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Book Reviews

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Anglos and Mexicans in the Making of Texas, 1836–1986. By David Montejano. (Austin: University of Texas Press, 1987. xii + 383 pp. Illustrations, maps, tables, notes, bibliography, index. $29.95 cloth, $12.95 paper.)

In this valuable foray into the past, sociologist David Montejano significantly enlarges our understanding of the relations between Anglos and Mexicans in Texas. Because it focuses on the making of south Texas rather than all of Texas, *Anglos and Mexicans in the Making of Texas* is not as broad as its title suggests. In another sense, the book transcends its title, for it offers insightful explanations of the dynamics of inter-ethnic relations that might be applied fruitfully to other areas of the Southwest. The great strength of this work is its long backward glance—an examination of the century and a half since the events of the Texas Revolution cast a dark and enduring shadow over relations between *mexicanos* and Anglos in Texas. This long view enables Montejano to identify and analyze broad patterns of historical change.

Montejano sees the period immediately following the Texas Revolution as a time of accommodation, arising in part out of the imperatives of subsistence farming and ranching. As owners of land, the Mexican elite enjoyed the respect of the Anglo minority, while Mexican workers enjoyed the job security offered by peonage. Market forces shattered this fragile period of accommodation by altering economic and political structures. After the Civil War, external markets transformed cattle into a commodity and began to tie the region into the economic life of the rest of the nation. After the turn of the century, railroads accelerated this process by opening new markets for farm produce and bringing potential farmers to the region. These economic changes transformed the Texas

borderlands from a ranching country of paternalistic *hacendados* and permanently employed *vaqueros* to a region of commercial farmers and migrant laborers. The desire of commercial farmers for a dependable source of cheap, seasonal labor, Montejano argues, together with the impersonal nature of employer-employee relations under a wage labor system, contributed to the rise of a segregated society supported through physical force and justified by racist ideas of Mexican inferiority.

Montejano sees segregation as the dominant characteristic of race relations from 1920 to 1940. Beginning with World War II, he finds that segregation gave way to a period of integration, by which he means "the granting of effective citizenship" (p. 260). The rise of mechanized, corporate farms, for example, "made labor repression irrelevant" in rural areas (p. 259), and businessmen in growing urban-industrial areas needed consumers and labor stability. Thus, "Jim Crow" began to crumble, the process accelerated by the crises of World War II, with its shortage of domestic labor, and the Civil Rights Movement of the 1960s.

Montejano, then, understands economic change—the transitions from subsistence farming and ranching to commercial agriculture and industrialization—as the primary cause of social change. It is impossible in a short review, however, to do more than suggest Montejano's subtle, well-nuanced argument. For example, while he emphasizes economic change he keeps his reader aware of underlying racist attitudes (although his view of the relative importance of those attitudes in shaping race relations remains murky). Then, too, as he describes the effects of macroeconomic changes, he never loses sight of their uneven geographical distribution and rates of impact. He devotes an entire chapter to "The Geography of Race and Class," in which he explains local variations in race relations, but throughout the book he makes it clear that patterns of race relations are multi-layered, shaped in a variety of ways by local economies and class interests.

Montejano, who teaches sociology at the University of New Mexico, occasionally builds a generalization on the slenderest of evidence, and he explicitly eschews narrative and characterization in favor of the didactic style that characterizes work in his discipline. He avoids, however, the common pitfall of fellow social scientists who too often ransack the past in search of facts to support a preconceived theory. *Anglos and Mexicans* is a satisfying work, studded with insights, laced with well-chosen illustrations, maps, and charts, and liberated from the jargon that often makes sociology impenetrable to outsiders.

David J. Weber
Southern Methodist University

New Mexico Odyssey. By Toby Smith. (Albuquerque: University of New Mexico Press, 1987. xiv + 182 pp. Map. $11.95 paper.)

Toby Smith complements his earlier *Dateline: New Mexico* with a new, related title, *New Mexico Odyssey,* a book that he describes as being "about

serendipitous wanderings." Smith has compiled a generally informative and entertaining series of related essays about people and places in New Mexico.

New Mexico Odyssey is in the genre of William Least Heat Moon's *Blue Highways* and Peter Jenkins' *A Walk Across America*. As the writer travels along Route 66 or makes his way up the Continental Divide, he introduces the reader to a variety of places lying off the beaten track and to a multitude of New Mexicans including ex-Harvey girls, Lebanese-American residents, a Hispanic fire inspector, a cowboy near the Mexican border, and even an ex-policeman who claims once to have seen a flying saucer land near Socorro. Also covered are oddities such as an underground school in Artesia and a tame alligator living in a Hobbs sewage lagoon.

Into the fabric of his narrative Smith weaves personal observations with threads of history and anecdotes by interviewees. While his journalistic ability is widely known and appreciated, Smith's prose in this book has its ups and downs. His talent, for example, glows as he enters a Lindrith cafe and writes, "Spinning on one of the cafe's three stools is a man with a stomach that hangs over his belt like a Parma ham in a bag," but falters when he includes the less than riveting comment that "the average rainfall along N.M. 18 is fourteen to seventeen inches per year."

Lapses in writing style also can be seen in Smith's uneven treatment of topics. Some of his chapters are so sketchy and lacking in depth as to make the reader wonder why they were not edited out of his manuscript. Others, on the other hand, such as a fascinating essay on a photograph of Albuquerque by Garry Winogrand, reflect the unrealized full potential of this book. Compared to the writings of Least Heat Moon and Jenkins, *New Mexico Odyssey* is a more light-weight, chatty journal that only intermittently makes compelling reading.

A small-print credit line on the book's copyright page reveals that this book is a compilation of revised versions of articles from the *Albuquerque Journal* and two essays reprinted from *New Mexico Magazine*. Very likely, this genesis of the book explains its uneven quality and occasional confusing statements relating to time, such as that Interstate 40 was "put in nearly a dozen years ago" and that the late Georgia O'Keeffe is still living.

New Mexico Odyssey is an easy-reading, lightly informative, and sometimes amusing journal of the author's perambulations through the state. While it enhances one's appreciation of New Mexico, this book cannot be considered a major contribution to travel literature.

David Grant Noble
School of American Research, Santa Fe

Old Southwest, New Southwest: Essays on a Region and Its Landscape. Edited by Judy Nolte Lensink. (Tucson: University of Arizona Press, 1987. xii + 167 pp. Illustrations, notes. $8.95 paper.)

In November 1985 an assortment of writers drifted into Tucson as part of the Writers of the Purple Sage Project to talk to one another and the public at

large about their region—the Southwest—and about writing about that region. Collected in *Old Southwest, New Southwest,* the talking takes the form of essays that purport to examine the writer's role and responsibilities, be he or she novelist or naturalist, essayist or environmentalist or all the above. Behind a splendid cover by David Maier, with artwork by N. Scott Momaday within, the result is uneven.

Momaday leads off this volume with still another of his bass-note invocations in the brief "Landscape with Words in the Foreground." At the other end of the volume is Lawrence Clark Powell's equally slight contribution calling for a cultural renaissance in Tucson "like the one in Santa Fe fifty years ago." Perhaps, given the nature of conferences, it should not be surprising that the performance pieces by the big-guns of Southwestern writing here—Momaday, Waters, Anaya, Powell—are of little actual interest.

Within the remaining sixteen conference papers there is some splendid listening. Janice Monk and Vera Norwood, in "Angles of Vision: Enhancing Our Perspectives on the Southwest," and Tey Diana Rebolledo, in "Hispanic Women Writers of the Southwest: Tradition and Innovation," offer succinct and valuable discussions of the roles of women—Anglo, Hispanic, and Native American—as chroniclers of time and region. In "The Author as Image Maker for the Southwest," the late Arrell Morgan Gibson lectures us wonderfully upon the "shifting images" of our region. Among the others, Rolando Hinojosa-Smith condemns once again the reductionist nature of regional labels; David Lavender indicts Willa Cather for distortion of history; and Thomas J. Lyon looks at the "post-frontier mind."

It is to the troubling talks that readers' ears should perk up, however. While William Eastlake offers merely a rambling discourse on the trials of being a writer, a Southwestern writer, and himself, John Nichols disappoints no one with "The Writer as Revolutionary," his expected call for eco-explosions in print. In "Useless Deserts & Other Goals," Charles Bowden charms and challenges with a call for "more useless deserts and fewer books celebrating the aesthetic glories of Nature." Ann Zwinger dazzles in "Writers of the Purple Figwort" with an examination of the essense of nature writing, its possibilities and responsibilities. Best of all is Reyner Banham's critique of our collective environmental hoggishness in "Having it All: Partisan Greed and Possession of the Desert."

Old Southwest, New Southwest is an important volume, a coming together of generations who have worked and still work to carve art out of aridity. If it is disappointing, however, it is because with important exceptions so much of this has been said before and, we all know, will be said again. A valuable addition here would be the voices of writers who are indeed blasting away at the Western Myth, such figures as Larry McMurtry, Cormac McCarthy, and Simon Ortiz. At the next conference the "judge," the two-legged Moby Dick of McCarthy's *Blood Meridian,* might preside over new books and new blood.

Louis Owens
University of New Mexico

American Adobes: Rural Houses of Northern New Mexico. By Beverley Spears. (Albuquerque: University of New Mexico Press, 1986. ix + 185 pp. Illustrations, maps, notes, bibliography, index. $19.95 cloth, $9.95 paper.)

"American" is the key word in the title of this insightful, well-illustrated work on the village houses of northern New Mexico. Author Beverley Spears traces the origins of this unique architectural style to the melding of traditional Hispanic house forms with common American influences over many generations. While the traditional New Mexican village house is simplicity itself—adobe rooms in linear arrangement, usually built one at a time to fit changing family needs—it has an impressive genealogy with roots extending into Rome, North Africa, Christian Spain, and colonial Mexico. This traditional house form evolved to incorporate pitched metal roofs and other architectural features introduced into the Southwest by Anglo settlers, resulting in a uniquely New Mexican—and American—hybrid.

According to Spears, this architectural marriage was visually successful because the neoclassic qualities of Hispanic and American house types had the same Mediterranean origins. Certain features—the Hispanic *portal* and the American porch, for instance—were variations on a common theme. Differences between the styles for interior organization and site orientation were considerable, however, and often required generations to resolve.

There were practical, as well as visual, advantages to this blending of architectural styles. Glass windows and metal roofs were welcome additions that solved shortcomings of Spanish colonial houses. The adoption of such features in isolated areas came slower than one might imagine, however; Spears documents the fact that many New Mexico village houses still had flat earth roofs as late as the 1930s. Pitched metal roofs, often with dormers, are found on virtually all such houses today.

American Adobes traces the more recent evolutionary turn of New Mexico's rural architecture toward mainstream American styles, with thinner and lower walls, flatter roofs, more compact floor plans, and simplified trim. A failing rural economy has contributed to the demise of the traditional adobe, while the more glamorous (but less authentic) Santa Fe style has distracted attention from it. In the author's words, "Whether these houses are allowed to deteriorate and collapse over the decades or whether they are discovered, sought after, renovated, and restored, they will never be more numerous, authentic, and unassumingly appealing as they are today."

Susan Berry
Silver City Museum

The North American Indians in Early Photographs. By Paula Richardson Fleming and Judith Luskey. (New York: Harper & Row, 1986. 256 pp. Illustrations, map, notes, appendixes, bibliography, index. $35.00.)

Historical photographs of American Indians are revealing interdisciplinary resources for scholars. The relative paucity of documented published images

has discouraged many researchers from tapping the full potential of these sources. *The North American Indians in Early Photographs* does much to improve this situation.

Paula Richardson Fleming and Judith Luskey, archivists at the Smithsonian Institution, have compiled a comprehensive survey of the history of photography of American Indians from 1840 to the First World War. Coordinating developments in photography with trends in Native American–white relations, they present a wide variety of images.

The authors categorize photographs in a loosely chronological sequence defined by motivations of photographers. Early chapters discuss photographs depicting Indian delegations to Washington, D.C., the Indian Wars, acculturation, and government expeditions. Later chapters focus on images taken by anthropologists, government surveys, frontier photographers, and pictorialists. Included are an introduction to pioneering photographic technologies and a "Timeline of American-Indian Relations."

The presentation is engaging, with frequent direct quotes from contemporaries. It is illustrated with three hundred captioned historical photographs primarily from the Smithsonian Institution National Anthropological Archives. Most images were taken in the contiguous United States, with a few from southeast Alaska and Canada. The appendixes provide information about selected photographers by citing biographical notes, dates of activities, and references. John C. Ewers, ethnologist emeritus at the Smithsonian Institution, contributes an informative introduction.

The authors do not analyze specific images in detail or assess the anthropological accuracy of the photographs. Their goal is to present a broad overview of photographic activities, emphasizing the diversity among Indians and photographers. The study represents vast research in a multitude of sources, as reflected in the lengthy bibliography. References are diligently cited, but some data derived from secondary sources are repeated too uncritically. Researchers should consult original works when feasible.

The North American Indians in Early Photographs is a welcome addition to the literature on ethnohistorical photography, with a variety of applications. It is an effective introduction to the great range of images available and the circumstances surrounding their creation. The extensive biographical information is made easily accessible to researchers. This study is a highly useful resource for scholars that also serves as a versatile textbook.

Victoria Wyatt
University of Washington

Indian Self-Rule: First-Hand Accounts of Indian-White Relations from Roosevelt to Reagan. Edited by Kenneth R. Philp. (Salt Lake City: Howe Brothers, 1986. vii + 343 pp. Illustrations, notes, bibliography, index. $21.50 cloth, $12.50 paper.)

This collection of essays evolved from a summer conference sponsored by the Institute of the American West at Sun Valley, Idaho, in 1983. The purpose of the conference was to provide an assessment of the progress made toward

Indian self-rule during the half century since passage of the Indian Reoganization Act (IRA) in 1934. The major thrust of this act, which was designed and implemented by then Commissioner of Indian Affairs John Collier, was to encourage and support the development of tribal governments. While many observers would not agree with historian Wilcomb Washburn's view that Collier and his legislation "saved the Indian tribes from extinction" (p. 104), the IRA remains, nevertheless, the most significant law affecting American Indians in the twentieth century.

The historic Conference on Indian Self-Rule brought together many distinguished figures, including Indian activists such as Hank Adams (Assiniboine), Ada Deer (Menominee), and the late Robert Burnette (Rosebud Sioux); tribal leaders such as Gerald One Feather (Oglala Sioux), Earl Old Person (Blackfoot), and Clarence Wesley (San Carlos Apache); former federal officials, including Indian commissioners Philleo Nash, Robert Bennett (Oneida), and Benjamin Reifel (Sioux); and scholars such as historians David Edmunds (Cherokee), Hazel Hertzberg, and Alvin Josephy, anthropologists Alfonso Ortiz (San Juan Pueblo), Fred Eggan, and Sol Tax, political scientist Gary Orfield, and American Indian law expert Charles Wilkinson. The participants were asked to present their professional or personal views of the four major policy epochs which have evolved since the IRA: the Indian New Deal (to 1945); the termination years (1945–1960); the era of Indian self-determination (1960–1976); and the present period of Indian self-rule (since 1976).

Historian Kenneth Philp, one of Collier's biographers, has edited these comments into a provocative volume, for which he has also written a fine introduction. Overviews of the four policy epochs have likewise been contributed by scholars Floyd O'Neil, James Officer, Philip Deloria (Standing Rock Sioux), and Roger Buffalohead (Ponca). The most eloquent of these essays, and indeed the most poignant commentary in the entire book, is the summary on self-determination presented by Deloria, director of the American Indian Law Center at the University of New Mexico.

The primary virtue of this work is that it provides a "first-hand" examination of federal Indian policy not only from the perspective of those officials who formulated or implemented it, but also from the point of view of those tribal members who it most affected for better or worse. Indeed, it is these diverse, grass-roots responses that set the volume apart from most scholarly treatises on the subject. The prose and logic of some of the participants do not always flow smoothly, and ideas and opinions are sometimes not well articulated. Yet, the emotional substance of the responses is communicated clearly. Since no consensus is reached by the conferees, readers are left to draw their own conclusions.

Philp's edited volume reflects a weakness in the conference itself, in as much as it is overrepresented by local and national Indian leaders who rose to prominence during the last decade and who are highly critical of recent Indian policy, while at the same time it does not present the views of any decision makers from the Carter or Reagan administrations (with the exception of Deloria, who spent a few days as a Carter appointee). Also unrepresented

are spokesmen from the more radical activist organizations, such as the American Indian Movement (AIM), which militantly opposed federal Indian policies in the 1970s.

Everyone interested in recent Indian affairs should add *Indian Self-Rule* to this year's reading list. It also has great potential as a classroom text. Beyond this, the reviewer cannot help but share Philp's hope that the substance of this volume may also "be carried by a strong breeze out of the halls of academia into the world at large" (p. 16).

Michael L. Lawson
Bureau of Indian Affairs

Massacre on the Gila: An Account of the Last Major Battle Between American Indians, with Reflections on the Origin of War. By Clifton B. Kroeber and Bernard L. Fontana. (Tucson: University of Arizona Press, 1986. viii + 232 pp. Map, tables, notes, bibliography, index. $26.50.)

Quechan, Mojave, and Yavapai warriors torched thatched homes in Bone Standing village early on September 1, 1857. Outnumbered Maricopa defenders retreated until Gila River Pima cavalrymen summoned by desperate runners rode up. A cavalry charge broke the invaders' ranks. Few survived to climb the Sierra Estrella slopes, which were too steep for horses. Nearly one hundred dead invaders lay on the Santa Cruz River delta.

From an event-specific prologue, this volume expands into what Emmanuel Le Roy Ladurie might call structural history. The prologue discusses and quotes an eye-witness report, but the authors devote chapters to non-Indian contemporary reports and to Native American oral history of the engagement. Kroeber, an Occidental College historian, and Fontana, a University of Arizona anthropologist-historian, begin to generalize in two chapters on armed conflict. They attempt to differentiate raiding from warfare in the lower Colorado–Gila River theater of conflict. They describe weaponry, tactics, and ritual purification of enemy slayers. They stumble, however, by imputing to River People (Gila River Pimas) behaviors more characteristic of Desert People ("Papagos").

A brief chapter tries to quantify battle frequency. It fails because the authors did not consult available published information. Table 1 lists only twenty-one "battle expeditions" from 1832 to 1857, or fewer than one annually. On the basis of one half-year sample, when four expeditions were reported, the true frequency appears to have been nearer to one every other month.

The authors then summarize some (but not all pertinent) earlier examinations of the genesis and dynamics of inter-ethnic conflict among the Gila–Colorado valley natives, and add their speculations. This effort is flawed because it omits a key event—formation of the Pima–Maricopa Confederation. Kroeber and Fontana then raise their theoretical sights to the question of the origin of warfare. Their aim may be good; perhaps men fight to preserve their dignity.

An epilogue returns to an event, a multi-tribal truce that a Union agent

negotiated in 1863. Thus, the book ends on a positive note. The authors misattribute to Charles D. Poston the truce that part-Cherokee Paulino Weaver achieved. Such errors of fact, translation, or method mar one in every three pages.

Henry F. Dobyns
Phoenix, Arizona

Nana's Raid: Apache Warfare in Southern New Mexico, 1881. By Stephen H. Lekson. 49 pp. (El Paso: Texas Western Press, 1987. Illustrations, map, notes, bibliography. $10.00 cloth, $5.00 paper.)

This short monograph examines the well-known but little documented Nana's raid in southern New Mexico during summer 1881. Nana, a leader in his seventies, was of the Eastern Chiricahua or Tcihene band. After Victorio's death in October 1880, he gathered the remnants of the fighting Tcihene and, with Kaytennae, a young war leader, led a small group of fifteen warriors out of the Sierra Madre in Sonora into New Mexico where he was joined by some twenty-five Mescaleros. During this whirlwind foray the arthritic Nana clashed with troops on seven occasions and attacked a dozen ranches and towns. Hundreds of horses and cattle were either stolen or killed. Lekson places white fatalities at thirty-five while Nana suffered few, if any, casualties.

Lekson divides his work into four sections: "Nana and His People," "Conflict," "The Tightening Ring," and "Aftermath." The first chapter describes what is known about Nana's life and activities before the famous raid but curiously the author avoids discussing the well-known role he played at Pinos Altos in 1865 and at Cañada Alamosa from 1869–1872. Next, he attempts to track Nana's activities after Tres Castillos and runs into problems. The Apache accounts are vague and ambiguous and at times lack corroborating sources. Typical of this was Nana's alleged visit to the San Carlos Reservation sometime in 1881 where he witnessed the wonders of a Western Apache prophet named Noch-ay-del-klinne, who brought back from the dead the bodies of Mangas Coloradas, Cochise, and Victorio. Yet even Lekson acknowledges that he cannot pin down the date: Did it occur before or after the remarkable raid or, even still, did it actually take place?

The middle two chapters are the strength of the author's work, as Nana's movements become easier to follow by the bloody trail he left in his wake. Here Lekson's meticulous account shines as he makes good use of contemporary reports, the Apache accounts as collected by Eve Ball, and the published works of Dan L. Thrapp. His sources for the most part are excellent and he documents every statement. His map is useful and his choice of photographs enhance the study. The result is a concise synthesis of Nana's raid, the best to date, and a valuable addition to anyone's southwestern library.

Edwin Sweeney
St. Charles, Missouri

Vestiges of a Proud Nation: The Ogden B. Read Northern Plains Indian Collection. Edited by Glenn E. Markoe, Raymond J. DeMallie, and Royal B. Hassrick. (Burlington, Vermont: Robert Hull Fleming Museum/Lincoln: University of Nebraska Press, 1986. 176 pp. Illustrations, maps, notes, appendix. $35.00 cloth, $20.00 paper.)

This handsome catalog of the Ogden B. Read Northern Plains Indian collection in the Robert Hull Fleming Museum at the University of Vermont is distinguished by its text as well as its excellent black and white and color plates. George P. Horse Capture provides a few prefatory comments on Sioux art, suggesting a correlation between design motifs and historical pressures on Sioux culture at the time Read, a captain in the Eleventh Infantry, acquired most of the 115 items catalogued here. Read was stationed in Dakota and Montana from November 1876 through the traumatic years of Sioux adjustment to reservation life in the 1880s. He missed the tragic finale at Wounded Knee, having killed himself in 1889 at the age of forty-six—a fact mentioned in Glenn E. Markoe's introduction but not elaborated in Raymond J. DeMallie's detailed essay on the background of the Read collection, in effect a short history of Sioux-white relations in the 1870s and 1880s. DeMallie is especially adept at tracing Sioux movements in this period, and his essay, while conventional in its scope and sources, offers a different angle on a well-worked theme. A short contribution by Royal B. Hassrick, based on his 1964 book *The Sioux: Life and Customs of a Warrior Society,* provides a cultural context for the catalog proper, which also draws on Hassrick's book for the descriptions of specific items. A quibble: Hassrick reports that Sioux buffalo hunters shot their arrows into the left side of the animal, nearest the heart, an observation at variance with other accounts and improbable unless the Sioux were left-handed.

Captain Read acquired his many specimens of Plains Indian manufacture through purchase, gifts, or as spoils of war. The latter reminds us that Read's own service against the Sioux was hardly heroic, and that the context in which he collected was entirely coercive, raising troubling questions never addressed in any of the essays. Though DeMallie treats Read's role in Sioux affairs, neither he nor any of the other contributors fleshes out the man responsible for this splendid collection. What were Read's motives in assembling these "vestiges of a proud nation" he had helped defeat? Markoe describes the captain as "an antiquarian" but his own evidence of Read's desire to "build a study collection" for scholars suggests something more. In light of Joseph Porter's recent biography of John G. Bourke, and a growing interest in the ethnological activities of officers stationed in the West during the Indian wars period, there seems a missed opportunity here. Perhaps Read's motives are illuminated by something he collected: five scalplocks (described but not illustrated), two apparently from white women (pp. 57–61). We might be squeamish about such trophies today, but Read was not. Like most of his contemporaries, he likely reasoned in categories of savage and civilized, the scalps serving to establish a distinction that justified the white man's suppression of the natives, whatever merits he might attribute to aspects of their culture.

What is illustrated here is wonderful. The catalog divides the collection into nine groupings that facilitate comparison and establish the range and richness of Sioux material culture at the end of pre-reservation days. Specialist and nonspecialist alike will find this book a feast for the eyes, and the accompanying essays generally informative and helpful.

Brian W. Dippie
University of Victoria, British Columbia

The Western Apache: Living With the Land Before 1950. By Winfred Buskirk. (Norman: University of Oklahoma Press, 1986. xiv + 273 pp. Illustrations, maps, notes, bibliography, index. $22.50.)

Winfred Buskirk has focused on the major life-supporting economic activities of the Western Apaches for this book. Based on extensive field research and interviews conducted in 1939 and 1946 to 1948, the author examines the life of Arizona Apaches prior to the absorption of major changes introduced by increasing contact between Apache and American cultures. Buskirk's informants traced the patterns of Apache life over the period beginning shortly after 1800 and ending at mid-twentieth century.

The author provides an introductory overview to Western Apache band designations and a useful ethnographic summary. Separate chapters are devoted to agriculture, hunting, gathering, and foods among pre-reservation and early reservation Western Apache groups. A short, concluding chapter examines the place of the Western Apache in the Southwest. Buskirk attempts in the concluding chapter to analyze briefly the relation of significant cultural traits among Apaches, Papagos, and Navajos.

Buskirk's work is a valuable addition to the growing body of literature available to specialists in the Southwest Indian cultures and their histories. The book is especially useful as a supplement to Basso's *Western Apache Raiding and Warfare* and Goodwin's *Social Organization of the Western Apache.* The author is particularly insightful in discerning the importance of women in Apache economic life during the period under study. His careful examination of horticulture among Western Apache bands may help dispel the current general misunderstanding that "Apaches were ignorant of agriculture prior to reservation times."

The Western Apache is a useful book, but of more value to the specialist than to the general reader. Its publication by the University of Oklahoma Press as one of the "Civilization of the American Indian" series should insure its continued availability to those who wish to add it to their collections of Apache materials for the foreseeable future.

D. C. Cole
Colgate University

Sioux Indian Religion: Tradition and Innovation. Edited by Raymond J. DeMallie and Douglas R. Parks. (Norman: University of Oklahoma Press, 1987. viii + 243 pp. Illustrations, bibliography, index. $17.95.)

The foundations of Lakota world views are investigated in the four essays which open this collection. In the introductory selection, Raymond DeMallie reconstructs nineteenth-century Lakota beliefs on the nature of the universe (religion). DeMallie properly credits past Sioux writers George Bushotter, George Sword, and Thomas Tyon for writing on Lakota philosophies and world views at the turn of the century. Their pioneering work allows current scholars easier access to that era of Lakota thought. Continuing with that past tradition, Arval Looking Horse, a Miniconjou and his tribe's current "Pipe keeper," candidly reveals personal insights on the importance of contemporary Lakota ritual. Taken together, these pieces demonstrate the change and continuity, variance and stability of Lakota religion and trace its evolution from the nineteenth to the twentieth century.

Vine Deloria, Sr., a member of the Yankton Sioux tribe, begins part two, titled "Christianity and the Sioux," with a historical account of his family's extensive role in Sioux mission work. The Christian missionaries reached the Lakota communities during the nineteenth century. These individuals provided the stimulus that diversified Lakota religious thought; today, the Sioux embrace many different religions. Mercy Poor Man from Rosebud brings to print the reasons for her membership in the new Christian Life Fellowship Church, which comprises believers from the Assembly of God.

"Traditional Religion in the Contemporary Context" is the title of part three. Bea Medicine reviews the prominent role Sioux women have assumed in contemporary Lakota religion, and Thomas H. Lewis describes a modern Yuwipi curing ceremony. Emerson Spider, Sr., Reverend and headman of the Native American Church of Jesus Christ in the State of South Dakota, retraces the story of the transmission of the peyote religion from the Winnebago to the Sioux of Pine Ridge; then, Spider reveals the church's dogma and chronicles a peyote church ceremony. Spider's candor and honesty make his essay one of the most informative selections in the entire collection.

Several authors were unusually frank in their discussions of Lakota religion. Robert Hilbert, S. J., recalls the openness and depth with which the Sioux discuss their religion. "He was a full-blood," Hilbert wrote, "raised in a traditional family; and he very much enjoyed talking about Indian ways and values and activities" (p. 141). The Sioux authors, who wrote seven of the twelve selections, also demonstrated such candor. The Lakota honestly declare their conservative and diverse views on the universe; they are not mystical and sentimental on the issue of religion.

Unlike many collections of essays that are self-explanatory, this volume begs for a conclusion to provide the necessary analysis. On any given day, one can observe the diversity of Lakota religion on any one Sioux reservation through the people's participation in multiple religious practices. Contact with the conquerors brought religious diversity to Sioux country; why the Sioux embraced such a wide variety of philosophies provides new avenues for research.

This collection of essays on contemporary Sioux religion, strengthened by its reliance on mostly Sioux writers (voices), provides an important first step toward understanding the current directions of Sioux thought.

Richmond L. Clow
University of Montana

The Kalispel Indians. By John Fahey. (Norman: University of Oklahoma Press, 1986. xiii + 234 pp. Illustrations, map, notes, bibliography, index. $18.95.)

Best known for his business and urban histories of the "white" Pacific Northwest, John Fahey has written a very different book here on a little-studied and often-misunderstood American Indian tribe. The author explains that the present volume is the result of the Kalispels' need to document their legal relationship with United States governmental agencies in their recent litigation to regain aboriginal lands. It is also a summary of Kalispel oral and documentary history as collected by anthropolgist Allan H. Smith, who served as the key expert witness for the tribe's case before the Indian Claims Commission. As such, the history of the Kalispels is presented as the story of a small, unique society still struggling in the 1980s for identity, legal recognition, and justice in American courts.

The scenario is a familiar one for many villagers in the region. Initially receptive to traders, explorers, and missionaries, the Kalispels did not participate directly in treaty negotiations but were assumed to be a part of the larger Pend Oreilles—their closest linguistic kin. Scheduled to be united on the Flathead Reservation in Montana, that plan was aborted in the midst of the Indian Wars of the 1850s, leaving the Kalispels treaty-less and ultimately without reservation status. Proposals to move onto the multi-tribal Colville Reservation were turned down by tribal leaders. By the 1870s, the door to the once-productive homeland opened wider, enabling miners, settlers, and loggers to exploit unprotected natural resources. An executive order in 1914 finally insured a small permanent land base in northeastern Washington, but this was small compensation for the economic dependency and abject poverty which continued to affect most tribal members well into the 1960s.

Since the 1930s, the Kalispels have made marginal gains in restitution of lands and economic revitalization. A $3 million award from the Indian Claims Commission polarized the community in the 1960s over alternative ways to invest the sum. Fahey clearly sides with the faction that chose business development and sees subsequent tribal investments as progressive harbingers of future legal awards and economic enterprise.

This work will satisfy most historians interested in the raw chronology of Kalispel contact history. Ethnohistorians will be disappointed, for it lacks cultural depth and does not succeed in presenting Kalispel points of view from native voices near to the degree possible with sources available, especially Allan Smith's extensive and authoritative reports. The narrative historical overview and concluding endorsements of contemporary business schemes on reservations merit purchase of this work by historians concerned primarily

with twentieth-century economic development and efforts by tribal governments to overcome dependency.

W. R. Swagerty
University of Idaho

The Indians of Texas: An Annotated Research Bibliography. By Michael L. Tate. (Metuchen, New Jersey: Scarecrow Press, 1986. xix + 514 pp. Maps, table, index. $52.50.)

Bibliographers are among the unsung heroes of the history profession. To most of us the tedium of systematically scouring card catalogs, journals, and manuscript collections offers few rewards. Moreover, the continual appearance of new studies reminds us that a bibliographer's work is never really done. Nevertheless, the persistent search for elusive entries and, perhaps more importantly, the critical judgment applied during their selection, are ingredients essential to the bibliographer's trade. Compiler Michael L. Tate has performed both of these tasks well in his impressive guide to sources for the study of Texas Indians.

Beginner and seasoned researcher alike will find this resource, the ninth in the important Native American Bibliography Series of Scarecrow Press, an indispensable guide to their subject. The compiler divides the body of the work, consisting of nearly 3,800 entries, into two main sections, the first grouping by tribe and the second, a chronological treatment of Indian-White relations. Sub-groupings within each section are arranged alphabetically by author.

Tate annotates the most important and controversial sources and offers caveats on the use of questionable material. Although books and articles comprise the bulk of the entries, an impressive number of pertinent government documents also is included. In citing archaeological sources, the compiler concentrates on "historic tribes" and model studies, providing references to other bibliographies for more detailed offerings. With few exceptions the work does not include such ephemeral or manuscript material. References to children's literature also are limited. Researchers will, however, find comprehensive and convenient subject and author indexes to facilitate their search for appropriate sources.

In a valuable preface the compiler briefly summarizes the most important historiographical studies of Texas Indians and concludes that no definitive synthesis of the subject has been written. Tate suggests that such a future study be chronological and interdisciplinary, incorporating archaeological and anthropological techniques and emphasizing inter-tribal relationships—a tall order.

It is hard to criticize such a strong, clearly focused effort. Although the bibliographer may have overlooked a few precious nuggets while mining western libraries and archives, he expertly lays open the richest veins for future

researchers to share. For the specialist the motherlode of information is well worth the sizeable stake required to purchase a copy.

B. Byron Price
National Cowboy Hall of Fame, Oklahoma City

Quanah Parker and His People. By Bill Neeley. (Slaton, Texas: Brazos Press, 1986. xv + 212 pp. Illustrations, notes, bibliography, index. $24.95.)

A central force in the story of Quanah Parker, Eagle of the Comanches, was the struggle between Indians and whites for land—Comanche land. Ironically, Quanah, son of white captive Cynthia Ann Parker and Comanche Chief Peta Nocona, became caught between the two worlds of his ancestry. Author Neeley told of both worlds, beginning in 1836 when Comanches captured nine-year-old Cynthia Ann from her Parker relatives in Texas. Quanah remained loyal to his Comanche heritage all his life, but he emerged as a leader of the tribe at the proper time to direct them on a new course of reservation life, walking the white man's road.

Not much information exists on Quanah's early life, but customs of the Comanches provided typical activities in which the young Quanah no doubt engaged. These included religious ceremonies using the drug peyote, going on the war trail, life on the reservation, and Indian burial rites. Quanah's later years as a rancher have been the most documented and reveal the chief's transition from the free days of roaming the plains after buffalo to adopting white man's ways. Quanah made friends with many whites including Texas ranchers Burk Burnett and Tom Waggoner. He also became a confidant of President Theodore Roosevelt.

Publication of the author's research on Quanah Parker became the Texas Sesquicentennial project of the Swisher County Museum in Tulia, Texas. Author Neeley secured over two thousand pages of documentary material during the course of his research, which he donated to the Panhandle Plains Historical Museum at Canyon, Texas.

Technical problems persist in the book, the most noticeable being excessively long quotes from both secondary and primary sources. Some quotations are not footnoted, while an asterisk guides the reader to other explanatory material. All in all, however, both Neeley and the Swisher County Historical Society should be commended for their interest in preserving Quanah's story.

J'Nell L. Pate
Tarrant County Junior College, Fort Worth, Texas

Science Encounters the Indian, 1820–1880: The Early Years of American Ethnology. By Robert E. Bieder. (Norman: University of Oklahoma Press, 1986. xiii + 290 pp. Illustrations, notes, bibliography, index. $19.95.)

Science Encounters the Indian traces the impact that the presence of American Indians had upon the burgeoning discipline of ethnology in nineteenth-century

America. This lucid and well-written book concentrates upon ethnology, but it has significant implications for general American intellectual and cultural history, for students of government Indian policy, for historians of military conflicts with Native Americans, and for ethnohistorians and anthropologists. Bieder demonstrates how specific eighteenth-century Enlightenment theories (especially the Scottish variants) about human intellectual growth, social "advancement," and human interaction with the natural environment affected nineteenth-century ethnological thought. President Thomas Jefferson and his Swiss-born Secretary of the Treasury, Albert Gallatin (1761–1849), held an Enlightenment "belief in stages of social progress beginning with savagism continuing through barbarism and eventually culminating in civilization. . . . This places them [Indians] not outside history but at its very beginning" (pp. 8–9). Jefferson, Gallatin, and their intellectual heirs "perceived man as one species with a progressive culture" (p. 17).

Other thinkers derided this Enlightenment view of mankind, especially when referring to non-Caucasian societies and races. Philadelphia physician Samuel G. Morton (1799–1851) studied human skulls. He measured cranial capacity and became convinced that God had created Indians, blacks, and whites separately. Furthermore, Morton believed that "racial" characteristics were immutable.

Bieder juxtaposes Gallatin's monogenist, "progressive" developmental views against Morton's polygenist, racial determinism. Gallatin and Morton were the polar extremes, while Ephraim George Squier (1821–1888), a progressive developmental polygenist, and Henry Rowe Schoolcraft (1793–1864), a monogenist who tended to view Indians through the eyes of a racial and cultural determinist, represented permeations along this intellectual spectrum. Bieder notes how each thinker's own personality, his reworking of scientific notions, and his interactions (if any) with Indians shaped his distinctive ethnological theories. While concentrating on these key men, Bieder does not neglect individuals like Lewis Cass, Peter S. Du Ponceau, Josiah Nott, and others who figured in these debates.

These furious and bitter arguments about polygenism and the intellectual and social potential of humans were not mere academic exercises but were instead fraught with grave consequences for Indians and blacks. These issues were crucial to a "society that was splitting itself over the question of slavery, eager to expand its boundaries westward and south into Mexico, and proclaiming that none but whites should rule." Bieder writes, "The question of the capacity of the 'inferior' dark races for progress had tremendous political and social implications" (p. 83).

The notions of Jefferson and Gallatin took a tremendous critical pounding from Morton and others, but, due to Lewis Henry Morgan (1818–1881), social evolutionism, a reinvigorated modernized Enlightenment developmentalism shorn of Biblical chronology, emerged to dominate American anthropology until the beginning of the twentieth century. The preeminence of Morgan and his ethnological method coincided with the creation of the Bureau of Ethnology in 1879. Bureau director John Wesley Powell virtually enshrined Morgan's

theories, which "left a paradigm for the study of the American Indian to a generation of anthropologists" (p. 244). Morgan "carried on the Enlightenment tradition of social progress, of man marching toward civilization, into late nineteenth-century anthropology" (p. 243).

This is an intriguing and important theme in the history of Indian contact with non-Indians in North America and Bieder tells it well. *Science Encounters the Indian* also raises important questions. Bieder's study notes informal but persistent contact between various enthnologists and the War Department, a relationship that persists throughout the sixty years of this study. Indeed, by 1880 the U.S. Army had a coterie of self-styled ethnological fieldworkers. Did changing patterns of ethnological thought have any impact on military thinking about Indians, or was ethnology merely a "hobby" for a few officers? The persistence of Enlightenment views of man and "progress" after the Civil War buttresses Francis Paul Prucha's determination that government Indian policy in this period was assimilationist, not exterminationist. Ethnohistorians, too, should ponder *Science Encounters the Indian* and similar studies which probe the mind set of earlier generations of ethnologists and observers of Indians. Only a full appreciation of their cultural and intellectual predispositions will permit proper evaluation of their ethnological narratives. The fact that a given observer was a "progressive monogenist" or a "polygenist, racial determinist" in bias would seriously govern what they saw in a native culture and hence how their ethnological material should be read today. Bieder's *Science Encounters the Indian* is a valuable, insightful book that makes a distinct contribution to several fields of Indian–non-Indian history.

Joseph C. Porter
Center for Western Studies, Joslyn Art Museum, Omaha

Essays on the Mexican War. Edited by Douglas W. Richmond. (College Station: Texas A&M University Press, 1986. xiv + 99 pp. Illustrations, notes. $17.50.)

This slender volume includes the 1985 Walter Prescott Webb Memorial Lectures. It consists of three brief essays, "President Polk's New England Tour," by Wayne Cutler, "Polk and His Generals," by John S. D. Eisenhower, and "The Monarchist Conspiracy and the Mexican War," by Miguel E. Soto. In addition, editor Douglas W. Richmond has appended a few letters by a participant in the war. An appropriate subject for continuing study, the conflict between the United States and Mexico has not been at the center of historical attention for some time. These essays attempt to rekindle interest in the war by summarizing recent scholarly findings.

The Cutler essay on President Polk's 1847 tour of New England suggests that Polk was trying to rally support for the war by emphasizing American unity and support for general territorial expansion to insure future national unity. However accurate this conclusion, Cutler's essay does little to develop it clearly. Rather it follows the President from one train ride to another across the region. This is moderately interesting, but hardly significant. Eisenhower's discussion focuses on the jealousy and pettiness demonstrated by the President

and by generals Winfield Scott and Zachary Taylor, and how this hindered the war effort. The author claims that the quarrels among these men resulted from circumstances rather than their personalities, but Eisenhower's discussion often contradicts that assertion. Miguel Soto portrays monarchist strivings in Mexico as a divisive force there. He shows how "patriotic" Mexican leaders felt pushed into a bellicose stance toward the United States in order to gain or to maintain a solid political base within that country.

Following these essays, editor Richmond includes eight short letters by Andrew Trussell, a Mississippi volunteer in the war. These offer a surprisingly open-minded view of Mexican society and of American military life there. Still, they bear little connection to the rest of the volume and one wonders why they were included.

As a memorial to the ideas and scholarship of Walter Prescott Webb, this book is a disappointment. The essays offer no new grand theory or new data. In fact, the book offers little to scholars and is so thin that it has less interest for general readers. The editor has failed to provide a unifying theme, and as a result I find little to recommend here.

Roger L. Nichols
University of Arizona

In Mexican Prisons: The Journal of Eduard Harkort, 1832–1834. Edited by Louis E. Brister. (College Station: Texas A&M University Press, 1986. xii + 194 pp. Illustration, notes, bibliography, index. $23.50.)

The name of Eduard Harkort is not to be found among the voluminous entries within *The Handbook of Texas.* Yet Harkort was the only European to have served as an officer under Santa Anna in the *Benémerito de la patria,* and later, as "principal engineer" in the army of General Sam Houston during the Texas Revolution. Harkort's obscurity is largely a result of his untimely death in August 1836 of yellow fever while supervising the construction of Fort Travis on Galveston Island.

In December 1827 Harkort, son of a wealthy German manufacturer, deserted his wife and seven children at age thirty and sailed for Mexico to assume the position of mining engineer in Oaxaca. With the exception of one brief trip to London, Harkort would spend the remainder of his life in Mexico and Texas. While in Mexico, he constructed and operated a major silver ore smelting furnace for the Mexican Company. After a dispute with his superior at the mining concern, Harkort resigned to utilize his talents as a free-lance cartographer and surveyor. During this time, he renewed his effort to provide a detailed map of Oaxaca. Unfortunately, Santa Anna's rebellion against Bustamante made Harkort's geographical pursuits impossible. As a romantic federalist, Harkort fought with Santa Anna against the centralist regime, was wounded, and later, imprisoned at the Perote fortress. It is within the cell at San Carlos de Perote that Harkort's journal entries begin in June 1832.

Santa Anna's triumphal victory celebration, referred to by Harkort in his last journal entry, December 28, 1832, was soon followed by the general's

transformation into a centralist. This change caused Harkort to take up arms against Santa Anna. After capture and defeat at Zacatecas in May 1835 and imprisonment for the second time at Perote, Harkort was deported to New Orleans as an undesirable alien. In New Orleans, Harkort was received into the exile community by General José Antonio Mejía and Valentin Gómez Farías. Mejía most likely introduced Harkort to Stephen F. Austin, Minister to the United States from Texas. Austin persuaded Harkort to join forces with the Texans in their struggle for independence from Mexico. Although he managed to avoid direct military action, Harkort was of enormous service to Texas in supervising the construction of fortifications at Galveston.

For historians, Harkort's greatest legacy remains his eyewitness account of life in the Perote and Puebla prisons, the successful prison escape, and military action under the command of Santa Anna. While the accounts are often sketchy, they still provide a unique view of a fascinating man during a decisive period in the history of Mexico. In 1858, Harkort's son-in-law, Ferdinand Gustav Kühne, an accomplished essayist and writer, published Harkort's prison diary under the title *Aus Mejacanischen Gefangnissen* (*From Mexican Prisons*). While preparing a translation of William von Rosenberg's *Kritik*, Louis Brister became interested in von Rosenberg's special mention of Harkort as chief of engineers under Houston. Further research uncovered a copy of Kühne's treatment of Harkort's prison journal at the Texas State Library. Brister's superb translation of the journal also contains a thoroughly documented biography of Harkort in the introduction and detailed annotations. Three letters to friends written in 1834 and 1835 are included at the end of the journal.

In Mexican Prisons, edited and translated by Louis Brister, is an essential volume for scholars focusing on Mexico and the Southwest during a turbulent episode in the history of Mexico.

John W. Crain
Dallas Historical Society

Mexican Lobby: Matías Romero in Washington, 1861–1867. Edited by Thomas D. and Ebba W. Schoonover. (Lexington: University Press of Kentucky, 1986. xviii + 184 pp. Illustrations, notes, bibliography, index. $21.00.)

Matías Romero served as Mexican chargé and minister to the United States throughout much of the last four decades of the nineteenth century. From his work on the Civil War and early Reconstruction periods, *Dollars Over Dominion: The Triumph of Liberalism in United States–Mexican Relations, 1861–1871*, Thomas Schoonover recognized the value of numerous recorded observations of this foreign diplomat and has collected a number of Romero's personal insights into this country's political affairs.

The Schoonovers organized the book chronologically around the accounts of seventy-five personal conversations with political, military, and business figures, which Romero had composed for his superiors. The Schoonovers extracted and translated these memoranda for record from the voluminous

correspondence Romero edited and published. The editors organized the materials by year and provided a summary introduction for those accounts relating to each particular year. The greatest concentration pertains to the years 1865–1866. The book also contains an essay on both Mexican and United States sources relating to the period, a rather thorough bibliography of Romero's published works, and a detailed index.

There are several things that tend to detract from the book. In his efforts to establish the thoroughness of his efforts in Washington, Romero goes into considerable detail about the actual process of lobbying. Consequently, his memoranda occasionally read like an itinerary. Moreover, there is no indication of what instructions from his government Romero may have received. As a result, he tends always to be operating independently in isolation and the accounts shed little light on the policy of the Juárez government. Romero's comments need editorially to be placed in the context of his own government's diplomatic strategy. In addition there needs to be more background information provided for various individuals referred to in some of Romero's comments. This shortcoming tends to limit the appeal of the book to specialists on the Civil War and Reconstruction periods.

This work, nevertheless, has numerous positive features. Romero was an experienced and knowledgeable diplomat, and his perceptions of both war-torn United States and post-war political strife are especially insightful. Clearly, these observations demonstrate the relationship between domestic and foreign affairs. Finally, Romero's comments shed considerable light on the domestic political activities of such military personnel as General Ulysses S. Grant and General John M. Schofield, which, by the way, took place long before there was a National Security Council.

Several specific groups should find this work particularly helpful. Those interested in the actions of foreign lobbyists should benefit substantially, for Romero was a master at disseminating favorable information, coordinating the support of sympathizers, and generally wining and dining the elite. Certainly, those interested in the Civil War–Reconstruction era and those concerned with diplomatic history should also consult this work.

W. E. Gibbs
New Mexico Military Institute

Eagle in the New World: German Immigration to Texas and America. Edited by Theodore Gish and Richard Spuler. (College Station: Texas A&M University Press, 1986. xxiv + 252 pp. Illustrations, map, notes, index. $28.50.)

As the tricentennial anniversary of German settlement in America, the year 1983 witnessed a number of ceremonies, festivals, and symposia commemorating three hundred years of German migration to North America, and the countless social, political, economic, and cultural contributions of German-Americans to development of the United States. The present volume of ten

essays owes its existence to such a symposium held at the University of Houston in September 1983. The papers published in this volume cover a familiar but wide range of topics including history, folklore, literature, the visual arts, gender roles, and language. Overall, the quality of the papers is high, and the editors' excellent introduction provides useful and incisive summaries of individual presentations.

Deserving special notice are Günter Moltmann's essay, "Roots in Germany: Immigration and Acculturation of German-Americans," and Lutz Röhrich's paper, "German Emigrant Songs." Both of these studies illuminate the German immigrant experience from mutually complementary perspectives. In his discussion of German immigration, settlement, and acculturation in North America, Moltmann employs a blend of historical statistics, excerpts from contemporary literary and journalistic sources, and personal memoirs to highlight the history of Germans in America. Röhrich presents a variety of emigrant songs reflecting the great diversity of human emotions felt by thousands of Germans who faced the fear, the uncertainty, and the hope underlying the immigration experience. The English translation of the twenty-eight German songs by Richard Spuler, one of the editors, is excellent.

Particularly notable also are the papers by Glen E. Lich, Hubert P. Heinen, and Joseph Wilson. In his paper on the cultural, historical, geographic, and economic factors that shaped German settlement in Texas, Lich cuts across several areas of scholarly inquiry, giving attention to such diverse influences as social status among the immigrants, and the Texas climate and soil. In his essay, "The Consciousness of Being German: Regional Literature in German Texas," Heinen discusses the dominant national characteristics shared by most German-Texan authors with their native counterparts. Marking the inception of German-Texan literature with a song from 1845 by Prince Carl von Solms-Braunfels, an aristocratic pioneer of German settlement in Texas, Heinen discusses works by some sixteen German-Texan novelists, essayists, and poets. In his excellent study, "Texas German and Other American Immigrant Languages: Problems and Prospects," Wilson presents a convincing argument for Texas German (and American German) not as a dialect, "but as a form of standard German" with regional coloration (p. 224). Underscoring the urgency of the task, he calls for a concentrated effort to record interviews with members of the generation that still speaks Texas German, and to preserve their letters, diaries, and old documents written in German for study by future generations.

Two other important essays, by Anneliese Harding and James Patrick McGuire respectively, reinforce the thesis that much of what is popularly considered typically American art is actually the work of German immigrants (p. 166). Harding catalogues briefly the careers of some twenty-eight German-American artists. McGuire discusses the careers and contributions of more than twenty German immigrant painters in nineteenth-century Texas, including Carl G. von Iwonski, Richard Petri, and Hermann Lungkwitz. Both studies contain a wealth of information on the recognized masters as well as on their less well-known colleagues.

The papers by Gilbert J. Jordan, Hans Galinsky, and the two-part essay by Dona Reeves-Marquardt and Ingeborg Ruberg McCoy also should be considered valuable additions to the growing body of research on German-Americana. Galinsky contrasts the immigrant, native German, and American view of the German in America, while the other two papers deal with the genesis, form, and preservation of the German-Texan values and folk heritage. Most of Jordan's essay is based on or taken from his two books, *Yesterday in the Texas Hill Country* and *German Texana*. In the joint study, "Tales of the Grandmothers: Women as Purveyors of German-Texan Culture," Reeves-Marquardt makes a strong case for balancing the historical records with increased attention to the narratives, letters, and memoirs of German-Texas women, not just the "significant" women (p. 205), but the many pioneer grandmothers who recorded their experiences. McCoy, in examining a selection from Ottilie Fuchs Goeth's autobiography, *Was Grossmutter Erzählt*, applies the metaphor of quilting to the narrator's own process of cultural adaptation and narrative structure. Unfortunately, McCoy's flawed reading of the German text has produced several whimsical inaccuracies and anachronisms in her translation (p. 211) of the grandmother's memoir: *Earl* Zeppelin for *Graf* Zeppelin; *skeins* for *Staffage* (quilting frame); *wind* [*air*] for *Lust* (joy); and *suitcases* for *Koffer* (chests, trunks).

The volume concludes with brief biographical notes on the contributors and the editors.

Louis E. Brister
Southwest Texas State University

An American Odyssey: The Autobiography of a 19th-Century Scotsman, Robert Brownlee, At the Request of His Children, Napa County, California, October 1892. Edited by Patricia A. Etter. (Fayetteville: University of Arkansas Press, 1986. xvii + 240 pp. Illustrations, maps, notes, bibliography, index. $23.00 cloth, $12.00 paper.)

Speaking of Odysseys, perhaps editor Patricia Etter has earned that praiseworthy encomium quite as much as the Scots immigrant Robert Brownlee. Editor Etter, assisted by her husband, and especially by the descendants of Brownlee (to whom she dedicates her book), has for some years immersed herself in court records, land titles, dusty newspapers, manuscript collections, crumbling buildings, and disappearing trails across the United States. Trained in archaeology, Etter has quite literally explored the ground worked and crossed by the peripatetic Brownlee. For many researchers the value of this book will lie in her superb annotations quite as much as in Brownlee's "autobiography."

In 1892, approximately a half century after most of the events recounted in this book occurred, Robert Brownlee began writing his memoirs. That manuscript forms the narrative nucleus for *An American Odyssey*. His letters (selections from which have appeared earlier in the work of historians Ralph Bieber, Owen Coy, and Grant Foreman) further buttress the "autobiography." Hearing of New York City's great fire in 1835, Scots stonemason Brownlee departed Scotland, "parted with parents and many others, never more to meet on this

earth, hoping we may all meet in a better place never more to part" (p. 18). His moves from New York City to North Carolina to Arkansas—he labored there from 1837 to 1849 when California's gold fever overcame him—is typical of thousands of foot-loose mid-century sojourners. Less than thirty pages of *An American Odyssey* are devoted to his post-gold rush years in Northern California.

Etter begins each of her eight chapters with a few pages of biohistorical scene-painting. Brownlee's prosaic "autobiography" follows; thereafter the reader is provided with extensive footnotes ferreted out by the editor. Her training as an archaeologist certainly paid off. Heretofore the southern route to the gold fields has received considerably less attention than the more popular northern route, so much so that numerous trail site enigmas remain. Thanks to her field work, Etter resolves some; similarly helpful are her two appendixes: a record of gold rush migrants from Arkansas; and an update of extant southern route journals.

In themselves Brownlee's memoirs are hardly rich enough to justify the time and money poured into this attractive book. However, thanks to Etter's very readable editorial notes, supplemented by pertinent maps and photos, "just another goldseeker's account" emerges as a singular contribution to western American history.

Ted C. Hinckley
San Jose State University

Hunting and Trading on the Great Plains, 1859–1875. By James R. Mead. Edited by Schuyler Jones. (Norman: University of Oklahoma Press, 1986. xx + 276 pp. Illustrations, maps, notes, bibliography, index. $22.95.)

Today in Wichita, Kansas' largest city, James R. Mead is remembered as one of the founding fathers of the cattle and trading town established at the confluence of the Little and Big Arkansas rivers on Osage land in 1868. But he was much more, as this informative memoir prepared by his grandson, an Oxford anthropologist, demonstrates.

Born in Vermont and raised on a farm near Davenport, Iowa, Mead left for the Great Plains on May 4, 1859. With a team, a wagon, a horse, and in company with several companions who like Mead were attracted west by the Colorado gold fields, but who soon saw great opportunity as Indian traders, Mead wrote his father soon thereafter, "Of one thing you can rest assured, I can take care of myself." Earlier, in the spring of 1854, after a hard day plowing an Iowa cornfield, Mead had confided in his diary, "I intend to follow some better trade than this."

Four decades later (in 1894, the date the memoir terminates), when Mead travelled the old Chisholm Trail by greater comfort of the Rock Island Railroad, and where west of El Reno he found the Cheyennes and Arapahoes little more than the "miserable remnants of a former proud and haughty race," the former Iowa farmer had hunted, trapped, and traded with Indians from the Saline and Smoky Hill valleys to the lower Arkansas, and at Round Pond Creek in

the Indian Territory. By then he also was experienced in banking, railroad and town promotion, state politics, and mining in Colorado. On any scale he was a successful frontier entrepreneur, but his recollections and careful details of hunting and Indian trading are among the finest available in print today. Certainly his personal acquaintance and contacts with such notable frontier personalities as Jesse Chisholm, William Bent, Jesse Leavenworth, Kit Carson, William Mathewson (his brother-in-law), and the distinguished Kiowa leader, Satanta, will be of considerable interest to students of western history and the plains in the 1860s.

Curiously, and all the more so from the perspective of a professional anthropologist, editor Jones determined "not to go further than the identification of people and places." This is unfortunate, for Mead's rich experiences offer an unusual opportunity to integrate, by critical editorial comment, a remarkable, first-hand account of a controversial episode in Indian/white relations. The reader, then, finds his intellectual appetite whetted but not satisfied by this publication. Mead is largely left to speak for himself.

William E. Unrau
Wichita State University

The Forgotten Cattle King. By Benton R. White. (College Station: Texas A&M University Press, 1986. xviii + 138 pp. Illustrations, maps, appendix, notes, bibliography, index. $14.95.)

Lost opportunities are always particularly poignant. This statement applies both to the life of the protagonist of this work and to the book itself. Author White has discovered a treasure trove of original materials: the business and personal papers of Fountain Goodlet Oxsheer, which he supplements with interviews with many of the younger participants in his tale. Out of these copious materials, amply supported by secondary sources, he has reconstructed in impressive detail the family and financial history of an early Texas cattleman. The result is an entertaining volume that reads like fiction, tracing the creation of a spectacular cattle empire through challenges by farmers, natural disasters, and economic hard times to the dissipation of that hard-won inheritance by a wastrel second generation.

What the casual reader may see as this book's strengths—its liveliness, detail, and readability—create some concern in the mind of the professional historian. White is careful to substantiate the minutiae of Oxsheer's life, which gives the book much of its appealing flavor. Inclusion, however, does not always indicate relevance. But it is not lack of discrimination so much as weakness of interpretation which mars the work. White's reliance upon family papers has led him to adopt unquestioningly the perspective of his title character. The result is hagiography rather than history.

White's lack of professional "distance" from his material comes through in both style and substance. For example, he uses direct quotes to provide local color, but in citing interviews as sources seldom makes the identity of the actual speaker clear. In particular, his descriptions of Reconstruction in

Texas lack objectivity; this historian must take issue with statements that the U.S. Army "carried out a purge," replacing local officials "often . . . with vicious incompetents . . . strutting little bantam roosters backed by Federal bayonets" (p. 9). Such may well have been the opinion of local residents, but trained professionals in the historical field have an obligation to differentiate between the views of their subjects and more dispassionate, documentable conclusions. The author's inability to separate his own voice from that of his subject at this critical point casts suspicion over the rest of his narrative.

White has written a biography that may please many buffs but which, sadly, squanders a greater opportunity to create the kind of history which retains great personal appeal while adhering to the high degree of sophistication demonstrated by the best of recent western history. This failure is particularly distressing because his material obviously carries sufficient interest to support the kind of bridge between popular and professional history the field so clearly needs.

Cynthia Sturgis
Texas Tech University

This I Can Leave You: A Woman's Days on the Pitchfork Ranch. By Mamie Sypert Burns. (College Station: Texas A&M University Press, 1986. xxviii + 281 pp. Illustrations. $16.95.)

In 1942 D (for Douglas) Burns was hired as manager for the huge Pitchfork Ranch in West Texas, but it was two years before the entrenched ranch hands accepted him and his wife. His wife Mamie was a lively, high-class gal accustomed to giving orders, until a wetback hand good-naturedly informed her that she was not "caporal" (boss) but "segunda." She soon discovered that to males on the ranch, including her husband, she was not just "second" but even "last," except inside the house. Mamie's strength was in manipulating these stubborn men to do what she wanted done. Her sketches of her many years on the Pitchfork can be useful to feminists only in showing how a ranch woman, even a modern one, even the wife of the manager, was subservient to men. Non-feminists will be gratified to note that for Mamie these years were happy ones.

Unlike other ranch women, Mamie did not have to fight poverty, illness, and loneliness. Mamie and D lived in a mansion and never lacked for money, or for rich and famous visitors. There is a lot of material here for writers needing background on the high and low society of a big Texas ranch. As I read it I wished that the soap opera *Dallas* had used Mamie's people and situations instead of all those phony characters and sets.

The sketches are of ranch hands, maids, cooks, houseguests, and grandchildren who lived with Mamie and D for years, and for whom the book was written. Mamie wrote of real people in authentic settings, but her treatment is fictitious, and her sketches are admittedly exaggerated ("the truth and a lot more" said her husband), which is a problem only to fastidious historians. Mamie's book is probably not an important one except to her family, but as a

light-hearted look at a big Texas ranch from a woman's viewpoint, it makes fun and fruitful reading for everyone.

Janet Lecompte
Colorado Springs, Colorado

Mining the Summit: Colorado's Ten Mile District, 1860–1960. By Stanley Dempsey and James E. Fell, Jr. (Norman: University of Oklahoma Press, 1986. xiv + 306 pp. Illustrations, maps, notes, bibliography, index. $19.95.)

Mining camps generally provide such a wealth of human drama that they are exciting to research and compelling to read about. The drama is certainly here in this excellent study of Colorado's Ten Mile District. Located west of Denver and slightly north of Leadville, Ten Mile followed the pattern of most Rocky Mountain mining districts, "molded by the same social, economic, and political forces shaping the entire nation. . . ." Fell, a noted historian, and Dempsey, a lawyer (with a bachelor's degree in geology) ably describe the geology, technology, litigation, and personalities who played leading roles in developing the district's isolated camps, beset by harsh winters and capricious ores.

Hardy prospectors trekked from Denver and the nearby districts into Ten Mile Creek's high valley in 1860 and 1861 to find gold. Although the boom quickly faded, in 1877 rich silver ores brought fifteen thousand people to newly founded Leadville, which in turn revived interest in the Ten Mile country. George B. Robinson, Leadville's most successful merchant, grubstaked two miners who located rich claims on Sheep Mountain, and by early 1879 town planners had founded Carbonateville, Kokomo, Recen, and Robinson's Camp.

By the end of 1880, the Denver and Rio Grande Railway ran its tracks to Leadville and then pushed into Robinson and Kokomo. Business and professional people flocked to the Ten Mile camps. The following year, the Robinson mine and a few others produced a spectacular $2.6 million in silver. But the rich carbonate ores were exhausted. A fire destroyed Kokomo in October 1881 and in November, one of his guards accidentally shot and killed Robinson, the state's newly elected lieutenant governor. Within five years, only a few people lived amidst the boarded-up houses of Kokomo-Recen (merged following the fire).

The Union Pacific Railroad's South Park line opened a track from Breckenridge through the valley to Leadville in February 1884, but the nation's economy slumped and Ten Mile continued to decline. World War I and World War II boosted prices for Ten Mile's metals, but it was the demand for molybdenum that enabled the district to survive during the 1950s and 1960s. American Metal Climax, Inc., one of the world's largest and most diversified mining companies, acquired all essential land in Ten Mile during the 1960s and early 1970s for its tailing ponds. Over the years, as the tailings settled to the valley floor, they gradually buried the sites of the old mining towns.

This well-written book conveys the excitement, optimism, frustrations,

and disillusionments that marked the rise and fall of most of the Rocky Mountain mining districts. I only wish some of the places mentioned in the text had been included in a third map. Scholars interested in mining will profit from this well-researched study as well as those Coloradans interested in learning this part of their state's history.

Jim Berry Pearson
North Texas State University

Closing the Frontier: Radical Response in Oklahoma, 1889–1923. By John Thompson. (Norman: University of Oklahoma Press, 1986. xiii + 262 pp. Illustrations, charts, notes, bibliography, index. $18.00.)

John Thompson's book on Oklahoma radical politics begins with the first land rush in 1889 into Oklahoma Territory and ends with the impeachment of Farmer-Labor Governor Jack Walton in 1923. The author divides the book into three parts, aside from an introduction and a conclusion: first, the territorial years of 1889 to 1907, when the Farmers' Alliance, the People's Party, and the Socialist Party are in focus; second, early statehood and the closing of the frontier, from 1907 to 1916 (a Socialist heyday); and 1916 to 1923, years of antiradicalism and of what Thompson calls neopopulism.

In each of the three parts, Thompson makes a central distinction between southern and eastern Oklahoma, a land of cotton tenants, black emigrants from the Deep South, and various Indians; and northern and western Oklahoma, a land of wheat farmers and oil drillers that was tied into a wider capitalist economy as the other Oklahoma was not. He draws the dividing line roughly along present Interstates 44 and 40 (p. 20), making the two regions a bit different from the line between the old Oklahoma and Indian Territories, a more functional division at least before 1907. But this fuzziness is not a problem. One should question, instead, whether the idea of two Oklahomas, one pre-capitalist and more radical and the other a capitalist periphery in the Wallerstein-Braudel sense and not so radical, is overdrawn. To some extent it is, especially since Thompson does not quite manage to explain how degrees of radicalism correspond operationally to degrees of capitalist involvement. But the idea is nonetheless interesting and will bear more discussion.

The early chapters on the Alliance and Populism are thin on primary sources, but the discussion of Socialism after 1907 is grounded in newspapers and other documents. The editing could be improved: "Argensinger" consistently appears instead of "Argersinger"; Cary McMilliams or Carry McWilliams for Carey McWilliams; and William Ivory (for Ivy) Hair. And his editors—no doubt following Turabian who knew nothing about Populism—have forced Thompson to refer to the People's Party as Populism but its members as populists (small "p"). This decision does Thompson a disservice because he would probably not confuse the Populists of the 1890s with latter-day "populists" like George Wallace or who-knows-whom.

The book inevitably invites comparison with James Green's *Grass-Roots Socialism* (1978), which extends the story to 1943 and rests more obviously on

a framework of class conflict drawn from E. P. Thompson. Green did not attempt to relate Oklahoma radicalism to the frontier as this book does (a frontier drawn less from Turner than from Webb). The author is not altogether successful because he does not specify just how the crunch of land and resource shortages made people radical. But he does offer emigration of potentially radical tenants and small landowners as a reason for the decline of radicalism in the 1920s, which also makes sense for the 1890s.

Despite these problems, John Thompson's book should be read by anyone concerned with political and economic radicalism in Oklahoma and the Great Plains.

Walter Nugent
University of Notre Dame

Union Busting in the Tri-State: The Oklahoma, Kansas, and Missouri Metal Workers' Strike of 1935. By George G. Suggs, Jr. (Norman: University of Oklahoma Press, 1986. xiv + 282 pp. Illustrations, maps, tables, notes, bibliography, index. $22.50.)

George G. Suggs' *Union Busting* reminds us that even the better-explored regions of labor history still hold many secrets. Although the central event in this book is a major Depression-era strike by an AFL (and later CIO) affiliated union, it has taken five decades for a comprehensive study of the strike to appear. Besides rescuing from scholarly oblivion what he rightly regards as a significant event, Suggs sets out to use the strike to exemplify several developments affecting workers during the 1930s. Both aims are worthwhile, and both are realized.

The Tri-State Mining District of Oklahoma, Kansas, and Missouri was a major producer of lead and zinc concentrates during the first half of the twentieth century. Miners and mill workers in the district received low pay, endured bad working conditions, and were unorganized. The region was a "scab center" for companies in need of strikebreakers, and Suggs provides an interesting discussion of the combination of values that created strong antiunion sentiment among its workers. By 1933, conditions had so deteriorated that an organizing campaign by the International Union of Mine, Mill and Smelter Workers enjoyed limited success; nevertheless, most companies in the District refused to acknowledge the union's existence. Under increasing pressure to show results, union leaders in 1935 called an ill-advised strike. It was broken quickly, thanks in part to the emergence of a back-to-work movement, which soon evolved into a company union. This new Tri-State Metal Mine and Smelter Workers Union, with strong management backing, devoted itself to winning the support of mine and mill workers, serving the interests of its patron companies, and crushing residual loyalty to the International Union. It was remarkably successful: the International Union could not organize effectively in the district until the National Labor Relations Board in 1939 exposed the Tri-State as a company union, and even then it had limited success. The International Union

ceased to be a factor in district labor relations shortly after World War II because of lingering antiunion sentiment and union factionalism.

Although the title might suggest a narrowly focused book, *Union Busting* ranges far afield: Suggs' extensive research is evident in his treatment of everything from the characteristics of the district's work force to the complex progress of the International Union's complaints through the bureaucracy of the National Labor Relations Board. The result is an impressively detailed, well-executed study of a fascinating chapter in the history of American labor.

Gary L. Bailey
Indiana University

The Magnificent Experiment: Building the Salt River Reclamation Project 1890–1917. By Karen L. Smith. (Tucson: University of Arizona Press, 1986. xii + 200 pp. Illustrations, maps, notes, bibliography, index. $22.50.)

The Salt River originates in Arizona's White Mountains, 180 miles east of Phoenix. Precipitation in these mountains measures from five to six times the fewer than seven inches that fall annually on Phoenix. But this precipitation follows no predictable cyclical schedule. Prolonged droughts can last for years while unanticipated and uncontrollable flood waters can rush down the otherwise quiet Salt River bed.

As early as 1857, Anglo pioneers recognized the need for an extensive irrigation system, and by 1900 Phoenix had become the center of 180,000 irrigated acres. But the vagaries of Arizona climate prompted Phoenicians to look for a more reliable storage and flood control system, as well as a more regulated and equitably-shared canal plan. The lack of capital to do the work needed for such a monumental project forced farmers and other landowners to ask Washington, D.C. for help.

In 1902, by coincidence, President Theodore Roosevelt signed the National Reclamation Act into law, thus authorizing the use of federal funds to build flood control and water storage dams. The first major program to benefit from this act was the Salt River Project. In 1905, construction began on a dam at the confluence of the Salt River and Tonto Creek. In March 1911 Roosevelt dedicated the dam—with a reservoir capacity of 1.4 million acre feet—in his name. Today the Salt River Project serves a 372 square-mile area, all within Arizona's Maricopa County.

In *The Magnificent Experiment* Karen Smith details, in particular, the bureaucratic, political, and human relations problems that characterized the insemination, gestation, and birth of the Salt River Project. As in all collective human endeavors, the whole "experiment" was fraught with personality clashes, greed, and "deals." The most critical problems involved reconciling the differences between officials of the U.S. Department of the Interior and local Arizona land users. Each group had its own notion of what the project's use, organization, and administration should be. Smith's incisive and pertinent comments on the practical dynamics of water politics demonstrate her admirable mastery of the subject.

The book, well-written, stylistically clear, and rich with appropriate and telling details, stays close to the promise of its title with no unsure deviations. Business and law, politics, and organization rather than technical hydrology remain Smith's foci. While basic tensions may be found in the confrontation of local land users and federal bureaucracy, birthing the Salt River Project was a relatively "clean" episode in Arizona history when compared to the eastern corporate manipulation of other Arizona natural resources during the same period.

Since Karen Smith had access to and used many documents from the Salt River Project's archives, the book reflects an honest, balanced, open—and laudable—attitude on the part of the project's current management, an attitude which quite obviously fosters an uncensored understanding of this important part of Arizona's history.

James W. Byrkit
Northern Arizona University

Landmarks of the West: A Guide to Historic Sites. By Kent Ruth. (Lincoln: University of Nebraska Press, 1986. 309 pp. Illustrations, maps, index. $39.50 cloth, $17.50 paper.)

In 1963, the University of Oklahoma Press published Kent Ruth's *Great Day In the West: Forts, Posts, and Rendezvous Beyond the Mississippi.* In it, Professor Ruth described "147 of the great frontier sites of the Trans-Mississippi West." One page of the text was used to describe the site with one or more illustrations of the site on the facing page. History of the site and other pertinent information was capsulated. Of course, there are many thousands of historic sites in the United States, federal, state, and local, and selection of the sites in this volume was made by Professor Ruth with assistance from National Park Service historians and other knowledgeable persons.

"That which we call a rose by any other name would smell as sweet." But this review is not of a rose—it is of a book. Now comes the University of Nebraska Press with a revised edition of *Great Day In the West* titled *Landmarks of the West: A Guide to Historic Sites,* with a new preface by the author. There are other changes. For instance, *Drake's Bay* in the first printing has been dropped from the revised edition, for a very simple reason—the landing site of Sir Francis Drake in New Albion has never been established to the satisfaction of all interested parties. At this time, it is still a matter of contention between California historians and history buffs. Changes have also been made in pictures to illustrate the sites and in a number of cases, more recent photographs have been used. A map of the trans-Mississippi West has been added on which is delineated the various pioneer and other trails and existing cities adjacent to the named sites.

Perhaps in the not-too-distant future, Professor Ruth will start work on another such book of historic sites that have been added to the roster since the first printing in 1963. In the meantime, *Landmarks of the West: A Guide to Historic Sites* will do. It is highly recommended to all interested in this subject

and especially to anyone contemplating an extensive trip through the trans-Mississippi West.

Michael Harrison
Harrison Western Research Center

Cather's Kitchens: Foodways in Literature and Life. By Roger L. Welsch and Linda K. Welsch. (Lincoln: University of Nebraska Press, 1987. xv + 177 pp. Illustrations, index. $16.95.)

This book proves once again that Willa Cather has a devoted albeit at times eccentric and regional fan club. As the recent edition of Cather's fiction in the Library of America testifies, and as one biography and critical study after another continue to churn out, Cather's stature is anything but that of a *mere* regionalist. She is, like so many accomplished American writers who happened to experience the West and write about it, often relegated to the usually qualified regard of a western writer or, in her particular instance, a Nebraska writer.

There is absolutely nothing wrong with being a regionalist, as American literary history bears out, if regionalism is allowed to transcend itself. All writers write about the places they know best, real or imagined, and then some. Cather does this; and so does Wright Morris, another Nebraska writer who has laid claim to the larger American literary tradition. In this sense Cather is and is not a Nebraska writer or a plains writer, or a western writer.

If read in a contrary spirit, *Cather's Kitchens* (unintentionally or intentionally parochial?), attempts to want the reader to accept that although Cather is an author of American if not universal attitudes and appeals, she loved Nebraska and food and art, and she loved them in just about that order. For many readers this will demand too great a concession, too great a realignment of aesthetic and critical if not biographical priorities.

Admittedly, many readers will love the native-daughter assumptions, the casual and chatty voicings of the author, the personal and nostalgic asides and digressions of Professor Welsch as he ostensibly "explores the ways in which Cather used foodways as a literary device in her prairie novels," as the book jacket phrases it. Numerous recipes and more fully explained methods of food preparation are listed, catalogued, discussed, and remembered—some from Cather, some from files of the Nebraska state Historical Society, and some from implicitly "heroic" but ordinary individuals like "Grandma Anna Horacek of Brainard."

As literary criticism *Cather's Kitchens*, alas, adds little to our understanding of Cather's art—despite constant assertions to the contrary. The assumptions are reductive and the insights are clichéd and gratuitous. However, as an attempt to see literature as folklore, as anthropological and sociological artifact and even the processes and traditions of social history, and as a springboard for flights of old-timer editorializing on how reading literature can trigger countless anectodal and impressionistic memories and responses, *Cather's Kitchens* is fondly entertaining.

The reader never knows for sure just which of the Welsches (Roger or

Linda) is doing the telling and the explaining and the judging since the point of view shifts capriciously back and forth from "I" to "we." But, never mind. Like following a truck and camper top with the occupants' names painted next to the decal by the back door, one soon settles into assuming that husband Welsch, like a true man from Nebraska, does the talking and the driving and that wife Welsch is seated by his side filing the recipe cards. And if the reader listens real hard, somewhere between the lines and the pages and the temperatures and the ingredients and the utensils you hear echoes of Garrison Keillor and the folks of Lake Wobegon.

The real strength of the book, then, is also its weakness—the set-in-the-old-ways observations of a garrulous folklorist/humorist about plains cooking, affirmations of the romantic verities of home and kitchen stove, and the infinite variety and simple glory of—as the chapters tick off like miles along the Platte—meat; bread and cakes; vegetables, fruit, and berries; drink; sweets and treats—all as "suggested" by some of Cather's allusions to the subject in three of her novels (*My Antonia, O Pioneers!, One of Ours*) and one short story ("Neighbor Rosicky").

The subtitle to the book, "Foodways in Literature and Life," suggests an equal amount of attention to Cather's literature and life outside of literature. The result, more accurately, is an emphasis on the life of Professor Welsch and his middle-western heritage, which includes reading Willa Cather. In this ratio Cather gets lost or is recycled and repackaged as a Nebraska cook and homebody—proving once again that, for her at least, fame, and plains pride, and fan clubs, do have their price. Sixteen dollars and ninety-five cents to be exact.

Robert Gish
University of Northern Iowa

Book Notes

Kiva, Cross, and Crown: The Pecos Indians and New Mexico 1540–1840. By John L. Kessell. (Albuquerque: University of New Mexico Press, 1987. xiii + 587 pp. Illustrations, maps, appendixes, notes, bibliography, index. $17.95 paper.) Paperback version of the 1979 National Park Service edition.

Edge of Taos Desert: An Escape to Reality. By Mabel Dodge Luhan. (Albuquerque: University of New Mexico Press, 1987. xxv + 338 pp. Index. $22.50 cloth, $14.95 paper.) Hardcover reprint of 1937 Harcourt Brace edition with a foreword by John Colliu, Jr.

Life of the Right Reverend Joseph P. Machebeuf, D.D.: Pioneer Priest of Ohio, Pioneer Priest of New Mexico, Pioneer Priest of Colorado, Vicar Apostolic of Colorado and Utah, and First Bishop of Denver. By W. J. Howlett. Edited by Thomas J. Steele and Ronald S. Brockway, S.J. (Denver: Regis College, 1987. 462 pp. Illustrations, notes, bibliography, index. $24.95 cloth, $11.95 paper.) Reprint of the 1908 edition. Published by Regis College, Denver, Colorado, to commemorate the school's centennial in 1987.

The Toltecs: Until the Fall of Tula. By Nigel Davies. (Norman: University of Oklahoma Press, 1987. xviii + 533 pp. Illustrations, maps, tables, notes, bibliography, index. $16.95 paper.) Paperback printing of the 1977 edition.

Provincial Patriarchs: Land Tenure and the Economics of Power in Colonial Peru. By Susan E. Ramirez. (Albuquerque: University of New Mexico Press, 1986. x + 471 pp. Illustration, map, charts, tables, appendixes, notes, bibliography, index. $37.50.) A socioeconomic study of landed wealth in seventeenth and eighteenth-century Peru.

Tucson: The Life and Times of an American City. By C. L. Sonnichsen. (Norman: University of Oklahoma Press, 1987. xiv + 369 pp. Illustrations, maps, notes, bibliography, index. $29.95 cloth, $15.95 paper.) Paperback printing of the 1982 edition.

Cavalry Wife: The Diary of Eveline M. Alexander, 1866–1867. Edited by Sandra L. Myres. (College Station: Texas A&M University Press, 1988. Illustrations, map, notes, bibliography, index. $11.95.) Paperback printing of the 1977 edition.

Kit Carson: A Pattern for Heroes. By Thelma S. Guild and Harvey L. Carter. (Lincoln: University of Nebraska Press, 1988. xii + 367 pp. Illustrations, maps, notes, bibliography, index. $9.95 paper.) First Bison Book printing of the 1984 edition.

Lewis and Clark among the Indians. By James P. Ronda. (Lincoln: University of Nebraska Press, 1988. xv + 310 pp. Illustrations, maps, appendix, notes, bibliography, index. $8.95 paper.) First Bison Book printing of the 1984 edition.

The Great Platte River Road. By Merrill J. Mattes. (Lincoln: University of Nebraska Press, 1987. xiii + 583 pp. Illustrations, maps, bibliography, index. $35.00 cloth, $14.95 paper.) First Bison Book printing of the award-winning 1969 edition.

The Fourth World of the Hopis: The Epic Story of the Hopi Indians as Preserved in Their Legends and Traditions. By Harold Courlander. (Albuquerque: University of New Mexico Press, 1987. 239 pp. $10.95 paper.) Paperback printing of the 1971 edition.

Death in the Desert: The Fifty Years' War for the Great Southwest. By Paul I. Wellman. (Lincoln: University of Nebraska Press, 1987. xiv + 294 pp. Illustrations, map, notes, index. $8.95 paper.) Reprint of the 1935 edition.

Death on the Prairie: The Thirty Years' Struggle for the Western Plains. By Paul I. Wellman. (Lincoln: University of Nebraska Press, 1987. xii + 298 pp. Illustrations, notes, index. $27.95 cloth, $8.95 paper.) Reprint of the 1934 edition.

The Potawatomis: Keepers of the Fire. By R. David Edmunds. (Norman:

University of Oklahoma Press, 1987. xii + 362 pp. Illustrations, maps, notes, bibliography, index. $22.95 cloth, $12.95 paper.) Third printing of the winner of the 1978 Francis Parkman Prize.

Custom Combining on the Great Plains: A History. By Thomas Isern. (Norman: University of Oklahoma Press, 1987. xv + 248 pp. Illustrations, maps, tables, notes, bibliography, index. $21.95 cloth, $8.95 paper.) Paperback printing of the 1981 edition.

The Farmers' Frontier 1865–1900. By Gilbert C. Fite. (Norman: University of Oklahoma Press, 1987. xiv + 272 pp. Illustrations, maps, notes, bibliography, index. $21.95.) Reprint of the 1966 edition.

Empire of Dust: Settling and Abandoning the Prairie Dry Belt. By David C. Jones. (Lincoln: University of Nebraska Press, 1987. xiv + 316 pp. Illustrations, maps, tables, appendix, notes, bibliography, index. $24.95 cloth, $14.95 paper.) A social and cultural study of agriculture on Canada's Great Plains.

Ejidos and Regions of Refuge in Northwestern Mexico. Edited by N. Ross Crumrine and Phil C. Weigand. (Tucson: University of Arizona Press, 1987. x + 113 pp. Illustrations, maps, tables, notes, bibliography, index. $21.95.) Number 46 of the Anthropological Papers of the University of Arizona.

Pre-Hispanic Occupance in the Valley of Sonora, Mexico: Archaeological Confirmation of Early Spanish Reports. By William E. Doolittle. (Tucson: University of Arizona Press, 1988. viii + 87 pp. Illustrations, maps, charts, tables, appendixes, bibliography, index. $24.95.) Number 48 of the Anthropological Papers of the University of Arizona.

Florida Archaeology. By Florida Bureau of Archaeological Research. (Tallahassee, Florida: Florida Bureau of Archaeological Research. vi + 225 pp. Maps, tables, notes, bibliographies. $9.10 paper.) Second issue that focuses on Hispanic colonial-era archaeology on the Florida peninsula.

Adobe Days. By Sarah Bixby Smith. (Lincoln: University of Nebraska Press, 1987. xviii + 148 pp. Illustrations, index. $18.95 cloth, $5.95 paper.) Reprint of 1931 edition of reminiscences of late nineteenth-century Los Angeles.

America's Architectural Roots: Ethnic Groups That Built America. Edited by Dell Upton. (Washington, D.C.: Preservation Press, 1986. 193 pp. Illustrations, index. $9.95 paper.) Anthology of architectural styles developed by various ethnic groups in America. Published by the National Trust for Historic Preservation.

Treasures of History: Historic Buildings in Chaves County 1870–1935. Edited by William E. Gibbs, Keith E. Gibson, Alberta W. Silva, Peggy L. Stokes, and Ernestine Chesser Williams. (Roswell: Chaves County Historical Society, 1985. ix + 127 pp. Illustrations, maps, tables, bibliography, index. $6.95 paper.) Brief descriptions of historic Roswell architecture.

Tales of the Big Bend. By Elton Miles. (College Station: Texas A&M University Press, 1987. 189 pp. Illustrations, maps, bibliography, index. $10.95.) Reprint of 1976 edition.

Seeds of Change: Five Plants that Transformed Mankind. By Henry Hobhouse. (New York: Harper & Row, 1987. xv + 252 pp. Illustrations, maps, tables, notes, bibliography, index. $8.95 paper.) Reprint of 1985 edition.

Stories of Maasaw, A Hopi God. By Ekkehart Malotki and Michael Lomatuway'ma. (Lincoln: University of Nebraska Press, 1987. ix + 347 pp. Illustrations, appendixes. $24.95 cloth, $14.95 paper.) Volume ten in the "American Tribal Religions" series sponsored by the Museum of Northern Arizona and published by University of Nebraska Press.

Maasaw: Profile of a Hopi God. By Ekkehart Malotki and Michael Lomatuway'ma. (Lincoln: University of Nebraska Press, 1987. ix + 273 pp. Illustrations, notes, bibliography. $24.95 cloth, $14.95 paper.) Volume eleven in the "American Tribal Religions" series.