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Book Reviews

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New Mexico: The Distant Land. An Illustrated History. By Dan Murphy. (Northridge, California: Windsor Publications/Historical Society of New Mexico, 1985. 183 pp. Illustrations, maps, index. $24.95.)

Dan Murphy's *New Mexico: A Distant Land* is a delightful, highly readable account of New Mexico history. Written in a bright, lively style, Murphy's narrative immediately draws the reader into New Mexico's story, a saga that begins with a survey of the state's geographical conditions—"New Mexico is made out of rocks"—and carries the reader through the state's long and colorful history as a distant land, a remote and isolated area whether under Spanish, Mexican, or United States rule. Touted specifically as "an illustrated history," the book does not disappoint its readers, for illustrating the text are 200 carefully selected black and white photographs and a sixteen-page section of color plates, a visual rendering of New Mexico's history unequaled by any other book.

As Murphy takes his readers along their journey through New Mexico's past, he shares with them his obvious love for storytelling and for the land he is describing. Clearly fascinated by the historians' craft and the indebtedness of historians to their sources, he pays tribute to both the written and oral recordkeepers, to people such as Andrés de Campo, the Portuguese servant of Fray Juan de Padilla, one of the friars in Coronado's party who remained in the mission field; to the officials of the Inquisition, whose meticulous records tell us much of what unfolded in New Mexico during the latter part of its missionary phase; to the people of Trampas, who recounted for Murphy their village's history as together they plastered the church's walls in 1982. Murphy even laments the lack of sources, referring at one point to the regrettable absence of diaries from members of the annual Spanish trade caravans that traveled into New Mexico.

A consummate historian, Murphy also reminds his readers of the unknowns of history, of the unanswered questions that challenge historians but yield no certain answers. Among the unknowns that Murphy mentions are the questions of why the great Anasazi culture at Chaco declined, how close Fray Marcos came to Hawikúh and what if anything he saw, just what the Turk who led Coronado into present-day Kansas had in mind, and what the orders of Zebulon Pike's United States Army exploring party were. Two mysteries that elicit special attention are embodied in the argument among historians about what the Texas invasion of New Mexico was trying to do—"or whether it was even an invasion"—and the question of what passed between Governor Manuel Armijo and James Magoffin, the latter sent by Stephen Watts Kearny to meet with Armijo before the Kearny forces entered New Mexico in 1846. Murphy concludes, "Until unexpected documents surface somewhere, we can only speculate as to why Armijo gave up."

Time and again the author returns to the shaping force of New Mexico's pre-railroad era, namely its legacy as a distant land. He perhaps captures that feeling of distance most poignantly in his description of what he calls "the experiences and gradual disillusionment of the colonists" who followed Oñate into New Mexico in 1598. Writes Murphy, "Ordinarily a frontier settlement is at the edge of the unknown; just behind it is the known, providing support. But this fledgling colony had leap-frogged 1,500 miles from the colonial heartland. It was a 'bubble' frontier, with little or no support." The author finds that same condition of distance describing New Mexico in 1821, when "New Mexico was no longer the most distant outpost of a European-based Spanish Empire; instead it was the most distant outpost of a new country, Mexico." In fact, it was not until the coming of the railroad in 1879, as Murphy notes, that "this distant place" was tied to the East. "Santa Fe was married to the rest of the United States, as the ceremony says, for better or worse."

And as a matter of fact, the end of New Mexico as a distant land practically ends Murphy's narrative, for he devotes only a single chapter to New Mexico as one of the fifty states and a total of three paragraphs to New Mexico's history since the end of World War II. Indeed, one is left with the impression that Murphy finds distasteful the lessening of New Mexico's isolation, the advent of sameness and oneness with the rest of the country, the mass media's seeming elimination of "the very idea of distance." In an almost plaintive tone Murphy notes that "Today New Mexicans hear their news in the same accent as does everyone else in the country." That is why the book's last chapter, "Partners in Progress," well written by historian John O. Baxter, a chapter that profiles the histories of those businesses and organizations that helped underwrite the book's publication, seems in a sense incongruous. The incongruity is the very mention of the word "progress" in connection with Dan Murphy's New Mexico, a land whose beauty and culture will continue to be special, but only if they can defy homogeneity. Its scant attention to the modern period notwithstanding, *New Mexico: A Distant Land* is a must for all New Mexico aficionados. The photographs alone are more than worth the price of admission. Murphy's narrative is the proverbial icing on the cake.

Susan A. Roberts
Albuquerque

Bishop Lamy's Santa Fe Cathedral. By Bruce T. Ellis. (Albuquerque: University of New Mexico Press, 1985. xiv + 208 pp. Illustrations, notes, bibliography, index. $19.95 cloth, $9.95 paper.)

This provocative volume narrates the construction of the present twelfth-century French Romanesque Santa Fe Cathedral in 1869 by Jean Baptiste Lamy, and also documents the history of the *Parroquia* (parish church) built between 1712 and 1714, and a 1697 convent which also occupied the site of the cathedral.

The first building on the site was the convent, built by Governor Pedro Rodríguez Cubero for the Franciscan friars. The convent was situated east of the pre-1680 city plaza on land allotted to Cubero as a royal grant. The Franciscans took possession of the building as a personal gift from Cubero on January 24, 1698. Church services for the settlers and soldiers were held at this time in the old chapel in the southeastern corner of the *Casas Reales* (Palace of the Governors), no longer in existence but presumed to have been in the area of the intersection of present Washington and Palace Avenues. Later services were held in a church built by Vargas near the northeastern corner of the walled *Casas Reales* compound. The Chapel of San Miguel, destroyed during the Pueblo Revolt, was also rebuilt at this time, for use by Mexican Indians who had come north with the colonists following the Revolt.

After a flourish of construction projects following the resettlement of New Mexico subsequent to the Pueblo Revolt, construction of the *Parroquia* was begun. The first description of the *Parroquia* comes from a report by Fray Francisco Atanasio Domínguez of an inspection he made of the convent and church in 1776. From this description, the author has drafted a floor plan of the complex. Comparing this first plan to others, the many modifications and additions between 1796 and 1869 can be traced.

In 1851 French-born Jean Baptiste Lamy, newly appointed Vicar Apostolic for New Mexico and Arizona, arrived in Santa Fe, bringing with him a new and energetic episcopal program. His plans called for new priests to fill the old pulpits, new church schools and hospitals where there had been none, and, above all, a majestic new cathedral to serve as the focal point for this ecclesiastical transformation from the old to the new. Santa Fe was at the time remaking itself in an effort to purge its adobe architecture and assume a more midwestern appearance. Although Lamy, unlike many of his contemporaries, is said to have appreciated the adobe's provincial virtues, he did feel that the existing parish church was too decrepit to serve as the flagship for his new program.

It is interesting to note that when Lamy decided to build the cathedral on the *Parroquia*'s site, the problem of leaving Santa Fe without a church of adequate size for its large Catholic population was avoided by having the new structure gradually replace the older, section by section. It was resolved to keep the *Parroquia*'s old, long, narrow nave in use while the new cathedral was built around and over it, completely enclosing it. Upon completion, after the new nave had been roofed, the old nave was demolished in 1884 and carried out through the front doors. Ellis points out that this concept of building a new church completely around an old one is possibly unique in the annals of cathedral construction. To get an idea of the dimensions of the *Parroquia* nave

one has only to visit the cathedral. Standing at the entrance and facing the sanctuary, the two rows of pillars (put in place while the *Parroquia* was still *in situ*) down the center of the cathedral on either side of the main aisle delineate the outer walls of the *Parroquia*'s nave.

The author was responsible for the only two archaeological excavations conducted on the cathedral premises, in 1957, and 1966–1967. The conclusions drawn from these excavations corroborate the documentary evidence presented in the book of the various extensions, floor levels, plaster layers on the walls, and other renovations and modifications to the cathedral and *Parroquia*. In addition to the plans of the *Parroquia,* two floor plans and eight photographs of the cathedral during various construction phases bring the story up to 1966 and the time of the last archaeological excavation.

Bruce T. Ellis died October 17, 1985, at age 82, only a few weeks after publication of this book, ending thirty-five years in New Mexico during which he worked in several capacities for the Museum of New Mexico, and conducted historical research on various topics. *Bishop Lamy's Santa Fe Cathedral* is a timely narrative as this year the cathedral is celebrating its 100th anniversary since its dedication in 1886, and the edifice has been nominated for designation as a Minor Basilica. The book will complement several other works on the history of the Santa Fe Cathedral—Paul Horgan's *Lamy of Santa Fe: His Life and Times,* 1975, Fray Angelico Chavez' *The Cathedral of the Royal City of the Holy Faith of Saint Francis,* 1947, and several periodical articles—while offering new information based on the two archaeological excavations conducted by the author. The volume is also an account of Santa Fe's early Anglo period and overall is a good point from which to frame and focus the local history of Santa Fe.

Charles Bennett
Museum of New Mexico

Laura Gilpin: An Enduring Grace. By Martha A. Sandweiss. (Fort Worth: Amon Carter Museum, 1986. 339 pp. Illustrations, appendix, notes, bibliography, index. $75.00.)

Laura Gilpin, who died in 1979 at the age of 88, was a foremost photographer of the American Southwest during her sixty-year professional career. Yet, surprisingly, no biography of her was written during her lifetime. Happily, the Amon Carter Museum of Fort Worth, Texas, which inherited her entire collection of negatives and prints, has now published an excellent biography by the museum's curator of photographs, Martha A. Sandweiss. The book is illustrated with 126 full-page reproductions of every photograph in the exhibition shown at the museum early this year and now on tour to other museums. This exhibition will be on display at the Museum of New Mexico in Santa Fe from July 24 to September 20, 1987.

Born in 1891 in Austin Bluffs, Colorado, Gilpin grew up in nearby Colorado Springs. Her father was, at various times, a cowboy, a rancher, a prospector, and a miner. Her first camera was a Brownie, given her in 1903. By 1908 she and two friends were making color transparencies with Autochrome plates, then newly introduced from France. By 1916 her first prize-winning photograph was

published in the magazine *American Photography,* and in that year she enrolled in the Clarence H. White School of Photography in New York. This prestigious school emphasized art and design and taught that painterly style of soft-focus photography then known as "pictorial."

Gilpin returned to Colorado Springs in 1918 and began her professional career taking portraits, landscapes, and architecture. She also taught photography at the Broadmoor Art Academy. Soon she mastered the photogravure printing process and published her photographs of the spectacular Colorado landscape, the prehistoric ruins, and the Indian pueblos in portfolios, booklets, and postcards.

This early interest in publishing led Gilpin to make her strongest contributions in the form of books. Her first documentation of Indian life, *The Pueblos: A Camera Chronicle,* was published by Hastings House, New York, in 1941. This was followed in 1948 by *The Temples of Yucatan,* a remarkable series of photographs of the ruins at Chichen Itza. Her crowning achievements were two quite different books. *The Rio Grande, River of Destiny* (1949) involved 27,000 miles of travel, for she made two trips following the course of the great tributary from its source to the Gulf of Mexico. The emphasis of this book was on the land through which the river flowed and which depended on the river for its very existence. The second book, *The Enduring Navaho* (1968) is a quite extraordinary series of intimate photographs of the Indian people. In the text accompanying the pictures Gilpin makes it quite clear that she did not photograph the Indians as "curiosities," nor as members of "a vanishing race," nor as anthropological specimens, but as individuals, many of whom she knew and counted as friends. She was introduced to the Navaho community in 1931 by her friend and companion Elizabeth Forster, a registered nurse who, for a while, was on field service in the Navaho reservation.

The text is both readable and scholarly, the source notes are meticulously compiled, and the "Chronological Bibliography" by Milan R. Huchson is a model of meticulous documentation, for it lists not only publications by and about Laura Gilpin, but also each of the many group and one-person exhibitions in which she participated.

Laura Gilpin: An Enduring Grace is both a memorial to an outstanding personality and an introduction to the contributions made by her through photography and writing to our understanding of the American Southwest.

Beaumont Newhall
University of New Mexico

The Essential Landscape: The New Mexico Photographic Survey with essays by J. B. Jackson. Edited by Steven A. Yates. (Albuquerque: University of New Mexico Press, 1985. vii + 147 pp. Illustrations. $45.00.)

When you purposely start out to assemble a photographic collection, which in the words of the cover jacket description, is "unusually free of imposed structure or of didactic purpose," you take a great risk. In the case of "The Essential Landscape," it is a risk that pays off in rich dividends. This volume,

created under the auspices of the Museum of New Mexico, set twelve photographers loose to find their own visual "bodies of work" to reflect the present time of rapid "transformation and decisive change" in New Mexico. The result is a book any person remotely connected or interested in the state should have close at hand, preferably in full sight on the coffee table.

The twelve photographers—Barrow, Gaudert, Harris, Logsdon, Myers, Moggle, Peck, Plossu, Ranney, Rubenstein, Wickstrum, and Wilder—are as individual in the choice of subject as in their photographic technique. The nine essays contributed by J. B. Jackson leave the individuality of the photographer's work inviolate while adding a special personal contribution. Special credit for this unique product should go to the editor, Steven Yates, who resisted the temptation to improve on his theme while at the same time gave it a magnificent format and printing.

Every reader will have his or her favorite photograph, just as every reader will have his favorite Jackson essay. Personally, while touched and moved by them all, my favorite photograph of changing-yet-changeless times is that by Alex Harris, a simple kitchen entitled "Rio Lucio" (p. 24). A close second is the "Sunset and Dust" rodeo by Plossu (p. 77). My second choice essay by Jackson is "Chihuahua As We Might Have Been" (pp. 67–74). But every reader will find his or her own special treasure in this very special volume.

It took courage to let twelve photographers and one writer each "do their own thing" on a project which obviously was conceived and produced with such loving care. But it is courage that was more than rewarded by the results. *The Essential Landscape* is a "thing of beauty" and "a joy forever."

Thomas C. Barrow
Clark University

New Mexicans In Cameo and Camera: New Deal Documentation of Twentieth-Century Lives. Edited by Marta Weigle. (Albuquerque: University of New Mexico Press, 1985. xxvi + 228 pp. Illustrations, maps, tables, notes, bibliography, index. $29.95 cloth, $14.95 paper.)

Those involved in the study of culture look back fondly upon the Great Depression. The writers of the Federal Writers' Project and the photographers of the Farm Security Administration created bodies of raw materials which are both eclectic and extensive.

New Mexicans in Cameo and Camera is a taste of those materials in New Mexico. The editor, Marta Weigle, wraps various disparate narratives together in chapters based on geography (more or less) with rather global titles—"Miners, Merchants, Homesteaders, and Indians," "Commerce and Cowboys," and the like. The problem, of course, is that the material is so encyclopedic that it defies organization.

Therein lies the beauty of the material and the difficulty with the book. The task that Weigle set for herself is inherently impossible: to present primary source material whole cloth. The narratives, individually, are fascinating. Collectively, they are clumsy, often redundant, and unrelated in spite of the efforts of the editor to shoehorn them into some cogent pattern.

The selection of photographs and illustrations and their application in the work is more digestible, perhaps because the reader has a different expectation of pictures than of text. Here the editor demonstrates a degree of sophistication, resisting the temptation to simply use pictures to illustrate, choosing rather to give them equal weight with the texts. The pictures are thus allowed to blend synergistically with words and present a holistic vision of the topic, albeit broad, embraced by the chapter titles.

The introduction to the book is a more-than-you-really-want-to-know look at New Deal programs in New Mexico. In trifling detail it explains all of the intricacies and problems that the field collectors, writers, and administrators faced. This includes the vagaries of the instruction given to collectors; the fact that many writers simply could not write (a feature painfully apparent in some of the narratives presented); and a "core dump" listing of the questions used in the folklore manual.

The balance of picture and text so elegantly executed in the body of the work is conspicuously absent in the introduction. This is unfortunate, and structurally weakens the book. A discussion of the shooting scripts handed out by Roy Stryker to the photographers and the efforts those people went through to obtain the pictures would have been a nice counterpoint to the problems of the writers.

Brief biographies of the writers, artists, and photographers appear in an appendix. A good bibliography, glossary, notes, and a useful index close the work.

Even with its flaws the book is a good one, and although an unqualified recommendation is not possible, it is a worthy addition to the corpus of materials dealing with the various federal works projects. It is also a good source book for the history and folklore of New Mexico, though not really the kind of book that one would, of choice, sit down and read cover to cover.

John E. Carter
Nebraska State Historical Society

Bob Sharp's Cattle Country: Rawhide Ranching on Both Sides of The Border. By Robert L. Sharp. (Tucson: University of Arizona Press, 1985. x + 286 pp. Illustrations, map, index. $19.50.)

The Old West dies hard. Every generation of cattlemen witnesses its extinction. Every cowboy, as he reaches sixty, sees the death of the traditional range cattle industry as having occurred in his youth. To Father Eusebio Kino the heyday of the cattle business was A.D. 1700, but to Charles Goodnight the time was about 1870. My old neighbor Jack Maloney worked for what he thought was the last of the big outfits in the first decade of this century. Bob Sharp was lucky enough to do his cowboying in the 1920s and 1930s while there was still a tinge of wildness to the West. He recorded the passing of that wildness, and the freedom that went with it, in this book of reminiscences of a shoestring steer outfit on leased land in northeast Sonora, and about the management of the ORO brand on the huge Baca Float in northwest Arizona.

Sharp left college at the University of Arizona at the end of his freshman year in 1923 and, after a few months underground in a gold mine, he pooled his savings and his labor with those of a college friend and the two put in four years pasturing Mexican steers on that beautiful liveoak and grama grass country on the headwaters of the Santa Cruz and Sonora rivers on the Sonora side of the Arizona border. Their lease was nearly surrounded by W. C. Greene's empire of grass and the young Sharp became acquainted with that ranch's manager, Charles Wiswall. After completing college, the author returned to Mexico to work for Wiswall and the Canaanea Cattle Company, and in 1935 he was selected to manage the company's recently acquired Baca Float between Prescott and Seligman.

Bob Sharp's Cattle Country is presented in two parts. The first is an account of the author's Mexican days, and the second, originally published in 1974 as *The Big Outfit,* tells of his Arizona years. The book is not a history, but as a picture of "how it was" it is the stuff that can make history live. Sharp is a good storyteller with a genuine appreciation of his country and its few inhabitants. He laces his anecdotes with much dialogue for which he, unfortunately, has no ear. All his cowboys speak precisely alike in a strange dialect. This reviewer (who saw the final demise of the West in the 1940s) has known a few cowboys fairly well, including one or two that Sharp mentions by name, but none who ever spoke like his characters. But this is a minor flaw, and my son (who saw the real West die once again while punching cows near Las Vegas, New Mexico in the 1960s) and others will enjoy wallowing in nostalgia with Sharp, just as I did.

Alden C. Hayes
Portal, Arizona

Native Americans in the Twentieth Century. By James S. Olson and Raymond Wilson. (Urbana: University of Illinois Press, 1984. x + 236 pp. Illustrations, maps, notes, bibliography, index. $29.95 cloth, $9.95 paper.)

Native Americans in the Twentieth Century is a survey of the state of the American Indian community in the United States since 1900. Its authors, however, have infused its content with a humanism and eloquence alien to the customary perfunctory, often arid, survey, thus elevating their study to the art-form level. Their stated purpose is to avoid the practice of most writers of Native American history, who for the most part conclude their studies of tribes or Indian problems in or close to 1900, thereby excluding the continuum of Indian and tribal existence in the American community. In this three-quarter-century study, which is the focus of *Native Americans,* the authors discern a time of Indian renascence.

Native Americans relates sustained individual and tribal happenings of great moment since 1900 under the following topics. First, the authors present a summary of antecedent imperial management of Indians including the alterative processes applied to individuals and their cultures by European and Anglo-American civil and military officials and missionaries; second, they treat the themes "Assault on Native Tribalism," "Native American Reaction and the Seeds of Reform," "The Indian New Deal," "Resurrection of the Past: Compensation,

Termination, and Relocation," "The Rise of Native American Militancy," and "Change and Continuity in Modern America."

The Epilogue is particularly valuable for its elaboration of Native American demographic trends in the twentieth century, Indian economic status, changing residence patterns, and its commentary on Indian culture (its tenacity, resiliency, and vitality), directions Indians are taking in religion by fusing the traditional with the new, attesting to the dynamism and pluralistic adaptation of Indian spiritualism. Also, the authors assess the contemporary resurgence of tribal governments, committed to guarding ethnicity and taking over the management of tribal lands and resources.

Well-chosen maps and photographs illuminate the text and enhance the charm of this chronicle. Its bibliography indicates the range of literary exploration conducted by the authors in producing *Native Americans,* as well as the richness and scope of germane published sources.

An additional strength of *Native Americans* is its essence of fairness and balance—a measured, rational interpretation of the Indian's condition—assessing and placing blame and responsibility for Native American pathology, some onus on the Indians, additional on the intrusive, dominant society. *Native Americans* assures that with all the stridency and pernicious distraction of the urban technological extension and its absorption of an increasing proportion of the Indian population, the Native American quest for harmony with community and land perseveres.

Arrell Morgan Gibson
University of Oklahoma

A Papago Traveler: The Memories of James McCarthy. By James McCarthy. Edited by John G. Westover. (Tucson: University of Arizona Press, 1985. xxiv + 200 pp. Illustrations, maps, index. $22.50 cloth, $11.95 paper.)

James McCarthy is an American Indian man of the twentieth century. Born October 16, 1895, he came to maturity in a time of change and possibility. McCarthy grew up in southern Arizona, attended Phoenix Indian School and Santa Fe Indian School, joined the army and fought in World War I, reenlisted and journeyed to China and the Philippines, married, worked in Arizona, California, Alaska, Washington, and Oregon, and retired in 1957. In the late 1960s McCarthy began to chronicle his remarkable life. Military historian John G. Westover met McCarthy in 1983. Initially interested in McCarthy's military service, Westover eventually learned of the autobiography that had been handwritten in a spiral notebook. He states that his goal as editor "has been to employ minimum change to improve the readability of the text and to retain absolutely the integrity of McCarthy's story" (p. xxi). The resulting volume, *A Papago Traveler,* is a particularly noteworthy one.

In its contours, McCarthy's life is clearly in some ways not a typical one. Obviously he saw a great deal of the world and he saw country distant from his Papago homeland at a time when few Americans could claim that they had been to the Great Wall, Manila, Alaska, New York, or Los Angeles. And yet his life does reflect many common experiences of Indians in this century: the off-reservation

boarding school, work in western agriculture and in western cities, and returning home to the land of his birth. It did not matter where James McCarthy went or whom he met; he remained a Papago. And being a Papago included traveling, varied work experiences, and a lot of baseball.

As Larry Evers observes in the foreword, *A Papago Traveler* may be numbered "among a small but significant group of memoirs and autobiographies which were written by Native Americans" (p. x). While the "as-told-to" narratives, as Evers terms them, may also be quite valuable, memoirs such as this one are even more rare. With the aid of Westover, McCarthy has given us an autobiography that is spare, honest, thoughtful, and true. Available in cloth and paperback, this book belongs not only in academic and public libraries, but also in the classroom. It deserves to reach a wide audience.

Peter Iverson
Arizona State University, West

The Underground Reservation: Osage Oil. By Terry P. Wilson. (Lincoln: University of Nebraska Press, 1985. xiv + 263 pp. Illustrations, maps, notes, bibliography, index. $22.95.)

"Every time I see an Arab," said Osage Chief Sylvester Tinker to a *Forbes* writer in 1981, "I don't care who he is or what he looks like, I want to run up and kiss him, because he has done more for the Osage people in 4 years than the federal government has done in 150" (James Cook, "New Hope on the Reservations," *Forbes,* November 9, 1981, p. 108). Tinker's words, of course, were a response to the dramatic energy price increase prompted by OPEC, an increase that advanced Osage oil and gas income from $6,000,000 in 1973 to nearly $70,000,000 in 1981. And as bombastic as it was uncritical, Tinker's comment conformed well with the stereotypical characterization of the Osages as the most lavish and indulgent, the most affluent and materialistic, and, perhaps, one of the most lawless tribes among American Indian communities.

It is this distortion that Terry Wilson challenges with solid documentation and a dispassionate analysis of the subsurface reservation established by tribal decision at the time of allotment in 1907, to retain mineral wealth as a tribal, not individual, asset. Building on John Joseph Mathew's monumental *The Osages* (1961) and an impressive amount of additional original research, Wilson flinches not at the sensational mineral income that went to the Osages, particularly in the "great frenzy" years of the 1920s, nor does he ignore the lawlessness and violence that accompanied these turbulent years above the "underground reservation."

What he does, in what surely will stand as a model for others attempting studies of other contemporary energy-affluent Indian tribes, is to integrate the impact of largely unforeseen wealth within the larger context of non-Indian exploitation of the Osages dating back to the pre-allotment era in Kansas and elsewhere, and especially the socio-political rift between the mixed-bloods and the full-bloods, a rift that was dramatically exacerbated by the enormous returns coming from the Burbank and other Osage oil fields.

The Underground Reservation is a must for serious students of modern tribal exploitation and contemporary Indian cultural revival.

William E. Unrau
Northern Arizona University

Journal of an Indian Trader: Anthony Glass and the Texas Trading Frontier, 1790–1810. Edited by Dan L. Flores. (College Station: Texas A&M University Press, 1985. Illustrations, notes, bibliography, index. $19.50.)

At least ten years before mountain men entered the Rocky Mountain fur trade, Americans from the southern frontier had begun trading activities with the Indians of present West Texas and Oklahoma. They followed the Red River as a guide, while their later counterparts followed the Missouri. Additionally, the southern trade with the Indians perhaps helped them break ties with the Spanish. Another difference between these southern traders and the northern traders was that they wanted wild horses and buffalo robes rather than beaver. Natchez on the Mississippi became a trading center similar to St. Louis for the northern trade.

Among the nearly dozen southern expeditions, Anthony Glass and his trip in 1808–1809 is important both because he kept a journal and because his expedition became the first to see the "Medicine Rock," an important healing shrine to several tribes.

Editor Dan Flores has arranged the book in three distinct parts: the editor's introduction, Glass's actual journal, and the editor's epilogue which explains what happened to the "Medicine Rock" in later years. Flores gives a good background of trading activity including Philip Nolan's five forays into Texas which ended in his death at the hands of Spanish officials in 1801.

Dr. John Sibley became an "occasional" Indian agent to the Comanches, Wichitas, and smaller tribes. The Thomas Freeman expedition of 1805–1806 to the Red River and the Lewis-Alexander trading expedition of 1807 immediately prepared the way for the Grand Council of the tribes at Natchitoches at the invitation of Sibley in August 1807. There the Comanche chief told Sibley that his tribe would welcome traders. For all the horses and buffalo robes the Americans wanted, the chief asked guns, powder, and lead. Sibley told Anthony Glass of Natchez about the chief's invitation. In 1808, Glass was a middle-class merchant with a hardware and dry-goods store in Natchez. Sibley helped outfit Glass and probably encouraged him to keep a journal.

The trip consisted of eleven persons, sixteen horses packed with goods, and thirty-two additional horses. In many instances Glass only wrote a sentence or two each day. He noted directions of travel, where they camped, if they shot a deer. His occasional longer passages give rare insights into the habits of the tribes he visited. Concerning Indian hospitality, for instance, as soon as Glass and his men set up camp near an Indian village on August 11, 1808, "a band of women came immediately [and] pulled up and cleared away the grass and weeds from about the camp and also cleared a path down to the spring" (p. 46).

Glass camped from August to October, 1808, in the Taovaya-Wichita villages. Here he and his men traded and bought horses. The Osages (enemies of the Indians with whom they camped) stole twenty-nine of the best horses they had just purchased. One day Glass witnessed the Wichitas killing forty-one buffalo with spears or bows and arrows. Glass also spent time with the Panis and Hietan Indian nations.

The editor did extensive research into primary material and even retraced Glass's expedition on various camping trips. This makes his introduction, epilogue, and explanatory footnotes, as well as Glass's journal, of real value to Western historians interested in this topic.

J'Nell L. Pate
Tarrant County Junior College

The River of the West: The Adventures of Joe Meek. By Frances Fuller Victor. Edited by Winifred Blevins. (Missoula, Montana: Mountain Press Publishing Company, 1985. Vol. I, 282 pp., Vol. II, 383 pp. Illustrations, notes, bibliography, index. $9.95 paper, each.)

Frances Fuller Victor (1826–1902) settled in San Francisco in the spring of 1863. While her husband was serving in the navy, she won a literary reputation in the Bay city by her amusing "Florence Fane" columns in the *Golden Era.* In October 1864 she relocated in Portland, Oregon, to join her husband, now resigned from the naval service. An experienced journalist and writer, she set to work gathering material relating to the history of Oregon, notably collecting personal reminiscences and historical materials from surviving pioneers. In the course of her trips and contact with longtime settlers, she was introduced to "Uncle Joe," as he was known to oldtimers—Joseph L. Meek. From that introduction, Victor fashioned her book, *The River of the West,* one of her enduring historical achievements as witnessed by this republication.

Through long interviews, Victor extracted the recollections of Meek, famed as a "Mountain Man" and widely known then as an Oregon politician. Her technique is widely used today. One sees regularly in book stores autobiographical accounts of famous and infamous individuals with co-authorship indicated by the phrase, "as told to." Thus, Meek's biography became the basis of *The River of the West,* interwoven with numerous strands of Oregon history.

The volume was published in Hartford, Connecticut by R. W. Bliss in 1870, and was reprinted that same year and again in 1871. In 1877, after Meek's death, Victor revised the first edition, stripping the narrative of much of the intertwined Oregon history and focusing closely on Meek's biography. In addition to supplying some corrections and moderating some language, the new work was entitled *Eleven Years in the Rocky Mountains.* In 1950 Long's College Book Company, Columbus, Ohio, issued a facsimile clothbound edition of the 1870 edition with a brief introduction by J. Cecil Alter. That same edition is now reproduced in facsimile in this two-volume paperback reprint, which also has the distinction of being the edited edition.

Meek, Virginia-born and Missouri-raised, entered the fur trade in 1829, at age nineteen, in the employ of Smith, Jackson, and Sublette. The year following

he joined the Rocky Mountain Fur Company when it was formed. Thus was launched an adventure-filled career in the Far West's fur trade that lasted eleven thrill-packed years. During that decade, Meek trapped from the upper Missouri basin to southern Utah, crisscrossing the fur heartland of the transmontane region. He also was a member of Joseph Reddeford Walker's 1833–34 expedition of California, the first overland party to cross the Sierra (near Yosemite).

When the Rocky Mountain Fur Company dissolved in 1835, Meek, like so many others, continued to hunt as an independent trapper. His fur-trade associates read like mountain man litany, among them Kit Carson, Thomas Fitzpatrick, James Bridger, Robert Newell, Henry Fraeb, Jean Baptiste Grevais, and especially his friend, Milton Sublette. Meek's experiences with these fur men form a goodly portion of his fur-trade recollections.

By 1839 the fur trade was waning. Recognizing the bleak prospects facing trappers, Meek centered his last year's activities around Fort Hall on the Snake River. There in 1840 the decision was made to settle in Oregon. That move opened a second chapter in Meek's life, one more staid but perhaps equally important. He became one of the pioneers who helped forge the commonwealth of Oregon, serving in a variety of capacities: sheriff, marshal, legislator, militia colonel, and founder of the state's Republican party.

These two lives of Meek are vividly recorded in Victor's book and are reflected in this two-volume arrangement. It is history's good fortune that the first woman historian of the Pacific Northwest assiduously recorded Meek's recollections (today's oral history) for it would have been lost otherwise. She remained true to Meek's language and his innate gift as a storyteller of tales true and exaggerated. *The River of the West* affords a unique source: direct contact with the autobiography of a genuine mountain man who was an active partisan in the heyday of the transmontane fur trade era and one of Oregon's founding pioneers.

In this paperback reprint edition, Winifred Blevins has written a succinct introduction and has provided notes to the original text. The latter has been achieved by placing notes at the end of each volume, arranged by chapter and keyed to the text's pagination. The editor's primary concern is correction of blatant errors and clarifications of tangled or unclear narration. Suggestions for further reading on Meek and Oregon history are found at the end of each volume respectively, along with a select bibliography of printed sources and excellent indexes.

Unfortunately, this reprint, which appears to be the first title in *Classics of the Fur Trade Series* under Blevin's general editorship, must be faulted on three points. First, the notes do not always indicate sources used by the editor. Second, the editing falls short of being labeled critical. No effort, it appears, was given to examining original source material to verify or clarify textual errors. Thirdly, only historians and readers knowledgeable in fur trade and Oregon history will know the *dramatis personae* whose names litter the narrative.

Perhaps the latter is due to the need for economy; printing and publication costs are expensive. However, the editor could have placed a biographical dictionary identifying the more important persons who played a role in Meek's life and activities adjacent to his notes. And, surely, a few maps would have helped in respect to place location if not place names.

These criticisms aside, *The River of the West* is a fur trade classic. It is on the whole authentic; after all, whose memory or recall is infallible? But more, it makes for entertaining and informative reading of an era captured in its pages by one of the American West's first gifted women historians.

Doyce B. Nunis, Jr.
University of Southern California

Baronets and Buffalo: The British Sportsman In the American West, 1833–1881. By John I. Merritt. (Missoula, Montana: Mountain Press Publishing Company, 1985. x + 217 pp. Illustrations, notes, bibliography, index. $15.95 cloth, $9.95 paper.)

The image of the British sportsman of the nineteenth century traipsing about the American West in search of adventure, big game, and "the complete life," is an engaging one. In an age when Americans were too busy building a nation and making money to take a vacation, these British rakes arrived with their arsenal of rifles, servants, and dogs, with nothing better to do than enjoy themselves in the untamed West. They make fascinating subjects, and author John Merritt has done a good job of bringing together their stories of adventure in a book which will have particular appeal to the armchair reader. After all, Westerners have always taken a certain delight in recounting the foibles and eccentricities of English gentry set loose in the American West, and the author capitalizes on our latent joy at having the British make fools of themselves.

Of course, not all of the sportsmen were fools. Some of them, such as Captain William Drummond Stewart, George Frederick Ruxton, and the Earl of Dunraven "experienced" the frontier with sensitivity and understanding, leaving accounts which have enriched our knowledge of the West. These British sportsmen were educated and articulate, and although their writings reflected their bias, they were readable and often eloquent. It is said that sight is a faculty, while seeing is an art. These Englishmen—at least some of them—saw the West with an appreciation of what was there, and what would soon be gone. A few, such as Charles Messiter, experienced the change from wilderness to settlement and wrote with remorse about the vanishing frontier.

It is impossible, of course, not to view some of these English sportsmen within the prism of the present. We want to scold them for their fixation with killing, wishing we could substitute a camera for their ubiquitous rifles. This is unfair, of course, but even the contemporaries of Sir St. George Gore were appalled at his wagon loaded with a dozen shotguns and seventy-five rifles with which he shot uncountable numbers of small game, and "by his own estimate slaughtered more than 2000 buffalo, 1600 elk and deer, and 100 bear." Many Englishmen were remorseful over the passing of the frontier West, but their carnage often accelerated the process.

Whatever one may think of the conduct of the English sportsman in the West, Merritt has given us an interesting account of these colorful aristocrats who viewed hunting not as a pastime but rather a way of life that often led to a worldwide quest for adventure and "the full life." What is missing, however, from author Merritt's account is any penetrating analysis of the contributions of these

Englishmen to the West. Furthermore, Merritt relies too heavily on the written accounts by these Englishmen, ignoring other primary sources as well as secondary accounts. The research for this book is, in a word, minimal. Those historians wishing a more insightful view of the motivations and contributions of the British in the American West are still better served by such books as Robert Athearn's *Westward The Briton.*

Robert W. Righter
University of Wyoming

The Fatal Environment: The Myth of the Frontier in the Age of Industrialization, 1800–1890. By Richard Slotkin. (New York: Atheneum Press, 1985. xiii + 636 pp. Bibliography, notes, index. $37.50.)

The Fatal Environment, Richard Slotkin's most recent book, is in a sense a continuation and elaboration of his much honored *Regeneration Through Violence.* It is, however, much more; not only because Slotkin has broadened and increased the analytical categories of his methodology but also because he has undertaken to study a period of shorter scope and greater density. No casual borrower from other disciplines, Slotkin is an active consumer of ideas generated by Geertz, Jung, Freud, E. P. Thompson, and Northrop Frye. His familiarity with a wide range of influential works in many fields is impressive, as is his knowledge of literary and historical works that allows him to shift from utilizing one scheme of analysis to another if that is necessary to explain an historical event, a piece of literature, a social group's beliefs, or even the significance of where a news item is placed in a newspaper.

Slotkin's purpose is to trace the historical development of the frontier myth and to offer a critical interpretation of its meaning. He finds that much of this myth centers on racial violence, especially that aimed at the Indian. The attempted extermination and dispossession of the Indian evoked a moral malaise in American society that Slotkin traces to intense class conflict that emerged in the East (the Metropolis) as the nation confronted industrialization in the nineteenth century. In an argument by analogy, for example, he contends that a contradiction in social relations appeared in the America of the 1840s: "It first appears in the contrast between active (male) white citizens of the Frontier Myth and the passive (female) nonwhite laborer of the Metropolis. If this is the imagery in which class and productive roles are conceived, then it is apparent that a white man's acceptance of the status of a proletarian (wage worker without property) is the equivalent to accepting an unsexing and a racial 'degradation'" (p. 139).

The narrative thread of the book is the Custer debacle and how its literary, political, and cultural impact created a Custer myth that became the critical aspect of the frontier myth. This revised version of the frontier myth played a vital role in changing the way Americans thought about racial and industrial violence. Enemies of traditional American individualistic values, as embodied in the frontier myth, have, because of the various depictions of the Custer disaster, been seen as savage Indians (threats to social order), whether they were striking workers, militant blacks, reform-minded women, or even the rebel forces of the

Vietnamese. The frontier myth insists that enemies must be exterminated or reduced to impotence because there is no compromise with savagery.

So terse a description does not do justice to the subtlety of much of Slotkin's argument nor to his deft use of symbolism (Geertz), literary criticism (Frye), and archetypes (Jung) in historical explanation, but it is useful in a review because it helps explain that Slotkin is offering an interpretation of the whole American past, especially American exceptionalism. Whether his interpretation will find many followers among historians who are not devotees of an American Studies approach to historical analysis is doubtful, but every reader of the book will find much to think about, dissent from, respect, and perhaps even enjoy. Like *Regeneration Through Violence, The Fatal Environment* is a *tour de force* that will stimulate a lively dialogue among people willing to read its more than 500 pages of closely reasoned prose.

Martin Ridge
Huntington Library

Owen Wister: Chronicler of the West, Gentleman of the East. By Darwin Payne. (Dallas: Southern Methodist University Press, 1985. xiv + 377 pp. Illustrations, notes, index. $29.95.)

Darwin Payne's *Owen Wister* is significant for those concerned with the imagery of the Western in American culture. From centuries of frontier history and many candidates—Indians, frontiersmen, frontierswomen, missionaries, farmers, urban settlers, soldiers, explorers, frontier merchants, Spaniards, French, English, and others—the cowboy emerged as the archetypal American icon. It is partly because of Owen Wister that the solitary laconic cowboy (the product of a late and rather brief phase of frontier history) came to symbolize Americans to themselves and to others.

Several factors in late-nineteenth-century America coalesced to give birth to the symbolic cowboy. Urbanization and industrialization prompted Americans to believe that their frontier past was over. Perceptions that the trans-Mississippi West was the "last" frontier fired interest in things Western. Popular magazine illustrators like Frederic Remington, show business impresarios like Buffalo Bill Cody, academic historians like Frederick Jackson Turner, and the pivotal figure of Theodore Roosevelt (impresario and historian rolled into one) focused public attention on the demise of the frontier.

In this context Wister published his western stories which were immediately popular. In 1902 Wister's novel, *The Virginian,* appeared, creating "a nearly insatiable appetite in the American public for cowboy heroes whose hearts were purer than gold, whose intentions for their women were beyond reproach, and whose quiet courage made them men to be feared by all" (p. 199).

Wister was an unlikely candidate to create one of the endearing icons of mass popular culture. Grandson of the famous Shakespearean actress, Fanny Kemble, Wister was born into the social elite of Philadelphia. Reared by a stern father and a mother "notably deficient in human kindness, even to her own son," Wister's exclusive education culminated at Harvard. A gifted musician, Wister,

partly at his father's urging, abandoned a musical career to become an attorney, a profession for which he was unfitted.

Severe, mysterious nervous ailments plagued Wister, who periodically went West to restore his health. In Wyoming and other western states the patrician, snobbish Wister thought he saw a better, finer America than that of the East and Midwest that in his eyes had been defiled by industrialization, urbanization, and immigration. Anti-Semitic, anti-black, and suspicious of immigrants, Wister perceived a "displacement of the American way of life by aliens and alien ways" (p. 309). Payne carefully develops the complex character of Wister and notes the irony that the troubled, talented, elitist Wister created the image of the cowboy for the very American mass popular culture that the fastidious Wister so deplored.

Payne traces the genesis of the character of the Virginian by examining Wister's short stories and diaries and by noting various authentic Westerners who provided Wister with models. Once published, Wister's creation took on a life of its own. *The Virginian* enjoyed a tremendous success as a stage play and then as a movie. As Wister became more alienated from American life, his fictional offspring assumed an even more commanding position. Cecil B. DeMille, in his first solo assignment as a director, filmed *The Virginian* in 1914. A third movie version of *The Virginian* appeared in 1929 featuring Gary Cooper in his first talking role as the Virginian and Walter Huston as the villain Trampas.

Darwin Payne has written a substantial, readable, and engrossing biography of Owen Wister.

Joseph C. Porter
Joslyn Art Museum

Mormonism: The Story of a New Religious Tradition. By Jan Shipps. (Urbana: University of Illinois Press, 1985. xviii + 211 pp. Illustrations, notes, bibliography, index. $14.50.)

With this book, the foremost non-Mormon historian of the Latter-Day saints has come into her own. Jan Shipps has penned a fascinating account that no future student of Mormon life will be able to ignore. Although the text is replete with historical examples, this is really an extended essay in comparative religion. Shipps draws heavily on the work of philosopher Mircea Elide. Moreover, her perspective is molded by the scholarship of contemporary religious studies programs.

The Mormon faith arose amidst the theological uncertainty of early nineteenth-century America, a time when numerous groups attempted to "restore" Christianity to its pure and undefiled form. While Mormonism drew from this pervasive national mood, Shipps argues that its foundations were far more complex. The Mormons attempted to restore not only the era of early Christianity, they also sought to replicate the *literal* world of ancient Israel. By appropriating the literal history of the Old Testament as "theirs," the Mormons began to forge a new identity. Like their predecessors, they found that this helped to set them apart from the Gentiles of the world.

The parallels are intriguing. Joseph Smith's first vision in 1820, as with the

story of Moses, reminded the faithful that God still communicated with humankind. When the newly formed group migrated to Kirtland, Ohio, it constructed an Old Testament temple rather than a New Testament church. The restoration of the Aaronic and Melchizadek priesthoods, plus the "peculiar institution" of polygamy drew from the Old Testament. When the Saints journeyed from Nauvoo, Illinois to the Great Basin, they crossed the Mississippi (Red Sea) on a bridge of ice. Miracles in the form of quail and a "manna-like" substance called honey dew sustained them on their journey. Thus, when the main body of Mormons arrived in the Salt Lake Valley, they had not only entered the Promised Land, they had also moved back into primordial "sacred time." Through their replication of Old Testament history, the Utah Mormons saw themselves as God's holy people, living in Zion, and having their being within sacred time.

But the literal recreation of Israel was not to last. Encroachment by the federal government and Gentile settlers eroded their hegemony. President Wilford Woodruff's 1890 manifesto prohibiting polygamy proved a fatal blow to their corporate exclusiveness. As the Utah Mormons gradually became absorbed into the American mainstream, they sought other ways to manifest their special status. Individual activities set them apart from the world: tithing, specific standards of dress, and (again the Hebrew reprise) unique dietary laws. The celebration of special events such as Pioneer Day and General Conference sessions allows the faithful to recreate their corporate identity as a distinctive people. Shipps maintains that despite overt similarities of behavior, the Mormons are not simply another group of Protestants. Instead, they have created a genuinely new religious tradition.

Throughout her work, Shipps relies heavily on argument by analogy. While this can often be illuminating, it still leaves some questions unanswered. Nonetheless, her book provides the most provocative analysis of the Mormon experience now available.

Ferenc M. Szasz
University of New Mexico

Brigham Young: American Moses. By Leonard J. Arrington. (New York: Alfred A. Knopf, 1985. xvii + 522 pp. Illustrations, map, appendixes, notes, bibliography, index. $24.95.)

The product of the rich Mormon record and Leonard Arrington's lifelong committment to Mormon history, this biography of Brigham Young is both an important achievement and something of a disappointment.

Arrington's access to the record shows up beautifully. The story moves well through all periods of Young's life, showing the amazing breadth of his interests and the force of his personality. New insights abound, filling in important details of the Mormon leader's life. A good example is Arrington's discussion of the 1079 people "supported from Brigham's private payroll," an "even 100" of whom were people from his own household (p. 116).

There is also an intimacy of view sometimes not achieved in biography. The reader sees into the routines, habits, and values of Young's life. This was as true of his administrative and official functions as it was in his domineering but

cooperative and dependent relationship with other Mormons. Intimate views emerge of the workings of polygamy in both Young's family and in his position as regulator of the entire system, as does a close sense of the homes and material items through which he gave expression to his character. An appreciation also comes through of how change influenced Young's life, of how in one era policy took the form of bombast and belligerence, of outspoken counselors, of rejection of secular institutions and conventions, and of how later he moderated his views, turning to more statesmanlike advisers and to both endorsement and utilization of such values as education and the law.

Less satisfying is the failure of all this to add up to a more penetrating understanding of Brigham Young. Characterization may be termed traditional rather than probing or forceful. In some cases focus avoids sensitive issues. The most innocuous of these are instances when names are not cited because of some sensitivity or other. More difficult is Arrington's discussion of Brigham Young and the Mountain Meadows Massacre in 1857. There is no evidence that Young ordered the tragic attack, but the relationship between his harsh rhetoric in the years just past and the Mountain Meadows killings deserves attention. Also of concern is Arrington's conclusion that for years Young knew little about the direct participation of Mormons in the massacre. The rest of the book is devoted to proving Young had his finger on everything. If nothing else, convincing evidence is needed that the full truth about the massacre did indeed escape his attention.

In summary *American Moses* has much to merit the claim of excellence, but falls short in offering new dimensions of understanding that might have been hoped for.

Charles S. Peterson
Utah State University

Community Development in the American West: Past and Present Nineteenth and Twentieth Century Frontiers. Edited by Jessie L. Embry and Howard A. Christy. (Salt Lake City: Signature Books/Charles Redd Center for Western Studies, Provo, Utah, 1985. viii + 237 pp. Tables, notes. $8.95.)

Once when driving from Chicago to the West Coast in a car equipped solely with an AM radio, the only classical music I heard on a three-day trip came from a radio station in a little town in Utah. It was Sunday afternoon and a pleasant sounding announcer played requests for an hour—standards of romantic repertory—between the news, advertisements, and religious programming. Beethoven and Brahms were a morale booster in an otherwise depressing journey, and spurred me to drive a few hundred miles more before nightfall. This fleeting experience with the airwaves impressed someone who knew very little about Mormonism, and especially the culture of isolated Mormon communities. I was reminded of this when I read these interdisciplinary essays whose collective theme attempts to throw light on community development in the American West. All the essays, except two, deal with Mormon populations in Utah, and while inevitably there is an unevenness in quality to them, collectively they do provide a useful introduction to the topic.

G. Wesley Johnson's study of elites in Phoenix, Arizona, is one of the exceptions to the Utah and Mormon setting. Even in Phoenix, though, Mormons were important in the early history of the city, and several first families were, and still are, Mormons. Johnson shows, however, the development of Phoenix resulted from the booster activity of a diverse group of elites, many of whom came from the Midwest. It was no accident that the Chicago Cubs held their spring training camp near Phoenix, for the Wrigley family had had a winter estate outside the city since the twenties. Phoenix did not "take off" until World War II, when war-related industries relocated there, and only the invention of the air conditioner allowed the year-round settlement of a large population. This is an important essay, for it employs oral history techniques to probe the contribution of most of the important people in Phoenix's development, and its use of a "typology of elites," borrowed from political science, might prove useful for historians investigating the histories of other cities in the West.

Stan Albrecht, a sociologist specializing in energy problems, looks at the implications of rapid industrial growth on Western communities involved in the recent energy boom. Rapid change brought conflict between oldtimers and the recently arrived, between ranchers and townspeople, and created competition for funding for schools, health care facilities, and recreation areas. This essay provides valuable insights for anyone interested in the historical development of cities and towns, and especially those undergoing a boom phenomenon.

The final essay worth noting, by Michael Raber, concerns family life in the nineteenth-century farming community of Spring City, Utah. Raber is interested in looking at the influence of the Mormon church on town development. In so doing he finds that the family quickly assumed a leadership role in economic issues in the small community, and thus had a more important impact than did the church. This essay makes outstanding use of the limited materials available to evoke family life on the primitive frontier, and as such, is a useful addition to the building of a theoretical understanding of how the family operated under those conditions.

The remaining six essays are all more idiosyncratic in content and though useful in providing knowledge of Mormonism, do not have the universality of the three signalled out for special mention above. Given the growing importance of Mormonism in our culture, it is to be hoped that the Charles Redd Center will continue this series of occasional monographs.

Mark Friedberger
University of Illinois, Chicago

Book Notes

Two recent reprints in Native American literature are *Zuni Folk Tales* by Frank Cushing (University of Arizona Press, $12.95 paper) and *Pre-Columbian Literatures of Mexico* by Miguel León-Portilla (University of Oklahoma Press, $7.95 paper). Cushing's study was first published in 1901 and was reprinted in 1931 with an introduction by Mary Austin. More than thirty folk tales are collected here. The book by León-Portilla, director of the Institute of Historical Research in the National University of Mexico, was first published in 1969 and has been described as the best introduction to the myths, poetry, rituals, drama, and prose of the Aztecs, Mayas, Mixtecs, and others.

Recent titles from Doubleday & Company in the Double D Western Series include *Reaching Colorado* by Frank Roderus ($11.95), *This Old Bill* by Loren D. Estleman ($11.95), *The Stranglers,* also by Estleman ($11.95), and *The Last Buffalo Hunt* by Gary McCarthy ($12.95). All belong in the category of popular western fiction.

Two other recent publications will appeal to those interested in Southwestern fiction. *Will Henry's West,* edited by Dale L. Walker (Texas Western Press, $18.00), is introduced by Walker's informative essay on Will Henry, who also writes as Clay Fisher. Henry is a major figure in Western literature, and eight of his books have been made into films. Among his important novels on the Southwest is *Chiricahua.* Walker has selected eleven essays and six stories by Henry that provide a fine

sampling of his writing. As Benjamin Capps writes, there is "something to please everyone and to insult danged near everyone." *Apache* by Will Comfort (University of Nebraska Press, $7.95 paper) also has been praised by literary critics. First published in 1931, *Apache* has been described as a fusion of fact and fiction. Lawrence Clark Powell writes that there is no history of the Apache Indians "which tells us more dryly or makes more impact upon our minds and hearts than the novel *Apache,* which is based on the life of Mangas Coloradas."

Several books relating to the West and Southwest have recently been reprinted in paper editions. *Anasazi: Ancient People of the Rock* by Donald Pike with photographs by David Muench is a popular and heavily illustrated summary (Harmony Books, $12.95 paper). *A Dynasty of Western Outlaws* by Paul I. Wellman (University of Nebraska Press, $8.95 paper) has a new foreword by Richard Maxwell Brown and focuses on major outlaws in the Missouri, Kansas, Oklahoma, and Arkansas region. *Roy Bean: Law West of the Pecos* by C. L. Sonnichsen (University of New Mexico Press, $9.95 paper) tells the story of that inimitable Texan as only Sonnichsen can tell it.