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Book Reviews

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Documents of the Coronado Expedition, 1539–1542: "They Were Not Familiar with His Majesty, Nor Did They Wish to be His Subjects." Edited, translated, and annotated by Richard Flint and Shirley Cushing Flint. (Dallas: Southern Methodist University Press, 2005. x + 746 pp. 29 illustrations, maps, tables, appendixes, notes, glossary, bibliography, index. $75.00 cloth, ISBN 0-87074-496-8.)

For a book that promises to be the new bible for scholars of the Coronado expedition, this tome looks and feels the part: nine-by-twelve inches and a good two pounds. Inside the covers, readers will find the latest in the impressive series of works that Richard Flint and Shirley Cushing Flint have produced separately and in collaboration on the planning, execution, and aftermath of the expedition of Francisco Vázquez de Coronado into the Southwest in 1540. To date, the Flints have published *The Coronado Expedition to Tierra Nueva: The 1540–1542 Route Across the Southwest* (University Press of Colorado, 1997), *Great Cruelties Have Been Reported: The 1544 Investigation of the Coronado Expedition* (Southern Methodist University Press, 2002), and *The Coronado Expedition from the Distance of 460 Years* (University of New Mexico Press, 2003).

The present volume provides thirty-four documents in English translation and semipaleographic transcriptions, which are key to understanding the Coronado expedition. Twenty of the selected documents have been available to researchers for at least the last sixty years (some for much longer), although in forms that for a variety of reasons are now unsuitable for scholarly use. In addition to these documents, derived from what the authors refer to as the canon of the Coronado expedition, are fourteen documents that have been unavailable in their original language, English translation, or as a volume with both.

The manuscript originals of these Coronado documents are held in repositories throughout the Americas and Europe. For this reason, consulta-

tion of the source documents has been extremely difficult for scholars and practically impossible for nonprofessional researchers. Previously published editions of Coronado documents suffer from serious limitations, such as misinterpretation, inaccurate translation, and a predilection for epic narrative over other types of documentation.

The authors painstakingly prepared this volume in an attempt to correct previous errors, include a wider range of documentation, and incorporate the latest scholarship. The latter is accomplished masterfully in the extensive annotation provided for the translations. Remarkably complete biographical information on many of the individuals related to the Coronado expedition and a very helpful section on the geography of the expedition are included. Especially significant was the decision to include source language transcriptions. As the authors readily acknowledge, no translation, however elegantly rendered, is suitable to every scholarly need. For those who need to consult the original language, this volume fortunately contains careful renderings of it. The methodology is so thoroughly explained that the transcripts should prove useful to nonspecialists who would probably not fare as well deriving meaning from page after page of sixteenth-century script.

Taken together with Richard Flint's *Great Cruelties Have Been Reported: The 1544 Investigation of the Coronado Expedition*, this volume successfully makes available the "most comprehensive collection of primary sources for the study of the expedition that has been published" (p. 8).

Rick Hendricks
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Tejano Epic: Essays in Honor of Félix D. Almaráz, Jr. Edited by Arnoldo De León. (Austin: Texas Historical Association, 2005. viii + 163 pp. Appendix, index, notes. $19.95 cloth, ISBN 0-87611-203-3.)

This collection, with contributions by established scholars such as Arnoldo De León and Jesús F. de la Teja and younger academicians such as Anthony Quiroz and Ana Carolina Castillo Crimm, is an outstanding homage to role model historian Félix D. Almaráz Jr. As De León notes in the first essay, don Félix was a writer "committed to seeing enduring misrepresentations [about Tejano life] overturned" (p. 9). Within this anthology, eight essays accomplish that feat. While space constraints do not permit a full detailing of each, three articles can serve as examples of how the compilation counteracts anti-Tejano myths perpetuated by earlier generations of historians.

De la Teja's essay on the Saltillo Fair, for example, challenges the assertion that Tejanos were simply too indolent to engage in trade and improve their material circumstances. Countering the allegation is an overview of the varied array of commercial enterprises undertaken at the Saltillo gatherings. In addition, the author demonstrates how eighteenth-century Tejanos actively sought to avoid or limit paying taxes to the government—an effort that many in today's conservative Texas might applaud and endorse.

The contribution by De León on the nineteenth-century Tejano middle class in counties such as Duval, Zapata, and Starr thwarts another myth (disseminated by Anglo historians and by early generation Chicano academicians) by demonstrating that "a class of middling status existed within that society several decades before the twentieth century" (p. 69). Such men and women were involved in a wide range of activities designed to promote the economic, political, social, and educational welfare of their *comunidades*. Although they did not overcome all barriers, the middle class fought for its rights under difficult conditions.

The most powerful essay in the collection, which counters one of the most well-propagated myths of nineteenth-century Texas history, features Ana Carolina Castillo Crimm's research on Petra Vela. Step by step, Crimm systematically dismantles falsehoods about this remarkable woman's life and demonstrates that Tejanas were "active agents" in key historical events. Through the efforts, determination, and diligence of South Texas *mujeres* such as Petra Vela, "two cultures were united into one, creating the ethnogenesis of a new and stronger Texan people" (p. 57).

The final essay is by the honoree and disseminates six suggestions to those who are in, or contemplating entering, the historical profession. While all are valid, Almaráz's third charge—to have the fortitude and curiosity to always seek new research topics and to challenge long-held "truths" regarding historical topics—best summarizes this collection.

Tejano Epic not only offers readers information regarding the career of a remarkable scholar, but also demonstrates how his efforts have helped mold current Tejano historiographical trends that actively challenge deeply engrained negative assumptions about the contributions of Texas's Spanish-surnamed people.

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Kit Carson and His Three Wives: A Family History. By Marc Simmons. (Albuquerque: University of New Mexico Press, 2003. x + 195 pp. 36 halftones, notes, bibliography, index. $24.95 cloth, ISBN 0-8263-3296-X.)

In his own lifetime, Kit Carson's exploits as a fur trapper, explorer, and military leader made him a national hero. More recently, Carson has been depicted as a brutal agent of American expansion, particularly because he commanded forces that rounded up the Navajo and relocated them to Bosque Redondo, where thousands died. In the current volume, Marc Simmons takes part in this historiographical debate, examining Carson's life through the eyes of his contemporaries to counter the opinions of Carson's most vehement detractors. But the book's major focus presents Carson in a different light, as a husband and a father, and brings together the stories of the three women he wed. His marriages, Simmons argues, gave him ties to Hispanic and Native American communities, and family responsibilities, in part, drew him away from the wild and carefree life he enjoyed as a fur trapper and scout.

Although Carson likely had casual encounters with several women, he married three, two according to the customs of their tribes, and a third in a Roman Catholic ceremony in Taos, New Mexico. Waa-nibe, a young Arapaho, shared Carson's life for about four years, from 1835 until her death in the winter of 1838–1839, and gave birth to two daughters. Soon after her death, Carson took as wife a Cheyenne woman named Making Out Road. This liaison lasted only a short time before the couple parted, apparently at Making Out Road's behest. Finally, in 1843, Carson married Maria Josefa Jaramillo of Taos. Despite the difference in their ages (she was fourteen and Carson was 33), this was a love match that produced eight children and endured until Josefa died in 1868; Carson followed her to the grave a few weeks later. Still, during their marriage Carson was often absent from home as the lures of adventure, economic endeavors, and the sense of duty that led Carson into service for the U.S. government, competed with domestic life for his attention.

To research this aspect of Carson's life, Simmons faced a difficult task. Carson's dictated autobiography revealed almost nothing about his domestic affairs. Nor did his wives leave written records, for all three were illiterate. As a result, many questions remain unanswerable. Still, Simmons's prodigious research into the published and often conflicting sources about Carson, as well as a vast array of other materials including reminiscences of

family members and friends, newspaper articles, and military records, made it possible for him to do what he does so well. Weaving the existing fragments and threads into a convincing and engaging narrative about Carson, he also rescues the three wives from obscurity and one-dimensionality. Waanibe emerges as a gentle helpmate whose loss Carson deeply mourned, while Making Out Road stands out as a strong-willed and contentious woman who clashed with Kit and others. Child-bride Josefa develops into a polished hostess and an assured manager of her family and its interests.

Kit Carson and His Three Wives is a fine introduction to the subject of this controversial westerner, as well as an important contribution to the literature about women in the Southwest and the growing subject of the history of families. I look forward to the additional books about Carson that Simmons promises, particularly the story of Carson's descendants and his legacy in their lives.

Cheryl J. Foote
TVI *Community College*

The Indian Frontier, 1846–1890. By Robert M. Utley. Revised Edition. Histories of the American Frontier Series. (Reprint, Albuquerque: University of New Mexico Press, 2003. xix + 325 pp. 90 halftones, 12 maps, notes, bibliography, index. $22.95 cloth, ISBN 0-8263-2998-5.)

The Buffalo Soldiers: A Narrative of the Black Cavalry in the West. By William H. Leckie with Shirley A. Leckie. (Reprint, Norman: University of Oklahoma Press, 2003. xvi + 391 pp. 36 halftones, 4 maps, notes, bibliography, index. $29.95 cloth, ISBN 0-8061-3523-9.)

The Indian wars of the nineteenth century continue to fascinate scholars, students, and general readers. Thus, the university presses of New Mexico and Oklahoma wisely decided to publish revised editions of two classics, Robert M. Utley's *The Indian Frontier* and William H. Leckie's *The Buffalo Soldiers*. Masterfully written, they both examine the clash between Native Americans and non-Natives in regions west of the Mississippi between 1846 and 1900. On Utley's frontier, a mostly White military, American settlers, and largely incompetent or corrupt government representatives forged an uneasy Indian policy that vacillated between warfare and a reservation system. Intended theoretically to ease Indians into mainstream American society, the reservation system in reality was designed to break their spirits,

dismantle their cultures, and make Anglo traders and contractors rich. Leckie, meanwhile, focuses on the Great Plains and Southwest, where the Ninth and Tenth cavalry units of African American enlisted men and their White officers battled with the likes of Victorio, Sitting Bull, Satanta, and Geronimo. Between campaigns theywere expected to escort mail, pursue outlaws, fight forest fires, and build frontier towns. All the while they faced extreme prejudice and violence at the hands of often unappreciative locals and endured meager rations, inadequate housing, and neglect from the government both during their tours of duty and afterward. Although not the intention of either, when read together these books paint a withering picture of a nineteenth-century America only too delighted to let Blacks and impoverished immigrant boys exterminate the unwanted Indians and before discarding them all as quickly as possible.

Utley's *Indian Frontier* remains a superbly constructed book. As historian John Wunder so aptly wrote when it was first published, Utley "shapes each chapter delicately, organizing his central themes around imaginatively chosen fact patterns." This book remains one of the best written narratives of its genre, and there is minimal revision here. The problem is that although the writing itself required only a little tweaking here and there, the analysis and conclusions deserved another look. In chapter one, for example, the author acknowledges the more recent scholarship of Alfred W. Crosby regarding ecological imperialism and Elliott West's study of vast environmental conflict on the Great Plains but goes no further. There is no attempt made to integrate the concepts into his existing text. Utley further states in the preface that he found no disagreements with his judgments of 1984. Thus, his conclusions are unchanged, forcing this reader to ponder how twenty years of new and increasingly probing scholarship apparently made no impact. Utley's stated rejection of the New Western historians and their views, however, to some extent explains this. Nevertheless, it is disappointing that despite Utley's penetrating scrutiny of Indian Office corruption, his admission that well-intentioned Indian reformers devastated Native peoples physically and culturally, and his acknowledgement that there were voices raised in opposition to both, he still lets nineteenth-century Americans off the hook far too easily. He claims it is difficult to see how they might have behaved differently enough "to have brought about a result . . . acceptable to later generations" (p. 261). This analysis was too simplistic in 1984 and remains so today.

Leckie's revisions, on the other hand, are substantial. He more fully details the educational opportunities promised to Blacks who enlisted in the

service following the Civil War and clearly reveals that these expectations were seldom fulfilled. He has also added material to take readers beyond 1890, by examining the experiences of African American soldiers in the Spanish American War and the Philippines and exploring their struggle in the first half of the twentieth century for integration into the regular armed forces. The author actively responds to recent scholarship such as Charles L. Kenner's *Buffalo Soldiers and Officers of the Ninth Cavalry* (1999), and largely rewrites his conclusions. Whereas in the original edition, for example, Leckie argued that the cities and fertile fields of the West "are monuments enough for any buffalo soldier" (p. 260), in this revised edition he pointedly declares that such ethereal rewards were hardly sufficient after all, and he applauds the more tangible recognition of their contribution seen in recent years. He also argues for greater inclusion of the buffalo soldiers not simply in studies focusing on African Americans, but in texts intended for U.S. history courses in general.

In terms of graphics, both books made changes. The first edition of *Buffalo Soldiers* contained sixteen photographs, the revision has thirty-six. Maps are larger, and the one depicting the William R. Shafter campaign of 1875 is a welcome addition. Although Utley has added few new illustrations to *Indian Frontier*, his 1984 edition already contained nearly one hundred photos and a dozen maps. Many of these were enlarged in the revision. Moreover, Utley's new table of contents is illustrated and artistically arranged.

Both Utley and Leckie deserve praise for their updated—and extensive—bibliographies. *Indian Frontier* features a much expanded bibliographic essay that will guide readers to new research in a multitude of related topics without dismissing the older scholarship. In addition, Leckie's epilogue traces research on the buffalo soldier from 1967 to the present and notes efforts during the past decade or so to include buffalo soldiers in fiction, art, and Hollywood films. He also cites a growing interest among war reenacters and history buffs and suggests that scholars team up with the descendants of buffalo soldiers to study how the soldiering experience affected Black families and their communities.

When first published, historians read *Indian Frontier* and *Buffalo Soldiers* as starting points from which to launch new scholarship. Over the years, researchers have indeed explored and analyzed many of the individuals, events, and ideologies contained therein. But although today's scholars may be less enthusiastic, students and general readers will still find these narrative histories good starting points in their study of the West, military

history, and nineteenth-century African Americans and Native Americans. Perhaps those who complain that Americans do not like their history should take note. Combine solid research with excellent writing and the product will be widely read. This axiom in a nutshell explains the continuing popularity of these books and these two authors. The decision to revise and republish will undoubtedly attract a host of new and eager readers.

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Under the Palace Portal: Native American Artists in Santa Fe. By Karl A. Hoerig (Albuquerque: University of New Mexico Press, 2003. xvi + 261 pp. Halftones, map, appendix, notes, bibliography, index. $29.95 cloth, ISBN 0-8263-2910-1.)

For many visitors to Santa Fe, New Mexico, the familiar sight of Indian artists selling their wares under the portal at the Palace of the Governors seems "natural," a routine and normal activity not worth questioning or investigating. Anthropologist Karl Hoerig challenges this notion in his ethnography *Under the Palace Portal: Native American Artists in Santa Fe* by detailing the marketplace's history and revealing its inner workings and meaning to participating artists.

The daily marketplace that is now formally called the Native American Vendors Program has a long history that reflects changing public policies toward tribal people as well as the growth of Santa Fe as a tourist destination. The city's first Indian Market, held in 1922, not only publicized Santa Fe's multicultural heritage but promoted the agendas of many of its Anglo residents, who were considered progressive at the time because they encouraged local tribal people to revive their traditional arts. In 1931, the market moved under the portal, where artists could spread blankets on the sidewalk and sit to sell their wares. By the late 1930s, the original annual market evolved into a series of weekend markets, which proved so popular that they expanded into an informal daily market selling to Santa Fe's year-round tourist visitors.

The Museum of New Mexico, on whose grounds the marketplace occurs, became formally involved in the program in 1972, when it instituted an Indian-only policy for vendors. This prompted several lawsuits that forced the museum to develop the marketplace as an official program with rules

that regulated everything from who could sell, what could be sold, when, where, and how. Instead of dictating policies, however, the museum deferred to a committee of vendors appointed by the vendors themselves. Despite this seemingly unstructured format—or perhaps because of it—the program has grown and thrived, providing a livelihood for hundreds of artists and remaining the city's most popular tourist attraction.

What is particularly refreshing about this study is the absence of feminist theory—popular in anthropological and sociological studies of Pueblo people, female artists in particular—that would read the program as an acting out of the colonial power imbalance. Hoerig dismisses this interpretation based on his extensive interviews with vendors and the observations he made of their interactions with museum staff and the public. Portal artists clearly not only enjoy the market—often missing it dearly when they cannot attend—but they also run the show, as they ran it for years before the museum's formal involvement. Rather than reading the program as a "living exhibit" of disempowered people, Hoerig describes it as an Indian-run workplace, which seems accurate based on his research.

Hoerig's lengthy citations from interviews with vendors provide a window into the lives of the vendors, many of whom have articulate and strong opinions about the program and what it means to them. This study may be more descriptive than analytical, but it gets to the heart of its subject matter in a way that is simultaneously thorough, respectful, and humorous. Enlightening and enjoyable to read, I recommend this book to anyone with an interest in American Indian art or Santa Fe's tourist industry.

Margaret Dubin
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Indian Mining of Lead for Use in Rio Grande Glaze Paint: Report of the AS-5 Bethsheba Project near Cerrillos, New Mexico. By Richard A. Bice, Phyllis S. Davis, and William Sundt, foreword by Homer E. Milford. (Albuquerque: Albuquerque Archaeological Society, 2003. xvii + 99 pp. Halftones, map, figures, tables, appendixes, bibliography. $20.00 paper, ASIN B0006SBWE4.)

During the second half of the thirteenth century, Pueblo potters living north of the Mogollon Rim along the border of central New Mexico and Arizona began experimenting with the use of lead to create highly distinctive glaze paints. Potters from the central Rio Grande region of New Mexico adopted lead glaze technology around 1300 and continued

to produce glaze-painted pottery until circa 1700. Isotopic analyses have demonstrated that Cerrillos Hills was the primary lead source utilized by central Rio Grande potters throughout the entire period of glaze paint production. Proximity to the Cerrillos lead source may have been an important factor in the rise of San Marcos Pueblo as a major glaze ware production center during the fifteenth century.

Despite the fact that this site was excavated almost 30 years ago by a large, rotating group of volunteers, some of whom have since passed away, the data presented is amazingly comprehensive, systematic, and complete, with only the occasional missing section drawing or photograph. Using detailed stratigraphic analyses and ceramic cross-dating, the authors demonstrate that Native mining activities at the site began around 1300 and continued for approximately four centuries. Based on the amount of fill removed, they suggest that small work crews visited the site one or two times per month, averaged over the four hundred years that the mine was in active use. Stone mining tools were produced on site as needed. The authors estimate that the amount of lead removed from the site would have been sufficient to paint approximately 300 large pottery vessels per year. Most of the pottery fragments left at the site are from the nearby pueblo of San Marcos, with the remainder coming from other central Rio Grande pueblos. Interestingly, no ceramics from the Zuni area were recovered, even though we know from isotopic studies that some Zuni potters were using Cerrillos lead to make glaze paints.

Mining for lead and possibly silver continued at the site through the eighteenth century. Three small smelters were constructed on top of the precolonial trench fill. The authors attribute these features to early Spanish miners. However, the recent identification of seventeenth century smelting features at the nearby Pueblo sites of San Marcos and Pa'ako suggest that Native miners, who had learned the rudiments of metallurgic technology from the Spanish, may have constructed the Bethsheba smelters.

Although these laboratory-based studies have clarified our understanding of the economic importance of the Cerrillos Hills to local potters, we have known very little about the actual process of prehistoric lead mining in the American Southwest until the publication of the current monograph. As Homer Milford points out in the foreword, this volume represents an important contribution to Americanist archaeology, being the first published report on the excavation of a precolonial to early colonial lead mine in North America.

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Mining, the Environment, and Indigenous Development Conflicts. By Saleem H. Ali. (Tucson: University of Arizona Press, 2003. xxiii + 254 pp. Graphs, maps, tables, appendixes, notes, bibliography, index. $50.00 cloth, ISBN 0-8165-2312-6.)

In this book, Saleem H. Ali compares four different indigenous communities in the United States and Canada that are dealing with mineral extraction issues on their lands. Through this analysis he tests his thesis that technical facts concerning environmental impact and economic development are not as strong in determining the absence or presence of indigenous resistance to mining as are negotiation processes and the motives behind alliances between tribes and disparate stakeholders in mining disputes.

Part I contains four chapters devoted to a cursory examination of settler-indigenous relations in the United States and Canada, highlighting specific parties involved in indigenous mining disputes in respective chapters. While explaining the various perspectives of indigenous groups, environmentalists, policymakers, and mining companies, Ali attempts to remain impartial in assessing each party's vested interest. The author presents recommendations and models for better sustainable development planning in indigenous communities that will benefit all stakeholders.

In part II Ali introduces his four case studies (two from each country) and applies a layered social scientific analysis to the negotiation processes involved in bolstering resistance toward or cooperation with mining initiatives in each community. Ali first provides a background of the most salient case involving Peabody's Black Mesa coal operations in the Navajo and Hopi Nations. He maintains that this is a case where socially constructed tribal agendas clearly do not coincide with environmental concerns insofar as both tribal councils have approved mineral leases. In this case, he argues, environmental resistance has been minimal because both tribes have been more inclined to link economic development with enhanced sovereignty. The second case within the United States involves the Sokaogon Chippewa Tribe in Wisconsin, whose lands have been the object of unsuccessful attempts by the Rio Algom Corporation to mine precious metals. Here, Ali links the high degree of resistance from indigenous peoples to agendas of non-Indian environmentalists who emphasize treaty-rights.

The two Canadian cases are markedly different. In the first, Ali suggests that a lack of indigenous opposition to uranium mining among Cree and Diné peoples in northern Saskatchewan clearly illustrates the disparity between tribal agendas and environmental concerns. The indigenous peoples

overwhelmingly support uranium mining for its economic potential, in spite of the accompanying destructive environmental impact. Finally, Ali examines the case of tin mining along Voisey's Bay in Labrador, where Imu and Inuit people offer formidable resistance to mining but are willing to make concessions as long as they are afforded a substantive space in negotiations between environmental, corporate, and governmental officials. This particular compelling case highlights how indigenous peoples have selectively forged alliances and forced greater governmental oversight on environmental quality while ensuring that the tribes involved receive equitable royalties and regulatory authority.

Part III synthesizes previous analyses to offer suggestions for better sustainable development planning where mining is involved on indigenous lands. The book's shortfalls appear here. First, the oxymoronic equating of mining with sustainable development fails to take into account the total long-range consequences of the extraction of finite resources—including water. Second, Ali tends to make gross generalizations regarding the relationships between environmentalists, policymakers, and tribal representatives, and he neglects the profound impact that factionalism within tribes has on negotiation processes and resistance movements. Likewise, he omits important ethnographic literature on some of these cases—especially the Black Mesa case—to support his own analyses. Finally, his comparison of indigenous to non-indigenous relations and Indian policies in the United States and Canada warrants greater elaboration.

Ali does, however, make important suggestions regarding Indian policies in both countries in his closing chapters, noting that the Unites States could learn from Canada by streamlining the number of bureaucracies and piecemeal approaches to Indian legislation. Canada, on the other hand, might broaden its avenues for tribal economic development by enacting related legislation on specific development initiatives. Ultimately, the greatest insight of this book is one that environmentalists need to take seriously: In the tension between environmental quality and economic development, most tribes seek to bolster tribal sovereignty.

Samuel R. Cook
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African American Women Confront the West, 1600–2000. Edited by Quintard Taylor and Shirley Ann Wilson Moore. (Norman: University of Oklahoma Press, 2003. x + 390 pp. Halftones, notes, bibliography, index. $34.95 cloth, ISBN 0-8061-3524-7.)

Quintard Taylor and Shirley Ann Wilson Moore have assembled a stunning collection. Beginning with two informative introductions, the anthology spans periods from the Spanish–Mexican encounters of the 1600s to women's participation in the Black Panther Movement of the 1960s. Primary documents are interspersed throughout the essays.

Several threads run through this impressive store of articles. The book successfully proves that the history of African Americans in the West was not exclusively a male-dominated tale. Women figured prominently in Western societies as community leaders and political activists. They utilized the courts and the church to challenge institutionalized racism and patriarchy, sought expanded economic opportunities, and effected upward economic and educational mobility within their communities.

Dedra S. McDonald illustrates several of these phenomena in her study of Afrohispana women on Spain's northern frontier. Women "constructed Spanish colonial civil and criminal legal systems into sites of recourse and protection" (p. 35). When necessary, they played men off against each other to lessen the full impacts of patriarchal influence.

Economic and political authority often intersected for countless active and ambitious women of the West. Barbara Y. Welke describes how African American women in San Francisco used the courts to guarantee their access to San Francisco's streetcar system between 1850 and 1870. Susan Bragg notes how powerful and undeviating female activism in Sacramento extended into educational facilities and Sabbath schools, both of which acted as powerful conductors of energy into California's nineteenth-century civil rights movement. Moya B. Hansen discusses how the political actions of several Denver women activists translated into upward mobility for the feminine workforce in particular and the larger Black community in general. Women migrants to Las Vegas, as Claytee D. White explains, "entered the gaming industry through the back doors of the hotels" and, in so doing, "became the trailblazers for other African American women who, beginning in the early 1970s, moved into visible jobs as cocktail waitresses and dancers and into professional positions as secretaries and midlevel managers" (p. 277).

During World War II and its aftermath, many newly-arrived Southern émigrés to San Francisco's East Bay maintained their solid affiliations to community and culture while creating new and more militant coalitions which led to important political realignments during the 1960s and 1970s. Jane Rhodes's fine essay about women in the Black Panther Party elucidates one of these significant shifts and challenges the public image of the Panthers as an exclusively masculine organization.

Cheryl Brown Henderson's remarkable study of the invisible petitioners in the *Brown v. Board of Education* desegregation case notes that, of the thirteen petitioners in Topeka, Oliver Brown, neither a civil rights activist nor a member of the NAACP, was the sole male. Henderson believes Brown was named lead plaintiff because of the gender politics of the the 1950s, which "insisted that men, not women, were the natural leaders" (p. 315). The true heroines of the *Brown v. Board of Education* decision were Topekan women.

Central to this collection is Alicia I. Rodriquez-Estrada's passionate examination of African American actors Fredi Washington and Dorothy Dandridge. The author provides complex linkages among race, class, region, gender, political activism, economic opportunity, and celebrity—most of the variables that complicate our understanding of the past as well as our sense of African American identity. Fredi Washington, a serious dramatic actress, followed in the tradition of women's activism and helped found the Negro Actors Guild of America. Dandridge, despite critical acclaim, wrote that "'nothing that I had ... beauty, money, recognition as an artist—was sufficient to break through the powerful psychological bind of racist thinking'" (p. 242).

Although the agricultural towns of the High Plains are briefly addressed by the editors in their introduction and two vignettes, a chapter about African American settlements such as Nicodemus in Kansas or Dearfield in Colorado may have rounded out the collection by providing a more in-depth look at Black women's contributions to and perceptions about agrarian life within the western landscape. And a central question remains unresolved: Was the West a testing ground where older ideas were either eroded or reinforced? Such minor critiques aside, nothing detracts from this powerful and inspiring book.

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When We Arrive: A New Literary History of Mexican America. José F. Aranda Jr. (Tucson: University of Arizona Press, 2003. xxvii + 256 pp. Notes, bibliography, index. $40.00 cloth, ISBN 0-8165-2141-1.)

Tomás Rivera's literary landmark, *Y no se lo tragó la tierra* (1971), consists of 14 short stories that manifest a Mexican American reality in the twentieth century. One of the stories, "When We Arrive," is Rivera's dramatization of the lives of migrant workers who suffer brutal and inhumane conditions in their search for a better life. Despite their suffering, they believe that when they arrive things will change for the better; the promise of the American Dream shapes their hopes and gives them the spiritual strength to keep persevering. José Aranda pays homage to Tomás Rivera's classic work in the title of his critical work of American literary history as seen through the lens of Chicano/a studies.

When We Arrive begins with an attempt to understand how an ethnic group, much identified with migration into the United States, remains so isolated from American society and the institutions that have endowed other groups. Aranda argues that this paradox emanates from the "origin myths in the evolution of both Chicano/a and Anglo American cultural and literary histories" (p. xvi). He notably historicizes the exchange between Mexican American writers and Puritan culture and colonialism animating the nineteenth century and continuing to the present. Aranda specifically focuses on the cultural influences of Puritan history in the formation of American life.

The book is divided into two parts. In part I, Aranda develops the histories of Chicano/a and Early American studies and structures the framework for a Mexican American literary history since 1848. Part II forms the core of Aranda's arguments for an integrated literary history. Here he frames three thought-provoking categories of identification: works indicative of "competing colonialisms" (p.xxiii); texts that promote the reinvention of the Puritan as the paragon immigrant to the United States in the early 1900s; and literature that manifests a "literary binationalism" (p. xxiii).

Aranda's study is an effort to integrate Early American studies with Chicano/a studies to illuminate "questions of authorship, canon formation, and nationalism within multiethnic, multihistorical contexts" (p. xvi). He further proposes that Mexican and Mexican American culture and the U.S./Mexican border are expansive influences in American society and in particular, the discipline of American studies.

The relative newness of Aranda's arguments that American literary history is influenced by Mexican Americans and that Chicano/a literary

chronicles cannot be comprehended in isolation from mainstream literature opens a wide range of critical possibilities. His erudition, solid research, and command of Early American and Chicano/a literatures are evident throughout his book. For example, his ambitious comparative study of Chicano/a writers and Puritan texts pairs Cotton Mather's narratives with Pat Mora's poetry and explores the jeremiad tradition as manifested in Michael Wigglesworth's literary legacy and Lorna Dee Cervantes's poem "Uncle's First Rabbit" from *Emplumada* (1981). And in reading Tomás Rivera and John Winthrop, Aranda links the ideals, hopes, and dreams of new beginnings resonating in Rivera's "When We Arrive" to similar yearnings that Winthrop notes in "A Model of Christian Charity" (1650).

When We Arrive is a bold critical work that lays the foundation for further discourse in American literary history. José Aranda offers significant arguments that will evoke stimulating discourses among scholars of American literature and literary history. *When We Arrive* will soon become a much studied work and is a valuable contribution to the ever-expanding canon of American literature criticism.

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The Coronado Expedition: From the Distance of 460 Years. Edited by Richard Flint and Shirley Cushing Flint. (Albuquerque: University of New Mexico Press, 2003. Halftones, maps, tables, notes, bibliography, index. $39.95 cloth, ISBN 0-8263-2975-6.)

It is fitting that John L. Kessell's 2003 Angie Debo Prize-winning article "To See Such Marvels with My Own Eyes" begins this anthology of the 1540–1542 Spanish expedition into New Mexico. Combined with the editors' introduction, this multidisciplinary work is securely placed into the historical context of an expansionist Spain and a changing world.

Editors Shirley Cushing and Richard Flint are well-known scholars of the Spanish Borderlands but, unlike most historians, they have taken a very multidisciplinary approach, including research from experts in history, archaeology, Latin American studies, anthropology, geology, and geography. This collection is not meant to be a narrative history like H. E. Bolton's opus; it grew out of a conference in 2000 held jointly at New Mexico Highlands University and Floyd County, Texas, and includes seventeen of the conference papers.

The Flints organized the seventeen chapters chronologically, with the first chapters focusing on the years before 1540. One interesting chapter entitled "Who Knew What and When Did They Know It?" successfully sorts out fact and fiction about the Great Northern Mystery prior to 1540. William K. Hartman and Richard Flint explore sixteenth-century literature, viceregal documents, and reports to help understand what really lay to the north. In the subsequent chapter, Shirley Cushing Flint delves deeply into the financing and provisioning of the expedition. Teachers will especially appreciate her "balance sheet," a wonderful comparison to the Lewis and Clark expedition that will help many students better grasp the immensity of explorations in the early "west." The next article analyzes the expedition's muster rolls, which previous scholars have published; Richard Flint notes that approximately 1300 Indian allies, as well as friars and their lay assistants, men at arms, slaves, servants, and women, were completely ignored by scholars (and the rolls themselves).

Several of the next chapters focus on the archaeological evidence available, some discovered very recently (e.g., the Jimmy Owens Site). The discussion of items found at these sites helps to establish the exact route of Coronado's expedition. Historians discuss Coronado's route in their history courses, but rarely do they realize the substantial effort that went into determining these exact routes. Archaeologists, astronomers, anthropologists, geographer/cartographers, and collectors-turned-archaeologists have painstakingly sifted through tons of debris and piles of historical documents to discover potsherds, geographical landmarks, calendar changes, crossbow boltheads, muleshoes, and historical maps to uncover the path and timing of Coronado's journey. The complexity of this research and the integration of multiple research methods are impressive.

Historians are generally trained to study documents and, more recently, oral history to explain the past. This collection makes a great case for a more collaborative effort between disciplines. More important, this book provides an excellent background for anyone studying or teaching the U.S. West, Native American history, or the Spanish Borderlands by weaving together archaeology, folklore, geography, geology, and history to give an excellent picture of an often overlooked period of exploration and contact.

Sandra K. Mathews
Nebraska Wesleyan University

Chicana Feminisms: A Critical Reader. Edited by Gabriela F. Arrendondo, Aída Hurtado, Norma Khan, Olga Nájera-Ramírez, and Patricia Zavella. Post-Contemporary Interventions Series. (Durham, N.C.: Duke University Press, 2003. xii + 391 pp. Halftones, notes, bibliography, index. $23.95 paper, ISBN 0-8223-3141-1.)

In 1996, Chicana scholars at U.C. Santa Cruz founded the Chicana Feminisms Research Cluster under the umbrella organization of the Chicano/Latino Research Center (CLRC). This critical reader comes out of the Post-Contemporary Interventions series and offers readers an opportunity to read scholarship that examines the multi-layered Chicana experience, which transcends region, borders, and language. These essays reexamine and reconstruct Chicana lives and practices through literature, film, lived experiences, sexuality, music, and art. The editors, each of whom are U.C. Santa Cruz faculty and whose disciplines include history, psychology, folklore, anthropology, and literature, sought to "create dialogues between authors and discussants and to provoke a multidimensional rippling of talk among many scholars" (p. 10). They achieve this by inviting distinguished scholars and upcoming graduate students in Chicana feminist thought to share their work through a colloquium series, from which the essays in this anthology are drawn. In addition, each essay features a selected respondent in order to create a sense of discussion and dialogue via the written word.

The first contributor, Elba Rosario Sánchez, pulls in the reader with a selection of poetry and letters that describe how her identity as an immigrant is complicated by her family's perceptions and societal stereotypes and point to the complexities of a Chicana identity, which is heterogeneous and binational. Maylei Blackwell's essay on *Las Hijas de Cuauhtémoc* problematizes the labor of Chicana feminists in the movement through print culture, and readers also gain a first-hand account from participant and Chicana feminist Ana Nieto Gomez. Norma Cántu revisits the writing of her now widely known *Canícula*, while Olga Nájera-Ramírez's "Unruly Passions: Poetics, Performance, and Gender in the Ranchera Song" reexamines women's performance and role in the development of *la música ranchera* by artists on both sides of the border. Aída Hurtado introduces readers to a South Texas woman she calls Inocencia, giving voice and agency to Inocencia's resistance and survival through marriage, migration, and family. In her analysis of *Lone Star*, Rosa Linda Fregroso challenges the notion that multiculturalism has solved racial and ethnic inequalities. By responding

to José Límon's critique of her original analysis, Fregoso provides insight not only into the politics of representation in media, but the battle within academic walls and the assumptions made about gendered representations.

Through its structure of situating writers and respondents, this anthology highlights the contributors' commitment to redefining how Chicana lives and actions are interpreted and written. The editors' choice of essayists, including artists and creative writers, reiterates the interdisciplinary nature of writing Chicana lives. Although at times inaccessible to a general audience, this book will be beneficial to graduate feminist and Chicana feminist theory courses in a variety of disciplines. The work demonstrates a need to continue reflectively rethinking Chicana activism, writing, and everyday lived experiences through first-person experiences, historically, and in contemporary times.

Mary Ann Villarreal
University of Utah

Folk Art Journey: Florence D. Bartlett and the Museum of International Folk Art. Edited by Laurel Seth and Ree Mobley, principal photography by Blair Clark. (Santa Fe: Museum of New Mexico Press, 2003. 116 pp. 85 color plates, 15 halftones, bibliography. $27.50 paper, ISBN 0-8901-446-4.)

In the past, documentations of art collections could stand on their own, unquestioned. The current climate within the contemporary worlds of art, cultural studies, and museums creates an environment of a different reception. Florence Bartlett's life and times, her social class, and education provide the moorings from which she conducted her activities in an era not yet receptive to concepts of cultural imperialism. Florence Bartlett's travels, the derivative collection and the resulting museum intersect modern and postmodern consciousness, which the social and cultural historian may find more interesting than the art collection itself.

Folk Art Journey offers a brief account of Florence Dibell Bartlett's life and her place in a social class, as well as a period in time when the elite traveled the world, practiced philanthropy, and did not question the social structures that facilitated both. Born into a rich Chicago family, Bartlett graduated from Smith College in 1904. In an era of self-made millionaires devoting time and money to the arts and serving as art patrons, Bartlett, holding strong Unitarian beliefs, developed a sense of social responsibility

revolving around work, education and reform. Bartlett was an ancillary part of that post–World War I avant-garde who left New York to head West. New Mexico at that time offered a new type of freedom for those wanting to create artistic enclaves; Bartlett is linked to artistic and literary traditions that included women such as Mabel Dodge Luhan, Georgia O'Keeffe, and "Mary Austin, Willa Cather and Alice Corbin Henderson" (p. 32). These "new women" were partly a product of the Progressive Era, seeking reform and innovation, and partly a generation of women wanting both a sense of expertise and of contribution. Bartlett's service ethos was strengthened by her more than forty-year association with the Eleanor Clubs of Chicago. She also found meaning from her travels and interest in folk art. Her acquisitions assembled over the years became the contents of the museum's collection, which Bartlett donated to the state of New Mexico in 1953.

As a whole, the collection does not dwell on any singular regional imagery or iconographic style, temporal changes, subject matter, or provenance. With few unifying features other than having been acquired during Bartlett's travels, the collection acts as a site illustrating the mixture of an era when American and world cultures came together as acquisition.

Bartlett's eye and interests are diverse, ranging from textiles and jewelry to pottery, furniture, and ironwork. Items are grouped under six different subcollections: Spanish Colonial, Asian, Latin American, Contemporary Hispano and Latino, European, and American, as well as Textiles and Costumes, which includes most of the jewelry. There are beautiful examples of silverwork from Guatemala, Mexico, Yemen, and Morocco, as well as brilliantly colored, heavily embroidered dresses from Palestine.

These collections speak to the essential contributions museums make by providing educational, cultural, and cross-cultural knowledge. The Museum of International Folk Art does not merely house the collections; it emphasizes understanding the context in which they were acquired, underscores the items as cultural artifacts, and raises the questions of identity, belonging, and cultural appropriation from a contemporary view that now includes NAGPRA and debates of the Kennewick Man.

Melissa Johnson
Tucson, Arizona

Los Alamos: The Ranch School Years, 1917–1943. By John D. Wirth and Linda Harvey Aldrich. (Albuquerque: University of New Mexico Press, 2003. xii + 306 pp. 9 color plates, 25 duotones, 43 halftones, maps, appendix, notes, selected bibliography, index. $24.95 cloth, ISBN 0-8263-2883-0.)

Long before there was a Los Alamos National Laboratory, a modern town, or even a county named Los Alamos, the Pajarito Plateau served as the home of earlier residents with other reasons to live and work in this isolated, breathtakingly beautiful place. Some were Hispanic farmers who peacefully worked their fields and raised their families from one generation to the next. Later residents on the plateau included the faculty, staff, and students of a unique educational institution called the Los Alamos Ranch School (LARS). Founded near Ashley Pond in 1917, the boarding school's goal was to provide a high-quality education and vigorous outdoor activity to help often-frail boys grow into healthy, responsible young men. With one of the highest private school tuition rates in the United States (about $23,000 adjusted for inflation), the Ranch School was a small, elite institution that accepted only forty-seven students at its peak enrollment. Despite the Ranch School's national reputation, considerable longevity, and many successful alumni, a book-length history of the school had never been published until John D. Wirth and Linda Harvey Aldrich undertook the task.

Wirth, the son of a highly respected schoolmaster, grew up at the Ranch School. After earning a doctorate in history, Wirth became a respected authority on Brazil and enjoyed a long academic career at Stanford. He combined his skills as an historian with his first-hand experience at Los Alamos to tackle this final work of his life. Wirth died in 2002 before his Ranch School history could be completed. Fortunately, the work was left in the capable hands of Linda Harvey Aldrich, a long-time Los Alamos Historical Museum archivist who had been involved in the project from its inception. The result is an impressive book that focuses on the many men and women who worked and taught at the Ranch School with a sense of mission and adventure far exceeding their rather meager pecuniary rewards.

Appropriately, much of the book is about A. J. Connell, LARS's first and only director and clearly the moving force behind both the school in general and its famed Boy Scout troop in particular. Troop 22 served as the cornerstone of all character-building activities, from wilderness camping to community service. A second, smaller section of the book considers the ranch as a community in three insightful chapters. Theresa A. Strottman

remembers Hispanic families who worked at the school, Richard E. Womelsduff recalls his childhood memories as a ranch foreman's son, and Wirth recounts his boyhood as a teacher's son. Wirth concludes with a chapter describing the sense of place he experienced growing up in Los Alamos.

Despite ample praise for the men and women who lived and worked at the Ranch School, the authors are quite candid in their appraisal of the school and its personnel. Connell's strengths in particular and personal flaws are both highlighted. During his lifetime his weaknesses were often ignored with undoubtedly harmful effects on the very boys whose parents had sent them so far from home to enjoy Connell's promised care, guidance, and protection. Student memories are included, but they are few in number and secondary to the authors' main focus on faculty, staff, and administration. Tellingly, there is no listing of the school's eighty-eight graduates, although brief biographies of each of LARS's forty-one teachers and even a list of the school's sixty horses appear in separate appendixes.

The Los Alamos Ranch School closed abruptly in 1942 when leaders of the Manhattan Project identified the Pajarito Plateau as suitably isolated for the secret development of a new super weapon that ultimately ended World War II. The school's closing was sudden but perhaps merciful for an institution that had arguably outlived its time and purpose. Personifying his school to the end, A. J. Connell died a similarly sudden death in Santa Fe on 11 February 1944.

Los Alamos: The Ranch School Years will be of value to readers interested in educational history, educational philosophy, the history of childhood in the West, and the varied history of the Pajarito Plateau. Those with a bookshelf reserved for exceptional books on Los Alamos will be able to add yet another fine volume to their growing collection.

Richard Melzer
University of New Mexico

Ditches Across the Desert: Irrigation in the Lower Pecos Valley. By Stephen Bogener. (Lubbock: Texas Tech University Press, 2003. xi + 340pp. Halftones, notes, bibliography, index. $34.95. ISBN 0-89672-509-X.)

Despite the breadth of its title, *Ditches Across the Desert: Irrigation in the Lower Pecos Valley* narrowly focuses on the development of Carlsbad, New Mexico, on the Pecos River just north of the Texas state line during the

period between 1850 and 1925. This concentration adds a depth of detail to the story, but does not allow Bogener to adequately locate Carlsbad in either space or time.

There is very little in this book about upstream competition for the Pecos River by groundwater pumping in Roswell and above and, more importantly, there is even less about the roughly simultaneous downstream development in the Red Bluff area of Texas, just across the state line. After twenty years of Supreme Court litigation between New Mexico and Texas and a slew of books on the Lower Pecos, still no one knows much about ditches across the west Texas desert. This book severs that part of the integrated story of the lower Pecos River once again, and we are left with little information about irrigation in the lowest Pecos Valley.

In addition, Bogener's isolates in time the story of the lower Pecos. *Ditches Across the Desert* begins in the mid-nineteenth century and does not miss much by starting there. But cutting the book off in 1925 leaves a large part of the story untold. Bogener finishes the book with a short chapter, a shorter conclusion, and an even shorter epilogue that closes with this disclaimer: "(a)lthough there is much more to say about events and conflict subsequent to 1925 and final adoption of the Pecos River Compact in 1948, I leave that portion of history for a later time" (p. 228). This is a whimper, not a bang, and indicates a book artificially cut off from its surroundings.

But for the limited area and truncated period that Bogener addresses, *Ditches Across the Desert* provides new and valuable information. Indeed, this book probably tells us as much as we will ever know, and a lot more than I did, about the chaotic early efforts to capture the Pecos River and to create Carlsbad. Bogener employs hitherto unused primary sources and he lets the Carlsbad story take him where it leads: capital markets in Colorado Springs, New York, Europe and beyond, and to early Bureau of Reclamation politics and policies. Those far-flung venues sometimes carry Bogener too far way from his own—Carlsbad—and the uneven writing style of *Ditches Across the Desert* does not keep him close to home. But Bogener's story is far-reaching, complex, and filled with detail.

G. Emlen Hall
University of New Mexico

Pendejo Cave. Edited by Richard S. MacNeish and Jane G. Libby. (Albuquerque: University of New Mexico Press, 2003. xx + 526 pp. Halftones, graphs, 67 line drawings, 32 maps, tables, bibliography, index. $85.00 cloth, ISBN 0-8263-2405-3.)

There are two more-or-less polarized camps in Americanist archaeology—those that believe Clovis represents the first occupation of the New World, and those that believe pre-Clovis cultures have already been, or will soon be, found. As a volume, *Pendejo Cave* straddles both camps. Some of the authors, particularly the editor and late project director, R. S. "Scotty" MacNeish, hope that *Pendejo Cave* is the smoking gun that proves that humans were in the New World prior to the definitive and well-dated Clovis occupations of ca. 11,000 years ago. Other contributors prove far more cautious in their approach, providing empirical studies and analyses while refraining from hypertrophied interpretations. As such, there is a curiously dichotomous feel to this multidisciplinary volume.

This volume offers an interesting comparison to Paul Sidney Martin's work on Tularosa Cave. Though Tularosa Cave does not have a Paleoindian or, to use the term preferred by the *Pendejo Cave* authors, Paleoamerican occupation, it nevertheless facilitates comparisons in the method and theory of New Mexican cave archaeology over the last five decades. Contributors to this volume offer new analytic techniques and data, particularly paleoclimate (chapter 2), soils and sediments (chapter 3), isotopic studies (chapter 7), use-wear studies (chapter 12), and analysis of friction-skin imprints and human hair DNA (chapter 16). Other portions of this volume, however, have the distinct, old-school feel of a standard, descriptive culture history site report such as those produced by Martin and his colleague John Rinaldo.

Though many of the postexcavation analytical techniques applied and described in *Pendejo Cave* were developed within the last five decades, MacNeish has used the general excavation method since at least 1949. As he and excavation supervisor Geoffrey Cunnar would later recognize, the excavation of Pendejo Cave would probably have benefited from the use of new methods and, in particular, recording technologies.

Given that Clovis sites all across the New World are well dated to such a narrow time frame (e.g. 11,600—10,900 years ago), it is, by definition, a logistical and demographic necessity that archaeological sites exist somewhere between Beringia and Tierra del Fuego that predate Clovis sites, unless

Eric von Daniken was correct and extraterrestrials dropped people practicing an exceedingly refined lithic technology into the well-known and well-dated Clovis sites in a geological instant. Unfortunately, despite more than a century of more-or-less intensive search, incontrovertible evidence of pre-Clovis occupation still has not been found, and indeed the evidence presented in this volume does not convince me that Pendejo Cave enjoyed a pre-Clovis, or Paleoamerican, occupation beginning at 55,000 years ago. What, then, about this volume?

The good news is that there is a great deal of raw data presented in *Pendejo Cave*, so that even if one does not agree with the interpretations offered, one can use the data to evaluate the conclusions presented and draw one's own. The volume is divided into three sections after a posthumous tribute to MacNeish by Barry Rollett and a preface by Glen DeGarmo. Section I is "Paleoecology"; Section II, "Evidence of Human Occupation"; and Section III is titled "Conclusions." A host of well-known scholars who did not participate in the excavations have contributed analyses to the volume, particularly specialists in radiocarbon dating (e.g., R. E. Taylor), lithic use-wear analysis (e.g., George H. Odell and Anne Louise Van Gijn), zooarchaeology (e.g., Arthur Harris), and others.

As noted, this volume reads like a standard culture history site report of yore, which typically included descriptions of modern flora and fauna, objects of stone, bone, and perishable remains, and (in Paul Martin's case) a conjectures section that pushed the limits of the data in the direction of culture process and the New Archaeology of later decades. In *Pendejo Cave*, there are seven chapters on the regional setting and paleoclimate (Monder et al.), soils and sediments (Michael McFaul and William Doering), Pleistocene vertebrate fauna (Arthur Harris), modern vegetation and flora of Pendejo Cave (Harold T. Hiles), macrobotanical remains (Janet L. McVickar), and isotopic studies of environments and climates (Marino and MacNeish). Section II, on the evidence of human occupation, includes chapters on the stratigraphy and features of Pendejo Cave (Cunnar), radiocarbon chronology (Taylor et al.), the source of carbonate lithic artifacts (Clemons and Monger), lithics (MacNeish and Wilner), lithic use-wear (Odell and Van Gijn), worked bone (Chrisman and Bonnichsen), ceramics (Hill), perishable artifacts (Hyland, Adovasio, and Illingsworth), and friction-skin imprints and hair (Chrisman et al.). Section III includes chapters that are analogous to Martin's "Conjectures," including treatments of "The Way of Life Manifested by the Zones at Pendejo Cave" (Jessop and MacNeish),

"Early Inhabitants of the Americas: Pendejo Cave and Beyond" (MacNeish), and "Summary, Implications, and Problems" (Cunnar and MacNeish).

Chapters in this volume can be divided between the conservatively empirical (e.g., 2–6; 8–16) and the more radically interpretive (e.g., chapters 1, 7, 17–19), with the division often occurring along with MacNeish's imprimatur.

There are, and have been, a number of vested interests in this project, ranging from the Andover Foundation for Archaeological Research, which funded the project, to the United States Army, through the Fort Bliss Cultural Resource Management Program, and the legions of specialists, archaeologists, and other scientists who visited the site at various times during the excavation seasons of 1990 through 1992. MacNeish is to be admired for his open-door policy at this site, as much as was possible given U.S. Army security restrictions, for he knew that it would take first-hand experience for archaeologists to become convinced in a pre-Clovis occupation of the site. Nevertheless, there are numerous problems with the analyses and the presentation. There is a lack of true collaboration between authors of certain chapters (p. 124) and a failure to fully incorporate all available data (pp. 169, 410) in the chapters presented. The authors use unnecessary significant digits when citing percentages, e.g., 93.26% (p. 39) and 7.81 cm maximum thickness for Zone A (p. 145)—precision is not synonymous with accuracy or veracity. The apparently selective allowance for bioturbation and other disturbance in the cave, e.g., extinct ground sloth hair in Zone A (recent), is recognized as intrusive, but the human hair in Zone E (17,000–19,500 years ago) is thought to be in situ, though other portions of Zone E are recognized as disturbed (p. 159) and other material culture evidence for human occupation in Zone E is not incontrovertible. The quality of graphics and illustrations is highly variable, ranging from poor (p. 36) to excellent (e.g., artifact illustrations in chapter 11). Identical symbols are used to identify "bone tools or remains" and "vegetal tools or remains" (p. 434). The identification of actual, incontrovertible artifacts is the single most important criterion on which the argument for Paleoamerican occupation of the cave rests. By using the same symbol for "tools" and "remains" and by putting the potentially loaded term "tools" first, Jessop and MacNeish imbue the symbols with more meaning than many specialists would otherwise allow (see Section II). Similarly, the use of the phrase "floor plots" rather than "level" or "zone" plots implies a behavioral element to each plot (pp. 438–63) that simply is not warranted by the data.

There are many other points with which specialists might quibble, but space does not allow for a more detailed consideration. I cannot endorse

this volume as required reading for all students of Americanist archaeology. I can say, however, that this ambitious and thought-provoking volume can serve as a useful tool for teaching graduate students how to critically evaluate archaeological publications by analyzing published archaeological data and drawing their own conclusions from what will be the permanent record of an important site and interesting period in Americanist archaeology.

Stephen Nash
The Field Museum
Chicago, Illinois

Mogollon Mountain Man: Nat Straw, Grizzly Hunter and Trapper. By Carolyn O'Bagy Davis. (Tucson, Ariz.: Sanpete Publications, 2003. 229 pp. 142 halftones, map, appendixes, bibliography, index. $19.95 paper, ISBN 0-9635092-4-1.)

The early twentieth century was a good time to be weird, male, and single in the American West. With a burro, a gun, and an active imagination, a man could claim a romantic western identity and live like a hermit in the woods without explanation. Nat Straw adopted two: prospector and hunter. He searched for lost mines and shot bears in the Mogollon Mountains of southwestern New Mexico from 1890 to 1941. An exuberant storyteller, Straw fashioned a persona that camouflaged the ugly aspects of his life. He lied, drank too much, and sometimes tortured the animals ranchers paid him to exterminate. He also abandoned his Navajo wife and two daughters. Friends, acquaintances, and professional folklorists passed over the dents in Straw's character in favor of his colorful anecdotes. They preferred to see him as a relic of the frontier past instead of as a complex man with a tough personal history. A walking antique, Straw brought a touch of wildness and whimsy to their modern lives.

Carolyn O'Bagy Davis's biography sketches the outlines of Nat Straw's self-transformation into a regional caricature. She chronicles his arrival in the Southwest via Minnesota, traces his career as a predator hunter for local livestock owners, and, most importantly, describes his rise as a teller of tales. Straw was a favored dinner guest of many Mogollon ranch families, and, given enough whisky, he could spin a whopping story. Among his inventions was Geronimo, the grizzly bear he captured and rode bareback with a hackamore. Straw hunted on Geronimo until the day he mistakenly hopped

on a look-a-like bear. The animal rocketed "a mile down Cienega Canyon" before Straw, realizing his mistake, leapt off. He lost his appetite for bear-riding after the incident.

Stories about the "saddle bear," the lost Adams mine, the smartest grizzly, and a mountain lion drowned in a rain puddle won Straw national attention. In 1928, the Texas writer and folklorist J. Frank Dobie interviewed him and later published a couple of Straw's bear tales in *Vanity Fair* and the *Saturday Evening Post*.

The relationship between Dobie's literary folklore and Straw's oral storytelling is one of the many tantalizing questions that Davis never asks. At times she tries to judge the veracity of Straw's legend, but this book for the most part swims in the shallows of when, where, and how. Readers wanting answers to a deeper set of quandaries (Why did Nat Straw live alone in a remote corner of New Mexico until his death in 1941? Why did so many people choose to romanticize this lifestyle?) will have to look elsewhere.

Jon T. Coleman
Notre Dame University

From This Earth: The Ancient Art of Pueblo Pottery. By Stewart Peckham, forward by J. J. Brody. (Reprint, Santa Fe: Museum of New Mexico Press, 2003. xi + 169 pp. 21 color plates, 150 halftones, maps, appendix, glossary, selected bibliography, index. $39.95 paper, ISBN 0-89013-205-4.)

Voices in Clay: Pueblo Pottery from the Edna M. Kelly Collection. By Bruce Bernstein and J. J. Brody. (Oxford, Ohio: Miami University Art Museum, 2001. 116 pp. 119 color plates, 83 halftones, map, bibliography, glossary. $49.95 cloth, ISBN 0-940784-21-1, $24.95 paper, ISBN 0-940784-22-X.)

These two books make an unusual pair; one is a long-lived classic that outlines the broadest trends in Pueblo pottery; the other is a recent contribution that focuses on a little-known collection of historic Pueblo pottery in Ohio. Although they are not as complementary as one might hope, they provide an intriguing contrast that highlights different approaches to Southwest pottery.

The wide-reaching classic, *From This Earth*, begins with a brief essay on the nature of tradition then quickly dives into a detailed, non-technical history of archaeologists and pottery studies in the Southwest. It is in chapter 2

that Peckham lays out his agenda: to trace large-scale, long-term continuities in southwestern pottery from about AD 200 to the present (or at least the 1980s), without getting bogged down in the often-intimidating details of the more than fifteen hundred defined pottery types of the Southwest. The scope of his presentation of Pueblo pottery is very broad indeed: utility (unpainted) ware vs. painted wares, and mineral and vegetal vs. glaze paint. These divisions provide the dominant structure of the book, which may be confusing to readers more oriented to geography or specific ceramic types.

This broad division becomes problematic in the historic period, when it seems to lose some of its descriptive power. A 1975 jar from Santa Clara, for example, is described as "Mogollon Slipped/Anasazi Mineral-Paint/Anasazi and Historic Pueblo Vegetal-Paint/Tewa Red and Tewa Black Traditions, Tewa Basin Province" (p. 131). The descriptors appear to be derived more from the fact that the jar was made at Santa Clara, rather than anything particular to the vessel itself; Peckham's use of such descriptors is intended to highlight continuities in pottery traditions but does not make the divisions any less awkward. In fact, they are largely unnecessary today, when few if any researchers would insist on substantial discontinuities in Pueblo ceramics.

Peckham's failure to directly acknowledge known potters in any of the captions relating to historic pottery is also questionable; instead, he buries the information in an appendix, effectively erasing known individuals from the volume. Ironically, Peckham's focus on continuity in ceramics results in his dismissal of the potters responsible for historic vessels. His reference to art inspired by the Southwest as made by "an Indian craftsman from the Southeast" (p. 123) begs the question: why not name these individuals?

At its heart, though, this book succeeds at its goal; it ably traces continuity, rather than splitting pottery into the "smaller and smaller units" (p. 135) that often drive archaeologists to distraction. Its emphasis is on the perpetuation of traditions, with room for change through events such as migration, disaster, contact among villages, and human nature. This is a refreshingly humanistic perspective for a book that generally avoids actual people; it remains a valuable introduction to almost two thousand years of Pueblo ceramics.

Voices in Clay is essentially the opposite of Peckham's book. This exhibit catalog focuses on the specifics of a little-known but significant collection housed not in the Southwest but in southwestern Ohio, bringing together the comments of a varied group of experts. The catalog's sections are divided by

Pueblo, introduced by J. J. Brody and Bruce Bernstein. Their concise comments provide an excellent, sometimes terse, overview of historic pottery in each featured Pueblo, with quality color photographs arranged chronologically. Many vessels are accompanied by comments given by one or more individuals from a team of nine experts, following the volume's goal of providing a "narrative of multiple voices" (p. 9). Most of this narrative derives from a single trip made by three potters and three museum curators to Miami University for what must have been three glorious days of looking at the pottery of the Edna M. Kelly collection.

The photographs and comments are the true core of the book; they provide access not only to pottery that relatively few people will travel to Ohio to see, but also to the insights of the assembled experts. In the best cases, the format lives up to its promise; the photographs clearly illustrate the nuanced comments about a specific vessel. At other times, unfortunately, the comments are more mundane than earthshaking. The most interesting observations are probably those by Tony Chavarria (Santa Clara Pueblo) and Steve Lucas (Hopi Pueblo) regarding tradition and the pressure to conform to a single village style. Such details humanize the book, bringing the concerns of Pueblo potters to life and providing a good foil for *From This Earth*. *Voices* succeeds in providing a welcome glimpse of a too-little-known collection, housed far from the Southwest, that will now hopefully begin to receive more of the attention that it deserves.

Marit K. Munson
Trent University

The Cherokee Night and Other Plays. By Lynn Riggs, foreword by Jace Weaver. (Norman: University of Oklahoma Press, 2003. xx + 343 pp. Halftones, chronology, bibliography. $24.95 paper, ISBN 0-8061-3470-4.)

Lynn Riggs has long been an important but often overlooked figure in American drama. Through the republication of three of his most interesting plays (*Green Grow the Lilacs*, *The Cherokee Night*, and *Out of Dust*), readers are reacquainted with this important American Indian playwright and the peoples of nineteenth-century Oklahoma.

Riggs's plays are not only a contribution to drama but also offer historians and other scholars a new resource. His work provides a rare glimpse into a world in which cowboys, farmers, and ranchers of various ethnic mixtures try

to find authenticity in the midst of rapid change. Throughout his plays, Riggs displays a concern for the passing of an older and perhaps simpler era. All of his characters—White, Black, Indian, or mixed bloods—strive to cope with life's harshness.

In his play *Green Grow the Lilacs*, Riggs provides a nostalgic eulogy for the natural landscape much more apparent here than in the musical *Oklahoma!*, which was adapted from his play. The characters are mesmerized by the beauty and simplicity of farm life and the abundance the land provided to those willing to work hard. The tragic figure of Jeeter Fry seems to represent someone who has been damaged too much by the struggle to survive, while most of the other characters reveal resiliency in the face of hardships. Such was life on the frontier, and Riggs reveals the real human emotions within the somewhat romanticized Oklahoma past.

In *The Cherokee Night*, Riggs provides his most powerful insights into the world of mixed bloods within the Cherokee community in Oklahoma. All the characters are part Cherokee, attempting to find their place in a changing world. Some choose to ignore their heritage in order to fit into American society; others seek nobility in the midst of poverty while battling self-doubt, and dependency. Throughout the play, Riggs pleads for an end to the cycles of violence, hinting at some hope that it might eventually change. Riggs, himself a mixed blood, no doubt grappled with his own identity; this play is perhaps his most autobiographical.

While the play *Out of Dust* is not as obvious a critique on ethnic conflict as *The Cherokee Night*, it does convey the same themes: human frailty, the critical choices that all people face, and the disastrous results of some of those choices. He again looks at the heritage of children who experience violence or a lack of acceptance from parental figures. The play is yet another picture of an era long gone, a landscape—both concrete and emotional—that Riggs wants to remember.

Jace Weaver provides an excellent forward and introductions to each play, and his biographical sketch and chronology of Lynn Riggs's life orient the reader to the themes the playwright hoped to illuminate. A good bibliography is also included for readers who want to delve further into Riggs and the American West in drama. In many ways, this work provides an excellent source for the study of ethnicity in the American Southwest.

April R. Summitt
Arizona State University East

The River in Winter. By Stanley Crawford. (Albuquerque: University of New Mexico Press, 2003. x + 170 pp. Notes. $21.95 cloth, ISBN 0-8263-2857-1.)

As many readers will already know, Stanley Crawford is the author of both fiction and nonfiction but is probably best known for his nonfiction books about living and farming in northern New Mexico, *A Garlic Testament* and *Mayordomo*. The latter received the Western States Book Award in 1988. *The River in Winter* is a collection of essays that were mostly written after 1998 and first appeared in the *Santa Fean Magazine*.

The essays in this collection are arranged in four sections entitled "Brief Histories," "Water," "Creatures and Their Habitats," and "The Infrastructure of Place" and cannot be pigeonholed into a particular genre. Some pieces reflect the contemplative and poetic quality of nature writing, but Crawford also provides astute cultural observations of village life and impassioned pleas for the conservation of an ancient system of communal water management, the acequia system.

Since *New Mexico Historical Review* readers are particularly concerned with books of historical interest, I should note at the outset that *A River in Winter* deals little with the history of the West, except with respect to water in New Mexico, its use and abuse. However, I strongly recommend the book for its fine writing and insight into life and nature in the Rio Grande corridor between Santa Fe and Taos at the turn of the millennium. Anyone interested in the recent history of the acequia system would want to read "Free Lunch," a long essay that deftly manages to juggle several stories at once, and "An Open Letter to the State Engineer," which makes specific recommendations that "have to do with water—which is to say with its numberless companions of culture, community, tradition, history, and fauna and flora" (pp. 66–67). Also, "Saving the Commons" deals with the historic village of San Antonio de Padua near Albuquerque and its acequia.

Crawford, however, includes other kinds of history in this collection. "A History of Flat Stones," for instance, considers the rocks he finds in the river near his home: "Each one of these hard lumps has some incredibly long and complex history, which stretches back to the beginnings of time—yet a past of nothing more than geologic cataclysms between eons of relative immobility" (p. 20). Cultural historians in particular will appreciate the first essay in the book, "A Brief History of Lines," in which he notes how the boundaries and passageways written on New Mexico's landscape were drawn by the meeting of crooked-line and straight-line cultures and by nature's own contours.

When I began reading the book, I expected essays about the Rio Grande, but they in fact range far afield in subject matter, from people who are crazy about gourds to the phenomenon of globalization. In fact, the only criticism I would have of this book that I enjoyed reading very much is that it is an odd assortment of essays more than a cohesive collection. But don't let that comment stop you from reading *The River in Winter*! Any assortment of essays by Stanley Crawford would be worth spending time reading. He is a writer whose company a reader can relish, and his varied topics all relate to life in an unusual part of the Southwest—northern New Mexico—a place that deserves his articulate attention.

Sandra D. Lynn
New Mexico State University at Carlsbad

The Future of the Southern Plains. Edited by Sherry L. Smith. (Norman: University of Oklahoma Press, 2003. xii + 275 pp. Halftones, maps, graphs, tables, notes, bibliography, index. $29.95 cloth, ISBN 0-8061-3553-0.)

"There's something happenin' here, what it is ain't exactly clear" could have been the question posed by The Buffalo Springfield for eight scholars gathered to reflect upon the past and future of the Southern Plains. Sherry Smith, professor of history and assistant director of the Clements Center for Southwest Studies at Southern Methodist University, sponsored a symposium for these scholars to address this theme, and the results of their work are apparent in the pages of this anthology.

But have the scholars answered what is "happenin' here"? Ever since Frank and Debbie Popper introduced their controversial "buffalo commons" proposition, certain trends appear obvious. The population and economics of small towns have been in rapid descent, severe water problems in terms of quality and quantity are worsening, and family farming has waned. So many places seem to be reverting to frontier conditions sans the plants, animals, and peoples who once thrived prior to 1890.

How should such trends be interpreted? Elliot West depicts the deep history of trading the area's rich collection of solar energy, whether in the form of bison, oil, or wind, to high-demand consumers elsewhere. He also shows how the region's local economy was transformed and fully immersed into a global one. John Miller Morris, from both a scholarly and personal understanding, explains the decline in family farms and the rise of corporate

farms with a twist, detailing the development of "corporate family farms," a midway between family and corporate agribusiness. Connie Woodhouse tracks the historical intensity of drought on the Plains and demonstrates its frequent reoccurrence, noting there were harsher conditions in 1820 than in 1934. John Opie chronicles the achievements of groundwater management District no. 1 in Texas and District no. 4 in Kansas while interweaving the concept of "moral geography," or a "public ethical decision," regarding a place and its people. Diana Davids Olien explains the promise of independent oil producers. Jeff Roche analyzes conservative Republican politics in the region, and Yolanda Romero portrays Hispanic population growth and its transformative political and social effects. Dan Flores concludes the volume with his study of the failed attempt to create a grassland national park at Palo Duro Canyon.

The Plains have a knotty history to unravel and sometimes the essayists' insights seem questionable. For example, if Stephen Long, according to Flores, complained about the sandy wastes of the Arkansas River Valley in 1820, then why did his companion Bell write of the lush grazing around present-day Rocky Ford, Colorado, and then in the next week, during July, encounter three days of rain? And while Roche proffers an explanation for the politics of the region, he pays little attention to the role of fundamentalist Christianity as has Thomas Frank in his recent depiction of Kansas politics.

Regardless of this minor criticism, the essays offer a more complete and nuanced understanding of the Southern Plains. In the process, Professor Smith has given us a clearer vision of "what's happenin' here."

James E. Sherow
Kansas State University

After the Boom in Tombstone and Jerome, Arizona: Decline in Western Resource Towns. By Eric L. Clements. Wilbur S. Shepperson Series in History and Humanities. (Reno: University of Nevada Press, 2003. xv + 389 pp. 45 halftones, maps, tables, notes, bibliography, index. $29.95 cloth, ISBN 0-87417-571-2.)

Calaveras Gold: The Impact of Mining on a Mother Lode County. By Ronald H. Limbaugh and Willard P. Fuller. Wilbur S. Shepperson Series in History and Humanities. (Reno: University of Nevada Press, 2003. xi + 404 pp. 76 halftones, maps, charts, tables, notes, glossary, index. $39.95 cloth, ISBN 0-87417-546-4.)

These books explore the social, economic, and environmental consequences of one of the West's important extractive industries, suggesting the legacy of mining outlived its operations. Even as mines failed, mining remained essential to landscapes, communities, and a persistent western mythology.

In examining these oft-ignored southern mines of California's Mother Lode, Ronald Limbaugh and Willard Fuller straddle two sides of the literature, detailing positive capital flows brought by mining and simultaneously recognizing its exploitation of human and natural resources. "In Calaveras for the past 150 years, mining has been the most dynamic of the external forces affecting the lives of individuals and families" (p. 4). Limbaugh and Fuller begin with the individual Argonauts who haphazardly utilized ancient technology to garner minimal returns. Hydraulic mining in the 1860s increased ecological damage, clogging waterways in the valleys and leaving pits across the mountains. American entrepreneurs who acquired land from the Mexican government in the 1840s made fortunes supplying and staking miners, but the general economy slowed.

Notions of instant prosperity and a myth of infinite abundance drove Calaveras residents, who struggled to establish lode mining although they lacked access to new technologies, understanding of geology, qualified engineers, and a reliable work force. By the mid-1880s, corporate investments from San Francisco and other cities spurred better management and "economic maturity." Nonetheless, lode mining required ancillary industries, which Calaveras County had difficulty maintaining. Poor transportation limited production of base metals and "confined the timber industry to local markets" (p. 171). More innovative enterprises shifted from mining to water and power companies, although the suggestion that geography more than economics prompted prior appropriation law merits greater examination given Donald Pisani's conclusions to the contrary.

Violence and xenophobia were part of the gold rush and its transient, masculine society. "Social maturity did not always accompany economic maturity" (p. 85). Labor organization in Calaveras lagged because of government antipathy, the slow development of lode mining, and hostile management. Corporations maintained low wage structures in the decades approaching World War I. Increased industrialization in mining lifted the local economy, but miners had little success improving safety or benefits.

After an upsurge in the 1930s, mining could not be maintained because there were no sustainable ore reserves. In the final chapter, the authors

explore mining's legacy over the last seventy years. Mercury, arsenic, and other mine-waste fouled the water, although federal intervention and a recent restoration improved quality and shifted some culpability to corporations. Environmental concerns became a quality-of-life issue when Calaveras experienced a new boom as exurbia. "A peacetime economy following the end of the Cold War accelerated the exodus to less expensive rural communities" (p. 305).

In *After the Boom*, Eric Clements explores the mining busts in two Arizona towns. Tombstone and Jerome did not simply become "ghost towns" when the industry failed; communities shrank but persisted. Residents devised strategies—of mixed success—in an attempt to reverse declines. In an ahistorical approach, Clements intertwines his economic and social analysis of both towns even though their booms and busts are separated by decades.

Clements also suggests that mining provides a bridge between old and new western historians by arguing that nineteenth-century mining represented settlement processes, while twentieth-century industrial mining was centered on place—the remaining mining districts. Throughout, the author adopts a surprisingly favorable corporate analysis of Arizona mining. "A quasi-company town like Jerome owed the company in more ways than its residents might care to admit" (p. 110). And he tackles traditional interpretations of a camp's life cycle by showing that, "the return of the small operator, though lauded by newspapers with nothing better to discuss, often marked the beginning of the end for a mining camp" (pp. 102–3). Despite different booster strategies, both towns stumbled until the post–World War II era when residents turned to another central western industry—tourism. In Tombstone, the O.K. Corral attracted crowds; Jerome, meanwhile, preserved its industrial heritage.

Clements primarily explores economic and environmental consequences of mining. He offers an apt analysis of the common subsidence problem. "In an ironic form of cannibalism, mining often consumes mining towns" (p. 196). During the booms, excavations and blasting had occurred under Jerome's downtown. By the 1930s, buildings began to crack and within two decades, half of Main Street slid away, further devastating a declining economy. Other conclusions, however, may draw criticism. Some scholars will challenge his assessments of the social and working conditions that laborers encountered, such as: "What kept you at a job in a nineteenth- or early twentieth-century mining town was that you liked the people, the place, or its prospects" (p. 277). Clements opens with an episode of gunplay be-

tween labor and management in Tombstone in 1884, for example, but then downplays such tensions in the following chapters.

Kathleen A. Brosnan
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Myth and History in the Creation of Yellowstone National Park. By Paul Schullery and Lee Whittlesey. (Lincoln: University of Nebraska Press, 2003. xv + 125 pp. 28 halftones, appendix, notes, index. $22.00 paper, ISBN 0-8032-4305-7.)

This trim little book dissects the creation myth of America's premier National Park and in doing so raises important questions about the relationship between history and public memory. The mythic story of Yellowstone's creation has many of the elements of a classic western origin story; a lone man with vision has a powerful idea that changes the tide of history. For the better part of a century the National Park Service (NPS) and a long chain of authors perpetuated and solidified the story about the Washburn-Langford-Doane expedition and the origin of the ideal of Yellowstone preserved as a national treasure and saved from private development. The "campfire" story was celebrated on park monuments and in park education programs, tourist literature and many histories. For the conservation movement, this story, along with similar stories of preservation efforts in the West, provided a model for the power of individual action. The authors of this thoughtful study, both long-time Yellowstone employees, delve deep into the early records of Yellowstone history to paint a much more complex picture of the park's beginnings while analyzing the power and persistence of the "campfire" myth that remains a popular trope for public speakers in spite of decades of careful research that points in other directions.

The book is divided into ten concise chapters. The first six chapters provide a careful analysis of the "campfire" story, its creators and its evolution to acceptance and promotion by Park Service managers. The following chapters explore the debate over the story, its uses by the Park Service and its contributions to oversimplified public perceptions about how environmental protection policies were developed and implemented in the parks. The authors do an excellent job of contextualizing the evolution of the National Park origin story; the Park Service continually reevaluated its history through successive generations of administrators who generally worked to use the

historical record to present an accurate version of the events leading to the creation of the parks while continuing to use the popular mythology through the 1960s to provide tourist friendly, historical "edutainment." Yellowstone's centennial spurred a new wave of agency introspection that coincided with a long series of significant reevaluations of NPS history by a new generation of historians, ecologists, and anthropologists.

The concluding chapters demonstrate how recent scholarship from a variety of fields has moved beyond the myth supporters vs. myth-busters debates of mid-century to a much more subtle look at the ways that the Yellowstone myth is a product of significant cultural trends. The authors nicely summarize current scholarship and debates about the parks, wilderness, and the culture of nature while providing insightful commentary about the meanings of new research for park history.

This concise and interesting book will be of interest to anyone interested in Yellowstone or the National Parks and to all who want to better understand the subtle relationship between myth, history and public memory.

Andrew Kirk
University of Nevada Las Vegas

Bodie's Gold, Tall Tales and True History from a California Mining Town. By Marguerite Sprague. (Reno: University of Nevada Press, 2003. xvi + 248 pp. 77 halftones, map, appendixes, notes, bibliography, index. $34.95 cloth, ISBN 0-87417-511-9.)

Bodie is California's quintessential gold-mining ghost town, located on the eastern side of the Sierra Nevada. Marguerite Sprague's account brings to life the people, their stories, and the gold mining history of this high desert town. Sprague, a California native, has a unique connection to Bodie. As a child, she listened to spellbinding accounts of relatives who had lived there. Retracing her roots, Sprague photographed Bodie and began a family memoir.

Sprague tells us that she uncovered enough information to "write a Bodie encyclopedia. . . . The amount of information (much of it of dubious accuracy) is staggering" (p. xii). The town was founded by Waterman S. Body (William Bodey) who discovered gold in 1859. Unfortunately, Body froze to death one winter while hauling in supplies, so he did not get to enjoy what he had uncovered. In 1877, the Standard Mining Company struck veins of ore. It was one of the richest gold discoveries in the West. During its heyday

(1879–1881), Bodie (the spelling was changed) grew from twenty people to ten thousand and became known as the wildest and most lawless camp in the West. Sprague writes about hangings, shootings, robberies and street fights. For awhile, Bodie had the highest murder rate in the country.

During the boom time, the mines ran twenty-four hours a day, employing up to ten thousand miners, including Sprague's uncle. They pulled out bullion worth $75 million. Then began the long, slow decline into the twentieth century, until Bodie became a California state park in 1962.

Bodie's Gold is a lively, well-researched book. The text is interspersed with archival and contemporary photographs, historical materials, and interviews, including eight with former Bodieites. The author carefully documents the lives and often deplorable working conditions of the miners and their families. Every other aspect of life is covered—from gunfights and brothels to school life and the role of women during that time. Sprague even researched the Kuzedika Indians, the earliest native residents in the area, as well as the Chinese who lived in Bodie.

In 1932 a fire destroyed 90 percent of Bodie. Today, less than two hundred weathered, wooden buildings remain. A cemetery spills down one hill. On other hills, park employees have cordoned off a labyrinth of unsafe tunnels and mine shafts. Visitors stroll dusty roads, stopping to read signs and peer inside windows of uninhabited buildings. Nothing much has changed in the fifty years since the last residents left. As Sprague notes in her preface, "Bodie sits as Bodie was left. There are no gussied-up storefronts, no actors in cowboy duds, no player pianos tinkling out atmosphere" (p. 1).

Bodie's Gold is a valuable and informative source, from Marguerite Sprague's preface to her extensive back matter. The book is a must read for anyone who is planning a trip to Bodie or just wants to step back into California's gold rush era.

Ginger Wadsworth
Orinda, California

Book Notes

The Short Stories of Fray Angélico Chávez. Edited by Genaro M. Padilla. (Reprint, Albuquerque: University of New Mexico Press, 2004. xx + 139 pp. Line drawings, notes. $14.95 paper, ISBN 0-2-8263-0950-X.)

Frank Applegate of Santa Fe: Artist and Preservationist. By Daria Labinsky and Stan Hieronymus. (Albuquerque: LPD Press, 2001. 295 pp. Halftones, color plates, bibliography, index. $54.95 cloth, ISBN 1-890689-02-5, $39.95 paper, ISBN 1-89689-11-4.)

Brother Bill's Bait Bites Back and Other Tales from the Raton. By Ricardo L. García. (Lincoln: University of Nebraska Press, 2004. xi + 118 pp. $14.95 paper, ISBN 0-8032-7111-5.)

Foreigners in Their Native Land: Historical Roots of the Mexican Americans, rev. ed. Edited by David J. Weber, new foreword by Arnoldo De León, new afterword by David J. Weber. (Albuquerque: University of New Mexico Press, 2004. xx + 292 pp. Halftones, line drawings, notes, index. $21.95 paper, ISBN 0-8263-3510-1.)

Arizona Goes to War: The Home Front and the Front Lines During World War II. Edited by Brad Melton and Dean Smith, foreword by Senator John McCain and introduction by Marshall Trimble. (Tucson: University of Arizona Press, 2003. xxi + 233 pp. Halftones, line drawings, maps, bibliography, index. $39.95 cloth, ISBN 0-8165-2189-1, $24.95 paper, ISBN 0-8165-2190-5.)

César Chávez: A Brief Biography with Documents. Edited with an introduction by Richard W. Etulain. (Boston: Bedford/St. Martin's, 2002. xi + 138 pp. Halftones, bibliography, index. $45.00 cloth, ISBN 0-312-29427-1, $13.95 paper, ISBN 0-312-25739-2.)

The Words of César Chávez. Edited by Richard J. Jensen and John C. Hammerback. (College Station: Texas A&M University Press, 2002. xxvii +

199 pp. Halftones, notes, index. $42.95 cloth, ISBN 1-58544-169-4, $19.95 paper, ISBN 1-58544-170-8.)

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The Indian Texans. By James M. Smallwood. Institute of Texan Cultures Texans All Series. (College Station: Texas A&M University Press, 2004. xv + 150 pp. Halftones, maps, notes, bibliography, index. $29.95 cloth, ISBN 1-58544-353-0, $10.95 paper, ISBN 1-58544-354-9.)

The Mexican Texans. By Phyllis McKenzie. Institute of Texan Cultures Texans All Series. (College Station: Texas A&M University Press, 2004. x + 142 pp. Halftones, map, notes, bibliography, index. $29.95 cloth, ISBN 1-58544-306-9, $10.95 paper, ISBN 1-58544-307-7.)

The European Texans. By Allan O. Kownslar. Institute of Texan Cultures Texans All Series. (College Station: Texas A&M University Press, 2004. xiii + 197 pp. Halftones, maps, tables, notes, bibliography, index. $29.95 cloth, ISBN 1-58544-351-4, $12.95 paper, ISBN 1-58544-352-2.)

The African Texans. By Alwyn Barr. Institute of Texan Cultures Texans All Series. (College Station: Texas A&M University Press, 2004. x + 127 pp. Halftones, map, notes, bibliography, index. $29.95 cloth, ISBN 1-58544-321-2, $10.95 paper, ISBN 1-58544-350-6.)

The Asian Texans. By Marilyn Dell Brady. Institute of Texan Cultures Texans All Series. (College Station: Texas A&M University Press, 2004. xii + 129 pp. Halftones, maps, tables, notes, bibliography, index. $29.95 cloth, ISBN 1-58544-311-5, $10.95 paper, ISBN 1-58544-312-3.)

An Accidental Soldier: Memoirs of a Mestizo in Vietnam. By Manny Garcia. (Albuquerque: University of New Mexico Press, 2003. vi + 278 pp. $24.95 cloth, ISBN 0-8263-3013-4.)

Remembering Pinochet's Chile: On the Eve of London 1998. By Steve J. Stern. Vol. 1 of The Memory Box of Pinochet's Chile trilogy. Latin America

Otherwise: Languages, Empires, Nations Series. (Durham, N.C.: Duke University Press, 2004. xxxi + 247 pp. Halftones, maps, notes, bibliographical essay, index. $29.95 cloth, ISBN 0-8223-3354-6.)

Zooarchaeology and Conservation Biology. Edited by R. Lee Lyman and Kenneth P. Cannon. (Salt Lake City: University of Utah Press, 2004. xvii + 266 pp. Maps, charts, tables, graphs, bibliography, index. $40.00 cloth, ISBN 0-87480-801-4.)