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Book Reviews

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Chasing the Cure in New Mexico: Tuberculosis and the Quest for Health. By Nancy Owen Lewis. (Santa Fe: Museum of New Mexico Press, 2016. xx + 315 pp. 89 halftones, map, charts/tables, appendices, notes, bibliography, index. $34.95 cloth, ISBN 978-0-89013-612-6.)

When I first arrived in the Southwest, as a historian of medicine, I quickly set out to familiarize myself with the historiography of health and disease of the area, only to find the selections severely limited. For whatever reason, historians of medicine have neglected the unique racial, ethnic, geographic, and political environment of New Mexico in their histories of public health, epidemics, medical professionalization, and patient experience. Nancy Owen Lewis has made great strides to change that with her latest book. In a beautiful text, complete with eighty-nine photographs, Lewis provides unique insight into tuberculosis in the United States while simultaneously revealing a rich and important history of the Southwest. *Chasing the Cure in New Mexico* would be equally at home on a coffee table or in an academic library.

The historiography of western health-seekers dates back at least forty years, with Billy Jones's seminal work on the Southwest. Lewis brings new insight to tubercular migration by focusing on New Mexico and exploring how the movement shaped the creation and early character of the territory and state. Lewis deftly balances broad social forces and personal experiences by utilizing a range of sources including government debates, newspaper reports, popular periodicals, and memoirs. Her exhaustive research also uncovers untold stories of tuberculosis in New Mexico, such as the Cloudcroft Baby Sanatorium,

which ran for twenty-three years and treated hundreds of southwestern infants.

Lewis begins with the early years of travel to the Southwest by consumptives in the mid-nineteenth century. She surveys the decades of westward migration but also investigates how the territory of New Mexico and its residents utilized the image of the healthy environment to attract tourists and potential new residents to the area. Lewis weaves together booster literature from various cities touting the healthiness of New Mexico with territorial politicians' calls to achieve statehood for the region. She shows the political and economic gain for the state in luring middle-class Anglo consumptives to the area, building sanatoriums for their recuperation, and convincing the entire country that New Mexico was naturally healthy. Similar to many New Mexico histories, Lewis highlights the politicians, civic leaders, doctors, businessmen, and artists that flocked to the area in search of health, and who ended up shaping what the state has become. Refreshingly, however, Lewis also integrates stories that remind us of the devastation of tuberculosis, and the thousands who used their last dime to travel to New Mexico, only to die of the disease, as millions of Americans did in the nineteenth and early twentieth centuries.

The author provides a deep analysis of the effects of tuberculosis on Las Vegas, Silver City, Albuquerque, and Santa Fe. Lewis presents not only an important addition to historical scholarship, but also provides an accessible text for New Mexico residents interested in local history. The book includes multiple photographs from the era and intersperses popular tales, such as the migration of Catherine Antrim to Silver City in 1873 for her health, accompanied by her two young sons, one who would later be best known as Billy the Kid. Lewis's book appeals to academic and popular audiences alike, and could be used for undergraduate history students. Ultimately, Lewis has produced an approachable and important history for anyone interested in the history of the Southwest, medicine, and the connections between illness and environment.

Shannon K. Withycombe
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Epics of Empire and Frontier: Alonso de Ercilla and Gaspar de Villagrá as Spanish Colonial Chroniclers. By Celia López-Chávez. (Norman: University of Oklahoma Press, 2016. xii + 308 pp. Appendix, notes, bibliography, index. $29.95 cloth, ISBN 978-0-8061-5229-5.)

Celia López-Chávez's insightful, detailed examination of two colonial-era epic poems of conquest is a literary scholar's dream of what historical reading of literary

texts can be. *Epics of Empire and Frontier* juxtaposes Ercilla's sixteenth-century poem recounting Spanish military incursion into Chile, *La Araucana*, with Villagrá's less-studied, but equally significant, seventeenth-century epic, *Historia de la Nueva México*. Historian López-Chávez deftly accomplishes a comparative analysis of the two poems, which seeks not to read poetry as history, but rather to "demonstrate the importance of the analysis of epic poetry as narrative material for the historian" (p. 5). *Epics of Empire and Frontier*'s scope is encompassing and its critical framework ambitious. The book distinguishes itself from extant scholarship on both works, but particularly shines in the foundational groundwork it establishes for Villagrá studies, furnishing the topic with the "continental dimension it deserves" (p. 226).

As *New Mexico Historical Review* readers no doubt know, Villagrá's work is a primary colonial New Mexican text; its historical content is deeply woven into its high-literary form. Written in thirty-four *cantos* (chapters) of hendecasyllabic verse, it recounts the events of the entrada into New Mexico in 1598 carried out by Juan de Oñate, through the terrible destruction of Ácoma Pueblo. Yet as López-Chávez establishes, neither the epic genre nor its narration of conquest on the Spanish colonial frontier are unique to the *Historia*. Within the book's two sections, López-Chávez proposes six innovative themes linking the two texts. Each themed analysis opens with an examination of Ercilla and follows with an incisive mirror discussion of Villagrá. The first section explores how the two poems were shaped by and responded to the demands and structures of the Spanish imperial project during specific moments of its expansion. These two chapters look closely at the text of the poems to show how they framed the exploits they described in terms of legal, artistic, and rhetorical expectations of the time.

In the second section, four chapters pose fresh insights into how Ercilla and Villagrá treated particular aspects of the remote New World battle experience: their respective descriptions of regional geographies for largely European audiences; characterization of Native peoples and their interactions with Spanish conquistadors; legal aspects of land possession and warfare engagement; and the treatment of major geographic elements as they featured in the events narrated.

The original and engaging epilogue considers how the two poems have been read and implemented in the centuries since their writing. *La Araucana* was primarily a nationalistic foundational text, and the *Historia* is more recently used within the context of the "Spanish and Mexican literary heritage of the United States" (p. 220). The concluding material is also impressive; the chronology-appendix, notes, and bibliography are, in keeping with López-Chávez's previous research, superb.

Epics of Empire and Frontier embodies López-Chávez's professional life work as a scholar and educator in its remarkable synthesis of North and South American comparisons; its ability to make the colonial relevant to the present day; and its seemingly effortless spanning of genres and fields. In the book's attention to detail—carefully selected (and rare) images, thorough notes, in-depth critical sourcing and references—*Epics of Empire and Frontier* is exceedingly useful for scholars of Villagrá and Ercilla, but also for researchers and graduate students in colonial Latin American studies generally (historical, literary, or cultural) as they cultivate a critical sensibility of that epoch. This accessible and well-executed study provides a long overdue, deep historical read of colonial-era literature, particularly in the case of Gaspar de Villagrá's *Historia de la Nueva México*.

Anna M. Nogar
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A Moment in Time: The Odyssey of New Mexico's Segesser Hide Paintings. By Thomas E. Chavez. (Los Ranchos de Albuquerque, N.Mex.: Rio Grande Books, 2012. xiv + 337 pp. 82 halftones, maps, appendix, bibliography, index, contributors. $21.95 paper, ISBN 978-1-936744-04-6.)

Thomas E. Chavez's edited anthology *A Moment in Time* is a volume of considerable interest for researchers and students of the U. S. West and Spanish-American Borderlands. The book makes available a number of essays originally authored for the Segesser Symposium of 1986 organized by the staff of Santa Fe's Palace of the Governors. The essays accompanied the debut of the two painted hides on their return from Europe to New Mexican soil, now on permanent exhibit. A majority of chapters come from this symposium, including five posthumous contributions. However, the book's contents also feature new and continuing research, as well as Chavez's introductory essay on the present status of the paintings and the ongoing efforts to locate and procure missing pieces of hide from Segesser I and a group known as Segesser III.

A richly informative and diverse array of scholarship makes this volume a welcome successor and supplement to Gottfried Hotz's seminal study *Indian Skin Paintings of the American Southwest: Two Representatives of Border Conflicts Between Mexico and the Missouri in the Early Eighteenth Century* (1970). The book's contributors discuss the Segesser I and II paintings from multiple disciplinary perspectives that include the detail of iconography and international rivalries between France and Spain that played out among their Native American allies and adversaries in the New World. This intriguing book engages in many areas of interest and provides lively debate for scholars in the

fields of New World art, visual culture and the history of New Spain and the U.S. colonial frontier, military history, museum conservation, and Native American anthropology of the Southwest and Great Plains.

The two Segesser hides are narrative paintings that illustrate secular subjects and are unique examples of visual culture in the early Americas. Each painting portrays a battle that involved Native American, Spanish, and French combatants. The paintings are visual documents that furnish rare evidence about the period as well as an invaluable complement and counterpoint to written sources. The chapters present varied opinions and some consensus about the event, location, and participants in the mysterious battle scene that appears on Segesser I. Some scholars have identified Native auxiliary troops armed with Spanish swords and lances as Pueblos led by the famous Tewa war captain, Joseph Naranjo. Other contributors believe the figures are likely Pima allies of the Spanish, charging on an enclave of Native American defenders somewhere in Sonora. All, however, concur that the defenders belong to an Apachean group. Segesser II, which is generally agreed to depict the ambush in 1720 of the expedition led by Villasur in eastern Nebraska, is discussed at length in relation to the setting, historical figures, eyewitness testimonies, and written documentation regarding this clash on remote French and Spanish colonial frontiers. The event is examined through testimony provided by survivors of the battle, details of the weapons, landscape, and biographies of such prominent participants as Villasur, Joseph Naranjo, and the famous La Salle expeditionary Juan Archeveque (Jean l'Arqueveque).

One of the more interesting and elusive questions surrounding Segesser I and II is the identity of the artist or artists who painted them, and the circumstances of their production. The historical art chapters examine this issue, as well as the paintings' relationships to European prints, murals, tapestries, and Native American painted media. Although the author contributes numerous valuable suggestions about this topic, Howard D. Rodee's remarks in chapter 3 on the association of the paintings' graphic nudity and martial violence with New World rather than European precedents are well-taken (p. 102–103). These battle images are typical features in Mesoamerican and Great Plains art. Chavez's introduction illuminates the paintings, including their provenance and history, design and illustrated events, and importance to New Mexico history. Many of his own observations are refreshing and original, and appear nowhere else in the volume. Overall, *A Moment in Time* is an exciting and valuable contribution to the literature of early America and New Spain, and a significant resource for many scholarly venues.

Elizabeth A. Newsome
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Chasing History: Quixotic Quests for Artifacts, Art, and Heritage. By Thomas E. Chávez. (Santa Fe, N.Mex.: Sunstone Press, 2013. 330 pp. Notes. $32.95 paper, ISBN 978-0-86534-898-1.)

Chasing History is Thomas E. Chávez's memoir about his near quarter-century as the director of the Palace of the Governors in Santa Fe and his shorter stint as the director of the National Hispanic Cultural Center (NHCC). The book is a proud recitation of a career filled with his successes and struggles both as a museum leader and as a historian with a job in the public sector. Written more as a series of anecdotes, Chávez devotes most of his book to the ins-and-outs of museum life: the negotiations to acquire objects and collections, fundraising, the creation of programs and exhibitions, the management of staff, and the management of the public. The last component really provides the main theme of the book, and ostensibly, in Chávez's view, his life's work. The book devotes space to Chávez's fraught wrangling as a historian navigating through the social and political fights about the content of the past and how to present it accurately. He did this while wearing a bullseye on his back as the director of a publicly-funded museum and cultural organization beholden to a board of advisors, donors, elected officials, museum audiences, and his own sense of history. In other words, everyone is a stakeholder and that kind of democracy can challenge the work of the museum professional. In fact the story that Chávez tells has many villains and heroes, and his account is starkly unburdened by any sense of careful politesse. Instead, Chávez settles scores and, as a result, has written a behind-the-scenes polemic, albeit one-sided, for those who have a background in the life and politics of the Palace of the Governors, the NHCC, and politics and history in Santa Fe and New Mexico.

Given this overall approach, it is surprising that Chávez chooses Miguel de Cervantes's *Don Quixote* as his narrative model. Chávez wants to tell a story about maintaining an unfettered dedication to historical accuracy and truth, and not see history purely as a self-soothing story. *Don Quixote*, the story of the errant false knight who became so overwhelmed by the stories and histories he read that he developed a shaky relationship with reality, is an odd choice. Structurally, this choice is challenging. Broken up into five parts, with a total of ninety chapters titled descriptively and enigmatically in the manner of Cervantes's work ("On the challenge of a son's desire to vindicate his father" and "Relating to the roles of two 16th century artifacts that helped to secure millions of dollars"), Chávez's *Chasing History* largely follows a chronological path. The book begins when he joins the Palace of the Governors and ends with the culmination of his career at the NHCC. However, the separate chapters do not describe events chronologically. Therefore, the flow of the book is episodic,

with certain events unfolding over the course of several consecutive chapters, and then a jump to another event, not necessarily happening after the previous event. The effect is not debilitating; one can ferret out the themes that occupied Chávez's life and work, but the structure is not easy for the reader. One has to work to tie the events and themes together. Ultimately, this tie is not the one usually gleaned from Cervantes' magnum opus. Chávez is cast as Quixote, but not as the mistaken dreamer. Instead, he is a "cultural crusader" on a quest to defend history from the real windmill giants of venal politicians trying to cut funding for the arts (p. 302). The book is a fascinating portrayal of museum life and work, the daily grind, and the soaring moments that define careers. Chávez, however, wants the book to portray a noble knight working to defend historical truth from the mundane vicissitudes of politics and the ignorant. Perhaps Chávez should have chosen Sancho Panza, whom he seems to quote far more than Quixote, as his real hero.

Joshua Goode
Claremont Graduate University

Jack M. Campbell: The Autobiography of New Mexico's First Modern Governor. With the assistance of Maurice Trimmer and Charles Poling. (Albuquerque: University of New Mexico Press, 2016. xiv + 425 pp. 21 halftones, notes, index. $39.95 cloth, ISBN 978-0-8263-5714-4.)

This year marks the centenary of the birth of Jack M. Campbell, the twenty-first governor of the state of New Mexico. Campbell, a Democrat, served consecutive two-year terms from 1963 to 1967 after practicing law in Roswell (where he worked for clients in the oil and gas industry). Campbell entered the political arena by winning a seat in the New Mexico House of Representatives in 1954, taking office the following year. He became Speaker of the House in 1960 and held the position through 1962, which set up his successful run for the governor's office.

Campbell wrote the early chapters detailing his life before 1962 (1–16) and the chapters about his life after 1967 (24 and 25). Maurice Trimmer, Campbell's press secretary, and Charles C. Poling completed the part of the manuscript covering the governor's term in office. Campbell wrote in the first person and Trimmer and Poling wrote in the third person. Trimmer and Poling are to be commended for finishing this project after Campbell's death in 1999. Looking back at Governor Campbell's two terms from the perspective of 2016 solidifies his reputation as New Mexico's first modern governor. Campbell was an unstinting supporter of education at all levels, from K–12 through graduate school. He believed that

a strong educational system was one of the keys to New Mexico's future prosperity. His major triumph in this area was probably the establishment of a four-year medical school at the University of New Mexico, a development that would not have been possible without Campbell's support. He would doubtless be dismayed to witness the decline in federal and state support of higher education in recent decades.

Campbell fought against the practice of a nearly complete turnover of state jobs with each gubernatorial election. To accomplish this goal, he supported the State Personnel Act, which instituted a civil service model in the interest of worker rights and good government. This reform effort required Campbell to battle the entrenched patronage system that had characterized state government in New Mexico. Remarkably, Campbell instituted centralized planning because of his interest in making the best use of the state's human and natural resources. Sadly, this modern vision of state government did not survive to the present.

During and after his time in office, Campbell tirelessly backed science and technology. Through his efforts, New Mexico expanded its involvement in the space program, building on the state's historical role in rocketry. Campbell also supported tourism, which he thought held the most promise for the state's economy. To this end, he fought for the construction of the Rio Grande Gorge Bridge, which made it possible to link the northeastern and northwestern regions of the state by road. The stretch of US 64 between Taos and Tierra Amarilla is officially known as the Jack M. Campbell Highway. This book is a significant contribution to the historiography of twentieth-century New Mexico. Many New Mexicans will read it and wonder what might have been.

Rick Hendricks
New Mexico State Historian

Ross Calvin: Interpreter of the American Southwest. By Ron Hamm. (Santa Fe, N.Mex.: Sunstone Press, 2016. 167 pp. 54 halftones, notes. $22.95 paper, ISBN 978-1-63293-115-3.)

Ross R. Calvin was a nationally known writer of southwestern New Mexico's environment and history. Journalist and author Ron Hamm has now published a biography of Calvin. Calvin was born in rural Illinois in 1889. He earned a PhD in English philology at Harvard, taught at two universities, and became an Episcopal priest. After the temporary loss of his voice, he moved in 1927 from New York to a church in Silver City. Calvin was fascinated by his new environment, and reflected on the ways in which sparse moisture, open skies, and rugged terrain shaped New Mexico. He held many prejudices common in

his time, but enjoyed counseling prisoners and Civilian Conservation Corps workers.

Calvin began writing about southwestern New Mexico during the 1930s. This supplemented his income and let him write about a topic that he deeply enjoyed. The Macmillan Company published his book *Sky Determines* in 1934. Calvin's lyrical descriptions of southwestern New Mexico's environment captivated readers. His initial assessments of Pueblo people in New Mexico were relatively benign, but he scorned the Hispanic descendants of Native peoples and Spaniards; in *Sky Determines*, he argued that the heirs of conquistadors were worn down by living in a slothful culture.

Many readers first learned about southwestern New Mexico from *Sky Determines*. The *New Yorker* called it superficial, but the *New York Herald Tribune* and *New York Times* gave favorable reviews, and the *San Francisco Chronicle* called Calvin a poet, scientist, historian, and essayist. During his last week of life, Eugene Manlove Rhodes enjoyed Calvin's work. The University of New Mexico (UNM) Press republished *Sky Determines* with revisions in 1948 and 1965.

Calvin transferred to a church in Clovis in 1942. He focused on building a new structure, and published *River of the Sun: Stories of the Storied Gila* (UNM Press, 1946) about the Gila River region. This book included a history of the region's peoples, discussed controversial rancher Tom Lyons, and concluded with a chapter explaining erosion near the Gila. Calvin published many other articles, essays, and columns, and edited a reprint of Lt. William H. Emory's reconnaissance through New Mexico to California in 1846 (UNM Press, 1951). These books received favorable national reviews. Calvin's short *People of New Mexico* (UNM Division of Research, 1947) favorably compared Silver City's diverse environment and community to Clovis's. In 1965, *New Mexico Magazine* reprinted the "Man Determines" chapter from *Sky Determines* (1948 edition) focusing on water shortages in the Southwest. After criticism over his ethnic comments, Calvin eventually revised his views about Hispanic culture and attributed relative Hispanic poverty to the difficult environment.

Ross Calvin had a difficult personal life. He was embarrassed about his rural background. His first wife died in the influenza epidemic of 1918, and his second wife developed severe mental health challenges. Calvin had a bitter relationship with his older son, and grew estranged from his younger son. He retired from his Clovis pulpit in 1957 and moved to Albuquerque. His last book was a biography (1966) of his second wife's uncle. After his second wife died, he remarried and lived in Albuquerque until his death in 1970.

Ron Hamm has written a very thorough biography of Ross Calvin. While Calvin had much of the correspondence involving his wives destroyed, he retained a multi-decade logbook. Hamm used the logbook, other surviving correspondence,

family interviews, Calvin's works, official Illinois and Indiana records, Episcopal Church correspondence, and prior research by L. G. Moses and Lawrence Clark Powell as his principal research sources. This is a fine biography of a complex man that should be read by people interested in southwestern New Mexico, the Episcopal Church, and environmental history.

Jeffrey P. Brown
New Mexico State University

Adventures in Physics and Pueblo Pottery: Memoirs of a Los Alamos Scientist. By Francis H. Harlow with Dwight P. Lanmon. (Santa Fe: Museum of New Mexico Press, 2016. 200 pp. 62 color plates, 26 halftones, drawings, bibliography. $34.95 cloth, ISBN 978-0-89013-615-7.)

Indian pottery, the physics of turbulence, fossils, painting, family life, and thoughts on motorcycles all find places in this idiosyncratic but very readable book. All were factors in the life of author Francis Harlow, who in working life was a distinguished physicist at Los Alamos National Laboratory but who also became an acknowledged expert on fossils and Pueblo pottery as well as an accomplished artist. This autobiographical coffee table book tells Harlow's life story.

The first four chapters describe Harlow's upbringing, his two years of service in the Army following the end of World War II, his time as a student at the University of Washington, his wife Patricia, and their over-sixty-year life together. Chapter 5 moves the story to his career at Los Alamos. Harlow graduated with his PhD in physics in 1953 and immediately joined the laboratory, which was then developing the first generation of hydrogen bombs. He began researching turbulence and translating that research into simulation programs, which were fed into early electronic computers. The pressures and temperatures that occur within nuclear explosions turn even solid materials such as uranium into violently turbulent fluids, which can significantly affect the performance of weapons. Since 1943 Los Alamos researchers have expended much effort in simulating nuclear explosions, guided after the war by torrents of data collected during nuclear tests. Within months of joining the laboratory, Harlow found himself involved with the staggering 6.9-megaton Castle Union test at Bikini Island in April of 1954. Turbulence research has numerous real-world applications, and he published over 150 papers in this area. His career at Los Alamos spanned fifty years; readers will enjoy his observations on the politics and personalities to be found there.

Shortly after moving to Los Alamos, Harlow became interested in the geology and fossil deposits of central New Mexico. He built up a collection of several

thousand specimens, mostly of brachiopods (clam-like creatures) that thrived some three hundred million years ago. He describes this collection in chapter 6; chapter 7 is a more personal reflection on his love of motorcycles. As Harlow's interest in fossils waned, it was replaced by a much deeper one focusing on New Mexico's history and culture, particularly the pottery of Pueblo Indians. He acquired a collection of pots and undertook extensive research on them. His growing expertise resulted in numerous books and articles on various styles of pottery, and he served as an expert authenticator for dealers and collectors. This work is described in chapters 8 and 9, while chapter 10 features color photographs of pots that he donated to the Museum of Indian Arts and Culture in Santa Fe. This reviewer found Harlow's analysis of the glazes and paints used in the production of pottery and the meanings of ceremonial figures depicted on them fascinating.

In the 1960s, Harlow took up painting. He eventually produced some thirteen hundred works, mostly depictions of pottery but also Indian figures, people, and Southwestern scenes. He became accomplished enough that galleries held exhibitions of his work; he even briefly considered giving up his career to become a professional artist. Chapter 12 features photos of some of his favorite paintings along with comments on their composition and technique. This is a high-quality, beautifully illustrated book and it describes a fascinating life. Harlow's intended audience may be primarily members of his family, but historians of Los Alamos and aficionados of the Southwestern cultural scene will likely want copies on their shelves. It already has a place on my coffee table.

Cameron Reed
Alma College

Ephemeral Bounty: Wickiups, Trade Goods, and the Final Years of the Autonomous Ute. By Curtis Martin. (Salt Lake City: University of Utah Press, 2016. 202 pp. 19 color plates, 75 halftones, 20 tables, 16 maps, appendices, references, index. $45.00 paper, ISBN 978-1-60781-467-2.)

Ute Indians have called western and southern Colorado home since at least 1300 BCE. By 1882, however, most of the northern bands had been relocated onto the Uintah and Ouray Reservations in Utah. Although Utes began using tipis after they acquired horses, many protohistoric and historic Ute camps continued to be expedient, temporary affairs consisting of utility racks, and small juniper and piñon *wickiups* (oval brush-covered lodges). Unfortunately, such sites and their valuable ethnocultural clues are ephemeral—threatened by nature, human destruction, and time itself. In 2004 the Colorado Wickiup Project (CWP) was

created to document such wooden feature sites. Additionally, the project developed a contextual database of features, artifacts, and assessments for the purpose of sharing information, and shed light on the history and culture of the once-autonomous Utes. The CWP has documented over eight hundred structures in more than 330 wickiup sites in Colorado since 2004.

Ephemeral Bounty is a detailed report of CWP's results, a book for archaeologists by archaeologists, and except for the introductory and concluding chapters, is technical enough to discourage the casual reader. However, for those interested in archaeology and the history of Colorado's aboriginal people, it is filled with informative details and a few lingering mysteries. A summary ethnohistory introduces the project, followed by descriptions of the sometimes-innovative methodology. Six core chapters provide feature details, conclusions, and commentaries about six significant sites ranging from the Decker Big Tank Wickiup Village (1794), to the Tea House Wickiup (1900–1905). These sites included sleeping wickiups, look-out or menstrual huts, possible ceremonial sites, and numerous utility structures and work "activity" areas. Dozens of photos, maps, and detailed charts illustrate and quantify their results.

CWP's strategy, "preservation through documentation," resulted in on-site fieldwork, meticulous documentation, and laboratory analyses (p. 150). Traditional as well as innovative forensic techniques were used, including metal detectors, ant hill examinations, use of extra-fine screening, tree ring samples of metal ax-cut features, and color-coding feature construction. Digital photography documented sites and salient features and detailed maps were prepared using highly accurate GPS and mapping software. Sites were dated with dendrochronology, luminescence, and analysis of historical artifacts. One of CWP's goals was to generate a "manual" or protocol for the study and recording of ephemeral wooden structures wherever such structures exist, as well as developing a database, which is ongoing, detailed, online, and computer-searchable (p. 37). The hope is that collaborative information sharing will enhance future research, public outreach programs, public land management, and the dissemination of information.

Ephemeral Bounty is a highly competent, succinct archaeological field report. However, it does stumble in a few details of Ute ethnohistory. Although dateable trade goods didn't proliferate until the early 1820s, little recognition is given to the existence of illicit Spanish trade caravans that visited Ute country regularly by at least 1800 (trails blazed by the Dominguez-Escalante Expedition), that horse herds were in the Utah Valley by at least 1804, and that Miera's map of 1776 shows conical dwellings (possibly tipis) to typify western Colorado Utes.

However, these points, are minor since *Ephemeral Bounty*'s primary purpose is to publish the findings of CWP's archaeological research and to offer new

and innovative ways to study, record, and analyze ephemeral wooden feature sites. As such, the book is an excellent presentation of their painstaking archaeological fieldwork and the subsequent analyses of these difficult-to-study sites. Although "rewriting one of the last chapters" of Ute history may be too strong of an assertion, its discoveries and conclusions will certainly be a valuable addition to the ethnographic literature (p. 150). Additionally, the innovative research techniques developed by CWP during this project should be valuable for ongoing and future archaeological research.

Sondra G. Jones
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A Field of Their Own: Women and American Indian History, 1830–1941. By John M. Rhea. (Norman: University of Oklahoma Press, 2016. 293 pp. Halftones, notes, bibliography, index. $34.95 cloth, ISBN 978-0-8061-5227-1.)

John M. Rhea is one of a growing number of scholars, both Native and non-Native, who are evaluating the role of women in writing Indian history and the broader interdisciplinary field now called Native American Studies. Anthropologist Nancy J. Parezo once estimated that before World War II more than sixteen hundred women worked with and published articles on Native Americans in the Southwest alone. Rhea's new study is part of the immense task, which evaluates the importance of the scholarly work these women produced in the field of Indian history.

The women who wrote Indian history have not received much attention. For years historians have considered Angie Debo an important contributor to Indian history, and Rhea appraises her work. Rhea goes on to discuss the work of Muriel Hazel Wright, longtime editor of the *Chronicles of Oklahoma*, who quarreled with Debo over how to write Choctaw history—a reminder that using gender as a category of analysis should not ignore the deep divisions that have existed among women of different class, ethnic, and regional backgrounds. Rhea evaluates the career of Rachel Caroline Eaton, of Cherokee descent, who was the first indigenous woman to earn a PhD in American history and become a professional historian. After graduating from the prestigious Cherokee Female Institute, Eaton received her PhD from the University of Chicago in 1919, and yet even she encountered great difficulty finding a publisher for her first book, *John Ross and the Cherokee Indians*. Rhea also chronicles the work of Louise Phelps Kellogg, whom he identifies as "the only fulltime American professional historian" among the women he profiles. Most of the women Rhea discusses were public rather than academic historians. Their task was to write

for a non-professional audience far beyond academia and thus were important in forming the general public attitudes regarding Native American nations and their members.

Rhea takes a dig at the historians who, he claims, ignored Indian women in their efforts during the 1970s to create women's and then gender history. Historians usually included African American women in their surveys, but few discussed Indian women. By the 1980s, that had changed when a growing number of women historians produced careful studies that included Native American women. Unfortunately, many historians of Indian history still continue to focus on men even though their research would be greatly strengthened by using gender analysis.

More important than the individual lives of writers that Rhea includes was their combined embrace of Native American studies, often with lifelong dedication. They took Indian history seriously, researched it carefully, and made it an essential part of American history. For these reasons, Rhea's book is a welcome addition to the growing list of works that discuss the role of women historians. There is much more to be learned, but he opens new paths toward a more inclusive history, one in which women take their place beside men in writing histories of the American people.

Joan M. Jensen
New Mexico State University

Chaco Revisited: New Research on the Prehistory of Chaco Canyon, New Mexico. Amerind Studies in Anthropology Series. Edited by Carrie C. Heitman and Stephen Plog. (Tucson: University of Arizona Press, 2015. viii + 362 pp. 13 halftones, 17 maps, charts, 25 tables, graphs, editors and contributors, index. $65.00 cloth, ISBN 978-0-8165-3160-8.)

Editors Carrie Heitman and Steve Plog have assembled a wonderful book about new and diverse research in Chaco Canyon. An Amerind seminar in 2010 that brought scholars together to present new research prompted the book. Steve Plog notes in chapter 1, this is a vibrant time in Chacoan archaeology! As a Chacoan and ancient Puebloan researcher, I am excited that some forty-year-old ideas about Chaco are challenged in new and interesting ways. As Thomas Jefferson said: "a little rebellion now and then is a good thing." Additionally, the volume shows that archaeologists continue to advance sophisticated and nuanced models of ancient Chacoan society. The evolution of our collective understanding of this complicated cultural phenomenon is encouraging.

The book covers a variety of topics and issues in Chacoan archaeology and most of the authors offer fresh perspectives on old questions. Important topics addressed in the book are: the organization of labor, food production, ritual and ceremony, kinship, use of faunal resources, human burial patterns, and household organization. Contributors to the volume include the best and brightest in Southwestern archaeology: Phil Geib, Kelley Hays-Gilpin, Ed Jolie, Steve LeBlanc, Kerriann Marden, Barbara Mills, Paul Minnis, Gwinn Vivian, John Ware, Adam Watson, Laurie Webster, and Peter Whiteley.

A book of such depth and breadth is difficult to adequately review or summarize in just a few hundred words. Rather than attempt (and inevitably fail) in such an endeavor, I will highlight a couple of examples that I hope will convince others of the merit in this comprehensive work.

One of the more controversial findings from this recent research indicates large quantities of corn were actually grown in Chaco! I say "controversial" because the dominant view is that Chaco Canyon was too barren to support significant production of corn and other domesticates. This dominant view continues to hold among many Chacoan archaeologists and public interpreters of Chaco, despite Gwinn Vivian's decades of research on agriculture and water management, which suggest the contrary. The volume includes Geib and Heitman's study of pollen and Vivian and Watson's modeling of Chaco's agricultural potential. Both studies clearly illustrate the importance of maize agriculture to the Chacoans. Although research by Larry Benson and others indicates corn was traded into Chaco, it remains clear that Chacoan fields were capable of substantial corn production and outside corn was not necessary for Chaco's success.

In the volume's concluding chapter, Hays-Gilpin and Ware tie many of the book's themes together and advance our nuanced yet incomplete understanding of Chaco. They shed light on social and political organization and connections to ritual and kinship in Chaco. The editors seem to agree with Whiteley's article on kinship, which suggests Chacoan kinship were matrilineal and matrilocal. This kinship system could be an explanation for the lack of ostentatious displays of elite leadership at Chaco. Nevertheless, Chaco was not an egalitarian society and power was exercised through primarily ritual means, much like the historic and modern Pueblos. In short, I highly recommend this book for professionals and lay people alike. I am optimistic that we will continue to see the full glory of Chaco explored with innovative and nuanced approaches similar to those undertaken and described in *Chaco Revisited*.

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Archaeology Southwest

Sending the Spirits Home: The Archaeology of Hohokam Mortuary Practices. By Glen E. Rice. (Salt Lake City: University of Utah Press, 2016. 262 pp. 89 halftones, 53 tables/charts, 12 maps, references, index. $60.00 cloth, ISBN 978-1-60781-459-7.)

The Hohokam, a desert people renowned for elaborate irrigation systems and distinctive red-on-buff pottery, inhabited central and southern Arizona from about 500 CE to 1450 CE. Archaeological investigation of the Hohokam has a lengthy history, beginning in the late nineteenth century. Yet, a comprehensive work concerning Hohokam mortuary practices has been lacking until now. Lynn Goldstein's work in 2001 remarked that, with a few exceptions, studies of Southwestern mortuary behavior did not go beyond issues of social complexity or ranking, nor make much use of oral traditions and ethnographic studies. *Sending the Spirits Home* addresses these deficiencies and is an especially welcome addition to the body of Hohokam literature.

Glen Rice first addresses the issue of continuity between the Hohokam and their modern-day descendants, primarily the Akimel O'Odham and Tohono O'odham, but also including Yuma and Pueblo people. He establishes a firm basis for the use of ethnographic accounts regarding mortuary practices, and he proceeds to test them with the archaeological evidence. A cross-cultural survey is used as a framework to link beliefs, social factors, and ecological factors with specific practices. Rice organizes his work around an ethnographic model of mortuary rituals initially developed by Robert Hertz in 1906 and augmented by Peter Metcalf and Richard Huntington in 1991. The model addresses three kinds of transformations: the separation of the soul from the body, separation of the mourners from the body, and separation of the soul from the community of the mourners. Rice views the first transformation as reflected in the form of the ritual that included: treatment and placement of the body, objects placed with the deceased, container types, and construction of the grave. The second transformation is argued to be reflected in the scale of the ritual, and the third in the placement of cemeteries within the settlement. The dataset used in this study is compiled from reports of 1,733 burials at eleven Hohokam sites in the Lower Salt River Valley, often considered to be the core area of the Hohokam archaeological tradition. Rice attributes some of the variation in mortuary practices to an unresolved dissonance between social ideology and religious beliefs. He acknowledges that his conclusions may not apply everywhere in the Hohokam region. Indeed, Hohokam mortuary practices in the Santa Cruz River Basin to the south differed significantly in the frequency of cremations versus inhumations (Cerezo-Román, 2015). Nevertheless, the framework provided by Rice is flexible enough to be adapted to other parts of the Southwest.

One of the major contributions of this work is the emphasis on standardized reporting protocols for burials, especially regarding the burial context and classification of associated burial objects. As Rice notes, documentation of the burial context in earlier reports is often inadequate for rigorous comparison and the system he provides could be applied throughout the region. The detailed classification scheme for associated objects is of more limited application and is based on presumed use as well as object or material type. Perhaps the most valuable aspect of this work is the appreciation that the reader gains for the complexity of human mortuary behavior. It is refreshing to draw our attention away from the ground to consider how evolving yet persistent traditions have shaped the archaeological record. As Rice notes, understanding how traditional beliefs can elucidate archaeological questions also gives us a much greater appreciation of the importance of repatriation to the living descendants of the Hohokam.

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Varmints and Victims: Predator Control in the American West. By Frank Van Nuys. (Lawrence: University of Kansas Press, 2015. 338 pp. 28 halftones, notes, bibliography, index. $29.95 cloth, ISBN 978-0-7006-2131-6.)

Varmints and Victims, by Frank Van Nuys, offers a splendid historical introduction to the complicated story of predator control in the U.S. West. Essentially an institutional history, this broad-ranging book examines the time period from about 1890 to the present day. Van Nuys's book sheds much light on the numerous predator-management programs implemented at local, state, and federal levels, as well as some particularly important individuals who helped to initiate, shape, and re-direct the trajectory of "varmint control" in the West over the past 120 years.

This well-organized, deeply researched book includes seven deftly executed chapters in which Van Nuys describes and analyzes the evolution of predator control. With titles such as "Constant Warfare Waged Against Them," "Economically Unsound and Exceedingly Dangerous," and "The Fundamental Naturalness of Predation," the author employs period quotes to highlight his principal themes. One outstanding aspect of the book is the author's dispassionate, methodical review of highly contentious positions taken by advocates of opposing management objectives, whether in 1925 or 2014. Useful quotations and archival underpinnings support every step of Van Nuys's evaluation. Van Nuys is a conscientious scholar who makes comprehensible a complicated story of human-predator relations that has always generated a great deal of emotionalism over questions of eradication and control of predators.

By about 1900, most Westerners considered the main "target" fauna (wolves, coyotes, mountain lions, and bears, especially grizzlies) dangerous and useless beasts, with a propensity to kill livestock and—very rarely—humans. Settlers sometimes conducted massive hunt-and-kill operations. As government and society expanded in the West, constituents called for extermination of the offending animals, and by 1910 states began to implement cooperative eradication programs in league with stock-raising groups. With so much western land within the federal domain, the U.S. Forest Service, the Department of Agriculture, the National Park Service, and other agencies began to play important roles in predator management. State and federal biologists and bureaucrats mainly served the interests of stock-raising associations, especially sheep and cattle men. Professional hunters shot or trapped wolves and coyotes, but the kill rate greatly increased with widespread use of poisons such as strychnine and Compound 1080.

By the early twentieth century, countervailing forces began to influence the direction of control programs. Poison's downside—its largely uncontrolled distribution—resulted in death for many non-targeted animals. Shifting public opinion deemed leg-hold trapping cruel and unselective, and the recently developed "coyote-getter"—a spring-loaded device that shot animals with poison bullets—caused outrage among citizens east and west who objected to its use. The cozy, uncontested relationships between stock-grower associations and government officials ran counter to the interests of a new constituency: a growing number of wilderness preservationists, National Park visitors, animal rights activists, and westerners who believed predators had an important role to play in their region. Likewise, biologists developed ecology, empirical predator studies, and large-scale environmental overviews that would challenge the fundamental precepts that underlay eradication and extermination programs. With support from the Wilderness Society and former employees of the eradication programs like Aldo Leopold and brothers Frank and John Craighead, government biologists reformulated their notions—which often placed them at loggerheads with their bosses. National Parks personnel instituted measures to ensure the continued existence of the predators within national parks, and created pro-predator education programs.

The Sagebrush Rebellion of the 1980s brought a harder tone to the anti-predator position, and partisan wrangling continues to hamper negotiations over state-federal jurisdictions, program costs, and hunting seasons on re-established predators (mainly in the northern Rockies). Wolves and the other large predators now face loss of protected status and expanded hunting seasons, while human encroachment continues to erode animals' habitats. The predator battle exhibits the full spectrum of current antagonisms dividing urban and rural people, East and

West, liberals and conservatives, ranchers and preservationists. This is a timely book and a great read.

Barton H. Barbour
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The Vanishing Messiah: The Life and Resurrections of Francis Schlatter. By David N. Wetzel. (Iowa City: University of Iowa Press, 2016. xii + 279 pp. 22 halftones, map, chart, notes, index. $19.96 paper, ISBN 978-1-60938-423-4.)

An extraordinary number of faith healers appeared in the United States in the late nineteenth and early twentieth centuries. A volatile combination of social, religious, cultural, and economic forces helped spawn these often mysterious men and women who claimed to possess a spiritual gift to cure the sick and afflicted. David N. Wetzel conducted research for over twenty five years to write a biography of Francis Schlatter, the most famous faith healer in Southwest history.

Schlatter's career as a faith healer began in July 1895 in Tome, New Mexico. He drew crowds as he traveled from Tome north to Albuquerque. Schlatter became known not only for his healing powers, but also for his humble, Christ-like demeanor. He healed for hours at a time, never complained, seldom ate, and never charged a dime for his remarkable work.

Schlatter continued spiritual healing in Denver, treating as many as two thousand sick or lame individuals in a single day. Exhausted, he returned to New Mexico in early 1897, seeking rest at a ranch owned by Ada Morley. Morley admired Schlatter's religious ideas and recorded them in a manuscript published as *The Life of the Harp in the Hands of the Harper*. Schlatter and Morley shared many values, including a deep hatred of capitalism. When not engaged in discussions with his host, the healer spent quiet hours alone, often throwing a heavy copper rod like a baton. Schlatter eventually followed "the hand of the Father," traveling into northern Mexico by horseback. And then he seemed to have disappeared. His fate remained a mystery for years.

In 1906 Edgar Hewitt was busy conducting archeological research in Mexico when he heard the story of a body that had been found under a tree, with a Bible (inscribed by Schlatter), a horse, a saddle, and a copper rod at its side. Hewitt brought the rod home to New Mexico, where it still resides in the Museum of New Mexico. Hewitt seemed to have solved the mystery of Schlatter's fate.

This is where most histories of Francis Schlatter's life usually end. Wetzel has gone far beyond this narrative by exploring the lives of the many men who insisted that they were the "lost" Schlatter. Imposters such as August Schrader

sought to gain fame and fortune by exploiting Schlatter's legacy in the Southwest and far beyond.

Wetzel describes one claimant in particular, devoting the last third of his book to John Martin, who insisted that he was Schlatter as early as 1897. Similar to the true healer's other imposters, Martin's character, values, and behavior were vastly different from Schlatter's. Far from hating capitalism, Martin accepted money for his healing services, hired a manager, and enjoyed staying in luxury hotels. Martin drank heavily, served time in jail, and abandoned his wife several times. He traveled haphazardly, never mentioning "the hand of the Father" as his guide. Even Martin's physical characteristics were different from Schlatter's, as three out of four forensic experts agreed.

If Schlatter and Martin were the same person, Schlatter played Jekyll to Martin's Hyde. No matter what had happened to the healer in Mexico, such a transformation hardly seems plausible. In a startling conclusion, the author claims to use Occam's razor to conclude that "the two men were the same" (p. 229). Readers are left scratching their heads. The simplest answer is not always the best one, especially given the complex histories of two incredibly interesting, but clearly separate lives. It is just as well that Wetzel draws his curious conclusion at the end of an appendix rather than at the conclusion of his otherwise sound book.

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The Disappearances: A Story of Exploration, Murder, and Mystery in the American West. By Scott Thybony. (Salt Lake City: University of Utah Press, 2016. xiii + 276 pp. 13 halftones, map, notes, bibliography, index. $24.95 paper, ISBN 978-1-60781-483-2.)

Scott Thybony, author of *Burntwater* (1997), takes us on a new excursion into the Canyonlands region of southeastern Utah and northeastern Arizona in a part descriptive travel narrative, part memoir of a lifetime of exploration within a specific landscape, and part historical reconstruction of an intriguing set of coincidental disappearances within the same mysterious, uncharted terrain. Thybony painstakingly retraces the footsteps of the daunting excursion of each sojourner and engages in extensive archival research to reveal the deeper motives and meanings behind the harrowing journeys of Everett Reuss, Dan Thrupp, and Lucy Garrett into this harsh, remote, and stunning desert wilderness.

The Disappearances was inspired by the author's fascination with three articles published on 27 February 1935 in the *Salt Lake (Utah) Tribune*, which

detailed simultaneous searches organized for two reckless young men missing on separate solo journeys, and a kidnapped girl being held hostage by a fugitive, all in roughly the same empty terrain. The mysterious ordeal of the wandering artist, Everett Reuss, was hotly investigated and two recent documentaries inserted fresh speculations to the ongoing argument of a number of biographers. No one is sure whether he was murdered in a remote camp or accidentally fell to his death following a misstep scaling a series of ancient toeholds along a canyon wall. Thybony posits his own theory informed by on-the-ground investigation. Along with Ruess's story, he presents a more unfamiliar tendering of the hunt for young field archeologist, Dan Thrupp. The unaccompanied young man worried his parents and authorities when his whereabouts went long unconfirmed. The third story of the trilogy details the narrative of Lucy Garret, a thirteen-year-old girl kidnapped from Peerless, Texas, by Clint Palmer, a criminal sociopath. Palmer, who was on the run for the murder of Lucy's father, Dillard, brought Lucy to Utah's canyon country, and forced her to pose as his young wife.

The structure of the book intersperses chapters in each narrative with "field notes" passages where Thybony recounts his present-day quest to retrace the exact paths of each protagonist into and through the broken and barren Three Rivers country. Thybony's previous articles for *National Geographic*, *Smithsonian*, and *Outside* magazines and his other nature writing works, such as *Burntwater,* are characterized by pairing geologically detailed yet gracefully poetic descriptions of landscape with insightfully reflective personal vignettes. In contrast to Edward Abbey, Terry Tempest Williams, and William DeBuys, his style is more modest and restrained as he refreshingly lets the power of his evocation of landscape mostly speak for itself without ranting, philosophizing, or preaching. Thybony's soft touch, however, works against him in *The Disappearances*, as he fails to adequately frame his pursuit of a historical understanding of either the lives of his protagonists or the intersection of their meticulously recreated travels. These tantalizing parallel and coincident stories and the time in which they unfolded unfortunately remain nearly uninterrogated. By the end of the book, we are not much closer to grasping the motivations of the participants nor realizing any historically significant relationship between their experiences.

The true subject of this book is not Reuss, Garrett, Thrupp, or the various groups of searchers who risked their lives to find them. It is Thybony himself and his relationship with a unique and enchanting landscape. Regardless of the fate of the three protagonists, *The Disappearances* gives the reader the privilege of travelling along with Thybony, step by step, on a thrilling journey into the mystery of "parts unknown."

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Tejano West Texas. By Arnoldo de León. (College Station: Texas A&M University Press, 2015. xii + 178 pp. 19 tables, maps, notes, bibliography, index. $40.00 cloth, ISBN 978-1623-492-908.)

Thirty-four years ago Arnoldo de León published his groundbreaking monograph, *The Tejano Community, 1836–1900*, a book about the adaptive and bicultural identity of ethnic Mexicans living in nineteenth-century Texas. De León was part of a new wave of Chicana/o historians—including Alberto Camarillo, Vicki Ruiz, and Guadalupe San Miguel—who highlighted the human agency of ethnic Mexicans in the United States, focusing on their adaptation to a changing society, resistance to discrimination, and community-based activism. His new book, *Tejano West Texas*, continues in this same tradition.

In addition to a newly penned introduction, the book features eleven essays spanning De León's entire career as a historian, many previously available as chapters in edited anthologies or in journals and several never before published. The essays document the historical roles, experiences, and contributions of ethnic Mexicans in developing West Texas, specifically the Edwards Plateau and Trans-Pecos region. The anthology includes essays written at different points of De León's career, one as early as 1974; they are organized in chronological order, beginning in the 1770s when ethnic Mexican settlers first migrated into the area. He highlights their contributions in developing the local economy, forming a political structure, and adapting to social changes in the nineteenth century and into the late twentieth century. De León examines a broad range of topics including adaptive and accommodative relations with Anglo newcomers, the rise of racial conflict, cultural maintenance, demographic changes, education and labor struggles, the role of Mexican Americans during wartime, and women's roles in the development of West Texas.

De León produced this anthology to correct the historiographical record, which ignored the centrality of the Mexican American experience in the development of the West Texas region. De León acknowledges that most Chicana/o historians focus on South Texas and metropolitan settings throughout Texas with large Mexican American communities while overlooking their role in the settlement and development of West Texas. De León identifies the reasons for this historiographical oversight as the lack of archival sources, the small number of Mexican Americans in the region, and scholars' assumptions that the presence of Tejanos in West Texas mattered little to the broader historical narrative of Mexican Americans. By producing this anthology, De León proves his commitment to correcting this historiographical oversight.

Despite the lack of archival records and the sparse population of Mexican Americans in West Texas, De León has produced richly detailed and in-depth

research essays on the Tejanos in the region. Although a number of these essays have been published in the last fifteen years, the real gems in the anthology are either previously unpublished or harder-to-find articles published early in his career. The first essay, "Forgotten Poblares," is an excellent overview of the early settlement of West Texas. His essay on the San Angelo school boycotts of 1910—one of the earliest works documenting Mexican American educational activism—is worth the price of this book alone. The essay on World War II and Korean War veterans is also a fine contribution to the history of Mexican American activism in the GI Generation.

While the historiographical contributions are many, the very nature of a single-authored anthology also creates some drawbacks. Some chapters flow seamlessly into the next while others change gears abruptly. Because each chapter deals with the same region and similar contexts, the compilation can be repetitive. Still, these minor problems do not overshadow the solid contributions of this anthology. De León, the now-retired professor and dean of Tejano history, has left a lasting legacy in the field of Chicana/o history, and an impressive body of works for emerging scholars to build on.

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