, to social control and social construction models. Armus's collection, by contrast, strikes a delicate balance by appreciating the complex and often contradictory actions of both the sufferers of disease and those attempting to cure them.

Although the authors tend to divide into those more interested in health policy and popular response and those more interested in social or cultural representations of illness and the ill, all the essays emphasize how the interaction between biological and social factors creates and sustains disease. Marilia Couthino on Chagas disease and Nancy Leys Stepan on malaria demonstrate how poverty in Brazil fostered certain illnesses, but prejudice against the sick hampered public health campaigns and impeded scientific research. Doctors who argued against such social prejudice existed, but were a minority. The social or racial prejudice of scientists may also lead them to ignore evidence in solving a medical dilemma, as Ann Blum demonstrates in her essay on infant mortality in Mexican children's hospitals. Such attitudes by the medical establishment may engender resistance from the targets of public health campaigns, as Katherine Bliss and Diana Obregón demonstrate in their examinations of campaigns against syphilis in post-revolutionary Mexico and leprosy in Colombia, respectively. Interest in a given disease may ebb and flow depending on its links to political and economic interests. The Brazilian state's concern with eradicating malaria in the Amazon, for example, was directly tied to the rise and fall of international investment in the region. Similarly Anne-Emanuelle Birn argues that the Rockefeller Foundation took on Mexican hookworm less because it was

imperiling the populace than because its eradication was feasible and would bring prestige to the international organization and to the Mexican state. Solutions to given outbreaks are sometimes shaped by the political economy of the state; revolutionary Mexico in the 1930s took a social approach to syphilis (albeit coercive at the same time), while neo-liberal Peru in the 1990s avoided increased state expenditure when confronted with cholera. But politics does not necessarily always penetrate the medical profession as Ann Zulawski shows in her study of psychiatric care in post-Chaco War Bolivia.

These two books reflect the continuing evolution of historical scholarship on disease in Latin America. And all of the authors do an admirable job of respecting the state of medical knowledge while also offering insightful critiques into the interactions between microbes, individuals, societies, and states that shape the epidemiology and pathology of disease. Their conclusions offer insight that may be of use and interest not only to students of history, but also to medical and public health practitioners.

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Book Notes

A Settling of Accounts: The Journals of Don Diego de Vargas, New Mexico, 1700–1704. Vol. 6. Edited by John L. Kessell, Rick Hendricks, Meredith D. Dodge, and Larry D. Miller. (Albuquerque: University of New Mexico Press, 2002. xvi + 446 pp. Halftones, notes, documents list, index. $49.95 cloth, ISBN 0-8263-2867-9.)

The Not So Wild, Wild West: Property Rights on the Frontier. By Terry L. Anderson and Peter J. Hill. (Palo Alto, Calif.: Stanford University Press, 2004. xii + 263 pp. Halftones, maps, tables, notes, bibliography, index. $24.95 cloth, ISBN 0-8047-4854-3.)

Catarino Garza's Revolution on the Texas-Mexico Border. By Elliott Young. American Encounters/Global Interactions Series. (Durham, N.C.: Duke University Press, 2004. xv + 407 pp. Halftones, maps, notes, bibliography, index. $84.95 cloth, ISBN 0-8223-3308-2, $23.95 paper, ISBN 0-8223-3320-1.)

The Strange Career of Bilingual Education in Texas, 1836–1981. By Carlos Kevin Blanton. Fronteras Series, no. 2. (College Station: Texas A&M University Press, 2004. ix + 204 pp. Halftones, notes, bibliography, index. $29.95 cloth, ISBN 1-58544-310-7.)

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Native North American Armor, Shields, and Fortifications. By David E. Jones. (Austin: University of Texas Press, 2004. xvi + 188 pp. Halftones, illustrations, bibliography, index. $55.00 cloth, ISBN 0-292-70209-4, $24.95 paper, ISBN 0-292-70170-5.)

The Modern Cowboy, 2d ed. By John R. Erickson, photographs by Kristine C. Erickson. Western Life Series, no. 7. (Denton: University of North Texas

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Reconciling Modernity: Urban State Formation in 1940s León, Mexico. By Daniel Newcomer. (Lincoln: University of Nebraska Press, 2004. xi + 288 pp. Halftones, bibliography, index. $50.00 cloth, ISBN 0-8032-3349-3.)

Hello, Hello Brazil: Popular Music in the Making of Modern Brazil. By Bryan McCann. (Durham, N.C.: Duke University Press, 2004. 312 pp. 16 halftones, notes, bibliography, index. $79.95 cloth, ISBN 0-8223-3284-1, $22.95 paper, ISBN 0-8223-3273-6.)

20 Good Reasons to Study the Civil War. By John C. Waugh, foreword by Jim Lehrer. (Abilene, Tex.: McWhiney Foundation Press, 2004. 96 pp. $12.95 paper, ISBN 1-893114-46-5.)

Digital Imaging: A Practical Approach. By Jill Marie Koelling. American Association for State and Local History Book Series. (Walnut Creek, Calif.: AltaMira Press, 2004. viii + 85 pp. Halftones, notes, index. $69.00 cloth, ISBN 0-7591-0445-X, $24.95 paper, ISBN 0-7591-0446-8.)