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Book Reviews

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Book Reviews

A Great Aridness: Climate Change and the Future of the American Southwest. By William deBuys. (New York: Oxford University Press, 2011. xii + 369 pp. 30 halftones, 11 maps, charts, graphs, acknowledgments, notes, bibliography, index. $27.95 cloth, ISBN 978-0-1997-7892-8, $19.95 paper, ISBN 978-0-1999-7467-2.)

To many Americans, global climate change seems distant, in both space and time. But as William deBuys demonstrates in *A Great Aridness*, those living in the American Southwest are already witnessing the effects of climate change in the here and now. Increasing average temperatures, earlier snowmelt, diminished reservoirs, insect outbreaks in the woodlands and forests, and raging forest fires are all linked to human-caused climate change that is only just beginning. Deep, crushing droughts have a long history in the Southwest, deBuys notes, but the addition of greenhouse gas emissions means that future megadroughts will be significantly hotter and more dramatic.

The focus of this wise, compelling book is on the present and future, and yet it is profoundly informed by the past. DeBuys is a prize-winning environmental historian, an accomplished conservationist, and a gifted storyteller. Here he plays the role of guide, taking us through the arid landscape to underscore three basic points: that the causes of climate change are multiple and complex; that humans have amplified climatic oscillations; and that we have the capacity to adapt, if only we rise to the challenge.

The journey on which deBuys takes us begins with a lucid discussion of the scientific evidence of climate change. Along the way, he introduces us to

leading experts in climatology, ecology, hydrology, range science, and water management. He stops at felicitous guideposts—Biosphere II, the Colorado River, the Central Arizona Project, the Pioneer Parkway through Arizona's "Sun Corridor," the scorched ground of the Rodeo-Chediski Fire, Mt. Graham, the historic Zuni village of Hawikku—to discern our likely course. Some of those stops are sobering: ancient places like Mesa Verde and the Hohokam ruins of central Arizona reveal how people responded to megadrought eight centuries ago. These sites show abundant signs of population dispersion, upheaval, violence, and collapse. This could be our future, deBuys suggests.

Climate change challenges us to be ecologically and culturally resilient. Instead, deBuys points out, we are inadvertently "hardening demand," which occurs when communities conserve vital resources, like water, only to have that freed-up capacity consumed by an ever-growing population. Cities such as Phoenix will thus have less flexibility to respond to the long, severe droughts of an already hotter climate regime. At the same time, Mexican immigrants will continue to flee an increasingly parched land with a brittle water infrastructure, a product, in part, of our own greedy thirst. How will we respond? Allocating the diminishing waters of the Colorado River and the Rio Grande will also test our mettle. "When the 'haves' don't feel they have enough and the 'have-nots' are left with less than ever," deBuys asks, "how will they arbitrate their differences?" (p. 207) The book would have profited from a probing discussion of Mexico's impending water crisis. Nonetheless, *A Great Aridness* is provocative in the best sense of the word. It should be required reading for everyone living in the American Southwest.

Marsha Weisiger
University of Oregon

Thinking Like a Watershed: Voices from the West. Edited by Jack Loeffler and Celestia Loeffler. (Albuquerque: University of New Mexico Press, 2012. xii + 266 pp. 12 halftones, map. $24.95 paper, ISBN 978-0-8263-5233-0.)

Although *Thinking Like a Watershed* is a critique of modern society's abuse of "the land" through unsustainable resource extraction and development in the arid U.S. Southwest, its chapters are often contradictory and dissonant. The title itself derives from a mash-up of the pro-development views of nineteenth-century geologist John Wesley Powell and the land ethic of twentieth-century ecologist Aldo Leopold (though strangely it is *in no way* related to "Thinking Like a Mountain"). The admixture is odd given that Powell suggested the limited capacity of the West's drylands to sustain commercial agriculture

while Leopold suggested that development motivated only by profit disconnects people from nature and from an intimate and caring connection to place. Powell suggested, essentially, that communities needed to recognize nature's limits (or major technological endeavors would be needed to exceed these limits). Leopold suggested that it was not the limits that should guide dwellers in the land, but rather that people should reenter into nature's ecological processes. Powell stressed resources; Leopold the "integrity, stability and beauty" of nature, which seems to contradict Powell's view. The result, nevertheless, is a "Leopowellian" endeavor to focus the reader on bioregion and watershed, which neither Powell nor Leopold ever addressed directly (p. 13). The mash-up may be quintessentially Southwestern as it seems to somehow fit well with the region.

The text reveals a diversity of views of and relationships to one (albeit ill-defined) region ranging from the upper Rio Grande basin to the greater Colorado River drainage. The essays unveil perspectives from several Native American groups from New Mexico and Arizona, the Spanish settlers, and Anglos. Each chapter details the unique approaches (technological, sociological, and spiritual) that peoples have developed to inhabit the desert, in particular its hydrological landscapes. The region's exotic rivers and groundwater are the keys to survival. Each long-lasting culture has come to terms with their circumstances in the Southwest. Those demanding too much have not and will not flourish, and that is what informs this volume.

Academic scholarship, oral histories, and historical accounts are woven in a pastiche to describe life and history. Although interesting information is abundant, chapters are often confusing or imply unsettling messages. For instance, in a history of conflict over Navajo water rights and the battle for coal from Black Mesa, Arizona, U.S. Sec. of Inter. Stewart Udall is demonized as disinterested in environmental protection from dam construction and irrigation projects, whereas the next chapter (an excerpt from Jack Loeffler's interview of Udall) lauds him as the greatest environmental advocate of the 1960s, a claim that historians of environmental politics certainly know is not so clear. Furthermore, Natives are occasionally characterized chauvinistically as "of nature" (unlike us non-Natives), while they are portrayed at other times as normal human beings. Is the former just culture envy? The environmentalism portrayed here is well-meaning and rural-minded, but it substantially derives from the competing philosophies of the 1980s, an odd mixture of bioregionalism with deep, spiritual, and social ecologies. Philosophically, the old is new again.

John P. Tiefenbacher
Texas State University

An Atlas of Historic New Mexico Maps, 1550–1941. By Peter L. Eidenbach. (Albuquerque: University of New Mexico Press, 2012. xii + 172 pp. 150 color plates, tables, notes, cartobibliography, selected bibliography. $60.00 cloth, ISBN 978-0-8263-5229-3.)

Rarely have I sat down to review a book with such eager anticipation. And this showy, 10" x 14" production, designed by Melissa Tandysh, supported by the New Mexico Humanities Council, and printed in China, did not disappoint. Eidenbach, described in the dust jacket as "an archaeologist, historian, and historic preservation planner" at New Mexico State University, Alamogordo, has assembled a reference library of around one hundred maps, most reproduced here in color with both full map and New Mexico detail. Beginning as a vacant expanse west of "Terra florida" on Sebastian Munster's chart of 1550, New Mexico gradually emerges as the busily teeming vacation destination depicted on the State Highway Department's Official Road Map of 1941. In this evolution of place as portrayed by cartographers lies the story—really a thousand stories.

For each map, Eidenbach writes several encyclopedic paragraphs about the cartographer and the historical context. Then in his neatly compiled "Cartobibliography" he offers further specifics, including, in most cases, where to find the map digitally reproduced on the Internet (pp. 162–71). Seeking foremost to make these graphics widely available, the author has little space here for detailed comparison, only room to point out such obvious anomalies as California's depiction as a peninsula on one map and an island on the next. It is the reader's delight to make closer observations.

Just to give one example: the sketch map attributed to rambunctious Diego de Peñalosa, governor of New Mexico in the early 1660s and later spy-for-hire at the courts of England and France, displayed among the Hopi towns the grandly fictitious "Santa Fe de Peñalosa." There it was still generations later on d'Anville's map of North America in 1794!

Since the Spanish colonial period is my particular focus, the first thirty-seven maps interested me most. Six of them are by the same cartographer, Bernardo de Miera y Pacheco (1713–1785), one of the most versatile and fascinating figures in eighteenth-century New Mexico. Coincidentally, I have just completed a biography of Miera (published by University of Oklahoma Press, 2013). Although Eidenbach relies here on Carl Wheat's outdated chapter in *Mapping the Transmississippi West, 1540–1857* (San Francisco, Calif.: The Institute of Historical Cartography, 1957), he is already at work on an in-depth study of Miera's cartography, which is long overdue.

The puzzling map attributed to "Antonio Velez y Escalante" (a misreading of Silvestre Vélez de Escalante) and dated 1777 was obviously copied from the same version of Miera's best known chart. Eidenbach includes it without comment (p. 49). But, thanks to his atlas, we see where Zebulon Montgomery Pike (1810) got his erroneous notation "Lands seen by Father Antonio Valez and Escalante in 1777" (p. 65). For further explanation, we await, just as eagerly, Peter L. Eidenbach's next work.

John L. Kessell
University of New Mexico

John Gaw Meem at Acoma: The Restoration of the San Esteban del Rey Mission. By Kate Wingert-Playdon. (Albuquerque: University of New Mexico Press, 2012. x + 276 pp. 69 halftones, 24 line drawings, maps, chart, appendix, notes, references, index. $40.00 cloth, ISBN 978-0-8263-5209-5.)

This book focuses on the historic period from 1926–1929 when outside efforts were initiated to renovate and reconstruct deteriorating parts of the historic San Esteban del Rey Mission. This seventeenth-century Franciscan mission sits atop the mesa village of Acoma Pueblo in New Mexico. Its National Historic Landmark designation, bequeathed in 1969, continues to bear out its significance.

The treatise is replete with "he said, she said" and is basically devoid of any living context. This is somewhat quixotic considering the richness of the personas and social conditions of that era. The sociocultural engagement is rarified and only occasionally attempts to connect the dots between the village crews who reluctantly did the grunt work, the society of philanthropists whose limited funds often competed against other historically significant projects, and the preservationists who minced over the minutiae of the reconstruction process. In the latter group basically lies the story. As the crews rebuild the mission, clues to the original nature of the structure are revealed. As these are pondered, it becomes obvious that the structure is a patchwork of "fixes" that did not always serve the longevity of the structure well.

Unlike the previous repairs, however, a new agenda emerged that was predicated on two goals: first, make certain that the structural work would weather time; second, reshape the mission into an accepted aesthetic standard that would showcase the Pueblo-Spanish southwestern style.

John Gaw Meem's influence as the restoration architect would dominate the latter goal, albeit in unexpected ways. Perhaps the biggest revelation is that Meem took a decidedly arms-length, intellectual approach. Suffering

from poor physical health he rarely made the trip over the gullied roads and up the arduous mesa cliff walls to see the site firsthand.

Instead, he collaborated with photographer Carlos Vierra. Together, they amassed photos detailing key architectural details from historic New Mexican buildings. These compilations served as the backboard for refining Meem's golden mean of the southwestern aesthetic. Since his interactions were limited to the company of peers, the plans for the redesign of the mission were basically done in the confines of his studio.

Yet, if success is the final measure, credit is also due to the unabating efforts of Meem's worksite supervisors. The first was Lewis Riley. The second was B. A. Reuter. They were responsible to Meem and supervised the daily activities of the local laborers. In addition to supervising, they became cultural brokers. They enjoined the Acoma governors who on occasion seemed ambivalent and even hostile towards the project. In this regard, the title of the book is somewhat of a misnomer.

The effort was more than simply Meem and Acoma. In the totality of all things, Meem's role almost seems secondary. Indeed, one can conclude that Meem was the unwitting conductor of a tourist-culture orchestra. In this role he made sure that its music was attuned to the cadence of the givers and tourists who demanded that these sites "be attractive"—nothing more, nothing less.

If you happen to be a hardcore historic preservationist this book will enthrall you. For the general reader it falls short. The volume brings to light the process employed in the restoration of the San Esteban del Ray Mission. In so doing it reveals the origins of contemporary historic preservation practice. Unfortunately, its insights into the human factors surrounding its sociocultural agenda remain dry and largely uninspired. As such, it borders on being a work that only a specialist can love.

Theodore (Ted) Jojola
University of New Mexico

Gold-Mining Boomtown: People of White Oaks, Lincoln County, New Mexico Territory. By Roberta Key Haldane. (Norman: The Arthur H. Clark Company, an imprint of the University of Oklahoma Press, 2012. xii + 331 pp. 274 halftones, maps, line drawings, bibliography, index. $45.00 cloth, ISBN 978-0-8706-2410-0, $26.96 paper, ISBN 978-0-8061-4417-7.)

This delightful book comprises a series of forty-three portraits of families and individuals who lived in and around the town of White Oaks, New Mexico, during the latter part of the nineteenth century and the early part

of the twentieth century. For much of this period New Mexico was a territory (it did not become a state until 1912) and the law and politics of this period reflect this status. During the period covered, White Oaks was a one-industry town: gold mining. However, this is not a treatise on mining engineering or economic geology; instead, it is an overview of the people who lived there and made White Oaks a community. The spectrum of characters includes ranchers, physicians, merchants, lawmen, druggists, and many others. The early days at White Oaks drew gamblers, whiskey drummers, gunslingers, and dance hall girls to a remote area sparsely populated by ranchers and prospectors. Mark Twain described such mining boomtowns as "no place for a Presbyterian" (p. 5).

Many of the profiles described are remarkable: Susan McSween Barber, who survived widowhood during the Lincoln County War and moved to White Oaks where she became the "Cattle Queen of New Mexico" (p. 31); Captain John Lee, a New England sea captain, who married a Samoan princess and brought her to live in White Oaks; Thomas Bell, a young deputy sheriff who was shot down by Billy the Kid during his escape from the Lincoln County jail; the lady known as "Madam Varnish" for her slick way of separating cowboys from their money at the Little Casino Saloon; White Oaks lawyer and Justice of the Peace, Jose Aguayo, who was serenaded in his office by one of his clients, Billy the Kid, who played the guitar and sang with a voice "like a mocking bird" (p. 15); Judge Fran Lea, former Quantrill guerilla who became White Oaks's lawman; and John Slack, a co-conspirator in the great international diamond hoax of 1871. All told, it is a wonderful collection of characters.

Haldane is a very readable writer and also a native of Lincoln County, New Mexico. She has authored two other books on the region. Her prose is precise and easy to follow. The print and paper stock are both excellent, well up to The Arthur H. Clark Company's standard. The only suggestion I make, largely due to my mining and geologic background, is the inclusion of at least two additional maps: first a relief map of the White Oaks area including the towns of White Oaks, Lincoln, Socorro, Ruidoso, and Pinos Wells, as well as mining districts, physiographic features, and stage roads; second a larger scale street map of White Oaks and Baxter Gulch. By and large, this book is an excellent work about people who braved the frontier and helped develop this region of the United States.

Karl Vonder Linden
Menlo Park, California

The Suppressed Memoirs of Mabel Dodge Luhan: Sex, Syphilis, and Psychoanalysis in the Making of Modern American Culture. Edited by Lois Palken Rudnick. (Albuquerque: University of New Mexico Press, 2012. xvii + 238 pp. 13 halftones, notes, selected bibliography, index. $34.95 cloth, ISBN 978-0-8263-5119-7.)

Anyone who wonders how much American attitudes about sexuality and venereal diseases have changed over the past century or so will get a good indication from this book. In her published memoirs Mabel Dodge Luhan suppressed the intimate details of her sex life and venereal disease that her editor and biographer Lois Palken Rudnick presents here. Few people record such intimate details at all, let alone with the degree of introspection—or is it self-absorption?—that Luhan displayed. The book does not merely reveal what was hitherto unknown about her. It horrifies the reader because we see how cruel and manipulative sexual partners damaged this intelligent, vivacious, and articulate woman. Moreover, the supposedly progressive sexual ideology of the time that she embraced, a mixture of now discredited Freudian constructs and Victorian sensibilities, contributed to that damage. Syphilis added a physical dimension to her injuries and became the palpable symbol of bad relationships and love gone wrong.

The basic facts of Luhan's life are well known, thanks in part to Rudnick's previous biographical works. Luhan was born into a world of wealth and privilege in upstate New York. She became interested in art and literature, established a literary salon in New York, and eventually moved to Taos. She married four times, finally to Tony Lujan, a Taos Pueblo Indian. She was responsible for attracting some of the most famous artists and writers of her time to New Mexico where she is still a cultural icon.

Venereal diseases, especially syphilis, were among the fundamental conditions that shaped Mabel's long life. Her encounters with these dreaded but all too common diseases shaped her relationships with men, her personality, and her sense of well being and self worth. In her relationships with infected men she sometimes knowingly embraced the disease as well as the man. She did so in an age before antibiotics offered reliable treatment of the disease. When she was twenty-one she was infatuated with her family physician who told her that he had gonorrhea. "Give it to me," she said, "and I will take it for you" (p. xiii). Her second, third, and fourth husbands all had syphilis and Tony Luhan infected Mabel.

Mabel embraced Freudian analysis almost as enthusiastically as she embraced her syphilitic lovers. She hoped that the process of analysis would somehow liberate her and perhaps alleviate her physical and mental suffering.

Sadly, the talking cure did not permanently lift the depressions that often dogged her.

Under the deft editorial and analytical gaze of Professor Rudnick, *The Suppressed Memoirs* reveals a woman who was physically, mentally, and emotionally tortured by her relations with men—lovers and analysts alike. Rudnick's portrait is an important revision of her earlier work that was not informed by documents that the Luhan family kept closed until recently. Now we can see more than ever how this talented and vivid woman was caught between Victorian sensibilities and emerging modern attitudes about sex, gender, and women. From that vantage we can gain a fair appreciation of the distance we have come.

Albert L. Hurtado
University of Oklahoma

Indians, Alcohol, and the Roads to Taos and Santa Fe. By William E. Unrau. (Lawrence: University Press of Kansas, 2013. xi + 193 pp. 19 halftones, maps, notes, bibliography, index. $29.95 cloth, ISBN 978-0-7006-1914-6.)

This slim volume is an extension of the author's previous works on "white man's wicked water" (1996), Indian country (2007), and the Indians of Kansas (1991). Here his goal is not to revise that scholarship but to "fill a void in the literature," this time carrying the story along the roads from Missouri to Taos and Santa Fe during the quarter century from 1821 to 1846 (p. 6). In the first several chapters, Unrau describes the early history of that trade route, with well-known principals in the fur trade (such as William Becknell) jockeying for rights to move goods through Indian country. The author then highlights the role and vision of Sen. Thomas Hart Benton of Missouri in pushing the development of the route as a "national road" from Missouri to Mexico. Benton contended that a flourishing Santa Fe trade would cause the "western wilderness" to spring to life, and that the trade would contribute to the "progress" of the Native peoples whose lands were being traversed (p. 50). Trade would motivate the Indians to produce and consume, thereby coaxing them into a civilized lifestyle.

What happened instead was far from progress; alcohol, as opposed to goods, became the common coin of trade. Recently displaced Indians such as the Miamis had access to treaty annuities and became easy pickings in an unregulated trade environment. Those without annuities were still drawn into the illegal liquor trade because of the huge profits to be made from bison robes and products. However, a trade in alcohol did not meet the objectives

of the federal government's Indian policies, which aimed to civilize and control. The federal response was to prohibit the substance, the trade, and the traders, enacting multiple amendments to the trade and intercourse acts and other regulations. Yet beyond paper strictures, threats, and finger-wagging, the government made no real effort to enforce the prohibition.

The geographic focus on the upper Arkansas and the Santa Fe Trail allows Unrau to bolster his previous studies with additional material. In this study, for example, he fleshes out the personalities of William Bent and Thomas Hart Benton, as well as anecdotes and trade figures for the upper Arkansas region. Yet in the end the title of the book is somewhat misleading. The subject is not so much "Indians and alcohol" as Indian *policy* and alcohol *trade*. There is a significant difference. The former demands an Indian voice, or an assessment of social costs from an Indian perspective; something to balance the many anecdotal accounts of drunken Indians (and traders) cited as evidence for the deleterious impact of the trade. Making *Indian* and *alcohol* adjectives instead of subjects would have kept the book true to its track as a study of national expansion, before the U.S.-Mexico War, along the roads to Taos and Santa Fe.

Cynthia Jo Ingham
The University of Toledo

Cultural Construction of Empire: The U.S. Army in Arizona and New Mexico. By Janne Lahti. (Lincoln: University of Nebraska Press, 2012. xi + 344 pp. Halftones, map, notes, bibliography, index. $55.00 cloth, ISBN 978-0-8032-3252-5.)

The word "empire" rarely appears in books about the nineteenth-century American frontier army. There seems to be an aversion to consider, much less state, that the Regular Army was an instrument of imperial ambitions. In the historical literature one almost sees a chasm between studies that focus on the American West and those on overseas adventures. If the United States was in fact a late unintentional empire, so too was its expeditionary army. Only when the nation turned its attention to overseas expansion in the late nineteenth century does its role as an imperial force reveal itself.

Janne Lahti's monograph, *Cultural Construction of Empire* basically states there was no such gap and a continuum of war for imperial gain existed from 1846 to 1901. The Indian wars, with "Apacheria" as Lahti's laboratory, seamlessly connects an ongoing story of conquest, colonizing, and proselytizing the American ideology. Here on the North American edge of empire, poses the author, scholars must abandon any romantic notions of the winners of

the West and focus on the coarse motivations and brutal actions taken by agents of an American empire. The resulting modern, post-colonial study, composed of seven chapters that are arranged thematically, not chronologically, paints a picture that is stark, nasty, and surprisingly unconvincing.

That the Indian wars in the Southwest were anything other than cruel, vicious atrocities is not a new story. That the author can use the existing literature, much of it from participant accounts and memoirs by the victors, to explore the mindset and motivations of white colonizers may be an example of overreach. Skepticism is in order whenever a historian states an intention of explaining the thought processes of a past people. Such a noble attempt at achieving this elusive objective would be more persuasive, though, if a significant body of the relevant historical documentation had been plumbed, but this apparently did not happen with *Cultural Construction of Empire*.

Lahti states clearly that this is "not a military history," but this caveat nevertheless does not excuse the near total absence in the notes and bibliography of a body of primary materials to which all serious researchers of the frontier army turn (p. 6). These are the War Department record groups of the National Archives that relate directly to what the U.S. Army was planning, executing, and, perhaps, thinking when it conquered the Apache tribes—letters sent and letters received, field and inspection reports, courts martial and special files—a foundation of official correspondence that underlay the army bureaucratic structure.

Finally, one group is missing in Lahti's revisionist study, which carefully includes the voices of officers and enlisted men, greenhorns and frontiersmen, men and women, and Natives and Hispanics when available. That group is the Washington policy-makers, vested Eastern interests, moneyed men, and dreamers of empire. Studies that focus only on the tip of the spear often overlook the ones actually holding it. Those are the minds that historians need to get into, both for the nineteenth century and now.

R. Eli Paul
Missouri Valley Special Collections, Kansas City Public Library, Kansas City, Missouri

Barry Goldwater and the Remaking of the American Political Landscape. Edited by Elizabeth Tandy Shermer. (Tucson: University of Arizona Press, 2013. viii + 281 pp. About the contributors, index. $55.00 cloth, ISBN 978-0-8165-2109-8.)

In the pantheon of conservative heroes, Republican senator Barry Goldwater of Arizona looms large. To most in the movement, he remains an inspiring

figure who, like Moses the prophet, rode in from the West to rally the true believers with eternal truths but was unable to reach the promised land of the White House in 1964. Yet as this insightful and engaging collection of essays from an Arizona State symposium in 2009 on "Goldwater at 100" reveals, the senator was more than a paragon of principle—he was also a pragmatist whose political ideology was often complicated, if not contradictory.

The collection is divided into three main sections. Part 1, "Goldwater's Arizona and Arizona's Goldwater," explores the senator's rise within the political context of the West in general and Phoenix in particular. Part 2, "The Goldwater Moment," shines a spotlight on the presidential campaign of 1964, when he became a legend to a generation of activists and facilitated the rise of a combative right-wing media. Part 3, "Beyond 1964 and Goldwater Conservatism," traces the sizable and lasting impact of "cowboy conservatives" on national politics and the Supreme Court as well as the senator's complicated relationship to the environmental movement and the New Right. The afterword by Robert Alan Goldberg examines the ambiguities and complexities that continue to mark our collective history and memory of Goldwater.

Most of the contributors are part of a new generation of younger historians who have come of age since Ronald Reagan captured the presidency in 1980. As is typical with such collections, some contributions are more original or compelling than others. In Part 1, Andrew Needham gracefully recounts Goldwater's trip on the Colorado River in 1940 to explore the tensions and dilemmas that underlay his views on the environment, which at times collided with his views on the proper role of the federal government. In Part 2, Joseph Crespino elegantly dissects the relationship between Goldwater and South Carolina senator Strom Thurmond, revealing both similarities and differences between Southern and Western conservatism, especially on civil rights. In Part 3, William A. Link carefully explores the evolving and diverse nature of modern conservatism by contrasting Goldwater's focus on the economy in the 1960s with the cultural impetus of fellow Republican Jessie Helms of North Carolina, whose crusades against abortion and gay rights in the 1970s angered the Arizonan late in his career.

Ultimately, Goldberg strikes both a sympathetic and critical chord. On the one hand, he reminds the reader that Goldwater in 1964 used the issue of law and order to appeal to the worst instincts of some of his fellow citizens, foreclosed a national debate on the Vietnam crisis before it escalated into full-scale war, and was silent in the face of racial injustice (despite his long-held objection to segregation). "Here," Goldberg writes, "the conservative's conscience was undermined by the politician's calculus" (p. 266). On the

other hand, he observes that most Americans today share the senator's basic convictions. "In their hearts," Goldberg asserts, "they know that his concerns for personal freedom, ordered liberty, and community responsibility are at the core of our republic" (p. 267). Such is the ambiguous and controversial legacy of Barry Goldwater nearly fifty years after his failed bid for the White House.

Michael W. Flamm
Ohio Wesleyan University

Californio Voices: The Oral Memoirs of José María Amador and Lorenzo Asisara. Edited and translated by Gregorio Mora-Torres. Al Filo: Mexican American Studies Series, no. 3. (Denton: University of North Texas Press, 2012. x +262 pp. 13 halftones, map, glossary, bibliography, index. $19.95 paper, ISBN 978-1-5744-1438-7.)

Early Californio culture is difficult to interpret because so much of it has been changed by waves of Mexican migration. That is why Gregorio Mora-Torres's new edited volume is so valuable. José María Amador was a presidial soldier who later became a wealthy rancher, and then lost it all after California became a state. His account offers wonderful insight into the daily life of working-class Californios including what they ate and how they ate it, how they entertained themselves, and how they made a living. Amador also recounted the major historical events of the time including life at the missions, the arrival of various governors from Mexico, local rebellions against the federal government, factional conflicts among Californio leaders, and the United States invasion of California.

Also included is an account of ex-Indian neophyte Lorenzo Asisara, who recounts, among other events, the abduction and assassination of Padre Andrés Quintana by rebel Indians at Mission Santa Cruz. Although it was Asisara's father who passed the story down to his son, he was involved in the plot. What comes out of this narrative is a revealing account of how some Natives felt about the mission system and its abuses.

This memoir is part of Hubert Howe Bancroft's project in the 1870s to record the lives of the Californios. Bancroft's researchers took many testimonies during the period, and many historians have commented on their benefits and problems as historical texts. As more testimonies are edited and brought out of the archive, we can begin to piece together a vision of a larger culture. There are problems, of course. For example, Amador was ninety-six-years-old at the time of his interview. He was found living in a shack in utter poverty.

Thomas Savage, the Bancroft agent who recorded the interview, had no intention of including Asisara's testimony, but Amador insisted. These types of circumstances lead many historians to reject the validity and usefulness of oral history. However, these subjective sources are indeed invaluable as a tool to look into the mind of a culture, which traditional archival work cannot hope to fully uncover. Amador gave his unique and very negative perspective on the missions, which we know many of his contemporaries shared. Furthermore, Asisara's views shed light into the feelings and perspectives of Natives forced to cope with colonialism. Although this history is based on recollections and opinions, it greatly increases our understanding of how ordinary Californios felt and interpreted the major events of California history. Furthermore, the original Spanish text gives us an idea of how the Californios spoke and how they peppered their speech with local colloquialisms.

Overall, this volume is useful to students, researchers, and a general audience because it is accessible, skillfully translated, and filled with interesting facts. It illustrates not only major events but also the daily intricacies of Californio life.

Carlos Salomon
California State University, East Bay

The Baron in the Grand Canyon: Friedrich Wilhelm von Egloffstein in the West. By Steven Rowan. (Columbia: University of Missouri Press, 2012. viii + 208 pp. 71 halftones, notes, bibliography, index. $45.00 cloth, ISBN 978-0-8262-1982-4.)

Mapping the American West was an important aspect of the geopolitical development of the United States in the nineteenth century. The extensive historiography reflects this significance. Older works by William Goetzmann, for instance, sweepingly emphasize the importance of maps and mapmakers. More recent historians like Dennis Reinhartz also detail technical aspects of the mapmaking processes and combine past cartographical, environmental, and political aspects into historical geography. In many of these works Friedrich Wilhelm von Egloffstein is relegated into a short paragraph or a footnote.

With his biographical study on Egloffstein, Steven Rowan tries to elevate from obscurity this rather important cartographer of the American West. Egloffstein, who was born and raised in Bavaria, Germany, immigrated to St. Louis, Missouri, by 1850. He quickly made his acquaintance with two other Germans, George Engelmann and Friedrich Wislizenus, whose scientific contributions to the exploration of the American Southwest are well documented. In St. Louis he began his mapmaking career with local and regional

jobs but quickly gravitated toward assignments with greater responsibilities. He participated as cartographer-artist in expeditions under such well-known military explorers as John Frémont and Edward Beckwith, producing draft maps and landscape sketches. Along with German luminary of the West, Balduin Möllhausen, he accepted an assignment to provide topographical documentations and (sometimes idealized) landscape art for the exploration of the Colorado River and the Grand Canyon under Capt. Joseph Ives.

Egloffstein eventually returned to the East, experimented with cartography of Mexico, and intensified his research in developing a mechanical process (heliography) that linked three-dimensional plaster models and images printed on a page. In the end, he was drawn back to his home country, and died in Dresden in 1885.

Rowan's excursion into this undervalued yet important mapmaker and chronicler is an interesting brief volume. It is so much more than a biography and yet it is rather thin with regard to Egloffstein's life story. It appears biographical data of this explorer was hard to come by, despite the author's trips to archives in Germany and the United States and interviews with Egloffstein's heirs.

In an attempt to substitute this dearth of biographical information, Rowan weaves into this work a short history of the German feudal system, the advancement of cartographic science, and general historical narratives on the major excursions in which Egloffstein participated. Also entwined are biographical sketches of Egloffstein's acquaintances—some shorter, like Engelmann's, others more extensive, like Möllhausen's. All this is greatly illustrated with black and white reproductions of Egloffstein's beautiful maps and sketches (in a way this book functions as a *catalog raisonée*)—creative works that Rowan considers "nothing less than a triumph of visualization and imagination" (p. 93). The horizontal physical book format appears awkward and does not necessarily elevate the beauty of his maps and sketches or highlight their details. Still, *The Baron in the Grand Canyon* is a good introduction to the life and work of a lesser known but no less important explorer, artist, cartographer, and inventor of the American West at a pivotal period in its expansion.

Tomas Jaehn
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Reimagining Indian Country: Native American Migration and Identity in Twentieth-Century Los Angeles. By Nicolas G. Rosenthal. First Peoples: New Directions in Indigenous Studies Series. (Chapel Hill: The University of North Carolina Press, 2012. xi + 239 pp. 10 halftones, tables, notes, bibliography, index. $39.95 cloth, ISBN 978-0-8078-3555-5.)

With the largest concentration of the total Native American population living in the Southwest and California, the region's Native American migration and identity in the twentieth century deserves more attention. The specific historical context of the Native American experience in California and in the entertainment center of the United States are two of many compelling features that make Los Angeles a particularly vibrant place to explore these topics. Although the title of this book curiously resembles that of another monograph on Native American life in Los Angeles, Joan Weibel-Orlando's *Indian Country, L.A.: Maintaining Ethnic Community in Complex Society* (1990), it is actually not just about Los Angeles; it is as much about Portland, Oregon, and other U.S. cities. This is because Rosenthal's purpose is to situate urban experience in the context of "larger discussions about mobility and migration" by arguing "from Los Angeles outward" (p. 3). This is a laudable goal but his presentation of L.A. as a microcosm of Native American urban experience and his theories of Native American migration and identity across the United States despite vast regional, economic, historical, and other significant differences distract rather than persuade the reader to "reimagine Indian Country."

Unfortunately, the book does not offer a cogent analysis of the "complex relationships between power and agency" as promised in the introduction (p. 7). Rosenthal chronologically lists and describes events and people but does not sufficiently convey their implications in the multiple processes engaged in migration and identity construction. He describes migration and urbanization during the first half of the twentieth century in his first two chapters; the third and fourth chapters survey the federal Indian relocation program and life and work in the post–World War II era; while the fifth and sixth chapters examine urban organizations and activism centered on the 1970s. Rosenthal concludes by suggesting that aspects of twenty-first century Native American issues illustrate continuity with the previous century's processes. Because he has not fully fleshed out their dynamics, however, the book falls flat.

Since more than two thirds of all Native Americans do not live on reservations, the transformative power of migration experiences on Native American identity is a significant area of scholarly investigation. Since the 1990s an expanding body of literature has provided a wide range of social

analyses of the diversities of Native American urban community development, the complexities of migrations across different areas of North America, the relationship of Native American identity to shaping urban landscapes, and the intersectionality of gender, class, and other social dynamics which structure urban Native American communities. Rosenthal would have benefited immensely from situating his theoretical constructs in conversation with this literature. Regrettably, he instead chooses to distance himself from the scholarship of others in this field, which he also rather unprofessionally dismisses and misrepresents. Susan Lobo and Kurt Peters's edited volume, *American Indians and the Urban Experience* (2001), for example, provides rich analyses of migration and identity grounded in solid research which Rosenthal insinuates no one has done well. Many of its contributors examine the U.S. West and Southwest and present better options for potential readers interested in this topic in the region.

Heather A. Howard
Michigan State University

Bartering with the Bones of Their Dead: The Colville Confederated Tribes and Termination. By Laurie Arnold. (Seattle: University of Washington Press, 2012. xx + 180 pp. 11 halftones, maps, appendix, notes, references, index. $60.00 cloth, ISBN 978-0-295-99198-6, $24.95 paper, ISBN 978-0-295-99228-0.)

Even after the pall of disillusionment descended upon early adopters of termination such as the Menominee and Klamath peoples, a significant proportion of the Confederated Tribes of the Colville Nation of Washington State actively pursued the end of their relationship with the federal government. Laurie Arnold has written a book that adds valuable nuance to our understanding of termination in North American indigenous history. Arnold shows how some Colville people believed that termination was the means to preserve their communities as they envisioned them. She walks us through the various sides of the Colville termination debate so that we understand the on-the-ground complexities of Colville opinions about their identities in relation to the federal government and why they either wanted to end, modify, or sustain that connection. In the end "something interesting happened" Arnold tells us: "tribal members walked away from the fight" and the Colville rejected termination. They had "fought for twenty years for the right to disagree" (pp. 143–44).

Arnold bases her claims on evidence from federal government records and National Congress of American Indian records in Washington, D.C., two

major manuscript collections in the state of Washington, federal statutory law, and her own first-hand experiences as a member of the Colville Confederated Tribes. She includes a selection of striking photographs, images of broadsides, and maps. She writes in a direct and conversational style which is easy to read and understand. The book is of a length (144 pages of actual text) suitable for the layperson, graduate and undergraduate student, and could well serve as the sole text about termination or as a case study alongside a broader general text such as Roberta Ulrich's *American Indian Nations from Termination to Restoration, 1953–2006* (2010) in an American History/Studies, Western History, or Native American History/Studies course.

Arnold has produced a balanced and detailed account of one indigenous community's political debate over termination, a debate that proved to be central to the development of its own political identity. That identity embraces factionalism. Arnold reminds us that "disagreements do not diminish the importance of an event" (p. xii). Indeed the Colville Confederated Tribes were unified in their legal claims against the federal government and received $193 million in 2012 as compensation for years of underhanded dealings. This stands as one of the largest such settlements in North American history and testifies to Arnold's important observation that in some cases intra-tribal social conflict can be productive and even salubrious.

Taylor Spence
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Traqueros: Mexican Railroad Workers in the United Sates, 1870–1930. By Jeffrey Marcos Garcílazo. Foreword by Vicki L. Ruiz. Al Filo: Mexican American Studies Series, no. 6. (Denton: University of North Texas Press, 2012. vii + 235 pp. Line drawings, map, tables, endnotes, bibliography, index. $49.95 cloth, ISBN 978-1-57441-464-6.)

According to Jeffrey Garcílazo, traqueros "did most of the undesirable, dreary and physically demanding work on the railroad, and enjoyed little if any of the romantic qualities of other higher level occupations" (p. 59). Using an impressive array of primary sources, Garcílazo takes us into the little-known world of traqueros, their family, their work, and their new communities. This book has been a long time coming. Garcílazo died unexpectedly in 1993 while preparing this manuscript, one that will be invaluable to scholars of the Mexican immigrant experience in the American Southwest and Midwest. Thanks to Vicki Ruiz, Garcílazo's work is now widely accessible in book form.

Split into six topical chapters, *Traqueros* establishes the importance of railroad expansion to socioeconomic development in the American Southwest and Midwest and the resulting rapid growth of the traquero workforce. Garcílazo's scholarship and prose shine as he explores the everyday life of the traquero. From an examination of the boss's attitude toward Mexican labor and how that affected traqueros to descriptions of life at work and "off duty," Garcílazo helps give voice to a crucial American workforce that has long been overlooked by many. *Traqueros*' final chapters answer many questions about the life of men, women, and children living in boxcar camps. Despite the fact that Garcílazo admits that "Generalizations about the life in boxcar camps are next to impossible to arrive at given the diversity of experiences across the country," he is able to clearly illustrate the perceived importance of boxcar housing for traquero families and to the bosses who wanted to keep traqueros from jumping their contracts (p. 111).

This book is a must-read for scholars of the Mexican immigrant experience, labor, everyday life on the rails, or anyone seeking to learn more about Mexicano life in the American West or Midwest. In addition to its prominent place in Chicano, Southwest, and railroad histories, *Traqueros* gracefully places these workers squarely into the historiography of ethnic immigrant and African American industrial workers throughout the United States. According to Ruiz, "*Traqueros* will take its place in the canons of Chicano history and labor studies, but more importantly, it will find its way into the hands of youth eager to see themselves in American history books" (p. i). This book is an important contribution to Mexican immigrant and Mexican American history and should be read by anyone unfamiliar with the traqueros' contribution to American industry or the importance of Mexican immigration to the development of the Southwest and Midwest. Although the book's topic matter might lead it to be banned in Arizona classrooms, it is an important resource for those who struggle to find their history in American textbooks.

Michael Innis-Jiménez
University of Alabama

Conflict in Colonial Sonora: Indians, Priests, and Settlers. By David Yetman. (Albuquerque: University of New Mexico Press, 2012. viii + 280 pp. Maps, appendix, notes, glossary, index. $45.00 cloth, ISBN 978-0-8263-5220-0.)

Sonora's history dates back to the slave-raiding incursions of Nuño de Guzmán and explorations of Francisco Vázquez de Coronado in the 1530s and 1540s. Spanish settlement began in the early seventeenth century as the

northward moving mining frontier spilled west of the Sierra Madre Occidental from what are today Durango and Chihuahua. Reaction to the European advance, which consisted of missionary efforts by Jesuits and despoliation by military settlers and their civilian successors, varied as greatly as the indigenous culture groups in the region. Seris put up fierce resistance while Ópatas largely accepted the Spanish presence by the end of the seventeenth century.

It is stories of Spanish-Indian interactions centered on the northeastern region known as Opatería that concerns David Yetman in *Conflict in Colonial Sonora*. Rather than a cohesive regional history, however, he takes an episodic approach; each of his chapters is based on individual or related documents highlighting some aspect of the interactions among the three groups he identifies as central to his study—Indians, Jesuits, and Spanish settlers. In some cases it is Jesuits supporting Indians in their efforts to recover lands taken by settlers, in others it is Jesuits calling on the military to return fugitive neophytes or to help stamp out witchcraft. Some chapters point out—not surprisingly—that missionaries did not always see eye to eye among themselves and that intramural squabbling also affected the Spanish population, to say nothing of intergroup hostilities among the various Natives of the region.

Along the way, Yetman has some interesting insights. In the first chapter, which covers the efforts of the former residents of Tuape to recover their lands from the heirs of Pedro de Perea, traditionally considered the original Spanish colonizer of Sonora, he brings modern anthropological evidence to bear on the case. Lacking a document establishing the final disposition of the lands in question, Yetman asserts that the Natives must have recovered at least some of their property since the beginning of the twentieth century, as an ethnographic survey of the area found that most Natives still spoke Ópata.

Unfortunately, a number of assertions are problematic. Yetman's claim that "allied indigenous forces drove all Spaniards from the northern Rio Grande Valley and obliterated every possible trace of previous Spanish occupation" is only partly true (p. 73). While the Pueblos drove Spanish settlers and missionaries from New Mexico, they continued to plant Old World crops, raise Spanish-introduced livestock, and produce woolens and leather goods, despite calls from Pueblo Revolt leadership not to do so. Chapters dealing with witchcraft and sorcery lack a broader context that would make them more than curious stories of the confused relationship between Christianity and Native beliefs. In the latter chapters, the author asserts that the Council of the Indies was "the Crown's administrative arm in Havana," an error repeated a number of times (p. 141).

Although not as Indian-centered as other recent works, *Conflict in Colonial Sonora* adds to the body of current scholarship highlighting the richness and complexity of northern Mexico's multiracial past.

Jesús F. de la Teja
Texas State University-San Marcos

We Became Mexican American: How Our Immigrant Family Survived To Pursue the American Dream. By Carlos B. Gil. (Bloomington, Ind.: Xlibris, 2012. xix + 422 pp. 23 halftones, map, appendixes, glossary, index, endnotes, study questions. $26.99 cloth, ISBN 978-1-4771-3655, $18.99 paper, ISBN 978-1-4771-3654-6.)

In 1978 a young Ford Foundation Fellow began a series of interviews with his mother and uncles, employing the newest techniques of oral history. More than thirty years later Carlos Gil returned to those interviews, after a long career as an academic historian, to craft the story of his family's journey from Mexico to California's San Fernando Valley and its development over three generations. In the process of telling this engaging story Gil comes to terms with some of his own memories, raises valuable questions about writing history, and provides poignant examples of many key themes in the recent history of the American Southwest.

The story unfolds in three main sections. Part 1 focuses on the family's transition from Mexico to the United States and is largely a story of movement. Gil traces the journey of his uncle, Pascual, to the United States and the subsequent efforts of his grandmother, Carlota, to reunite the family north of the border. Part 2, the longest of the book, examines the family's settled life, including his newly-married parents, in San Fernando, California, from the 1920s through the death of his parents' generation. Part 3, the shortest, briefly brings the family story up to the present through vignettes about Gil's own generation and the one that follows. The result is a picture of acculturation over generations. An afterword considers the absence of racial rhetoric and political involvement in the family's story, and four appendixes include family trees, a bibliography, and an essay on piecing together the elements of his father's history.

We Became Mexican American is not a scholarly monograph, as Gil states clearly in the introduction. There is little use of theory to help tease out underlying meanings of his interviewees' statements. The writing often turns conversational, for example as Gil addresses the reader directly, or as he ruminates on how he and his siblings recall the family history differently. He regularly acknowledges having to make a guess about what someone "must

have" felt, "probably" meant, or "no doubt" referred to, often going beyond where academic histories dare to tread. This book is a family memoir written largely for personal reasons.

Yet the Gil family story is an American story, with many strands that give flesh and blood to familiar themes in American history. Gil has an academic historian's sure-handedness with the larger context, allowing him to situate these family stories in ways that can illuminate the stories of many others. For example, some of these contexts include decisions about how and when to cross the border; the railroad, cotton field, and migrant labor streams that family members waded into; negotiating generational differences over culture and family life; the rewards and challenges of what we now call small entrepreneurship; the process and relative benefits of renting versus owning a family home, business, and other property; the contingencies that can end in a moment the work of years; and the complex mixture of individual initiative and the need for help. The Gil family story is one that extols the value of hard work and determination without over-romanticizing the challenges they faced. For the family, becoming Mexican American involved something gained as well as something lost, and Gil is a fine guide through that process.

Craig A. Kaplowitz
Judson University

Still the Arena of Civil War: Violence and Turmoil in Reconstruction Texas, 1865–1874. Edited by Kenneth W. Howell. (Denton: University of North Texas Press, 2012. xii + 445 pp. 16 halftones, maps, tables, list of contributors, index. $34.95 cloth, ISBN 978-5744-1449-3.)

In a classic understatement, Texas State archivist Donaly Brice remarks, "Violence has ever been associated with Texas" (p. 187). But if violence has "ever been" associated with the state, the Reconstruction era after the Civil War may, in fact, be the deadliest moment in an already infamous history. Brice's essay on the Republican-led Texas State Police's attempts to curtail the wave of post-war atrocities is one of fifteen engrossing—and often disturbing—accounts of the turmoil facing Texas in the years following the Civil War. Edited by Kenneth W. Howell of Prairie View A&M University, *Still the Arena of Civil War* offers the most comprehensive set of studies to date on Reconstruction-era Texas. It is fitting that such a complete assessment could only come in the form of an edited collection, as the Texas Reconstruction experience is as varied as it is chaotic. Each of the volume's chapters

provides well researched, cogently argued, and lucidly written analyses of distinctive elements of post-Civil War violence in Texas. Organized into four sections covering government agents, violent actors, myriad victims, and the geographic considerations of the state, *Still the Arena of Civil War* leaves few stones unturned.

At heart was a conflict involving four major population groups—Anglo Southerners, Tejanos, African Americans, and Comanches and Kiowas—over control of the state's political, social, and economic makeup. The context of Reconstruction—a transition from slavery to freedom in the cotton belt's westernmost reach, military defeat (with little wartime footprint) for the state's white Confederate majority, ongoing efforts to "settle" the western frontier, a bureaucratic struggle over the very meaning of law and order, and a continuing scramble for competing land claims between older and newer inhabitants of the state—all lent a special urgency to Texas's Reconstruction experience. As essays from Christopher Bean, William Richter, Charles Spurlin, Richard McCaslin, and Dale Baum reveal, internal wrangling, bureaucratic squabbling, and a perpetual shortage of manpower limited the federal government's reach in Texas. These scholars differ with one another over the precise causes of the failure to provide justice for the state's freed people, but they weave common threads of lawlessness and racial violence from the Red and Sabine River valleys in the state's northeast to the Brazos, Colorado, and Nueces valleys in the southeast.

James Smallwood details violent acts perpetrated by the Ku Klux Klan in 1868, which Carl Moneyhon demonstrates to be a statewide and organized "armed wing" of the Democratic Party. That said, Mary Jo O'Rear highlights the vigorous and free press that covered the state's epidemic of violence from all perspectives, despite the constant threats to the state's Radical-sympathizing editors. Ronald Goodwin mines Work Projects Administration slave narratives to provide an account of Reconstruction violence from the perspective of the black victims, and Rebecca Kosary details the particularly egregious violence committed against black women in Texas. In one of the most intriguing essays of all, Andres Tijerina uncovers the struggle over land at the heart of violence against Tejanos in South Texas. The last essays in the volume from Howell, Douglas Kubicek, Carroll Scogin-Brincefield, and John Gorman reinforce just how variegated the violence was across the state's diverse landscape.

If anything is missing from this comprehensive volume it would be a good set of maps, and perhaps an essay on the experience of German immigrant Unionists in the Texas Hill Country. But overall, *Still the Arena of Civil War* offers a thorough, wide-ranging, and highly readable set of essays that will

be sure to set the standard for Texas Reconstruction historiography for years to come.

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Maryville College

The Arhoolie Foundation's Strachwitz Frontera Collection of Mexican and Mexican American Recordings. By Agustín Gurza, with Jonathan Clark and Chris Strachwitz. The Chicano Archives, vol. 6. (Los Angeles: UCLA Chicano Studies Research Center Press, 2012; distributed by University of Washington Press, Seattle. xiv + 226 pp. 68 halftones, appendixes, bibliography, index. $19.95 paper, ISBN 978-0-8955-1148-5.)

The Arhoolie Foundation's Strachwitz Frontera Collection of Mexican and Mexican American Recordings by Agustín Gurza with Jonathan Clark and Chris Strachwitz is a unique text with ten sections of various lengths—including one brief section written by Strachwitz and another more substantive section written by Clark—and eleven appendixes, including a reprint of a scholarly article by Guillermo E. Hernández (1999). Gurza's goal is to guide individuals through the *Frontera Collection* housed at UCLA, which includes over 147,000 recordings and 1,500 assorted pieces of related ephemera.

The impressive collection derives from Strachwitz's half century of collecting music in the United States and Mexico. Much of the collection consists of U.S.-Mexico border music, particularly corridos and other music indigenous to greater Mexico. The first five sections of the book primarily pay homage to Strachwitz's life and work as a collector as well as the contributions of G. Hernández and the Norteño group, Los Tigres del Norte. Hernández was a scholar at UCLA who specialized in the corridos of Strachwitz's collection, and organized related academic conferences. Los Tigres donated $500,000 to preserve the collection. These first five sections of text make the case for the significance of the collection and its online accessibility.

Gurza and Clark analyze the music itself in the next five sections of the book. The section titled, "A Century of Corridos: The Musical History of Mexico and Its People," guides readers through the centerpiece of the Frontera Collection—corridos. Generally speaking, corridos are Spanish-language border ballads, and Arhoolie owns four thousand of them. Gurza's chapter analyzes some of the corridos in the collection based on genre, theme, and type of narration. His discussion parallels the schema created by Hernández in his article provided in Appendix H.

"Transcending Machismo: Songs of Loss and Love from the Frontera Collection" is Gurza's interpretation of over two thousand love songs in the collection. He argues that "Mexican folk music is also a refuge for anti-machismo, which is just another way of saying true love" (p. 70). In "Gringos, Chinos and Pochos: The Roots of Intercultural Conflict," Gurza reviews sets of racist songs in the collection focused on Afro-mestizo, Anglo, and Asian peoples, as well as U.S. citizens of Mexican descent.

Clark's essay, "El Mariachi: From Rustic Roots to Golden Era," provides a concise history of mariachi music and lucidly explains the mixed—and often contested—origins of mariachi in Mexico. Clark's description of famous and "lesser known but notable" mariachis provides useful information to help listeners fully appreciate the collection.

The theme of the book and the content of the collection are highly important for scholarship on the U.S. West, Borderlands, Southwest, and Latin America. The book would benefit from closer editing for clarity and consistency. The lack of a critical voice on issues of race, class, and sexuality would also make it a challenge to use this text in the classroom. This volume, however, succeeds in generating excitement about the collection itself. As I read, I began pairing songs with my own research and with lectures for my courses in anthropology, folklore, and Mexican American Studies. Primed and ready to spend some quality time with the online collection, I turned to UCLA's website (http://frontera.library.ucla.edu/index.html) and learned that I could only listen to fifty-second sections of the songs, a major limitation to a collection that boasts of its lengthy corridos and online accessibility (p. 7). On Arhoolie's corporate website, I can purchase an entire song by the same artists and of the same name. I was surprised, after days of email exchange, to receive fuller access to the collection—exclusively for teaching "Mexican American Folklore." These publications, nonetheless, raise important and timely questions related to the interaction between accessibility and capitalism as well as folklore dissemination and putting a price on education, particularly when affiliated with a public university.

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