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BOOK NOTES

Among recent publications of interest is *A Southwestern Vocabulary: The Words They Used* by Cornelius C. Smith, Jr. (Arthur H. Clark Company, cloth \$19.50). Smith, author of several books on the Southwest, carried on a project begun by his father, who had served in the region as an army officer. The book consists of sections on Spanish, Anglo, military, and Indian words and includes a guide to pronunciation as well as a bibliography and index. Smith shows the origins of terms ranging from "abrazo" to "dogie" to "shavetail" and to "tizwin." The result is a useful companion for Ramon F. Adams's *Western Words*.

Coin of the Realm: An Introduction to Numismatics by James E. Spaulding (Nelson-Hall Publishers, cloth \$35.95) is of much broader interest. Spaulding describes the uses of coins, metals used, types of coins, how coins are struck, and how they are dated by scholars. This well illustrated book deals with ancient, medieval, and modern coins. Spaulding provides a good introduction to numismatics and includes some discussion of Spanish coins.

Also broad in scope is *The Promises of Love in the West*, a little book by Margaret Fisher (American Studies Press, Tampa, Florida, paper \$5.00). Fisher, who was born in Texas, recently retired as dean of women at the University of South Florida, and the book is an expanded version of lectures given at the Tampa Museum. It is a collection of nine short essays about life and people in a number of different Wests, the west of Ohio, of New Harmony, Indiana, of the overland trail, and of California.

Of more immediate interest to New Mexicans is *A Place of Her Own: The Story of Elizabeth Garrett* by Ruth K. Hall (Sunstone Press, Santa Fe, paper \$8.95). Based largely on recollections of family and friends, this book is intended for young readers. It is a biography; it also is a story of courage. Elizabeth, who was blind from birth, was the daughter of Pat Garrett and also was the composer of the state song along with many other compositions. The book also provides insights into life in the Southwest in the early twentieth century.

Book Reviews

AMERICAN INDIAN POLICY. By Theodore W. Taylor. Mt. Airy, Md.: Lomond Publications, 1983. Pp. vii, 230. Maps, charts, appendixes, index. \$14.95.

THIS BRIEF VOLUME is not intended to provide yet another historical survey of federal Indian policy, but rather to serve as a sourcebook on the organizations, individuals, and programs that currently work to influence the decision-making processes of Indian administration in the United States. Beyond cataloging the various federal, state, and local governmental agencies that provide services to Native Americans and the major Indian interest groups such as the National Congress of American Indians and the Council of Energy Resource Tribes, the author presents case studies of several recent policy issues that serve to illustrate the multilevel interaction that takes place in formulating decisions. These controversies include the Alaska, Maine, and Black Hills land claims cases, the western Washington fishing rights confrontation, and the three most important Indian protest demonstrations of the 1970s: The Trail of Broken Treaties (1971), Wounded Knee (1973), and The Longest Walk (1978).

Theodore W. Taylor brings to this subject the perspective of an experienced and knowledgeable insider. He is now retired from a distinguished thirty-seven-year career in government service, during which he served as deputy commissioner of the Bureau of Indian Affairs (BIA). He also earned a doctorate in public administration at Harvard University, where he wrote his dissertation on the regional organization of the BIA. In 1972, he wrote *The States and Their Indian Citizens*, a widely used sourcebook on Native American communities.

In this new book, Taylor draws on his experiences and personal contacts with major participants to supplement his documentary sources. Although he devotes only four pages to the activities of the BIA, he has a separate work in progress that will examine that agency in detail. In a concluding chapter he shares his observations regarding future options open to Indian policy makers.

Unfortunately, this volume could have used a more fastidious editor to ameliorate some of the faulty syntax, colloquial or bureaucratic word usage, irregular citations, and too frequent use of colons and block quotations. In this regard, one wonders why Dr. Taylor did not seek out a better-known publisher who might have done more justice to his manuscript.

These cavils aside, the author has provided a great service to the majority of those participants in and observers of the complex game of Indian affairs who have long needed a program like this one to identify the players.

THE ROOTS OF DEPENDENCY: SUBSISTENCE, ENVIRONMENT, AND SOCIAL CHANGE AMONG THE CHOCTAWS, PAWNEES, AND NAVAJOS. By Richard White. Lincoln: University of Nebraska Press, 1983. Pp. xix, 433. Bibliog., index, maps, tables. \$26.50.

THIS BOOK IS ONE OF THE MOST ACCLAIMED studies of Indian history in recent years. The book's reputation largely rests upon White's application of the dependency theory, an approach originally devised to study third-world-nations and the "process by which [these] peripheral regions are incorporated into the global capitalism system and the 'structural distortions'—political, economic, and social—that result in these societies" (p. xvi). White has adapted this methodology to Indian history and added still another "structural distortion," the ecological changes that followed white contact.

The three Indian groups to which White applies the dependency model were notably diverse in geographic environment, culture, organization, and reactions to white intrusion. The Choctaws were a southern tribe that subsisted by farming and hunting. Although significantly influenced by the French and British after 1700, Choctaw diplomacy maintained tribal independence until after 1763 when they came firmly under British (and later American) economic and political influences, largely because of the liquor trade. The Pawnees of present Nebraska and Kansas utilized a mixed subsistence of farming and hunting in the three local ecosystems of river valleys, tall-grass prairies, and mixed-grass plains. Meaningful contacts with whites began in the 1720s, but the Pawnees remained independent until the 1830s when they fell victim to incursions by the Teton Sioux, severe epidemics, and whites' failure to fulfill promised protections. The Navajos, a desert people, had their first white contacts during the early Spanish settlement of New Mexico. Many problems followed, including raids and counter raids in the Spanish period, a military conquest and exile by the Americans, and many decades of reservation life. Despite their troubles, Navajos ward off dependency, according to White, until the 1930s, when federal livestock reductions destroyed their pastoral subsistence and forced them into reliance on relief and off-reservation wage work.

This bare, factual outline of White's contents gives little indication of his perceptiveness and proclivity for analysis, ideas, and interpretations. Unlike some of the history profession's cerebral practitioners, however, White does not slight research. Indeed, *Roots of Dependency* shows a wide reading in anthropology, history, ecology, and economics, as well as an impressive use of government documents and various manuscript collections.

Despite the strengths of his treatment, White's application of the dependency theory is not flawless. He pinpoints the stage of dependency to rather narrow periods of tribal history and depicts it in absolute terms. While White, for example, attributes Navajo dependency almost solely to the New Deal livestock reductions, one could argue a very strong case that the tribe had become dependent before the 1930s in response to the development of trading in previous decades. Seen in this light, the livestock reductions were an ill-fated attempt to rescue Navajos from an existing "structural distortion." Moreover, White's depiction of Navajo

dependency seems too clearcut and stark. It is difficult to reconcile his discussion with Peter Iverson's recent study that stresses the achievement of Navajo nationhood since the 1930s. All this may point up an inherent problem of models generally. Scholars who use this approach perhaps unconsciously carry preconceptions into their research and seize upon data that verifies their position. The danger is particularly apparent with the Navajos where the information is complex, often contradictory, and always vast.

Despite the misgivings of this reviewer, White has produced an important work. He has demonstrated particularly that the dependency theory offers fresh insights and a much more comprehensive perspective than most approaches to Indian history. Scholars would do well now to move on to the task of applying White's pioneering study to other topics in the field.

Purdue University

DONALD L. PARMAN

YAQUI RESISTANCE AND SURVIVAL: THE STRUGGLE FOR LAND AND AUTONOMY, 1821-1910. By Evelyn Hu-DeHart. Madison: University of Wisconsin Press, 1984. Pp. 400. Maps, notes, bibliog., index. \$27.50.

THE LONG AND OFTEN FEROCIOUS STRUGGLE of Mexico's Yaqui Indians to defend their tribal territory and cultural identity against the onslaught of political powerbrokers and aggressive entrepreneurs determined to absorb their land, labor, and loyalty is movingly chronicled in this scholarly study by Professor Evelyn Hu-DeHart. While little that is new can be said about the nature and outcome of the clash between traditional peoples and so-called modernizers, rarely has the issue been so forcefully joined as it was in nineteenth-century Sonora. In that northwestern desert state, life has always depended upon rare water resources. The Yaquis from time immemorial had naturally settled along several of the few river systems in the central-to-southern portions of the state. In the nineteenth century, profit-minded agriculturists, Mexican and foreign, came to covet those waters. They claimed that the Yaquis had to be assimilated or eliminated; the Yaquis meant to stand their ground.

The issue was not nearly that clear cut, and although her sympathies may lie with the Yaquis, Professor Hu-DeHart skillfully examines the nuances and contradictions in the drama she relates. By no means were all Yaquis actively involved in defense of their rights and homeland. In fact, surprisingly few in the 1880s and 1890s joined the most famous of the Yaqui resistance guerrilla leaders, Cajeme and Tetabiate, in their stinging forays against the enemy. Many natives did assimilate with the largely mestizo dominant group or at least chose to become laborers on the farms of the entrepreneurs, even though they sometimes lent their rebel kinsmen protection and assistance. The Yaquis, in defense of their civilization, displayed a good deal of pragmatism and opportunism, a point that deserves further study beyond Professor Hu-DeHart's comments. They shifted between contending political groups and, during the Revolution of 1910, between competing armies with apparent alacrity, although it is not always clear why, when, or with whom they made alliances.

Nor were the capitalists blindly determined to remove or to exterminate the Indians. Just the opposite; they needed Yaqui workers for their cash enterprises and frequently complained to political authorities when they believed that the police or army troops had unnecessarily repressed or too harshly treated their labor supply. When the frustrated politicians briefly introduced an Indian removal policy in 1902—the infamous and indiscriminate shipment of Yaquis to far-away Yucatan—the farmers stridently protested the policy and eventually helped to end it.

The army's mission was to end active resistance, to pacify the Yaquis, and in doing so they employed both "the carrot and the stick." The soldiers did not always lack compassion for the Indians, and military accounts that detail not only campaigns against the Yaquis, but also contain significant observations on Indian life, are among the most valuable primary sources the author has consulted.

Professor Hu-DeHart skillfully weaves the threads of rebellion, pacification and accommodation into the political and economic ambiance of the times. In an epilogue for the twentieth century, she notes that the well-intentioned reform program of President Lazaro Cardenas in 1937 led to a more complete Yaqui integration with the increasingly overbearing social and economic system that surrounded them. In light of current conditions and agricultural policies in Mexico, Professor Hu-DeHart's pessimism certainly seems warranted.

San Diego State University

PAUL J. VANDERWOOD

TRADE AND EXCHANGE IN EARLY MESOAMERICA. Kenneth G. Hirth, ed. Albuquerque: University of New Mexico Press, 1984. Pp. vii, 338. Illus., bibliog., index. \$37.50.

ARCHAEOLOGISTS ARE FAIRLY WELL CONVINCED THAT trade and exchange were deeply implicated in the development of Mesoamerican civilization. Their conviction stems, first of all, from the historical record. Eyewitness accounts from the time of Spanish conquest report numerous forms of exchange that facilitated the movement of goods and people. These included local market exchange, interregional trade, tribute collection, royal patronage, gift exchange, marriage exchange, patterns of mutual migration, pilgrimage, and taking captives in war. Exchange was so much a part of these historically known cultures of Mesoamerica that it is impossible to imagine their operating without it. Then there is the archaeological record. Exotic materials are common in prehistoric contexts; the presence of sting-ray spines in highland Oaxaca and obsidian in lowland Peten provides solid evidence of exchange in ancient Mesoamerica. Exchange is also indicated by the widespread distribution of broadly similar artifacts and symbolic motifs. As Blanton et al. (*Ancient Mesoamerica*, 1981) have observed, Mesoamerica as a culture area, defined by broadly shared patterns of behavior and thought, must owe its existence to centuries of interaction and exchange within its borders.

Because of this importance, trade and exchange have been primary targets of archaeological research. *Trade and Exchange in Early Mesoamerica* reports on ten recent studies of exchange in Formative Mesoamerica, B.C. 1800 to A.D.

100–300, with overviews provided by William T. Sanders and volume editor Kenneth G. Hirth. Individually, the essays make fascinating reading. Together, they are at first bewildering, but finally instructive.

Contributions by Charlton, Santley, and Spence discuss obsidian production and export at Teotihuacan, while a paper by Clark and Lee examines obsidian procurement and production in Chiapas. Two papers, one by Feinman, Blanton, and Kowalewski and another by Winter, discuss market development in ancient Oaxaca. The first relies primarily upon ceramic data; the second draws together information on a number of different products. Papers by Hirth, Drennan and Nowack, and Brown deal with Morelos, the Tehuacan Valley, and the Guatemala and Quiche Valleys, respectively. Their focus is less upon the exchange of specific commodities than the general level of interregional interaction as gauged by stylistic affinities with neighboring regions. These three papers are also distinguished by their concern with regions generally considered peripheral to the “key areas” of Mesoamerica, such as the Basin of Mexico and Oaxaca. Finally, a paper by Cyphers Guillen discusses the evidence for elite intermarriage between Chalcatzinco, Morelos, and Gulf Coast settlements during the Middle Formative.

All these reports are individually coherent. Each poses a problem, presents relevant data, and draws conclusions in an orderly fashion. But from one paper to the next, research problems differ, geographical settings differ, the complexities of prehistoric cultures differ, data gathering techniques differ, and, not surprisingly, conclusions differ. How can one make sense of ten different and quite complicated statements about the structure and impact of Mesoamerican exchange? Gradually, the diversity becomes meaningful, however, thanks to the insightful comments of several contributors. The diversity seems to indicate that the consequences of exchange are variable, or as Hirth writes, “The importance of trade varies situationally” (p. 146). Its impact is different depending upon local ecology, demography, social complexity, types of goods exchanged, and the organization of exchange, to name some of the factors contributors cite.

In suggesting the absence of any single relationship between exchange and cultural complexity, this volume makes a major contribution. It encourages the reader to avoid thinking of exchange as a single independent variable, to regard it instead as a changeable relationship between two or more parties that, themselves, are subject to variation. If exchange is variable, then the task of generalizing about it will be difficult. But books such as this, which yield a heightened sensitivity to the wide range of factors that determine the character of exchange, must be counted as essential steps toward a better understanding.

Albion College

ELIZABETH M. BRUMFIELD

FORTS AND SUPPLIES: THE ROLE OF THE ARMY IN THE ECONOMY OF THE SOUTHWEST, 1846–1861. By Robert W. Frazer. Albuquerque: University of New Mexico Press, 1983. Pp. x, 253. Illus., bibliog., index. \$22.50.

BETWEEN AUGUST 1846, when Gen. Stephen Watts Kearny stationed units of the Army of the West in New Mexico, and the outbreak of the Civil War, the military

played a major role in the development of the sparsely populated, economically backward territory. Designated Military Department No. 9 (later Military Department of New Mexico), the jurisdiction included all of present-day New Mexico, much of Arizona, and remote sections of southern Colorado and far west Texas. In his pioneering study, *Forts and Supplies*, Professor Robert Frazer describes the economic impact of the military during these years. First, as the army established forts and removed the Indian threat, it encouraged settlement and promoted agriculture, ranching, and mining. Second, military purchases injected specie into a subsistence economy and stimulated production.

Frazer approaches his topic chronologically. The first one-third of the text is devoted to the occupation period (1846–48) and the replacement of volunteer units by the regular army at the close of the Mexican War. Chapters that follow focus on the “Economy Years” (1851–53) under Col. E. V. Sumner, stability and expansion under Gen. John Garland (1853–58), and the reorganization of 1860 and the approach of the Civil War. In a final chapter, the author summarizes his conclusions.

A major theme of Frazer’s work is the army’s quest for efficiency and economy. The presence of some 3,000 American soldiers in New Mexico during the Mexican War provided an economic incentive, and Americans flocked in to fill new jobs created by the military or to act as middlemen providing goods and services. Even when the war ended and troops were reduced to a handful of regulars, the New Mexican economy benefitted. To reduce high freighting costs, the army opened roads, looked to local markets for supplies, and encouraged agriculture and stock raising. Although Sumner’s obsession to economize nearly crippled the army, Frazer credits him with establishing the pattern of military garrisons for the remainder of the decade. During Garland’s relatively long tenure (five years), the department stabilized, and the army assumed a “normal role” in the New Mexican economy. Competitive bidding regulated prices, and local production responded to expanding military demands, until the approach of the Civil War brought about far-reaching changes.

Frazer’s knowledge is encyclopedic, and he offers a wealth of valuable detail on the army’s contribution to economic growth in the Southwest. Text and tables meticulously describe fluctuations in demand, expenditures, prices, and wages; increases in production; and the emergence of a civilian contracting system. A particularly well-conceived section focuses on the *Santa Fe Republican* as a product, and mirror, of the army’s impact during the occupation period. Other significant effects of army patronage are seen in the development of flour milling and the inception of a saw mill industry, the growth of an Anglo merchant class, and, arguably, the trickle down of government funds to the Hispanic American population. Provocative, though not fully explored, are the financial investments of army officers, particularly in mining. As the experience of Capt. Richard S. Ewell at Fort Buchanan suggests, personal interests sometimes intruded on the interests of the service.

Several flaws mar the book. The author’s prose, unfortunately, is as cumbersome and unwieldy as the military freight wagons that plied the Santa Fe Trail. Moreover, the chronological format, while showing change over time, occasionally

breaks down and sometimes results in monotonous repetition. Finally, although the author has delved deeply into primary documents, his secondary bibliography is both dated and incomplete, especially for books and articles published since 1969.

But on the whole, pluses outweigh minuses. Professor Frazer has produced an important study, which will be required reading for all students of the frontier military. This book should stimulate further research into the army's economic role in the western territories.

University of Arizona

BRUCE J. DINGES

THE UNITED STATES CAVALRY: AN ILLUSTRATED HISTORY. By Gregory J. W. Urwin. New York: Sterling Publishing Co., Inc., 1984. Pp. 192. Illus., index, bibliog. \$17.95.

IN THE UNITED STATES CAVALRY: AN ILLUSTRATED HISTORY, author Gregory J. W. Urwin has attempted to summarize the organization, campaigns, battles, and personnel of the mounted arm from its Continental Army origins in 1775 through its modernized Second World War roles. That is a tall order for a heavily illustrated book of less than two hundred pages, and the author is less than successful in filling it. The book is greatly improved, however, by the color plates of well-known artist Lisle Reedstrom.

Illustrated histories are usually not intended to be scholarly works, and this one is no exception. It is not annotated, and the bibliography is so skimpy as to be useless. Urwin's writing, while still containing such overly familiar or dime-novel terms as "Marse Robert" and "barking carbines," is, nevertheless, more readable than his previous, nearly fictional *Custer Victorius*, in which such purple prose abounded. Some still exists to annoy the reader. The author, for example, describes how "the young troopers steered their way through vast golden prairie seas full of broad-blossomed prickly-pears, but the novelty of campaigning translated itself into tedium, and nature turned its wrath on the brash invaders of the wilderness."

The author's principal technique is to draw heavily from established books dealing with the cavalry in certain eras, such as Kohn's *Eagle and Sword* and Bauer's *The Mexican War*, from the Macmillan series. He summarizes those works, often introducing errors or creating false impressions, as when referring to Col. Sterling Price's mounted volunteers as "loud-mouthed roughnecks . . . egging on the New Mexicans to rise in revolt," when, of course, no such cause of the subsequent Taos Rebellion existed.

Over half the book is devoted to pre-Civil War eras and operations, appropriately, with the balance heavily involved with that major conflict and subsequent western Indian Wars. Once Urwin reaches the Civil War, his narrative becomes almost a biography of George Custer, a feature probably inevitable given the author's drive to become a recognized pro-Custer authority. "Young Custer," Urwin claims, "not only had an abundance of guts, but plenty of brains, too. He possessed an uncanny tactical sense. . . ." That, about a man who almost got his entire com-

mand wiped out in the fall of 1863 and again at the Battle of Trevillian Station in 1864. If the author had simply given Custer his well-deserved Civil War recognition, the book would have been vastly improved. Instead, he chose, as in previous works, to slander the abilities and characters of Custer's peers and rivals in the Union cavalry service. Of his skillful and modest fellow general, Urwin writes that "Baby-faced Wesley Merritt wore a mild, almost scholarly demeanor, but that only served to disguise the fierce ambition that raged within him. He and Custer became the most intense rivals, and Merritt always envied the latter his greater fame and accomplishments—even after death had ended their competition." Those kinds of statements degrade the book, being both unworthy and false.

The real value of *The United States Cavalry* lies in its illustrations. Many of the reproduced photos are of great value to anyone interested in military uniforms or miniatures or in historical reenactment. Such new information as that provided by the image of the Mounted Rifleman officer and his insignia is useful indeed, although some mention of the source of the photo would have helped. The author points out that the source of information for the book's color plates is Randy Steffan's four-volume *The Horse Soldier*. That set is the definitive work in the field, and while this book adds little to our knowledge of cavalry uniforms and regulations, it does provide, through the color plates, a vivid image of those regulations in actual use.

Because of inaccuracies and the author's obvious biases, this book offers little to the scholar or serious buff through its narrative. Almost anyone sufficiently interested in the subject of the U.S. Cavalry to buy the book probably already has the same definitive works the author used to summarize the history of the mounted arm. Similarly, the student of cavalry uniforms, for whatever purpose, is almost certain to have available Steffan's excellent works detailing equipment, accoutrements, and uniform regulations. That leaves the book's fine illustrations, both plates and photos, to recommend it to a potential reader. I do not.

Kirtland Air Force Base

DON E. ALBERTS

FIREARMS OF THE AMERICAN WEST, 1803–1865. By Louis A. Caravaglia and Charles G. Worman. Albuquerque: University of New Mexico Press, 1984. Pp. xiii, 402. Illus., notes, bibliog., index. \$35.00.

OCCASIONALLY A BOOK APPEARS THAT is of interest to the specialist in western history as well as to the casual reader. *Firearms of the American West, 1803–1865* is such a work. In seventeen tightly written chapters, the authors trace the development and use of firearms in the trans-Mississippi West. Guns of explorers, trappers, dragoons, civilians, soldiers, gold seekers, and Indians are examined in six separate parts, nearly all of which contain individual chapters on rifled arms, smoothbores, and handguns.

Chapter one, as an example, traces the use of Kentucky (Pennsylvania) rifles, the military models of 1803, 1814, and 1817, and the Hall breech-loading flintlock rifle. Not only the guns are described, but ammunition, loading techniques, and tactical use of firearms are explained. Especially useful for the western historian

is a clear account of the up-and-down struggle for supremacy between flintlock and percussion ignition system.

Particularly strong is chapter four that deals with the rifled long arms of trappers, traders, and other civilians. Kentucky and Tennessee rifles are discussed. Considerable material relative to rifles of mountains and plains is included, as is information on the early repeaters of Jenks, Cochran, Billinghamurst, and Colt. Other exceptionally valuable chapters are number nine on carbines and musketoons used by the military from 1821 to 1854, and chapter twelve dealing with cavalry arms, from 1855 to 1865.

The only weakness in the book is chapter seventeen on Native American firearms. While the chapter includes much useful information, it seems to have been added as an afterthought to the rest of the text. An expansion of this section in later editions would be most welcome.

The publisher wisely selected nine-by-twelve-inch pages and coated paper for this volume. The large size complements the more than 320 clear, sharp photographs of individual firearms as well as the many somewhat less clearly defined period photos of many guns in western use.

The authors have splendidly researched this project. Nearly every readily available specialty work has been consulted as well as many archival materials. One of the book's useful features is its superb bibliography.

The authors are already well-known in specialist circles. Louis A. Garavaglia is the former assistant technical editor of *American Rifleman* magazine, and Charles G. Worman formerly served as director of the Ohio Gun Collectors Association and was firearms editor of *Hobbies* magazine. He is currently chief of the research division at the United States Air Force Museum at Wright Patterson Air Force Base in Ohio.

Firearms of the American West is a masterfully crafted work surpassing others in the field, including those of Carl Russell and James Serven. It should be the standard work in its field among historians, collectors, and libraries.

College of Santa Fe

D. C. COLE

GUNFIGHTERS, HIGHWAYMEN AND VIGILANTES: VIOLENCE ON THE FRONTIER. By Roger D. McGrath. Berkeley: University of California Press, 1984. Pp. xvi, 292. Illus., bibliog., appendix, index. \$16.95.

WITH THIS BOOK Roger McGrath makes a systematic test of the popular image of a violent and lawless frontier. To do so he scrutinizes the violent criminal episodes of two trans-Sierra mining camps, Aurora, Nevada, and Bodie, California, throughout their brief careers. Combining court records and newspaper accounts for his data, he defines the nature of crime in each town and proceeds to formulate answers to a series of important questions. Was the frontier violent? Was it more crime-ridden than the East? Was it more violent than the United States today? Does its legacy shape criminal activity in modern America? His answers will surprise many.

Lawlessness on the trans-Sierra frontier lay within narrow, and in the case of

homicide, almost socially accepted limits. Shooting among "badmen" and those miners, teamsters, or the like who lived by their code of honor were fairly regular events. But violence usually affected only those predisposed to it; most of the population was immune. Rape and racial violence were nonexistent in Aurora and Bodie; theft and burglary rare. No one attempted to rob a bank in either town, and only a rash of stage holdups join the shoot-outs to uphold television versions of western lawbreaking. When homicides resulted from fair fights or came in self-defense, no jury convicted, but if a "shootist" killed an innocent citizen, vigilantes were willing to intervene to insure punishment. According to McGrath, then, current American crime cannot have grown out of a frontier tradition. The most common crimes of today—theft, burglary, rape—were not important in Bodie and Aurora, while no modern city approaches their homicide rates. Why so much gunplay? Instead of emphasizing the lack of legal apparatus, as do many other scholars, McGrath blames a combination of demography and values. The two towns were populated by young, single, adventurous, and armed males, whose honor bade them stand and fight over any chance insult, and who took their recreation in saloons, the locus of many of the shootings. "Reckless bravado," the badman's code, was central.

There are a few problems with the book. The author has chosen to narrate the history and catalogue the violence of each town in turn. This divided scheme results in some repetition, as does his careful marshaling of conclusions for each section, chapter, and town. For some readers, the shot-by-shot description of each violent episode will pall after a while, and a few incidents are gone over more than once because they triggered several different crimes. At times, McGrath fails to distinguish between violence and crime. More important is the question of typicality. Were Bodie and Aurora's crime patterns common enough to allow McGrath to extrapolate from them to the frontier in general? In a work otherwise very systematic and comparative in its approach, to assert but not prove typicality seems jarring. In the two mining towns that I have studied, there were far fewer shootings and much more theft, burglary, and racial violence.

Nevertheless, the book succeeds. Its comparisons between crime rates in the East and on the frontier, in the present and the past, are both unique and convincing, and its criticisms of other writers on frontier violence are telling. McGrath's research is thorough, and his findings fill a void in our knowledge. In short, the "Badman from Bodie," even in Roger McGrath's carefully demythologized version, is an extreme case, and not a typical frontiersman.

University of Colorado

RALPH MANN

WESTERN OUTLAWS: THE "GOOD BADMAN" IN FACT, FILM, AND FOLKLORE. By Kent Ladd Steckmesser. Pp. 161. Illus., bibliog. \$18.95 cloth, \$11.95 paper.

IN WESTERN OUTLAWS: THE "GOOD BADMAN" IN FACT, FILM, AND FOLKLORE, Kent Ladd Steckmesser examines how and why five American outlaws became legendary or near-legendary figures. Using the Robin Hood legend as his standard, the author measures the extent to which Joaquín Murieta, Jesse James, Billy the

Kid, Butch Cassidy, and Pretty Boy Floyd came to embody such virtues as individualism, social idealism, cleverness, and survivability.

Steckmesser refers to this pocket-size volume (145 pages of text) as "introductory" and avoids footnotes "for purposes of brevity and readability." (Sources are listed in an annotated bibliography.) He follows the same format of his earlier and more fully developed *The Western Hero in History and Legend* (1965), which is to compare for each of his subjects the factual record with the distortions and exaggerations in a variety of media ranging from folk songs to novels and movies. Both works, in fact, contain similar chapters on Billy the Kid.

The author respects America's nostalgic longing for individualist heroes who defend or avenge the oppressed, but he also clearly enjoys deflating the legends that result from and fulfill this longing. Hence, Joaquín Murieta was no champion of the poor but a vicious criminal. Jesse and Frank James were "incorrigible" and "egocentric" outlaws who were not beyond shooting a girl in the leg during one of their holdups. As if delivering a homily, Steckmesser concludes that Jesse's "bloody career proves that it takes moral sense as well as brains to make a complete human being." Occasionally, his evidence for defining the true character of an outlaw seems no more convincing than that of the mythmakers he seeks to discredit. For example, Steckmesser dismisses a glorification of Murieta written in 1854 by John Rollins Ridge as "too good to be true" but accepts at face value an attack on Murieta's villainy by the *Tuolumne County Miners' and Business Men's Directory* (1856). Similarly, Steckmesser suggests that an admittedly questionable account of a prostitute identifying Murieta's severed head "tells us how Joaquin had spent his free time."

For the most part, however, Steckmesser acknowledges the shortage of reliable biographical data and proceeds to focus on the evolving legendary reputations of his subjects. *Western Outlaws* reminds us that from time to time Americans have believed that freedom and justice were better served by those who broke rather than enforced the law.

Texas A&M University

JOHN H. LENIHAN

LEADVILLE: A MINER'S EPIC. By Stephen M. Voynick. Missoula: Mountain Press Publishing Company, 1984. Pp. vi, 165. Illus., sources, index. \$7.95.

IT IS RARE INDEED WHEN one finds a book such as *Leadville* written by a "hard rock stiff." Voynick has spent considerable time underground, as his earlier book, *The Making of Hardrock Miner*, revealed.

As a miner, the author is able to give a perspective of his subject that a non-miner can only guess at. He has been there and can appreciate the struggles of his earlier counterparts as they undertook the difficult and dangerous work of mining, a vocation that has not changed a great deal over the years. This sense of intimacy is the significant strength of this volume.

Leadville consists of four main parts, each dealing with a different mining era—gold, silver, molybdenum, and the present (1980s). Voynick has a case to argue, and it is the hard rock miner's. He states his objective forthrightly and strives

hard to enlist the reader on his side. In that attempt the author succeeds, though perhaps not as well as in his earlier book. This volume will certainly focus the reader's attention upon the human cost of mining, whether in the 1880s or the 1980s.

As Voynick writes, "This account of the Leadville story has been written not from the standpoint of a scholar or historian, but rather from that of a working miner" (p. 155). Here are the strength and the weakness of his approach. Facts and ideas spill forth, some fresh with new interpretations and insights into the miner's life and work. However, he ventures ahead with weak historic background. For example, Voynick sets up a "straw man" historian and promptly demolishes him for failing to look at the real story. This is his right, but a more thorough examination of the current state of mining historiography would have yielded the type of books that he calls for. In addition, his knowledge of history in general and mining history in particular needs further research, reading, and refinement. Annoying errors mark the text and creep in at awkward points; they do not hinder the reader's progress, but they do raise questions of credibility.

As in mining, high grade and low grade ores are evident in *Leadville*, even some gangue. In some ways, the last chapter, in which Voynick discusses the current situation, is the most interesting. He seems to feel much more at home dealing with the era in which he mined, as opposed to "pure history."

If the reader were forced to select only one of the author's books to read, he would be advised to choose the author's earlier one. It has a spirit and confidence strangely lacking in this later effort. Voynick has much to say and he writes well—he just needs a firmer grasp of history.

Fort Lewis College

DUANE A. SMITH

GATEWAY TO GLORIETA: A HISTORY OF LAS VEGAS, NEW MEXICO. By Lynn Perrigo. Boulder, Colo.: Pruett Publishing Company, 1982. Pp. ix, 245. Illus., bibliog., index.

THIS VERY NICE LITTLE BOOK is the result of many years of research and teaching by one of the most respected members of the historical profession in New Mexico. Dr. Lynn Perrigo has long been associated with Highlands University, which means he has accumulated a vast amount of information on the history of Las Vegas and vicinity. Moreover, as a teacher he has directed many of his students along the path of historic research and writing. In this book Dr. Perrigo has utilized both his own research and that of his students.

The book is packed with information on the history of Las Vegas. The author was able to tap what appears to be a tremendous amount of documentary, photographic, and oral resources—the bibliography is extensive. This reviewer is painfully aware of the difficulty in locating such resources in local history. The book is organized along chronological and topical lines from the founding of the first colony in 1835 to the present. Subsequent chapters treat the ups and downs of Las Vegas, attempts at stimulating economic growth, the impact of the railroad, two world wars, and bad guys and good guys, just to name a few.

The Pruett company has done a nice job in the production of the book. The illustrations are good, although some are a bit washed-out, but they add a lot and are relevant to the text.

All in all, this is a must for students and collectors of New Mexico history.

New Mexico Institute of Mining and Technology

SPENCER WILSON

SECESSION AND THE UNION IN TEXAS. By Walter L. Buenger. Austin: University of Texas Press, 1984. Pp. 255. Notes, bibliog., index. \$19.95.

IN THIS VOLUME Walter L. Buenger offers a narrative account of Texas politics, covering the period from 1854 to 1861 but concentrating on the final two years leading up to secession. The topic is of special interest because of Texas's unique position within the South. Secessionists in the Lone Star state had to overcome a persistent strain of unionism stemming from frontier conditions, ethnic sub-cultures, and the legacy of the Mexican war. In the end, however, loyalist forces were no match for those of disunion.

Buenger's central theme is the degree to which plantation slavery, centered in East Texas and the Houston-Galveston area, dominated the state and shaped its politics. As the number of slaves in Texas more than tripled during the 1850s, slavery became the state's unifying political force, the "one concept upon which Texans demanded conformity" (p. 18). As elsewhere in the deep South, Abraham Lincoln's election as president precipitated a massive reaction that once unleashed could not be restrained. On 1 February 1861, a secession convention voted 166 to 8 to withdraw from the Union, and on 23 February the state's electorate ratified this decision by the overwhelming margin of 44,153 to 14,747.

Against this tide, unionist forces proved impotent. German settlers, pointed to by Frederick Law Olmsted and others as bastions of free-labor republicanism in an otherwise degraded South, were quickly acculturated; "To a degree which has never been clearly recognized," writes Buenger, "Germans had become Texans by 1861" (p. 83). Mexican-Americans, more culturally isolated, lacked loyalty to their new country and were not a major force in politics. Furthermore, with the Know-Nothing movement of the mid-1850s, both "Germans and Mexicans learned the value of conformity on the basic issue of slavery" (p. 91). On the western frontier, dependence on the federal army for defense against Indian raids, which should have fueled nationalist sentiment, ironically did the opposite, as "the repeated failure of the federal government to handle the Indian problem caused men to question the value of the Union" (p. 113). Gov. Sam Houston, longtime nationalist in the Jacksonian mold, opposed secession but, like countless other southerners, stood by his state when it left the Union; he died a loyal Confederate in 1863.

This is a solid book. The author's sources, methodology, and approach are entirely traditional. At times, one might like to see a little more analysis of important questions, such as why unionism proved so weak among nonslave-owners, who after all formed the great majority of white Texans. But Buenger

tells his story well. For anyone wanting to learn about the struggle over secession in Texas, this is the book to read.

University of New Mexico

PETER KOLCHIN

REBEL FOR RIGHTS: ABIGAIL SCOTT DUNIWAY. By Ruth Barnes Moynihan. New Haven: Yale University Press, 1983. Pp. xv, 273. Illus., bibliog., index. \$19.95.

SHE WAS THE WEST's leading spokesperson for women's rights, and one of the most original thinkers and prolific writers in the national movement. She illustrates the possibilities for an unconventional career opened by the social ferment attending the American frontier experience. Whatever else she became, Abigail Scott Duniway began as an authentic pioneer: born in raw Illinois in 1834, traveling the Oregon Trail in 1852 and losing her mother and a brother on the way, teaching in primitive schools with no textbooks, marrying young, and bearing biennial babies in isolated cabins.

An authentic pioneer, but not typical. At age twenty-five, in 1859, she published a novel based on her Oregon Trail diary, *Captain Gray's Company*, which gave expression to the miserable lot and life of frontier women. That book inaugurated a career-crusade of over fifty years. Duniway's husband suffered an incapacitating injury in 1862, and this led her into business and firsthand experience with an economy that was legally unfriendly to women. In 1871 she began *The New Northwest* in Portland, a weekly newspaper of quality devoted to equal rights for women, a significant part of the Pacific Northwest sociointellectual world for the next sixteen years. Her five sons published the paper as she stumped the Northwest on behalf of her cause, selling subscriptions after her speeches and, in bare hotel rooms, writing hundreds of editorials, and episodes for seventeen serialized feminist novels. Despite her impressive efforts, before final approval in 1912, Oregon voted down six woman suffrage referendums from 1884 to 1910, in part because of the opposition of Abigail's brother Harvey Scott, influential editor of the *Portland Oregonian*.

Although she had a limited education Duniway developed a vigorous, vivid style in speaking and writing, marked by resourceful logic, telling anecdote, and, when required, withering invective. Some of her creative ideas antagonized hearers, such as her censures of capitalism, her advocacy of sexual autonomy for women (she had "obey" omitted from her marriage vows, at age eighteen), her support of populist ideas, her rejection of evangelical religion, and, especially, her opposition to the prohibition crusade, which was everywhere united with the women's movement by the end of the century. This book argues convincingly that Abigail's refusal to compromise her convictions to win short-range goals, even the vote for women, rendered her a more significant and still-relevant model for the autonomous possibilities of all women, and all Americans, present and future.

Thorough in research, wise in analysis, interesting in narration, this is an admirable biography. Ruth Moynihan combines empathy for her subject with the sort of persistent objectivity that clearly reveals Duniway for the difficult

person she often was: egocentric, paranoid, defensive, harsh and unsympathetic to her long-suffering husband. Duniway's nineteen novels (just two of them published in book form) and shorter fiction, while artistically flawed, are a rich trove of autobiographical clues, frontier social lore, and creative feminist ideology. Moynihan mines these unusual sources imaginatively, with impressive results.

Historical serendipities are always among the gifts of a good biography. Here we have worthy intellectual history as Duniway's highly individualized feminist philosophy is revealed and explored, always in the entertaining setting of her salty rhetoric. To be sure, one wishes for more specific guidance on the extent to which Abigail's ideas were original, always a difficult task for the historian of ideas. Here, too, we have fascinating vignettes of Victorian social history on the American frontier. Take the tragic, heroic 1852-54 odyssey of Ruth Stevenson Scott, who became Abigail's stepmother. Widowed on the Oregon Trail, she was destitute, isolated, despairing, seduced, found, and married by Scott, divorced when the alien pregnancy was discovered, remarried after Scott's turmoil and yearnings—all this occurring under the harsh judgments of several teenage stepdaughters and the wider community. Or take the ways Abigail Duniway chose to deal with a son and his girlfriend's pregnancy in 1877-78; the horrifying details reveal the feminist reformer as a prisoner to appearances, and insensitive to persons.

National generalizations on the women's rights movement are necessary, but as with other topics they require to be modified and enlarged by regional, especially western, expressions. Despite numerous errors of fact on minor points (which will be forwarded to Moynihan for corrections in the later editions the book deserves), this is the best study we are likely to get on its notable subject. All readers of this review will want the biography in their favorite libraries.

George Fox College

LEE NASH

WOMEN OF THE DEPRESSION: CASTE AND CULTURE IN SAN ANTONIO, 1929-1939.

By Julia Kirk Blackwelder. College Station: Texas A&M University Press, 1984.

Pp. xviii, 279. Illus., appendixes, sources, index. \$22.50.

IN LOOKING AT THE OCCUPATIONAL OPPRESSION of women in San Antonio during the 1930s, Professor Julia Blackwelder has turned to the theories of discrimination developed by labor economists. Specifically, she subscribes to the theory that "male power" prevents women from competing with men in the job market. In part, this leads her to the use of the concept of "caste." Blackwelder is cognizant that the term connotes ideas of religious sanctions and inherited status, but she does not intend its meaning that way. Rather, caste is applicable to women who are restricted to a lower class and marked as inferior on the basis of sex, race, or ethnicity. During the Depression, Anglo males were able to increase their power over the job market while discriminating against women workers. In San Antonio, occupational segregation by sex was the rule, and women were concentrated in the lowest paying ranks of light industries and limited to work as laundresses,

servants, teachers, and nurses. Meanwhile, men who handled relief programs treated women as temporary and secondary workers who only needed help "getting by" in hard times.

Thus, coverage of the hardships women endured in the 1930s make up the bulk of Blackwelder's writings. Seemingly, white women weathered the Depression best. They were able to move into new job positions, although these were usually "female" occupations that expanded because of changing technology and consumer tastes. Black women experienced the highest work force participation rates as both single and married women joined the labor market, generally in the capacity of domestic workers. Comparatively, the percentage of Hispanic females in the labor pool was much lower because of cultural norms restricting married women to the home and the care of the family. Moreover, Mexican-American females were the most profoundly affected since the economic decline hit factories the hardest—the very places where Mexican women were highly concentrated.

How women coped with the trying circumstances of the Depression is another poignant dimension of the book. Middle-class women mobilized emergency funds, worked at reduced wages, moved in with relatives; Hispanic women took on home work (where they were shamelessly exploited), and struck against wage cuts; black households were the most likely to include boarders. Other avenues to which women turned as means of survival included prostitution, bootlegging, and sundry forms of crime that reflected the desperate economic conditions.

Blackwelder has made adept use of oral interviews, the U.S. censuses, and WPA historical sources in documenting the argument that women were the victims of discrimination built on the notion of caste. She has sifted through these sources to distinguish how the culture of Anglos, Blacks, and Mexican American women, together with "male power," determined the kind of work each performed. At times, however, her writing is redundant and confusing as the reader attempts to follow the divergent experiences of white, black, and Hispanic women in one paragraph. Nonetheless, Blackwelder has offered a unique monograph in a neglected topic of Texas history.

Angelo State University

ARNOLDO DE LEÓN

SUNBELT CITIES: POLITICS AND GROWTH SINCE WORLD WAR II. Richard M. Bernard and Bradley R. Rice, eds. Austin: University of Texas Press, 1984. Pp. x, 346. Illus. \$25.00 cloth, \$9.95 paper.

TO OBTAIN CONSISTENCY in an anthology of urban history is a difficult, if not impossible, task, but editors Richard M. Bernard from Marquette University, and Bradley R. Rice from Clayton Junior College in Morrow, Georgia, have done a good job. They have put together the first scholarly review of the major cities of the so-called "sunbelt." Initially used in the late 1960s, the term "sunbelt," undefined by political, historical, or cultural boundaries, has remained nebulous in popular writing. The editors adopt the definition from *Power Shift* (1975) by Kirkpatrick Sale—the area south of the 37th parallel. This cartographic line forms the northern boundary of North Carolina, Tennessee, Arkansas, Oklahoma, New

Mexico, and Arizona. The land is generally free from severe winters and has grown enormously since the 1940s because of defense spending, particularly during wartime; federal investment, especially in urban renewal and interstate highways; a favorable attitude for business; and an attractive quality of life.

Various authors present essays on Atlanta, Miami, New Orleans, Tampa, Dallas-Fort Worth, Houston, Oklahoma City, San Antonio, Albuquerque, Los Angeles, Phoenix, and San Diego. Most of the writers, with the exception of Raymond Mohl, are historians from a newer generation, and their task is to explain postwar growth and politics. The chapters, therefore, are filled with economic analysis, census data, the rise of minority consciousness, and, sometimes, the role of the natural environment, particularly regarding water supply and land. For all essays there is a simple map of the metropolitan outline and footnotes, but there is no index, bibliography, or photographic section.

Particularly commendable is the analysis of Atlanta by Bradley Rice, Miami by Raymond A. Mohl, New Orleans by Arnold R. Hirsch, Tampa by Gary R. Mormino, Los Angeles by David L. Clark, and San Diego by Anthony W. Corso. These writers capture the spirit of their city as well as the statistics. The introductory chapter by the editors, moreover, is well done and provides the generalizations necessary to link the essays. There are a few gaps, of course—a discussion of the Manned Spacecraft Center in Houston and Hemisfair in San Antonio—but the editors have achieved their goals. The book is readable, and senior-level students would benefit from it. Considering their success, the editors might think about assembling a second volume on the frostbelt.

Colorado State University

DAVID MCCOMB

PUEBLO INDIAN TEXTILES: A LIVING TRADITION. By Kate Peck Kent. Santa Fe: School of American Research Press, 1983. Pp. xiv, 118. Illus., references, appendix, index. \$30.00 cloth, \$14.95 paper.

KATE PECK KENT'S WORK with prehistoric weaving is well known to students of the subject via her classic and recently updated *Prehistoric Textiles of the Southwest* (1983). Now she has turned her considerable scholarly abilities to more modern examples. *Pueblo Indian Textiles: A Living Tradition* is more than a catalogue of the nineteenth- and twentieth-century collections of the School of American Research, as the subtitle states, for it provides an abbreviated history of Pueblo textiles beginning where her first book ended. Pueblo weaving has always been neglected in favor of the more glamorous products of the Navajo loom.

Although the extant prehistoric examples of Pueblo weaving are rare, early post-contact pieces are seemingly nonexistent, so that our only knowledge of this period comes from Spanish reports. The weaving abilities of the Pueblos, in the absence of mineral wealth, became one of the most important economic resources of the province. The burden of having to mass-produce textiles for the Spanish resulted in a lessening of the number of techniques from the great variety found in prehistoric examples. When the physical record of textiles resumes again in the nineteenth century (with the exception of a handful of earlier fragments) only

a few techniques are used, and the decoration is carried out almost exclusively in embroidery.

In tribal societies women generally cling to traditional costumes longer than men, perhaps because men must deal with the newcomers and gain employment in the new economy. Pueblo men soon after the Conquest gave up the breechcloth in favor of short trousers slit to the knee and made of white cotton in the Spanish, or more correctly, the Mexican style. Pueblo women, however, retained their traditional handwoven dress made of both native cotton and the Spanish-introduced wool. With the establishment of reservation boarding schools at the end of the nineteenth century, the government forced children to wear American style clothing. Very soon traditional garments for men and women were seen only at ceremonies. Plain black wool cloth, some woven on treadle looms, and other more commercial white cottons; especially the type called monkscloth, provide the backdrop for these old, embroidered designs. The traditional costumes continue still, but with concessions to the modern world.

The photographs in Kent's book are numerous and of the excellent quality that one expects from the School of American Research art publications. The technical diagrams are also excellent, although Kent's descriptions of the various processes are so lucid that diagrams are probably not necessary. The only weakness in the book is the paucity of information about trends in Pueblo textiles, and perhaps a monograph is due on the various modern costumes characteristic of each Pueblo in the tailored, rather than the handwoven, tradition. *Pueblo Indian Textiles* should be of interest to historians of the Southwest as well as textile historians, although it is written primarily for the latter with its technical emphasis and historical documentation of each weaving form. My only disagreement with this book is the title "A Living Tradition" since very little remains of the great tradition of prehistoric and early historic weaving—only embroidery thrives today.

Maxwell Museum of Anthropology

MARIAN RODEE

THE PUEBLO CHILDREN OF MOTHER EARTH, 2 vols. By Thomas E. Mails. Garden City, N.Y.: Doubleday and Company, Inc., 1983. Pp. xxi, 522; pp. x, 534. Illus., notes, bibliog., index. \$130.00.

WHEN I FIRST LOOKED AT THIS BOOK I thought it would be another slick "coffee-table" diversion—two volumes in a slip case, nineteen color plates, hundreds of drawings by the author, weighing more than ten pounds—what else could it be?

As I began to read, however, my initial assessment proved wrong. It is a detailed and thoughtful study, beautifully written, of almost 2,000 years of the history and culture of the Pueblo Indians. These native Southwesterners, in spite of tremendous odds, have not only maintained their way of life but, in these latter days, have adapted to the dominant and often intransigent Anglo society.

The first volume begins with an introduction to Mesoamerican and South American archaeology, perhaps an unnecessary commencement for the bulk of the book. However, this coverage involves less than thirty pages while almost 500

are devoted to the Anasazi, the ancestors of the modern Pueblos. The author outlines the various cultural traditions known from the prehistoric Southwest and then, in prose and excellent drawings, details the several Anasazi groups from those on the Virgin River at the western edge of their territory to their heartland of the Kayenta, Mesa Verde, Chaco, and Little Colorado regions. From roughly the beginning of the Christian era to the sixteenth-century arrival of Europeans, Mails skillfully traces the development of cultural patterns of the Anasazi as they have been revealed by archaeologists excavating in the area for almost a century. Apropos of this, the author relies heavily upon older sources rather than citing many contemporary studies.

A professional southwestern archaeologist could carp about minor factual errors, but they are inconsequential overall. The reader—archaeologist, historian, or other interested person—can gain a wealth of knowledge and, from this, excitement about Anasazi prehistory as it unfolded on the Colorado Plateau. One serious concern, however, is that discussion of the processes of the paleoenvironment and their effect upon the Anasazi is not given the import it deserves.

The second volume is concerned with the historic and present descendants of the Anasazi—the Hopi of Arizona, the villages of Zuni, Acoma, and Laguna, and the numerous pueblos gracing the Rio Grande valley of New Mexico. There is much detail here, albeit sometimes not too well organized and with uneven treatment given to certain cultural institutions. Mails has provided a good description of the deleterious effects of government and missionary intervention upon Hopi (p. 134) and other Pueblo religious activities. His chapter on Zuni, Acoma, and Laguna is not so comprehensive as that for the Hopi but, nevertheless, is quite adequate with emphasis on different patterns.

The third chapter, describing the Rio Grande pueblos, provides archaeological data not in the first volume. This section is followed by a historical sketch beginning with the early Spanish entradas and their effect upon Pueblo life. Mails then discusses these Indians in general and describes each village, grouped according to linguistic affiliations. Some of this discussion, including the importance of religion in the several cultural traditions, could have been better coordinated. Nevertheless, the pertinent information is here, and with careful reading one can come close to an understanding of these Native Americans.

Chapter four, entitled "Bringing the Buds to Life," departs from the author's previous text; it discusses public dances solely through the medium of his excellent drawings and captions.

In a brief conclusion, Mails remarks that in writing this book of more than 1,000 pages, he has sought to "trace this extraordinary people from their earliest beginning two thousand years ago to the present day, and in so doing to turn archaeological remnants into living testimonies that speak of a creative, adaptive, and uniquely persistent culture." In this goal he has succeeded very well, certainly better than most professional archaeologists and ethnologists, whose writing can be horribly pedantic.

THE MATACHINES DANCE OF THE UPPER RIO GRANDE: HISTORY, MUSIC, AND CHOREOGRAPHY. By Flavia Waters Champe. Lincoln: University of Nebraska Press, 1983. Pp. xii, 101. Illus., notes, bibliog., recording. \$19.95.

THE DANCE CALLED "LOS MATACHINES" is of Iberian origin, foreign in many ways to the Pueblo Indian culture of New Mexico. For years, authors have commented on this dance, which is performed at various pueblos on Christmas Day. This latest contribution to the literature is handsomely packaged in a slick-paper volume with splendid photographs by the author's late husband, John L. Champe, and by Nancy Hunter Warren.

Flavia Champe, a dancer, provides careful descriptions of the personages in the dance, the costume and regalia proper to each, and the choreography. Her diagrams of dance sequences are easy for a nondancer to grasp. In addition, a recording comes with each book so that the reader can learn the melodies of the dance, as performed at the pueblo of San Ildefonso. While the Champes primarily studied the San Ildefonso Matachines, they observed performances at five other pueblos and at three Hispanic villages in New Mexico.

The author also tackles in chapter one the complex question of how and where the dance originated. In chapter six she undertakes the no less complex task of interpreting the dance. While a brief review cannot delve into such matters, it seems only fair to indicate in what way these two chapters fall short of their goals, which is crucial to a historical perspective.

Regarding origins, the Spanish settlers of the New World brought with them a fervent recollection of the recent Reconquest of Spain. They applied its chief symbols, the Moors, Christians and Santiago (slayer of infidels), to the indigenous population of the Americas, whom they equated with the vanquished Moors. The Matachine dance, as performed in various Hispanic villages, is a triumphant celebration in Morisca style of conquest and conversion, exemplified by the interactions of the child-Malinche in her First Communion dress and veil with the Monarch-Montezuma.

The Pueblos, on the other hand, have shifted the symbolism of some of the same personages so as to reconcile Catholicism with their ancient religion. They link Montezuma, seen as having Christlike attributes, with their culture-hero and universal deity, called Poseyemu in Tewa. A valuable reference on this topic, regrettably overlooked by Champe, is Parmentier, *Handbook of North American Indians*, 1979.

The Pueblos have incorporated indigenous ideas of wholeness and harmony in nature into various details of the dance. For instance, the Matachines swathe their shoulders and torsos in fringed Spanish shawls and lace-edged mantles of their womenfolk, thereby preserving male-female balance in a dance whose sole female participant is an immature girl.

Some pueblos have carried the syncretic process further than others. At Santa Clara, Malinche wears the traditional Pueblo manta and wrapped moccasins. The Hispanic fiddler and guitarist are replaced by a Pueblo drum and a male chorus chanting invocations to Poseyemu (Kurath, *Music and Dance of the Tewa Pueblos*,

1970). The Pueblo thought system can thus incorporate foreign cultural material without suffering loss of its own integrity.

Aztec, New Mex.

FRANCES LEON QUINTANA

MODERNIST PAINTING IN NEW MEXICO, 1913–1935. By Sharyn Rohlfen Udall. Albuquerque: University of New Mexico Press, 1984. Pp. xix, 238. Illus., bibliog., index. \$50.00.

SHARYN ROHLFSEN UDALL PRESENTS a provocative and compelling view of the diverse ways modernism affected painters in New Mexico, both visually and conceptually, in the early part of this century. Udall begins her study with an in-depth look at the artists who, for the most part, made New Mexico their home. Dasburg, O'Keeffe, Jonson, and others all found personal reasons for residing in New Mexico (rather than in such mainstream centers as New York or Chicago), and Udall describes accordingly how each offered an individual expression in his or her visual work.

Modernism, in the early 1900s, was characterized by an intense interest in a number of artistic movements, including Cubism, Synchronism, Primitivism, Expressionism, and Abstraction. In addition, the work of such artists as Kandinsky, Arthur Dove, and certainly Cézanne, provided continual visual and conceptual interest for artists confronting the notion of modernism. Throughout her text, Udall is careful to examine each of these facets and to explain ways in which artists living in New Mexico in the early 1900s manifested those aspects of modernism in their work. Udall clearly analyzes how unique visual and cultural opportunities endemic to New Mexico were filtered through the modernist eyes of painters in the area and became important and significant thematic influences. Mardsen Hartley, for example, though in New Mexico for a short time, resonated a modernist aesthetic in response to the primitivism he felt was expressed in American Indian and Hispanic objects, some of which he used in his still lifes. Udall discusses the ways in which the overriding symbolic nature of these objects led Hartley to see symbolism in the landscape as well, until finally the landscape became the symbolic expression of his modernist concerns. This notion of the New Mexican landscape as a vehicle for modernist concerns is one which the author cites as an ever-present theme in the work of a variety of the artists examined. As a result, this idea becomes an important, unifying theme in her study.

The persistent strength of Udall's text lays in the attention she pays to each artist as an individual; she clearly describes their temperaments, the artistic influences and experiences each brought to New Mexico, and the circumstances surrounding their lives once they began working here. Throughout her book, Udall suggests ways in which the evolution of each painter was the result of a combination of elements, not the least of which was the influence of artists on each other, those who lived here and those, such as Stuart Davis and John Marin, who came as visitors. Some artists, however, stayed in New Mexico for longer periods of time. Udall shows how modernist concerns were decisively shaped by

the more prolonged stays of Paul Burlin and Mardsen Hartley who were the "early arrivals," and by B. J. O. Nordfeldt along with Andrew Dasburg, who brought with them the influence of "the Cézanne-Cubist tradition." In the first part of her text, Udall clearly demonstrates how crucial these artists were in developing a foundation for modernism in New Mexico.

Udall concludes her work by offering a comprehensive overview of artists who continued "the growth of a modernist tradition in New Mexico." In the final section she thoughtfully explores the stylistic concerns of several painters who represented the latter stages of the development of modernist painting in the area. Udall's work should be of interest to a variety of readers; it is clearly and concisely written, generously illustrated, as art historical studies should be, with excellent reproductions in black and white and in color, and is an insightful discussion of the artists and events that shaped what has become a modernist tradition in the history of the region.

University of New Mexico

ELLEN FEINBERG