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BOOK NOTES

Reprinting of the work of William A. Keleher continues with the appearance of *The Maxwell Land Grant: A New Mexico Item* (University of New Mexico Press, cloth $19.95, paper $9.95). Keleher, an attorney, had a life-long passion for New Mexico history and contributed five important books that stand as important contributions to the field. Keleher covers the history of the grant from its origins through the legal and political controversies and violence to the Supreme Court decision of 1887 that upheld congressional confirmation of the grant. This book and Keleher's other works established him as a significant historian of New Mexico's territorial period.

Other UNM Press reprints deal with Native American issues. *To Live on This Earth: American Indian Education* by Estelle Fuchs and Robert J. Havighurst (paper $11.95) was originally published in 1972 and was an important and often penetrating assessment of American Indian education. It remains an important work, and its value in this reprint edition is enhanced by an introduction by Margaret Connell Szasz, author of *Education and the American Indian*. Szasz places the book in context and evaluates developments in Indian education since 1972. *New Perspectives on the Pueblos*, edited by Alfonso Ortiz (paper $10.95), a School of American Research book, was first published by UNM Press in 1972. This book consists of papers presented at an advanced seminar at the School of American Research in Santa Fe and includes essays on ecology, prehistory, ethnohistory, linguistics, social organization, religion, and other related topics. Authors include Albert H. Schroeder, Dennis Tedlock, Robin Fox, Richard Ford, and Al Ortiz with a summary by Fred Eggan. It was and is an important study of Pueblo people.

The University of Oklahoma Press has also reprinted several works of interest to students of the West and Southwest. *The Navajos* by Ruth Underhill (paper $9.95) was published in 1956. This sweeping study of the Navajo people and their history was slightly revised in 1967 with the addition of new, sketchy material on the 1960s. Despite more recent works on more specific aspects of Navajo culture and history, this volume remains a useful overview. *Campaigning with Crook* by Charles King (paper $4.95) was first published in 1880 and then in 1964 by the University of Oklahoma Press with an introduction by Don Russell. King, an officer in the frontier army, wrote extensively about the western army. This book is a contemporary account of the participation of the 5th Cavalry, of which King was a part, in the campaign of 1876 against the Sioux and Cheyennes.

Book Reviews

MANY TENDER TIES: WOMEN IN FUR-TRADE SOCIETY, 1670–1870. By Sylvia Van Kirk. Norman: University of Oklahoma Press, 1983. Pp. 301. Illus., notes, bibliog., index. $21.50 cloth, $9.95 paper.

NOW COMES AN AMERICAN EDITION of a book first published in Canada in 1980, and that, one assumes, attests to the warm welcome it has received. Certainly, the subject matter has great interest, and here that is enhanced by a generally sound presentation and by some arresting analyses. The women discussed in the book were, by and large, those associated with English-speaking traders in what is now Canada. Although various themes appear, a chronological development informs the work—from the arrival of white traders, to native women's involvement with them *à la facon du pays,* to the emergence of mixed-blood women who displaced native women as objects of traders' attentions, and on finally to the appearance of at least a few white women with, concomitantly, such things as increased racial tension, snobbery, and Christianity. Things of much merit appear in the author's depiction of this sequence. For example, chapter three, " 'Your Honors Servants,' " provides detailed and well-researched particulars of what those who have taught or written about the trade have in a general way long recognized, the "active role" (p. 75) and importance of those women in fishing, constructing and repairing canoes, preparing pemmican, and a wide variety of other activities.

It in no way denies such merits to note, however, that the book now and again verges upon a tendentious tone. A moment of comparison of *Many Tender Ties* with Jennifer S. H. Brown's *Strangers in Blood,* a quite similar book that also appeared in 1980, may illuminate the matter. *Strangers in Blood* bears the subtitle, *Fur Trade Company Families in Indian Country.* Brown focused on families, Van Kirk on women: "This study supports the claims of theorists in women's history that sex roles should constitute a category of historical investigation" (p. 5). If all the past is our province, that claim, like many others, is unarguable, but it may also explain some mildly curious constructions of that "active role" that appear now and again in the book. When, for example, the mixed-blood wife of John Ballenden became the focal point of scandal, we gain "insights into the way society operated to pit women against one another," because other women were her greatest vilifiers. It only appeared that those accusers acted in a "petty and vindictive" way. They receive exculpation because "they were locked into a system which gave women no autonomous way of establishing their status and worth" (p. 229).

That word autonomous involves another motif of the book, a primitivistic or, thinking of A. O. Lovejoy, perhaps a supposedly primitivistic one. Indian men, we find here, do not deserve the reputation those of some tribes gained for abusing

their women. Nothing other than "cultural prejudice" surfacing in "chivalrous feelings" caused unperceptive white men to view dimly the Chipewyan practice of taking another's wife by force (pp. 24–25). "Within her own sphere," it is contended, "the Indian woman enjoyed an autonomy which was relatively greater than that of her European counterpart at the time" (p. 83). Indian women succumbed to "the illusion that life at a fur-trade post had much to offer" (p. 85). Shortly, that alien "social structure" had them "trapped" (p. 202), and it denied them the autonomy that they may (or may not) have had *ab origine*. As is so often the case, cultural relativism becomes a one-way street. Little wonder that the book ends on a plaintive note, " 'A World We Have Lost.' " Such cavils aside, we are in debt to Van Kirk and, by my lights, even more to Brown for elaborating what James Douglas, one of the tougher traders, called the "many tender ties" between white traders and the nonwhite women they encountered in the wilderness.

University of Washington LEWIS O. SAUM

SARAH WINNEMUCCA OF THE NORTHERN PAIUTES. By Gae Whitney Canfield. Norman: University of Oklahoma Press, 1983. 320 pp., illus., maps, notes, bibliog., index. $19.95.

SARAH WINNEMUCCA WAS BORN about 1844 in the vicinity of Humboldt Lake in present western Nevada. The daughter of Tuboitonie and Chief Winnemucca, she was given the Paiute name Thocmetony, or Shell Flower. She spent her childhood in a time of great change for the Northern Paiutes. An influx of white settlers had disrupted traditional lifestyles and started the Paiutes along a path that is painfully familiar to students of Indian-white relations.

Gae Whitney Canfield, in this first full-scale biography of Winnemucca, writes with sympathy about the plight of the Northern Paiutes. In the beginning, many Paiutes established friendly relations with eastern emigrants and worked for them on their farms and in their homes. Tensions inevitably arose. When a young white man was found murdered in 1860, the Paiutes were blamed, and hostilities ensued. Gold and silver strikes in the 1860s brought more whites to the region, and relations continued to deteriorate. The government established reservations for the Paiutes, but the Indians found conditions on them unbearable. Few government agents won their trust or respect, and most cheated them of their annuities and appropriations.

Sarah's maternal grandfather Captain Truckee counseled peace and friendship with the whites. Chief Winnemucca also wanted peace but led his band away from the emigrant trail to be free of white intruders. Sarah tried to bridge the two cultures, though she always championed the cause of her people, working to improve their education and living conditions. At a young age, Sarah learned to speak Spanish and English. She later served as interpreter for her people and as a scout for the United States army. Largely self-educated, she appeared on stage

in San Francisco, Virginia City, Boston, and other cities to lecture on the virtues of Indian life and on the evils of reservations.

On tour in the East in 1883, Sarah was introduced to Elizabeth Peabody and Mary Peabody Mann, two noted reformers, who took up her cause. They helped Sarah publish her autobiography, entitled *Life Among the Piutes: Their Wrongs and Claims*. Although many reformers backed Sarah, she also had detractors, especially among the Indian agents whom she had publicly criticized. Frequently her pleas for government aid for her people went unanswered. Among her last undertakings was the opening of a school for Paiute children on her brother's ranch near Lovelock, Nevada, which she ran almost singlehandedly for four years. She died at her sister's home at Henry's Lake, Idaho, at age 47.

Canfield has told Sarah Winnemucca's story with eloquence and reserve. It would be easy to romanticize Winnemucca's role as a champion of human rights, but the author avoids this imbalance. Canfield lets Sarah speak for herself whenever possible and thereafter relies upon government documents, newspaper accounts, and the Peabody and Mann papers to flesh out her story. Sarah emerges as a complex person, strong willed, unfortunate in her choice of husbands, and above all else a woman who walked a tight rope between two worlds, wanting the respect of whites and Paiute. Anyone interested in Indian and women's history will want to read this impressive biography.

New Mexico State University DARLIS A. MILLER

THE JICARILLA APACHE TRIBE: A HISTORY, 1846–1970. By Veronica E. Velarde Tiller. Lincoln: University of Nebraska Press, 1983. Pp. vi, 265. Illus., notes, bibliog., index. $23.95.

INDIAN TRIBAL HISTORIES are among the most challenging projects to undertake for the reason that research is so complex. They involve, if one attempts a history from pre-Columbian times to the present, probings into a galaxy of sources in several disciplines besides history. Veronica Tiller, however, in narrating a history of her tribe, the Jicarilla Apaches, concentrating on the modern era, 1846–1970, has been completely successful. After summarizing the early period, the author, in a vivid, well documented narrative, has given an excellent portrait of her people in their relations with other tribes and in their long history of peace and war with the United States. A Ph.D. in history from the University of New Mexico, a former university teacher, and currently a consultant on Indian affairs in Washington, Tiller knows her subject. Although she writes about the Jicarilla people with knowledgeable understanding, she is a professional historian in evaluating the data and in appraising controversial turning points in Apache history. Moreover, as she argues, there is really no "Indian point of view" because of the diversity of Indian cultures and the mass of sources brought together by non-Indians who left a long record of archival materials.

Tiller's early chapters detail the origins of the Apache homeland, originally a large tract of land in northeastern New Mexico that came to be known as the

Maxwell grant. Considered a sacred place by the Jicarilla (and other Apache tribes) it was held relatively intact until the 1840s when it was invaded by whites. This, in turn, helped to bring about raiding activities of the Jicarillas and increasing clashes with the American military forces.

The Comanche tribes had been longtime enemies in warfare before the arrival of the Americans. But with the American military presence and extension of authority over Apache homelands, the Comanche were forgotten. The Jicarilla were brought into a new series of bitter wars with Americans. The Jicarillas, partly nomadic and partly a farming people, appeared to underestimate the strength of the American forces, and the Americans, ignorant of Apache culture, history, and lifestyles, followed a mindless policy of attempting to conquer and dispossess the Jicarillas. Tiller gives whole chapters of bitter conflict, treatymaking, bad faith, mostly on the part of the whites, and renewed fighting. Gradually, through negotiation and bargaining, and because of the development of a more intelligent Indian policy on the part of the United States, compromises came about through the allocation of reservation lands.

The last chapters of Tiller's book tell the story of the Jicarilla reservation economy, the search for education, the impact of the Indian Reorganization Act, and the era of growth from 1960 to 1970. The modern Jicarilla Reservation in northern New Mexico, bordering Colorado and the Navajo River, is a relatively prosperous homeland. The main center, the town of Dulce, resembles any other American community with a tribally owned shopping district, a bank, post office, a BIA office, and an office for the Public Health Service. There is a community center with an Olympic-sized swimming pool and bowling alleys. The community has elementary, junior, and senior high schools. There are also other major tribal assets, but as Tiller reminds readers, the progress of the Jicarillas was made by the people in protecting their resources and in learning to take advantage of their rights and opportunities.

University of California, Santa Barbara WILBUR R. JACOBS

INDIAN LIFE AT THE OLD MISSIONS. By Edith Buckland Webb. Reprint of 1952 ed. Lincoln: University of Nebraska Press, 1983. Pp. 416. Illus., bibliog. $35.00.

THE CALIFORNIA MISSIONS ARE A ROMANTIC SYMBOL of colonial California, and elements of their history have been incorporated into the imaginations of generations of Americans. This volume, a reprinting of a thirty-year-old classic, contributes to that romantic tradition and should attract devotees of Spanish California history and those interested in the material culture of the missions.

The work is not, and does not purport to be, a scholarly publication. The bibliography and footnotes indicate a thorough use of translated and published manuscripts and a familiarity with pertinent secondary literature available at the time the book was written. It is not based on archival research, and, hence, is a solid use of readily available sources rather than a reflection of new research.

Indian Life at the Old Missions does make valued contributions to the knowledge of the California missions because of the author's tireless on-site investigations of physical remains. While not based on archival sources, Webb's research provides new, and for the most part, accurate information on mission water systems, orchards, production of hides, tallow, soap, candles, mission construction techniques, weaving, masonry, winemaking, olive processing, and gristmills. In her investigations, she researched Spanish colonial precedents for those activities with which the missionaries would have been familiar and related the prototypes to the physical remains at the mission sites. The result is an examination that historians have often ignored of the relationship between documentary history and the physical and technological context in which historical events occurred. In this area Webb is at her best and her ideas fresh and enticing.

This volume also includes personal recollections and local folklore to provide information on the physical appearance of mission structures and techniques used in mission industries. While such sources often deserve only skeptical use, Webb uses them skillfully and judiciously to yield information that was not otherwise available to her. She also uses historical photographs and paintings to piece together the physical appearance of various mission structures as they would have appeared in colonial times.

In many respects, Edith Buckland Webb's work is prime evidence that historical research combined with site examination, technological history, use of two-dimensional images, archeological data, and oral interviews can shed light on the past in ways that reliance on a single source cannot.

The University of Nebraska's recent edition of *Indian Life at the Old Missions* is beautifully done and includes the original photographs and illustrations. In hardcover, with a dust jacket done in color, it is a handsome and readable volume. Despite its lack of an archival foundation, this book makes a solid contribution to California mission history, even after thirty years have lapsed. It is delightfully written and in twenty chapters that range from bells and sundials to musicians and cantors, chapters that make an enduring contribution. The book should be enjoyed by scholars and the general public alike.

Montana Historical Society ROBERT ARCHIBALD

WORKS AND DAYS: A HISTORY OF SAN FELIPE NERI CHURCH, 1867–1895. By Thomas J. Steele, S.J. Albuquerque: Albuquerque Museum, 1983. Pp. vi, 136. Illus., notes, index. $6.95.

FATHER STEELE'S WORKS AND DAYS represents a unique perspective of the history of Albuquerque in the late nineteenth century. It traces the development of the Jesuit mission at San Felipe Neri Church from the arrival of the first priests and brothers in the 1860s, through the coming of the railroad, and to the decline of Old Town's influence at the end of the century. In doing so, Father Steele skillfully utilizes a combination of primary sources, chiefly diaries, correspondence, and

newspaper accounts, to offer a history of Albuquerque through the eyes of the Jesuits.

Despite the strong personal and institutional commitment of the Society of Jesus and its members to the mission in Albuquerque, their impact on the community, according to Father Steele, was not as great as it might have been. The two principal reasons he offers for this are (1) the "participation [of the Italian Jesuit priests and brothers] in the appalling cultural insularity" typical of such Europeans in the Southwest, and (2) the fact that the Jesuits maintained "a reputation for being little Renaissance princes, and the psychic scars they inflicted still surface among a number of old Catholics and ex-Catholics of the Rocky Mountain region" (p. 119). The account of Albuquerque's social, economic, and cultural history that emanates from the Jesuits' diaries, journals, and letters as analyzed by Father Steele clearly reflects this cultural insulation and ethnocentrism. Much of the narrative concerns the internal affairs of the church and the mission. When relations between the Jesuits and the community are discussed, one perceives a clear sense of distance the former maintained toward the latter. The obvious cultural problems involved with the imposition of Italian Catholic values upon the Hispanic community are only hinted at in the book. It might have been more enlightening for the author to have elaborated on this theme.

The book demonstrates many real strengths. Contained in several chapters is much valuable information on the architectural and economic history of the city. In addition to the church records themselves, Father Steele brings to light valuable photographs from the Albuquerque Museum and a variety of other sources to illustrate his text, many of which document architectural treasures from the Victorian Period that have been destroyed in recent years. Also impressive is the discussion of the schism between Archbishop Lamy and Jesuits and that between the secular and regular clergy, told from the point of view of the latter.

Father Steele's *Works and Days* serves to open a new window into the past, allowing historians to observe how an important segment of the community considered itself and its neighbors. *Works and Days* fills an important void in the historiography of Albuquerque. It is hoped that Father Steele or other scholars will follow up on some of the themes outlined here for incorporation in future works.

New Mexico Records Center and Archives STANLEY M. HORDES

LABOR IN NEW MEXICO: UNIONS, STRIKES, AND SOCIAL HISTORY SINCE 1881. Ed. by Robert Kern. Albuquerque: University of New Mexico Press, 1983. Pp. xii, 349. Illus., notes, index. $24.95.

WHAT SHOULD YOU expect from *Labor in New Mexico*? If you are looking for a continuous narrative of a century of New Mexican labor, you will be disappointed. If you are seeking some startling new discoveries on the role of frontier printers and carpenters, you should look elsewhere. If, however, you would like to learn

more about those controversies that shifted New Mexican labor into the national spotlight, then this is the volume for you. Although Robert Kern has divided the book into seven parts, most of its length is devoted to two events, the Gallup coal miners' strike of 1933 and its aftermath and the Mine, Mill, and Smelter Workers' strike against Empire Zinc in 1950–52. Both events brought New Mexico a great deal of attention in the radical press. Both also overshadowed other key developments in the evolution of New Mexico labor history. It is to Kern's credit that he devotes about 40 percent of his book to the rest of the story.

Kern begins his volume with a twenty-page essay on the century-long evolution of New Mexican labor from the Knights of Labor to the AFL-CIO. His essay does much to set the succeeding essays in their proper context. In his scheme of things, that essay becomes part one, the first of the volume's seven sections. Parts two and three also revolve around single essays. Robert Larson's intriguing section about *Las Gorras Blancas* in Las Vegas gives the Knights of Labor a Hispanic flavor and constitutes part two. Larson's research should prove quite valuable to national scholars who have made the knights one of labor history's "hot" topics. Part three, anchored by Joan Jensen's essay on New Mexico farm women, deals with labor in the social sense. Her use of oral history and a wide variety of background materials helps her weave a tale of the women behind the Dorothea Lange portraits of the thirties. Both essays are well-researched and well-written.

The core of *Labor in New Mexico* consists of parts four through six, three long essays devoted to the Gallup incident of 1933–1935, its literary aftermath (Philip Stevenson's *The Seed*), and the Empire Zinc strike of 1950–52. While the Gallup and the Grant County (Empire Zinc) strikes made national headlines, neither had a profound economic impact on the industry or the region. Both strikes became Communist Party showcases; neither involved more than a few hundred workers. It is in light of this that I question Kern's allotment of almost 200 pages to the two events. Labor scholars might have preferred analysis of the amazing revival of the Mine, Mill, and Smelter Workers who linked racial justice to collective bargaining. Those who seek more information on Gallup and Empire Zinc, however, will probably be more than satisfied.

The volume concludes with mandatory essays on labor law and labor's New Mexican future. Both are good, but neither excited my interest the way Larson and Jensen did. Indeed, I finished the book with the feeling of a pilot who views the world as merely a series of mountaintops. Gallup and Grant County were mountains, but a curious reader would like to find a bit of the valley too. Robert Kern has given us the excitement of the peaks. I still yearn for the rest of the landscape, the plodding development of carpenters and railroad brotherhoods, the tiny victories of typographers and machinists. Perhaps Kern should take as his model J. Kenneth Davies' *Deseret's Sons of a Toil,* a history of early Utah labor that shows even the most pedestrian valleys have information for potential labor historians.

In the end, I left *Labor in New Mexico* both pleased and disappointed. Few

could fault Kern for covering the obvious and choosing substantive essays on Gallup and Grant County. Yet, this historian was left hungering for more.

University of Wisconsin JAMES C. FOSTER

IMAGES AND CONVERSATION: MEXICAN AMERICANS RECALL A SOUTHWESTERN PAST. By Patricia Preciado Martin. Photographs by Louis Carlos Bernal. Tucson: University of Arizona Press, 1983. Pp. 110. Illus. $12.50 paper, $25.00 cloth.

THIS IS A BOOK OF oral history transcribed from thirteen people who have lived in and around Tucson. Each chapter features a different individual and is accompanied with that person's photograph as well as other pictures. Each story apparently is a direct transcription that begins with genealogical remembrances and ends with contemporary opinions, dealing mostly with today's world versus the past. Family history will prove interesting to some, and others will find the opinions a most entertaining aspect of these narrations. The greatest historical information is found through cross-referencing the stories.

While oral history, by itself, is not ideal for getting at the "real" story, it can be cross-checked with other kinds of sources, among which are other oral histories. The most fascinating aspect of this book just might be that the stories occasionally corroborate varied points. In doing so, they lend credence to each other. Unfortunately, however, there is no index or footnotes referencing these points, so the reader must mentally note them.

Another positive aspect of this tome is the finely done photographs. By starting each chapter with a pertinent portrait, the author provides the narratives with a more human quality. By illustrating landmarks mentioned in the text, the photographs also become something more than celestial music. A nice additional touch is labeling the photographs with quotes from the interview.

With all the above considered, this book apparently is not intended to be a history book. The high quality paper, good print, and unusual size are beyond the luxury usually earmarked for Clio's legions. Rather, this is a book destined for the coffee table. As such, the University of Arizona Press should be praised.

But from the historian's point of view an annotated context should have been provided. Does the information in the printed essays have any historical pertinence to other Mexican/American/Hispanic communities in the Southwest? Is more taped information available from the author or some repository? The curious will want such information, especially, if as stated, the book teaches us to listen. An essay explaining the project that resulted in this book would also have been helpful. Questions such as—Over what period were the interviews conducted? How many people were interviewed? Was any special format used? Has the project ended?—need to be answered.

The result is a finely crafted, handsome book that hints at the possibilities of oral history. It is a book anyone will find attractive. Hopefully, that attraction will lead to some dissemination of knowledge.

Museum of New Mexico THOMAS E. CHAVEZ

THE PURE EXPERIENCE OF ORDER: ESSAYS ON THE SYMBOLIC IN THE FOLK MATERIAL CULTURE OF WESTERN AMERICA. By Richard C. Poulsen. Albuquerque: University of New Mexico Press, 1982. Pp. ix, 172. Illus., notes, bibliog., index. $21.95.

I AM BEGINNING TO BELIEVE that it is a given of modern American book publishing that the most important books are given the shoddiest treatment. It may just be that new and interesting ideas are the least marketable and therefore become the market's stepchildren. That is what has happened to this book.

Richard Poulsen is not a mainstream western history, folklore, or philosophy scholar. Rather than measure buildings and count log cabins, he thinks about them. Not many folklorists totally agree with his thoughts about material culture—I don't—but I certainly applaud the contribution he makes in reminding all of us interested in the West that there is more to it all than bare facts and naked truth.

Historians have increasingly spent their time and energy counting rather than thinking (believing counting to be more scientific); anthropology has almost surrendered the battleground to novelists and popularizers; and museology has only slowly and reluctantly moved from item to context. Few scholars in any field have considered process, and most ignore meaning altogether.

The field of folklore is small and often sneered at by the "scientific" disciplines, but the fact is that folklore has led the way in exploring process and meaning. In this book Poulsen contributes to that momentum in a challenging way. I wish, however, that Poulsen had expanded his bibliography and geographical region and had written twice as many pages of supporting argument. I also think he is dead wrong in some of his contentions. (He argues, for example, that there is "no widely used set of symbols that represents living, or birth, or the notion of prelife, as the gravestone represents death," thus ignoring the Easter egg and rabbit, any number of architectural, artistic, and craft symbols representing sexual organs and intercourse, innumerable foodways customs celebrating life, and so forth.) But what he is doing with the material culture of the West is more important than what he is saying about it. He brings to bear on problems of folk material culture in the West the thinking of important European philosophers like Gaston Bachelard and eastern American folklorists such as Henry Glassie. Poulsen's work is not so much interesting as it is challenging. This is not a book for those casually interested in tombstone design or Mormon architecture; it is important for those interested in symbolism.

His essays on tombstones, log houses, molasses-making, and the custom of hanging coyote skins on fences are plagued by poor photos (one upside down), overly generous margins, an obscene price, and totally inadequate photo cuts—all the burden of the publisher. Perhaps Poulsen's next book should be about the artifact of a book as a symbol of the conflict between academic book publishing as a craft, as a service, and as a business, and the decline of that craft, service, and business.

University of Nebraska, Lincoln ROGER L. WELSCH

AFTER 150 YEARS: THE LATTER-DAY SAINTS IN SESQUICENTENNIAL PERSPECTIVE. By Thomas G. Alexander and Jessie L. Embry, Eds. Salt Lake City: Charles Redd Center for Western Studies, Brigham Young University, 1983. Pp. viii, 207. Illus., notes. $6.95 paper.

AS THE EDITORS NOTE in their introduction, this series of lecture/articles looks back at 150 years of the Mormon experience. Their reach is broad ranging from the problems of Mormon history itself (Shipps), to the problems of geography (Tullis), to the problems of modern technology (Allen). These are rewarding efforts. For example, Dr. Jan Shipps' "In the Presence of the Past: Continuity and Change in Twentieth-Century Mormonism" offers a very useful religious history methodology for her keen insights into the essence of the change in Mormonism. She sees nineteenth-century Mormons as basically "chosen" Saints of the new Israel whose treks to the promised land established their kingdom where the corporate structure gave them their identity. With the manifesto of 1890, corporate identity gave way to individual "peculiarity" in the Word of Wisdom, temple garments, church activity. Shipps notes that the sacred time and space of the kingdom may still be experienced by today's Saints in temple ceremonies, testimony meetings, and conferences.

Dr. Dean May in his "A Demographic Portrait of the Mormons, 1830–1980" shows that only 60 percent of the Nauvoo Saints emigrated to Utah, and those had a large British majority. He suggests the nineteenth-century legacy can still be seen, for example, in large families, health codes, attitudes about children.

Professor Edward Geary in "For the Strength of the Hills: Imagining Mormon Country" traces skillfully those geographic and cultural factors and forces that created "Mormon Country" in the minds of the people—paramount among them being Joseph Smith's City of Zion, Brigham Young's artful gardening of the wastelands, mountain canyons contracting with deserts where water was their life blood. Mormon images included cooperation, language, songs, dress, manners, hopes, and dreams. What resulted was the sense of being a Saint in Mormon country.

Eugene England provides readers an excellent review of "Mormon literature" and makes a plea for the 20/20 vision of faith/knowledge—yet to be achieved. He sees the need for objectivity from truly competent writers who are strong in the faith as well. A real challenge!

F. LaMond Tullis, "The Church Moves Outside the United States: Some Observations from South America," gives a quick but useful history of the Mormon Church in South America. The rapid growth of membership in recent decades presents challenges of running church programs with a very new membership. He warns against the tendency to nationalize the "gospel message."

Finally, Professor James Allen's "Testimony and Technology: A Phase of the Modernization of Mormonism since 1950" provides a brief history of technological developments and how these achievements have made for greater information available to church leaders and decision makers. Allen seeks to reassure readers that "inspiration" can work quite well through technology.

The editors and the Charles Redd Center have provided another very useful

volume on western history. These articles should be read by serious Mormon history students and should also be of interest to the general public.

Utah Historical Society MELVIN T. SMITH

ATLAS OF THE LEWIS AND CLARK EXPEDITION. Volume 1 of The Journals of the Lewis and Clark Expedition. Edited by Gary E. Moulton. Sponsored by the Center for Great Plains Studies, University of Nebraska-Lincoln, and the American Philosophical Society, Philadelphia. Lincoln: University of Nebraska Press, 1983. Pp. ix, 186. Preface, intro., notes, calendar of maps, maps. $100.00

EVERY AFICIONADO of the Lewis and Clark Expedition has his or her explanation for the fascination. For some armchair explorers, it is the romance of delving farther and farther into unknown country. For some it is the nature of the vast area through which the Corps of Discovery made its way by water, horseback, and afoot. And for some historians, the attraction lies in the manifestation of man's efforts not for war and destruction but toward geographic and scientific discovery. That a party ranging from thirty-plus to fifty-plus persons including Northerners and Southerners, a black, French-Canadian half-bloods, and a remarkable young Shoshone woman, should accomplish so much with the loss of just one expedition member, and him through illness, was considered incredible at the time and remains so today. The entire expedition represents humanity at its very best.

There is no shortage of material already available on the Lewis and Clark Expedition. University libraries are almost certain to have both the Coues and Thwaites editings of the Lewis and Clark Journals, plus single volumes written or edited by Bakeless, Osgood, Cutright, and Jackson. But as Dr. Cutright has so well explained in his study, *A History of the Lewis and Clark Journals,* so much new material has been uncovered that the time is ripe for a new compilation of the journals that were kept by the two captains and four of their enlisted men.

With considerable courage Professor Gary Moulton, the Center for Great Plains Studies, and the American Philosophical Society have set out to accomplish this complex task. If their first product, this *Atlas of the Lewis and Clark Expedition,* is a portent of the quality of the volumes still to come, then all but the most niggling Lewis and Clark specialists will raise a mighty hurrah. It is a superb accomplishment.

The *Atlas's* dimensions are large enough to accept duplication of most of the maps in their original size. The printing is so well done that faint penciled addenda show up clearly. The maps are arranged generally in chronological order and normal geographic progression. Because in some, north is not toward the top of the page, a tiny arrow in a circle outside the map margin, indicates north vis-a-vis the page.

The meticulous Lewis and Clark scholar will be wise to read the book carefully, beginning with the preface. Sections begin with index maps that serve as a table of contents. Sections following include "Preliminary Maps," progressive maps to and from Fort Clatsop, and "Postexpeditionary Maps."

To get "hooked" by this *Atlas* all one needs to do is begin reading the comments Clark or others placed on the maps. Here are some examples: Map No. 21: "Here one man of our expedition lived 12 days on grapes and one rabbit"; or Map No. 58: "6 men killed a brown bear which was near catching several of them." The whole expedition comes alive.

The decision to publish the *Atlas* first was a wise one, for now, with it to refer to, the journals bear promise of hours upon hours of sheer enjoyment. If the high quality established with the *Atlas* is continued, then the entire project will be a most welcome addition to the library of American history. The monetary price may seem steep, but it is worth it.

Florida State University RICHARD A. BARTLETT

THE ROCKY MOUNTAINS: A VISION FOR ARTISTS IN THE NINETEENTH CENTURY. By Patricia Trenton and Peter H. Hassrick. Norman: University of Oklahoma Press, in association with the Buffalo Bill Historical Center, Cody, Wyoming, 1983. Pp. xxii, 418. Illus., notes, bibliog., index. $65.00.

FOCUSING UPON NINETEENTH-CENTURY artists who sought to interpret in their art the images and impressions of the Rocky Mountains, this work carefully examines their endeavors in the context of the development of nineteenth-century American landscape art and demonstrates conclusively that the diverse painterly techniques and artistic interpretations cannot be confined to any one school or painting tradition. More analytical than most works on western art, this volume provides not only an accurate and succinct account of the activities of almost every known artist who worked in the Rocky Mountains during the 1800s but also examines the artistic tradition in which they worked and assesses their technical successes.

Artists came to the region for a variety of reasons and their artistic response was often dictated by the purpose for which they had come. Those who accompanied the early government expeditions and railroad surveys were charged with portraying the flora, fauna, and topography of the lands through which they traveled. Their work is consequently more realistic, didactic, and less impressionistic than the work of artists who were less constrained by the terms of their employment. With Catlin, Bodmer, and Miller the primary focus was upon the people and places of the region, and their landscapes were frequently only the setting for their subjects. Illustrators and artist correspondents captured for sedentary adventurers along the east coast and in Europe visual images of the great mountains of the West. In the latter half of the nineteenth century, professional artists began to exploit the subject matter of the Rocky Mountains in the large, romantic, panoramic paintings popularized by Bierstadt and Moran.

Meticulously researched and handsomely illustrated, this work chronicles the activities of well-known artists such as Seymour, Stanley, Catlin, Bodmer, Miller, Whittridge, Bierstadt, Moran, Farney, Remington, and Russell and resurrects the names and activities of more obscure artists who may have served only briefly as

expeditionary artists, artist correspondents, or traveled through the area. For each artist who prepared an artistic interpretation of the great stone spine of the American West, the authors indicate when he was in the region, how long he was there, where his major paintings were prepared, how accurate the works were in representing the topography, how the works were composed, and what mediums and techniques were used. While most of the works possess a certain charm, they are often of more historical than artistic interest. The detailed notes that accompany the text provide further interpretive insight into the artist's work as well as indicate the numerous sources upon which the text has been based.

University of Alaska, Anchorage PHILLIP DRENNON THOMAS

STRUTHERS BURT. By Raymond C. Phillips, Jr., Number 56; JAMES WELCH. By Peter Wild. Number 57; PRESTON JONES. By Mark Busby. Number 58; RICHARD HUGO. By Donna Gerstenberger. Number 59; SOPHUS K. WINTHER. By Barbara Howard Meldrum. Number 60. Western Writers Series. Boise, Id.: Boise State University, 1983. Approx. pp. 50. Notes, bibliog. $2.00 each.

THE LATEST BOOKLETS in Boise State University's Western Writers Series treat a variety of writers: an excellent minor poet, a promising playwright whose work was cut short by early death, a Native American whose best work probably lies in the future, a Wyoming nonfiction writer, and a chronicler of immigrant life in early Nebraska.

Of the five, Richard Hugo is probably the most significant. A former student of Theodore Roethke, Hugo produced less than he might have because he worked for years as a technical writer, pursuing poetry in his spare time. Only at the age of forty did he devote himself to poetry full time. Denying that Hugo is merely a regional poet, Donna Gerstenberger asserts that the best of his poems from works such as *A Run of Jacks* (1961), *The Lady in Kicking Horse Reservoir* (1973), and *Selected Poems* (1979) will assure Hugo a reputation that transcends the Northwest.

Dramatist Preston Jones died in his prime after a triumphant presentation of his *A Texas Trilogy* (1976) at Kennedy Center and a subsequent critical debacle in New York. Mark Busby makes a strong case for Jones, suggesting that the Washington, D.C., reception was the more deserved. Busby finds not only dramatic power but serious social commentary in Jones's portrayal of the modern Southwest.

The monograph on James Welch seems premature, for at the age of forty-four, Welch is still writing and likely to have a considerable career ahead of him. As Peter Wild acknowledges, Welch has thus far produced a promising if flawed book of poetry, *Riding the Earthboy 40* (1971), and an important novel, *Winter in the Blood* (1974). Welch's future work will determine whether he becomes a major Native American writer.

Struthers Burt began his career by selling popular western short stories to the *Saturday Evening Post,* but his reputation rests on two nonfiction books—*The*

Diary of a Dude-Wrangler (1924) and *Powder River: Let 'er Buck* (1938), Burt's contribution to "The Rivers of America" series. Raymond C. Phillips discusses Burt as a regional writer who preserves Wyoming history and folklore.

The maverick of this group is Sophus K. Winther, longtime University of Washington professor who retained his early proletarian sympathies. Of Danish extraction, Winther felt that Willa Cather presented too favorable a picture of immigrant life on the Great Plains, and his Nebraska trilogy, *Take All to Nebraska* (1936), *Mortgage Your Heart* (1937), and *This Passion Never Dies* (1938), treats the darker side of immigrant farming life. Barbara Meldrum relates Winther's work not only to that of Cather, but also to the works of Frederick Manfred, Ole Rölvaag, and Mark Twain.

As in the past, the Western Writers Series has brought to light relatively neglected writers whose work merits examination.

University of New Mexico ROBERT E. FLEMING

ORAL HISTORY: A GUIDE FOR TEACHERS (AND OTHERS). By Thad Sitton, George L. Mehaffy, and O. L. Davis, Jr. Austin: University of Texas Press, 1983. Notes, bibliog., appendixes. $18.95 cloth, $8.95 paper.

IN EVERY DISCIPLINE one can find many learned and scholarly treatises on the application of that discipline in the pursuit of knowledge. Only rarely do authors attempt to take what can be a complex subject and present it clearly, and on a working level. This book is an example of such a treatment of the subject of oral history and its practice in an elementary and high school setting.

For the teacher looking for an opening wedge into how to set up and run a successful oral history project, this guide will provide some very practical suggestions. It helps answer many questions about why to establish a program; how to get started; the need to establish guidelines for students to follow; and what to do with the final project interviews, whether they remain as tape or are converted to printed form. One interesting feature of this manual deals with examples of what teachers and students have done, as opposed to what they *ought to do.* There are some "oughts" here too, as there must be if one is trying to provide information from a proven fund of knowledge. But the use of precise examples gives the book an immediacy often lacking in other more sophisticated presentations about oral history aimed at the establishment of projects so large and complex that they can only be successfully carried out with the employment of large numbers of interviewers and substantial funding. Sitton, Mehaffy, and Davis have avoided this problem by keeping their entire presentation on the level of the classroom teacher, who may have great potential for directing oral history projects in the classroom but limited financial and physical resources for such projects.

Two interesting features of this book are Chapter 5, "The Products of Classroom Oral History," and the Appendixes. Chapter 5 clearly presents how the interviews and information from the classroom oral history project can be disseminated to a

larger audience, and why they should be. The Appendixes provide information on sample release forms, data sheets, how to get additional information from the Oral History Association, and, most importantly, a criteria for evaluating oral history interviews. This latter is important not only from the immediate necessity to grade the activity of the students, but it is important as a tool for improving on the practice of oral history from school year to school year.

The volume closes with a good bibliography that should be of help to students, teachers, and especially good librarians, who may need to become familiar with the more important literature on oral history as interest about the subject, in a particular school, develops.

The authors and their publisher are to be applauded for making this volume available in paper at $8.95, as opposed to the hardcover price of $18.85. Small schools, with small budgets, will appreciate their thoughtfulness.

Dwight D. Eisenhower Library JOHN E. WICKMAN

DOGS OF THE CONQUEST. By John Grier Varner and Jeannette Johnson Varner. Norman: University of Oklahoma Press. Pp. xvii, 238. Illus., bibliog., index. $19.95.

BRUTO (DE SOTO'S DOG), Héctor, Fiero, Becerrillo (Ponce de León) and his offspring Leoncico (Balboa), Calisto, Capitán, Amadís, Marquesillo, Turco, and several with the incongruous name Amigo, form a roll call of the canine conquistadores their Spanish masters used to instill fear and bring about the subjugation of the natives of America. Dogs of war were already well-known, but never had they been used with such telling effect or with the excesses associated with the shock phase of Spanish conquest in the Americas. Even discounting some exaggeration by the chroniclers, who seldom underplayed dramatic events, the importance of the war dog is manifest. It hardly seems possible that there has not been an earlier study. Clearly, dogs proved to be terrain-adaptable warriors, second only to the horse in usefulness, with special efficiency against unclad Indians whose bodies were ideal targets for slashing, ripping, and disembowling at an incredibly rapid rate. Success in battle was rewarded at times by payment to these dogs of salaries and booty equal or superior to that of the best foot soldier.

Uniting copious pictorial representations showing the ubiquitous dog, the authors have brought much scattered information into focus. The stories of dogged determination, great faithfulness, and heroic feats are somewhat repetitious, but establish the range and frequency of canine use. In nonbellicose activities, dogs served auxiliary functions as tasters of food for starving conquistadores. Some, the *perros sabios,* were reputed to possess great wisdom and discernment. Other dogs were used to enforce Christian principles of antihomosexuality, were utilized in such sports as hunting down individual Indians, or in well-staged, face-to-face battles with prominent prisoners. Dogs were guards of livestock, homes, camps and towns, and nearly all were brave, loyal, and prolific to the point of overpopulation.

The breadth of this topic has led the authors into occasional error. The Gandules Indians are not a tribal group, but are *gandules*, a degratory word for savage Indians. The authors repeat the long-exploded myth about the supposed disappearance of explorer Francisco de Ulloa, and that of Esteven's Negro rather than Moorish origin, while depicting that early traveller in much more humane colors than most recent historians have done. Additionally, no one has ever called Alvar Núñez Cabeza de Vaca simply Cabeza; Núñez sometimes, even Vaca or Cabeza de Vaca, but never Cabeza.

Disappointingly there is almost no consideration of dog armor and of its use. Certainly this is not the last word on dogs in American history, for it only concerns those terror-inspiring warriors during Spain's first century after the discovery. Still left for future study are the other colonizing nations and nearly four centuries of time. This book will serve as a guide for such future efforts.

St. Mary's University DONALD C. CUTTER

EDWARD F. BEALE AND THE AMERICAN WEST. By Gerald Thompson. Albuquerque: University of New Mexico Press, 1983. Pp. xv, 306. Illus., appendix, notes, bibliog., index. $24.95.

EDWARD FITZGERALD BEALE (1822–93) is perhaps best known to most western historians for the part he played in the camel experiment in the Southwest during the late 1850s. However, as Gerald Thompson demonstrates, this was only one of several important assignments or events that Beale was involved in during his long and varied career. He held positions such as naval officer, government courier, explorer, Indian superintendent, rancher, businessman, and diplomat.

Beale was born into a prominent Virginia family. At the age of fifteen he embarked upon a naval career, following his father and grandfather who had been naval officers. Beale would gain a reputation as a pugilist and a heavy drinker during his navy years. His assignments included duty in South America and Europe. In 1845 Beale was assigned to the Pacific squadron under Commodore Robert F. Stockton and later became Stockton's private secretary.

Beale emerged from the Mexican War as a national figure because of his heroism at the Battle of San Pasqual. He continued to garner national attention by carrying to the east news of the 1848 gold discovery in California. His exploits as a military dispatch carrier and explorer further contributed to Beale's fame. In the early 1850s as California's first superintendent of Indian affairs, he established a reservation program to protect Indians from extermination. Later as surveyor general of California, he neglected his duties and was involved in several irregular land dealings.

After the Civil War Beale became owner of one of the largest and most lucrative ranches in the West, Rancho El Tejon in California. In the 1870s his Decatur House in Washington, D.C., became the social center of the nation's capital. Beale, who abandoned the Democratic Party and became a Republican in 1860, became a prominent party leader. Indeed, because of his service to the party and

close friendship with President Ulysses S. Grant, Beale served as American minister to Austria-Hungary in 1876–77. During his remaining years Beale continued to dabble in politics and business affairs.

Thompson has written an interesting biography of a fascinating individual. The author explains how Beale's rise to prominence was aided by family connections, luck, and personal friendships with Grant, Stockton, John C. Frémont, Senator Thomas Hart Benton, and others. Thompson should have had more details on Beale's involvement with the camel experiment for the general reader. In addition, this reviewer would have liked to have had more information on Beale's relationship with General Stephen Watts Kearny in California and to know Beale's feelings about the scandals under Grant.

Edward F. Beale and the American West contains twenty-seven photographs and three helpful maps. Scholars and general readers should find the book good reading.

Fort Hays State University RAYMOND WILSON

NAVAJO SANDPAINTING: FROM RELIGIOUS ACT TO COMMERCIAL ART. By Nancy J. Parezo. Tucson: University of Arizona Press, 1983. Pp. xxii, 251. Illus., notes, bibliog., appendixes, index. $29.95.

THIS SCHOLARLY WORK IS THE FIRST to address the history and development of a new ethnic art form among the Navajos—sandpainting on particle boards, more easily termed commercial, secular, or permanent sandpainting. Parezo's thorough research (conducted during 1977–79 for a 1981 dissertation) included work with 394 retail establishments, tracking down 302 of 451 identifiable commercial sandpainters, and data collections in archives and museums. Some results were disseminated previously in *Discovery* (1980), *American Indian Quarterly* 6 (1-2), (1982), *Navajo Religion and Culture, Selected Views* (1982), and *Woven Holy People* (1983).

After introducing the Navajo world and its sacred, traditional, impermanent, and tightly prescribed sandpainting, the author traces the development of commercial sandpainting, possibly only after the surmounting of two obstacles, cultural prohibitions (Chapters 2–4) and the lack of technical know-how (Chapter 5). Parezo explores the process of commercialization by first examining anthropological attempts at collecting sandpainting reproductions, Navajo singers' public demonstrations, and the use of sandpainting symbols in mnemonic picture writing, weaving, jewelry, and other arts and crafts. Specific individuals in two groups—Navajo singers and anthropologists, and traders, entrepreneurs, and artisans—who were primary in providing the rationalizations needed to overcome the religious sacrilege inherent in removing sandpainting from its singular, impermanent sacred context, receive special attention.

The dilemmas singers, weavers, demonstrators, and others faced are identified as are the social and artistic repercussions of establishing a secular context for sandpainting. The variable solutions to the dilemmas all reflect cultural norms of

individualism, flexibility, pragmatism, and in many areas, at present, the lack of consensus on religious matters including when sacred sandpaintings actually become holy. One major decision was followed by all to reduce potential supernatural repercussions, the deliberate change or omission of one compositional element that in itself renders the painting imperfect and powerless. However, variable numbers and kinds of artistic changes resulted: substitution, directionality, elimination, simplification, enclosure, preference for neutral or benevolent beings, and, particularly since 1975, inventive additions leading to permanent sandpaintings of everything from landscapes to Winnie the Pooh (and by order, Bat Man and others). Parezo's figures 4.9 a–i (pp. 90–92) nicely illustrate many of these changes.

Chapter five examines the technical obstacle and the roles of individuals (late 1930s to early 1950s) in interrelated innovations necessarily prerequisite to the craft's emergence. Important individuals include Anglo artists Mae de Ville Fleming, E. George de Ville, and Luther A. Douglas, and a Navajo singer, Fred Stevens, Jr. The latter, who met a tragic death in April 1983, was the Navajo founder of the art form and began its spread in 1962 from his Sheep Springs birthplace, by teaching his sister and brother and a clan sister and her husband. The remainder of the chapter analyzes learning patterns and methods and numerous social, demographic, religious, and temporal variables crucial in understanding the craft's spatially discontinuous spread.

Chapter six analyzes the reasons for commercial sandpainting and the variables affecting them. Of the five major reasons, economic ones have always predominated, although frequently masked by other motivations in the early period (1962–69). The market supporting the craft, its three submarkets, and other issues are carefully considered in Chapter seven.

There is much more of interest in this book since there are many unique things about this developing craft—its production by both sexes, its rapid rise, its independence from traders' influences. However, a few critical comments are in order. Typographical errors (p. 59, John Meem; p. 95, Monster Slayer; p. 116, sandpainting) need correction. The cover illustration (cf. also Fig. 4.6b, p. 87) deserves an early explanation. Asterisks by individuals' names in Appendix Two need explanation, and comparable materials in Appendixes Three and Four need better positioning. Additionally, the use of the male pronouns, he and his, in reference to identifiable commercial sandpainters, 44.8% of whom were women in the sample, is both inappropriate and unacceptable. Then, too, although the book's title was Parezo's choice, it may mislead readers who have not yet expanded their own categorization system of Navajo sandpainting beyond sacred, impermanent religious art. Finally, as a researcher familiar with the author, her interests, and her dissertation, I am disappointed that the press chose to exclude her broader framework and excellent discussion of secularization in art (dissertation, chapter two), thereby opting for a southwestern rather than a wider market. Commercialization of sacred art is a worldwide phenomenon, and Parezo's dissertation makes important contributions to the methodological, theoretical, and ethnographic literature on this topic. Hopefully in the future these will be published

elsewhere as commercial sandpainting continues to develop. Thanks to the present work, the beginning of this emergent craft has been carefully documented, and a baseline for future studies firmly established.

Southern Illinois University CHARLOTTE J. FRISBIE

WILLA: THE LIFE OF WILLA CATHER. By Phyllis C. Robinson. Garden City, N.Y.: Doubleday & Company, 1983. Pp. xii, 321. Illus., notes, bibliog., index. $17.95.

IN THIS NEW BIOGRAPHY OF the great American writer Willa Cather (1873–1947), Phyllis C. Robinson writes that Cather "found it oddly satisfying to watch the same human stories go on and on and to see how the lives she knew so well came out in the end" [p. 252]. The same sort of interested sympathy for her subject makes Robinson's study a thorough, fair-minded, and sometimes engrossing work. Unlike earlier biographers who focused on Cather's literary achievements, Robinson gives us a warm-blooded, warts-and-all portrait of the artist as a real person. She treats Cather with a gift of sympathy but without the exaggerated deference too often shown by Cather scholars. We thus are provided with a frank account of the personal and artistic struggles Willa Cather underwent and are made acquainted with a woman for whom literature was vitally important without being the sum and substance of her life.

Readers of this journal will understandably have an interest in Cather's use of New Mexican and southwestern themes and settings in her fiction. Before ever visiting the Southwest, Cather had been infected with a romantic notion of the region. Her first visit to Arizona (in 1912) and several subsequent and extended visits to New Mexico and Colorado strongly reinforced Cather's romanticized vision of the region and its peoples. The Southwest enthralled Cather (as it did many of her literary contemporaries), and she found it in an appropriate setting in which to portray aesthetic and spiritual truths. Since Cather was a master of sumptuous and evocative prose, her celebration of the southwest's "enchantment" is noteworthy and, once read, unforgettable. This is particularly true in her masterpiece, *Death Comes for the Archbishop* (1927), an enduring work of the highest literary art.

Cather's discovery and embracing of the Southwest, as Leon Edel rightly has noted, became "the principal emotional experience" of her mature life. One weakness in Robinson's generally insightful study is that this important fact does not seem to have been fully appreciated. Robinson's knowledge of and feel for the Southwest also seem to be entirely secondhanded. Willa Cather herself advised a graduate student some fifty years ago that his study of her *Archbishop* would have greatly benefited from a knowledge of the place where, and the people among whom, her subject had labored. Simlar advice would have helped Robinson better understand the importance of the Southwest in Willa Cather's life and fiction.

Creative writers inescapably seem to write themselves into their books, and Willa Cather was no exception. Robinson's generally full chronicle of Cather's

life and times provides new insights into most of Willa Cather's writings, although Robinson does not make the mistake of treating Cather's fictional characterizations as but lightly disguised biography or history. This very good biography should prompt conscientious readers to read and re-read the novels and short stories of one of American literature's finest stylists, which is both a desideratum and a pleasure.

Saint Martin's College JOHN C. SCOTT

CONVERSATIONS WITH WALLACE STEGNER ON WESTERN HISTORY AND LITERATURE. Wallace Stegner and Richard W. Etulain. Salt Lake City: University of Utah Press, 1983. Pp. viii, 207. Illus., index. $15.00.

WHILE MOST DEVOTEES OF THE AMERICAN WEST would be delighted to spend an evening with the man often regarded as the finest of contemporary western writers, few of us can be that fortunate. So Richard W. Etulain offers a happy alternative, talking with Wallace Stegner in our stead. The results of those ten, two-hour dialogues are transcribed in a single volume, *Conversations with Wallace Stegner on Western History and Literature.* For anyone who wishes to hear Stegner at his most provocative, it is a volume not to be missed.

First of all, *Conversations* is exactly what its title implies. The dialogues are not interviews but are genuine discussions between two thoughtful and well-read men. Etulain, who has done his homework well, asks questions and makes comments that reveal both a thorough understanding of Stegner's work and a command of western history and literature in general. Then he uses his knowledge to elicit lively, in-depth responses from Stegner. Etulain knows how to edit, too. While occasional repetitions occur, most of the volume flows smoothly from one topic to another.

But *Conversations,* after all, is Stegner's book, not Etulain's. Some of the most interesting passages, especially when he talks of *The Big Rock Candy Mountain* and *Angle of Repose,* occur when Stegner analyzes his own narrative technique and talent. He characterizes all his writing, nonfiction as well as fiction, as attempts to look at "the human response to a set of environmental and temporal circumstances." Primarily he is interested in the ways human beings react to space and time. In this context, he assesses men like John Wesley Powell, characters like Bo Mason, and even writers like himself.

Several times Stegner acknowledges the close ties that exist between his created characters and real ones, talking about where and why he has used facts imaginatively, and vigorously defending his fictional process as a way of securing certain truths. Even as he recognizes the difficulties confronting the western writer who attempts to blur history with fiction, he argues convincingly for the tactic.

The second half of the book moves away from Stegner's own prose to pursue a major theme—the nature of the West itself. The discussions touch on such topics as conservation and the West's preservation, the history of the West and its future, its glories, its failures. So much of what Stegner says is worth repeating, that to

isolate a single noteworthy idea is difficult. But when he speaks of that overworked disjuncture between the eastern establishment and the American West, he sounds especially perceptive. Stegner approves of regionalism as a platform from which one can take off, and proudly eyes himself as a western regional spokesman. The tag fits, for Wallace Stegner is a regional writer and thinker in the very best sense of the term. Never bound by a narrow provincialism, he uses the American West as his springboard to wide-ranging and perceptive thoughts about all of contemporary civilization. Wallace Stegner is indeed a twentieth-century literary figure of universal stature, as the *Conversations* show.

University of Nevada, Reno ANN RONALD

THE TRUE ADVENTURES OF JOHN STEINBECK, WRITER. By Jackson J. Benson. New York: Viking Press, 1984. Pp. xiv, 1116. Illus., notes, index. $35.00.

READING BENSON'S BOOK is like watching ecological principles and methods applied to studying the life of a man. With that man's life as a center, Benson explores outward as if he had dropped a stone in a pond and were studying the infinite number of circular wavelets. Very likely his way of seeing the writer's life is influenced by the Steinbeck-Ricketts theory—so important in understanding much of Steinbeck's work—which John and Ed Ricketts called "non-teleological" thinking and which is clearly developed in *The Log from the Sea of Cortez.* Put simply, it is the idea that to understand the individual or the event, you have to look at the whole picture and avoid concentrating on one-to-one causes. The latter way leads to faulty understanding, the former to increased awareness. For Benson as biographer just as for Steinbeck as writer, an expanding awareness is about the best thing a man can develop. It leads him to a fuller consciousness of the nature of and importance of community. Hence Steinbeck's most interesting books study agricultural communities in transition and under stress—*The Grapes of Wrath, East of Eden, Of Mice and Men, The Red Pony*—and Benson's biography studies in minutest detail the entire community of Steinbeck's life: his family, his earliest friendships, his high school friends, his college teachers and associates, his wives, those who helped him through a long life as a writer, and those he did not like.

Benson's method, however, tends to make him uncritical and his biography all-inclusive: the book runs over a thousand pages; the tiniest details are related. These characteristics will bother readers who are overly conscious of how little time they have for reading, and, correctly perhaps, it will bother those who would like a more selective, more critical approach to Steinbeck's life and writing. The real virture of this book, however, is that Benson provides so much new information abut this fascinating and prolific American writer, and that the astounding amount of research he did enables him to question generally accepted assumptions about Steinbeck, as that, for example, John simply borrowed his understanding of "non-teleological" thinking from his close friend, Ed Ricketts. Benson offers evidence that Steinbeck had already worked out the theory before he met Ricketts, although the term was Ricketts's own, and that Steinbeck had as much influence

on Ricketts's thought as Ed is usually assumed to have had on John's. Benson also details the influence of the U.C.L.A. philosophy professor John Elof Boodin on Steinbeck's thought. Boodin was interested in the "larger whole" with characteristics of its own formed when individuals' minds stimulated one another or when individuals came together in some way, and one can see this conception operating in a book like *The Grapes of Wrath* in which the Joads and their friends of the road take on a kind of separate reality from that of any of them considered as individuals. Although *John Steinbeck, Writer* takes a lot of time to read, it is an immensely interesting and thought provoking book about the great human being and artist that Steinbeck was.

University of New Mexico DAVID REMLEY

ESPINOSA AWARD 1984

John O. Baxter, a doctoral candidate in history at the University of New Mexico, is the first recipient of the Gilberto Espinosa Prize, which the *New Mexico Historical Review* awards for the best-researched and best-written article published in the *Review* in 1983. Baxter's article, "Restocking the Navajo Reservation after the Bosque Redondo," appeared in the October 1983 issue. Baxter has worked in historic preservation and as an independent researcher for various projects concerning state history and is currently working on a study of the New Mexico sheep trade with Chihuahua, Durango, and California during the period 1750–1860, a little-known but significant part of New Mexico history.

The Espinosa Prize was established by the family and friends of the late Gilberto Espinosa, an attorney and avid researcher, writer, and supporter of state history, as well as consultant to the NMHR. The $100 prize was presented to Baxter at the awards banquet of the Historical Society of New Mexico annual conference in Taos in April.

NEW MEXICO COUNTY BIBLIOGRAPHY

The Local and Regional History Round Table of the New Mexico Library Association is pleased to announce the publication of a comprehensive county bibliography entitled *New Mexico: Local and County Histories, A Bibliography.* Compiled by Christine Buder Myers, the volume lists published materials, including theses and dissertations, as well as biographies, autobiographies, histories of institutions, churches, schools, and businesses. While periodical articles are generally not included, the exception is articles from the NMHR, the state's primary historical journal. The bibliography sells for $25.00 hardcover and $15.00 paperback and is available by mail from the New Mexico Library Association, P.O. Box 25084, Albuquerque 87125. Add $2.00 per copy for mailing and handling.