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Book Reviews

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Book Reviews

New Mexico Women: Intercultural Perspectives. Edited by Joan M. Jensen and Darlis A. Miller. (Albuquerque: University of New Mexico Press, 1986. 409 pp. Illustrations, tables, chart, appendixes, notes, index. \$29.95 cloth, \$14.95 paper.)

New Mexico Women: Intercultural Perspectives, edited by Joan M. Jensen and Darlis A. Miller, offers a valuable compendium of information and analyses of women's status and roles in a dynamic, multicultural, class society. By combining the insights of various disciplines and methods, this anthology exemplifies the ability of women's history to elucidate significant historical questions. These include the interconnections among ethnic, class, and gender politics; the relationship of rural workers (male and female) to the political economy; and the effects of technology and economic trends on the lives of Indian, Hispanic, and Anglo women.

In general, the essays confirm the view that economic, political, and cultural dispossession of Indians and Hispanics by Anglo elites had especially negative effects on women. As they were forced to enter a market economy, Indian and Hispanic women faced discrimination. The men of their groups could more readily secure wage work and the women continued to engage in labor-intensive subsistence activities. This increased their dependence on and subordination to men and often meant poverty and arduous labor for them.

At times, however, the discussion of traditional Indian and Hispanic women's roles and status tends to a romantic view. Although Cheryl J. Foote and Sandra K. Schackel are correct that matrilineal family systems and women's productive activities probably enhanced women's status in Indian societies,

their analysis could be balanced and strengthened by a consideration of the effects of women's exclusion from ceremonial and political power, especially in a period of externally-imposed changes. Janet Lecompte's essay on women in Hispanic New Mexico—the weakest in the volume—claims that women's legal rights under Mexican law reflected and sustained their social equality. Her essay, however, fails to describe the legal status of women fully and omits a consideration of gender ideology, economic structures, and family relations as they affected women's access to property. By contrast, essays by Miller and Jensen provide more persuasive evidence that Hispanic women were expected to be domestic and subordinate. At the same time, they analyze the disparities and conformities between norms and behaviors for all groups of women in New Mexico.

In general, Miller and Jensen have brought together an impressive volume of works on New Mexico women and have themselves written essays which contribute significantly to our understandings of the effects of race, class, and gender in politics, the economy, and family life. These essays elucidate the substantial impact of major institutions—the U.S. Army, political parties, government agencies—and seemingly small changes in technology, like the introduction of pressure cookers, on the lives of New Mexico women. In so doing, they have enlarged our understanding of general historical processes and trends.

Karen Anderson
University of Arizona

The Protector de Indios in Colonial New Mexico, 1659–1821. By Charles R. Cutter. (Albuquerque: University of New Mexico Press/Historical Society of New Mexico, 1986. xii + 129 pp. Illustrations, maps, notes, bibliography, index. \$17.50 cloth, \$8.95 paper.)

There is considerable value in Charles Cutter's useful, albeit uneven, essay on the place of Indians in the legal culture of the Spanish empire, particularly colonial New Mexico. Taking as his point of departure New Spain's General Indian Court at Mexico City, Cutter provides an illuminating glimpse of the Castilian background and touches upon protection for Indians in various parts of the Americas. He traces the office of Protector of Indians from the rather loose responsibilities entrusted to crusading cleric Bartolome de Las Casas in 1516 to its final establishment in 1589 as a fixture of civil government that functioned importantly until 1821.

Unhappily, the grievous attrition of New Mexico's documentary legacy leaves only fragmentary evidence from which to reconstruct the protection of Indians in New Mexico. Cutter finds the actual office of Protector of Indians particularly elusive: indeed, that it lapsed in New Mexico from 1717 to 1810. Still, legal protection for Indians worked effectively throughout that period, with Indians actively pursuing the appropriate procedures. Pueblos developed in that era the shrewd legal sophistication that has served them well ever since. While prime responsibility for protection of Indian rights lay with New Mexico's governor, the *alcalde mayor* of Santa Fe often doubled as a *procurador*, acting in lieu of a formal *protector de indios*. Local *alcaldes'* administration of justice

to Indians often provoked appeals that Indians freely carried to Santa Fe and sometimes to higher authorities at Chihuahua, Durango, Guadalajara, and Mexico City. Extrajudicial safeguards against abuse of Indians in New Mexico lay in the Franciscans, who zealously fended off civil encroachments upon the personal and property rights of Indians.

Surprisingly, Cutter's search for the legal defense of Indians in New Mexico missed the significant first instance, when Captain Alonso Gómez Montesinos served as defense attorney for the Acoma Indians, whom Oñate tried for treason at Santo Domingo in February 1599, sixty years before the earliest case noted in this work. Nevertheless, Cutter reports several cases of significance for legal and ethnological history. Readers mystified by Cutter's fleeting treatment of the controversial "pueblo league" can find clarification in Myra Ellen Jenkins, "Spanish Colonial Policy and the Pueblo Indians" in *Southwestern Culture History* (Santa Fé, 1985), 201–205.

Perhaps this essay is the germ of a comprehensive attack on an important, long-neglected topic, which deserves encouragement. Its repetitiousness and disjointedness indicate padding to balloon a potentially solid article into a premature book. Young scholars and the literature of their disciplines are ill-served by the ubiquitous pressures for such publication.

Elizabeth A. H. John
Austin, Texas

Legacy of Honor: The Life of Rafael Chacón, A Nineteenth-Century New Mexican. Edited by Jacqueline Dorgan Meketa. (Albuquerque: University of New Mexico Press, 1986. x + 439 pp. Illustrations, maps, appendixes, notes, bibliography, index. \$24.95 cloth, \$12.95 paper.)

Legacy of Honor may well be, as editor Jacqueline Meketa contends, "the most complete picture ever drawn by one man of the Mexican and early territorial periods of New Mexico history as seen through the eyes of a Hispano. . . ." The life of that man, Rafael Chacón, was intimately involved with an exceptional number of critical events in New Mexico history. From a prominent and respected family, Chacón played important roles in the region's affairs from the time of the Mexican War through the Indian wars that followed the end of the 1862 Confederate invasion of the territory. An educated and intelligent person and keen observer of human nature and events, Chacón was one of the relatively few Hispanic natives who could, and did, record those observations. His writings are rich in anecdotes, personal insights, and stories that cannot be found in official documents or more formal histories depicting the events about which he wrote.

The original memoirs, written in Spanish, were translated at Meketa's behest by Chacón descendants, often with considerable difficulty due to his frequent use of archaic or nontraditional words and phrases. In addition, the publisher was apparently under some constraint in editing the translation into more exact or contemporary English. The result is something of a disservice to Chacón, since the impression is sometimes given that he did not write well or was somewhat illiterate. That was not the case, as the editor makes clear

in her own explanations of the events. Those explanations, which take the place of lengthy footnotes, are nicely inserted whenever needed to put his sometimes generalized or incomplete narrative into a context useful to the non-specialist reader.

Legacy of Honor is more than Chacón's memoirs, however, since the editor uses the book to attempt to outline and help correct the myths and stereotypes concerning the Hispanic natives that early Anglo New Mexicans perceived and recorded. There is good news and bad news connected with the attempt. The editor does bring out and elaborate upon the stories of actual discrimination and prejudice about which Chacón himself was too reticent or proud to comment on in depth. On the other hand, Meketa goes somewhat overboard in trying to prove that because of these Anglo attitudes, none of the stories could be true and, therefore, Chacón and other Hispanics of the era could hardly do anything wrong.

A large part of the book deals with the performance of the native soldiers during the Civil War campaign in New Mexico, and specifically with the Battle of Valverde, where regular Union officers tended to blame the New Mexico volunteers and militiamen for defeat. Since Chacón was a captain in Kit Carson's First New Mexico Volunteer regiment and fought at Valverde, the relevant part of his memoirs is exceedingly valuable to students of the battle. The editor and her researcher husband, Charles Meketa, discovered much new material dealing with losses within the New Mexico units that adds considerably to the body of information available on Valverde. Unfortunately, in her zeal to prove the native soldiers blameless, the editor has apparently misinterpreted the new data. Kit Carson's regiment fought well in its first battle at Valverde, and this reviewer is unaware of any serious student of the engagement who thinks otherwise. Other native companies, however, ill-trained and apathetic toward the whole affair but placed in key positions guarding the federal artillery, broke before a fierce Texan charge and caused the disintegration of the part of the battle line, bringing on defeat. The editor attributes the story of their poor performance to attempts by the Union commander and other officers to use the Hispanic units as scapegoats for their own incompetence. She offers as proof the new and correct information that those native companies took quite heavy casualties, up to fifty percent, at Valverde.

That conclusion simply does not stand scrutiny. One of the best ways to take heavy casualties, especially with untrained soldiers during the early part of the Civil War, was to run away. The editor asks who else besides the responsible, unsuccessful regular officers reported that the involved New Mexico companies broke and ran. The answer is that several participants said so. Chacón himself later remarked to historian Edwin Sabin that "you are correct in your impression that the Mortimer [sic] and Hubbell companies New Mexico Volunteers . . . were the ones to be put to flight close to the guns by the charges of the enemy on that day." In addition, Sergeant A. B. Peticolas of the Fourth Texas Mounted Volunteers was in the forefront of that enemy charge and, having no personal interest in which federal soldiers he was attacking, reported, "As we neared the lines, our short-range guns began to play with telling effect . . . , they wavered, they fled, and we poured in our deadly fire

upon them. . . . The artillery men, brave to the last, were shot down at their posts." The editor seemingly ignored this and other similar evidence in seeking an answer to her question, thus seriously distorting what can reasonably be known of that important battle.

The Civil War part of Chacón's memoirs is not the most important contribution of *Legacy of Honor*, and the foregoing criticism is outweighed by the overall value and eloquence of the images Chacón presents of nineteenth-century Hispanic customs, social values, literature, and events. The editor has, for example, included an appendix wherein are reproduced the *decimas*, *cuan-dos*, and other pieces of poetry from his memoirs, exactly as Chacón set them down in Spanish. Meketa expertly fills in where his modesty or reticence prevented Chacón from adequately describing his own rising and falling fortunes or his own heroism, pleasures, or disappointments. When combined with excellent bookmaking on the part of the University of New Mexico Press, the unique and highly readable Hispanic view of early New Mexico presented in *Legacy of Honor* makes this work one which any student of the region and its people will find both enjoyable and indispensable. It is highly recommended.

Don E. Alberts
Kirtland Air Force Base

Along the Rio Grande: A Pastoral Visit to Southwest New Mexico in 1902. By Henry Granjon. Edited by Michael Romero Taylor. (Albuquerque: University of New Mexico Press/Historical Society of New Mexico, 1986. xiii + 153 pp. Illustrations, map, notes, bibliography, index. \$17.50 cloth, \$8.95 paper.)

Increasingly in recent years historians have focused their attention on the multifarious ethnic-cultural groups which make up the heritage of the Roman Catholic Church in that region known today as the American Southwest. The Spanish-Mexican-Indian Catholic legacy, the area's most ancient, still stimulates considerable interest, and deservedly so. Yet perhaps due to the influence of such recent celebrations as the 1976 United States bicentennial and the 1986 Texas sesquicentennial, accompanied by an expanding historiography in American studies, other Catholic populations of that section of the country are to a much greater extent than ever before coming under the scrutiny of scholars. Significant among those peoples are the French emigrants, whose contributions to the evolution of Catholic history in the states of Louisiana, Texas, New Mexico, and Arizona have been prominent.

Since Paul Horgan published his *Lamy of Santa Fe* in 1975, several more French clerics in America have found their biographers. Among those Gallican churchmen whose stories have been written or are in the process of being completed at the present time are the Sulpician Bishop Louis William DuBourg of Louisiana and the Floridas, Bishop Antoine Blanc of New Orleans (later, in 1850, archbishop), and the Vincentian Jean Marie Odin, first bishop of Galveston and subsequently second archbishop of New Orleans. Those men, all ecclesiastics of the late eighteenth or early-to-mid nineteenth centuries, lived out their lives within the broad historical parameters of a complex world wherein political, social, economic, and religious influences together worked to mold

the development of the Roman Catholic Church. In many ways those priests themselves were major actors in the unfolding of that drama. They and the many other French settlers who came to the territory that ultimately was to become known as the southwestern United States brought with them a distinctive culture, one which helped significantly to shape the manner in which those emigrants from one of Europe's most historic Catholic nations reacted to the new society in which they found themselves.

It is in that context that the journal of Monsignor Henry (Henri) Granjon, bishop of Tucson from 1900–1922, must be viewed. Written in 1902 as an account of the prelate's pastoral visit through the southwestern New Mexico counties of Grant, Luna, Sierra, and Doña Ana (which lands formed part of the diocese of Tucson at the time), the journal provides valuable insights into life as it was among the populace of that country at the turn of the twentieth century. Bishop Granjon's personal description of the lay of the land, as well as his observations about the peoples of those four counties, especially the Mexican Americans, is quite illuminating. Showing a well-developed, almost romantic, literary style, he frequently indulged in the painting of visual pictures of the landscape and flora. He approached the Hispanics in a noticeably paternalistic manner, exhibiting an attitude toward them which was common in those days wherein he admired (and in fact, loved) their deep piety but consigned them to the role of being a simple people. In fact, his view of the Mexican-American Catholics was more pronounced than was usually the case with European clergy who missionized in that land. At the same time, the good bishop reflected a strong distaste for Anglo Americans, especially Protestants (which most were). He considered them to have sacrificed culture in the name of economic progress. Furthermore, he shared the concern of most priests in that territory that all Protestants threatened religious corruption (a fear profoundly strong among European-born Catholic clergy). In spite of his clear biases, Bishop Granjon ably depicted Catholicism as it existed among the populace that he encountered along the way of his journey. That is the great value of this short book.

The editor's contributions are very helpful to the reader. He provides ample explanatory notes, and while they follow no accepted scholarly format, they nonetheless are detailed and thorough, showing that he is well informed on New Mexico Catholic history. Time and again the editor's comments provide the reader with clarifications or expansions of one point or another. All in all, Bishop Granjon's journal is a valuable addition to the Catholic historiography of the American Southwest.

Patrick Foley

Texas Catholic Historical Society

New Mexico Style: A Source Book of Traditional Architectural Details. By Nancy Hunter Warren. (Santa Fe: Museum of New Mexico Press, 1986. xiii + 113 pp. Illustrations. \$26.95 cloth, \$16.95 paper.)

New Mexico's adobe architecture is one of its most distinctive features, conveying a sense of endurance and deep tradition, of resources used creatively

and well. The mingling of Spanish and Indian influence resulted in a use of native materials for construction that was both decorative and highly practical. Nineteenth-century Anglo settlers became part of this tradition, contributing their own techniques, materials, and cultural values to a style that was already centuries old.

While early New Mexican architecture developed as a direct response to social and environmental factors, its decorative qualities have been perpetuated for their own sake in more recent years. It can reasonably be stated that a revival of this style, at least in New Mexico, has been in effect for most of this century. Nancy Hunter Warren's *New Mexico Style* focuses on the state's architectural traditions as manifested in both historic and modern settings. Although purists might dismiss the more recent construction as self-conscious or commercial, Warren contends that it is part of what she terms the "creative continuum"; that the New Mexico style is something which continues to evolve.

Warren's photographs capture the simple yet elegant detailing found in corbels, posts, windows, doors, *canales*, shutters, and other traditional features of New Mexican buildings. Texture and contrast are accentuated by her black-and-white photographs; features interplay with the intense New Mexico sunlight. Warren has captured the special beauty imparted to carved wood by time and weather.

Beyond showing sunbleached, windworn architectural features, however, Warren presents modern applications of the New Mexico style. Garage doors, mailbox mountings, and camouflages for garbage cans and gas meters show the same craftsmanship and feeling for detail as do more traditional features. Purely decorative corbels are shown alongside corbels which support roof beams; surface treatments of wood range from a "pseudo-aded" finish to the roughly hewn original. The effect of the architectural details is heightened by the fact that they are shown in context with each other rather than with their parent buildings.

New Mexico Style will be a useful resource for designers, craftspeople, and architectural historians. It contains a wealth of visual information on New Mexico's architectural traditions.

Susan Berry
Silver City Museum

John Gaw Meem: Pioneer in Historic Preservation. By Beatrice Chauvenet. (Santa Fé: Museum of New Mexico Press/Historic Santa Fe Foundation, 1985. x + 118 pp. Illustrations, notes, bibliography, index. \$14.95.)

Beatrice Chauvenet has written a scholarly, readable, well-documented book about John Gaw Meem's involvement in historic preservation in New Mexico. After a brief biographical account of Meem's life through World War I and his coming to New Mexico, she recounts his earliest involvement in preservation while still a bedridden tuberculosis patient in Sunmount Sanitarium.

There were many very stimulating fellow patients at Sunmount Sanitarium and Meem soon made friends with them and other Santa Feans who aroused

his interest in the local architectural idiom and the preservation of older buildings—particularly the Spanish mission churches through the Society for Preservation and Restoration of New Mexico Mission Churches.

Meem and the society raised funds and did restoration work on churches at Laguna, Acoma, Zia and Los Trampas. One of their greatest achievements was the purchase and restoration of El Santuario at Chimayo while he was president.

Meem's personal interest in preservation continued throughout his long, productive professional life as evidenced by his activity in the Old Santa Fe Association, the Historic American Buildings Survey and his personal work. One of his early dreams was fulfilled with the restoration of the covered portals around the Plaza in 1967 completed with city funding. The desire to preserve the *reredos* from demolished La Castrense led to a lasting friendship with Ann Evans and Mrs. Frederick Taylor that in turn resulted in numerous important architectural commissions and to his marriage to Faith Bemis, Mrs. Taylor's niece. So, it can be said that Meem's commitment to preservation resulted in great personal reward.

This book about an architect whose professional life was, in great part, dedicated to historical preservation should be read by everyone working in preservation if for no other reason than to encourage them to have patience and to persevere in their efforts. The effort to repair and restore San Jose de Garcia, Las Trampas, began in 1924, but for lack of money and other reasons culminated in 1933 when the work was finally completed. The restoration of San Estabán, Acoma, took over four years and was done under extremely difficult working conditions, the opposition of some elements in the pueblo, and limited funding.

The book offers hope and encouragement to all preservationists because even though Meem and his friends lost some battles, they won more and reinforced a tradition of preservation in New Mexico.

Van Dorn Hooker
University of New Mexico

Architecture of Acoma Pueblo: The 1934 Historic American Buildings Survey Project. By Peter Nabokov. (Santa Fe: Ancient City Press, 1986. 137 pp. Illustrations, map, chart. \$29.95 cloth, \$14.95 paper.)

In addition to putting people back to work, many of the federal projects of the Great Depression also sought to remind the American people of their culture's past and its worth in those difficult times. One such project was the Historic American Buildings Survey (HABS), which during its fifty-year history beginning in 1934 surveyed over 16,000 buildings. In rendering architectural drawings for each of these structures and often photographing them, the surveyors have produced the most comprehensive record ever assembled of the nation's architectural past.

Of all the projects the HABS surveyors undertook, none was more ambitious than the 1934 survey of Acoma Pueblo. Logistics posed a formidable challenge as did their unfamiliarity with pre-Hispanic building styles and the

culture which shaped the village. It took twenty-nine workers three months to produce eighty-three inked master sheets and an eighty-six-print photo album, an accomplishment Peter Nabokov labels one of HABS' "unsung yet greatest coups."

The Architecture of Acoma Pueblo brings the story of that effort to light. It offers the entire portfolio of drawings (the Spanish colonial St. Esteban Church was excluded from the project) and numerous photographs, ranging from the earliest taken by Ben Wittick in the 1880s to the author's own. By arranging the drawings according to Acoma's three housing rows which line the pueblo's "parallel streets," the surveyors emphasized the importance of Acoma as "an Indian settlement which has direct aesthetic, technological, and spiritual roots in the pre-Hispanic past," an "indigenous heritage" Nabokov feels architectural history has neglected. Particularly delightful in this respect are those drawings offering details of floor plans, carved doors, grinding bins, interior fireplaces and ovens.

In his introductory narrative of the surveyors' efforts, Nabokov provides us with a historical context for appreciating the portfolio that follows. Recollections by survey team members enliven the text. The author's recognition of recent efforts to understand Acoma's architecture as functioning as "an integrated organism" conveys a sensitivity that the well-intentioned, but frankly naive surveyors only remotely sensed. Each page of the introduction is divided so that paralleling the narrative are chronologically arranged excerpts from the accounts of other outsiders who have approached and scrutinized the pueblo over four centuries. In effect, the reader is brought to see Acoma's architecture through these shared glimpses as well as the eyes of the surveyors.

The great value of this book is that it presents what remains the first and last opportunity to see what Nabokov calls "a close grain record of an entire pueblo complex captured at a given moment in time." The commitment of the survey team to complete this important task is evident both in their comments and in the quality of their drawings. One wishes that Nabokov would have included among the many photographs more than two images of the team at work. Seeing a few more instances of how these outsiders sought to comprehend the striking architectural differences that are Acoma would give this account of architectural history an added dimension. This book nevertheless provides us with an important document and serves to remind us of the worth of valuing our built past.

David Kammer
University of New Mexico

Latinos in the United States: The Sacred and the Political. By David T. Abalos (Notre Dame: Notre Dame Press, 1986. xviii + 204 pp. Charts, notes, index. \$21.95.)

Currently, one of the ways in which Mexican American affiliations with religion express Chicano politics is through ventures into liberation theology. *Latinos in the United States* by David T. Abalos is a prime example. This is Abalos's manifesto for confronting the oppression of Latinos in the United States according to a world-wide revolution of the "sacred."

According to the book's foreword, Abalos once studied for the priesthood but did not enter it. He still calls himself a Christian Catholic, apparently, but he concludes that Catholic dogma and organization work merely to keep the faithful politically docile. His concept of divinity all but denies the supernatural. Whereas liberation theology as it is generally known deals in a mix of Catholic and leftist terms, Abalos subsumes the "Catholic gods" and political economy within a worldly scheme called the "theory of Transformation." A kind of unitarian religious, scientific, sociological, and radical system, "Transformation" is the principal work of Abalos's mentor, Manfred Halpern. In the foreword, political scientist Halpern explains his endorsement of Abalos's presentation of Transformation by stating that he himself has yet to work through its formulation.

Abalos paraphrases "Transformation" eloquently. He is at his best while in his wide-ranging sermon. Taking its morality from myths around the world, the "theory" devises Jungian archetypes that identify the eight ways we as individuals can possibly relate to the external world and the three fundamental ways of life these eight relationships can possibly serve. It holds that both the dependency of orthodox religion (called the god of Emanation) and the chaos of market rationality (the god of Incoherence) represent dying ways of life. Only the god of "Transformation" with its perpetual revolution and creative "connectedness with others" keeps true to our "Source of Sources" in the universe. As the five central issues of life arise (i.e., continuity, change, conflict, cooperation, and justice), "Transformation" can allow us to decide how to use the eight universal relations in the cause of an open-ended, personally, and socially adapting divinity.

Serious questions of logic arise in this and any attempt at squeezing a cosmological complexity into a dozen or so concepts. Special care, for example, needs to be taken if the relationship of subjection is used to refer to both national totalitarianism and parental control of a child. On the level of choices in personal action, on the other hand, "Transformation" does evince an appealing elegance and a therapeutic potential.

Once sketched out, the theory is applied to "study" Latinos in the United States, one chapter going to each of the issues of ethnic identity, family, community, religion, assimilation, and the middle class. This application to an empirical case is uneven, and so the power of "Transformation" in the real political world is not convincingly demonstrated.

Abalos's key assumption is that the essential Chicano and other Latino civil rights movements manifest "Transformation." The theory provides Abalos with a degree of method for reconciling a host of ethnic stances such as support for Latino "peoplehood" but rejection of nationalist or racial separatism. There is, however, an element of ad hoc reasoning here that a direct explication of how ethnic movements square with the theory could reduce. "Transformation" is proposed as a set of generalizations to be tested; however, its social abstraction is not matched by what turn out to be analytically spotty if not absent treatments of ethnic inequality, assimilation, middle class minorities, and culture. When not in the theory's rhapsody (as it is almost wholly in those chapters which are supposed to clarify the existing conditions of Latino community and

religion), the text does not always blend the various perspectives that are marshalled for support, which include Newmannesque shadow psychology, vaguely Maoist notions of constant revolution, and a quasi-Leninist faith in the transforming potential of the Latino middle class. The application relies mostly on the strength of the theory's normative coherence while skirting practical considerations like how "Transformation," which Abalos would use to supplant Catholicism, might work as doctrine in the real world of political organizing.

Abalos applies "Transformation" to aspects of his own life. Some of his examples are commonsensical, lacking the weight of significance. On the other hand, he recounts some of the ways it helped him with problems of general import, such as gender relations; for example, getting him to the point of accepting his wife's need to have male friends. The scheme does, in fact, resonate with a sense of personal adjustment. It could help us to be more flexible in the face of social change, and more participatory in the quest for community.

Phillip B. Gonzales
University of New Mexico

Los Tucsonenses: The Mexican Community in Tucson 1854-1941. By Thomas E. Sheridan. (Tucson: University of Arizona Press, 1986. xiv + 327 pp. Illustrations, maps, charts, tables, appendixes, notes, bibliography, index. \$22.50.)

An argument could be made that this book does not take us much beyond what Mario T. García, Albert Camarillo, Richard Griswold del Castillo, and others tell us about urban Mexican Americans. But as a product of a scholarly generation still laying groundwork for future, more specialized monographs on Mexicans in the United States, *Los Tucsonenses* is a splendid contribution.

The work provides a general historical overview of the Mexican community of Tucson, Arizona, from the time of the Gadsden Purchase to the end of the Great Depression. Coverage of such things as land dispossession, institutionalized subordination, occupational stratification, segregation, and repatriation remind us that Mexicanos in the United States have shared a common oppression. Chapters on religion, entertainment, family, and education, moreover, expand upon the familiarity historians have of those elements of Mexican American culture in the United States. But because the subjects are Arizona Mexicans, a heretofore neglected people, we gain a greater understanding of the larger Chicano experience.

More instructive is the difference Thomas E. Sheridan and the Mexican Heritage Project, which assisted in the research, discern between the experience of the Tucsonenses and the more familiar history of Tejanos, Californios, and Nuevo Mexicanos. In Tucson, for example, the middle class withstood the arrival of Anglo Americans in the late nineteenth century and continued to enjoy economic well-being longer than their counterparts in comparable cities. While Mexican Americans took a cautious approach in defending their rights and advancing their interests, the Tucsonenses banked on the more aggressive *Alianza Hispano-Americana*, founded in Tucson in 1894. While Mexican American

politicians in larger cities found it almost impossible to win elections, those in Tucson and Pima County were able to boast of city treasurers, city councilmen, and law enforcement officials. These achievements rested on the uniqueness of Tucson. Mexican Americans there remained a majority until the early decades of the twentieth century, more middle class immigrants from Mexico were attracted to Tucson than lower class immigrants, and the city's economy was more commercially oriented than industrial or agricultural.

In *Los Tucsonenses*, Sheridan has published a significant monograph. The use of quantitative techniques, reliance on untapped archival materials, and emphasis on the internal dynamics of the Mexican community testify to a grasp of methodologies and approaches currently used in writing Chicano history. *Los Tucsonenses* makes evident that the history of Mexicans in Arizona is as rich as that of Mexicans in other parts of the United States. It is another addition to the body of literature crucial to a major synthesis.

Arnoldo De León
Angelo State University

An Illustrated History of Mexican Los Angeles: 1781-1985. By Antonio Ríos-Bustamante and Pedro Castillo. (Los Angeles: Chicano Studies Research Center, University of California at Los Angeles, 1986. xi + 196 pp. Illustrations, maps, notes, bibliography. \$15.00 paper.)

This book attempts to provide a popularly written, profusely illustrated, documented history of the Hispanic contribution to the creation and development of Los Angeles. The challenge of doing so in under 200 pages of text, including illustrations, required synthesizing the growing literature on the topic and clearly defining "Mexican Los Angeles." Unfortunately, the authors have fallen short of their goal.

At first all goes well as the authors present a detailed account of early exploration and settlement under Spanish and Mexican rule. It soon becomes obvious, however, that considerable space is devoted to this phase of Mexican Los Angeles because so much has already been written about it. More than half the book deals with the eighteenth and nineteenth centuries. This leaves precious little space to discuss events since 1900—a time of significant growth and controversy—except in summary fashion.

Perhaps the biggest problem, given the book's claim to be "an illustrated history," is the inept editing and placement of the illustrations. The Battle of San Pascual, for example, is pictured across two pages on pages 28-29, but it is not discussed until pages 90-91. Photos run up to sixty pages ahead of text, which never really catches up. Some people are enigmatically described in photo captions but not in the text. Given the lack of an index, this represents quite a hardship for the general reader, for whom this book is intended. The authors repeatedly say "calvary" when they want to say "cavalry." On page 163 Mexicans cannot find their way to the Hollywood Bowl or Greek Theatre, but on page 172 they flock there to see entertainment from Mexico. The list continues, but review space is limited.

The authors portray the Mexican community as a disadvantaged, exploited

group, writing off assimilated Mexicans as departing from their ethnic identification. This is probably necessary if the thesis of exploitation is to be argued. Despite this view, the authors argue at the end that social differentiation demonstrates the complexity of the community. The book makes little or no mention of the opportunities for higher education for young Chicanos created by the founding of East Los Angeles College or California State University, Los Angeles. The Dodgers baseball team, a popular attraction in the total community and with a considerable Latino following, is unmentioned. So is Cesar Chavez's early work with the Community Service Organization. So are a lot of other names. Chapter four, on the pastoral period and Mexican-American War, is based almost entirely on the writings of Hubert Howe Bancroft. Surely we can do better than limit our source(s?) to one author writing a century ago.

A good illustrated history of Mexican Los Angeles intended for a popular audience would serve a definite need. Sad to report, this is not the book.

Abraham Hoffman
Reseda, California

Texas Baptist Leadership and Social Christianity, 1900–1980. John W. Storey. (College Station: Texas A&M University Press, 1986. xiv + 236 pp. Illustrations, charts, notes, bibliography, index. \$22.50.)

"If the social gospel was the response of theologically liberal Christians to problems spawned by rapid urban and industrial growth in the North, . . . how did one account for a person such as [Thomas] Maston, a southerner, a theological conservative, and a Southern Baptist?" This book is an attempt to answer that question (p. xiii). In this interesting monograph, John W. Storey, professor of history at Lamar University in Beaumont, Texas, offers a very credible response to the provocative question which he has posed. Challenging the adequacy of recent studies, which suggest that the impact of the social gospel was hardly felt in the South, Storey uses case studies of prominent leaders of the Southern Baptist Church in Texas to show how their concerns for social issues in their state were eventually channeled into effective instruments of applied Christianity.

Beginning with the turn of the century, when the social consciousness of Texas Baptists did not extend far beyond the prohibition issue, Storey shows how the fervid opposition of a powerful fundamentalist faction in the denomination led by the flamboyant J. Frank Norris, pastor of the First Baptist church in Fort Worth, placed the advocates of social Christianity on the defensive during the 1920s. Stridently campaigning against the perils of "modernism" in the life of their church, Norris and his followers found their influence skillfully countered by the growing concern for social problems articulated by a group of moderate churchmen led by Thomas Maston, distinguished professor at Southwestern Baptist Seminary in Fort Worth.

A critical turning point in this struggle came after World War II when Maston took the lead in establishing an agency in the church called the Christian Life Commission. The author clearly views this agency as the primary instrument in creating an awareness among Texas Baptists of their Christian

responsibility to support social action programs. He provides a perceptive analysis of the commission's response to specific issues. Race relations, not surprisingly, receive major attention. Storey concludes that the views of social activists were eventually accepted by many in their church because they found ways to retain their theological conservatism while, at the same time, skillfully identifying the dual nature of their faith.

Faced with a challenge to explore a topic that has invited controversy by its very nature, the author has met that challenge with a balanced study that enables the reader to draw conclusions from an objective selection of historical evidence. Carefully selected illustrations, copious footnotes, and a brief bibliographical essay add to the overall usefulness of this book.

Norman J. Bender

University of Colorado, Colorado Springs

The Southern Baptist Holy War. By Joe Edward Barnhart. (Austin: Texas Monthly Press, 1986. x + 273 pp. Notes, index. \$16.95.)

Public religious quarrels catch wide audiences. Controversies over school prayer, evolution versus creationism, and denominational mudslinging generally find their way onto the front pages. In this study, Joe Edward Barnhart explores one of these clashes: the contemporary "holy war" among the Southern Baptists. Since the Southern Baptists form the largest Protestant denomination in the country—over 14 million adherents, many of whom live in New Mexico—the quarrel is significant.

The Southern Baptists are divided by two different "world views." On one side are the Biblical Inerrantists. They insist that all Scripture be acknowledged as literal, historical fact. Their opponents are the Moderates, who rely on the tools of historical and literary criticism of the Bible. (In any other context, they would be called "liberals," but in Southern Baptist circles, "liberalism" is a term of opprobrium.) The stakes are high. The victor in this dispute will gain control of the denomination.

Barnhart is not a dispassionate observer. As an active Moderate, he presents the controversy from this perspective. Thus, he provides a largely personal view of the problems at hand. The volume is based on interviews, denominational literature, and his own three decades of church involvement.

Barnhart makes some good points. His analysis of the "contextual" dilemma facing all interpreters of Scripture is well-stated. So, too, is his observation about the growing gap between the theology professor in the seminary and the ordinary citizen in the pew. He is exceptionally perceptive in his discussion of the Southern Baptist dilemma regarding the reconciliation of religious orthodoxy and academic excellence. Given the Inerrancy position on the possible need for "purging" faculty members who do not hold their theological views, this statement deserves wide reading. As the book is aimed chiefly at a Southern Baptist audience, he concludes with a plan of reconciliation. This involves (a) establishing a new denominational journal that would

allow both sides to air their theological differences and (b) offering denominational support for an Inerrancy party seminary. Ironically, he sees little hope in this plan.

Unfortunately, this study has serious weaknesses. It lacks an overall focus. The author draws upon random incidents from the past, but he fails to provide any historical analysis for the contemporary quarrel. He ignores the explosive religious controversies that so disrupted the Northern Presbyterians, Northern Baptists, and Disciples of Christ during the 1920s, quarrels not unlike those of Southern Baptists today. He also fails to provide a sociological analysis of the problems. Thus, he ignores the impact of political orientation, income level, educational background, and geographical location. Finally, his harsh tone is unlikely to advance a spirit of compromise.

Barnhart deals only with the denomination's clerical and theological leaders. But there is one group that has not yet been heard from in this noisy and dismal affair: the fourteen million ordinary Southern Baptist men and women. What do they think of this "holy war" that has been waged so loudly in their name? That question remains to be answered.

Ferenc M. Szasz
University of New Mexico

Wild West Bartenders' Bible. By Byron A. Johnson and Sharon Peregrine Johnson. (Austin: Texas Monthly Press, 1986. xii + 274 pp. Illustrations, bibliography, index. \$19.95.)

With shiny mahogany countertops, elegant woodwork, brass fixtures, colored glassware, magnificent back bars, and reflective mirrors, saloon bars resembled altars. In such dim, mysterious sanctuaries, communion could be had seven days a week, twenty-four hours a day.

The authors focus considerable light, some of it new, on saloon rituals, and especially the architecture, interior decor, concoctions served, and the mixologists behind the mahogany.

Half of this book is social and business history; half is a cookbook ("more than 500 classic drink recipes"). This reviewer failed to try all the recipes but did find part one well-written and based on equipment catalogs of the Brunswick-Balke-Collender Company, rare old bartenders' guides, newspaper accounts, and, to a lesser extent, the staggering number of books and articles available. Gorgeous illustrations, some in color, make this a seductive book.

Sharon Johnson is an Albuquerque librarian and Byron Johnson is the curator of history at the Albuquerque Museum. Two New Mexicans should not have overlooked Indian and Hispanic drinks, drinkers, and drinking. They do better by women, who find a place in the Johnsons' wild white West, albeit in roles many ladies prefer not to discuss. Alcoholism is not mentioned in this rosy account without thorns.

Writing with gusto, the Johnsons score some good points. They show that "mixed drinks" were a product of the hard-drinking 1800s, not of the 1920s, when "cocktails" supposedly originated to camouflage rot-gut bootleg. The itinerant nature of saloonkeepers, they argue, helped nationalize beverage

formulas and standardize saloon architecture and decor. They trace the inevitable rectangular bar floor plan to the standard town grids of the American West.

Few details are too small or sensitive for the Johnsons, who even pass on tips for sweetening old time water closets. If the authors and the equipment catalogs and bartenders' guidebooks they rely on can be believed, saloons were the shiniest, most sanitary places in town. Bartenders wore "black trousers, a long, white apron, a white shirt, a white collar, a black tie, a white vest, and a white coat" (p. 109). So dressed, these dapper gents treated all customers with respect and a knowing compassion that precluded service to inebriates, minors, or the poor man who should have been feeding his family. Furthermore, the knights of the brass rail did all this with a "cheerful and bright countenance." Be sure to tell your bartender about this.

Even better, buy your barkeep a copy of this splendiferous book. Its glossary and extensive index, as well as the spirited text and many previously unpublished illustrations, make this a helpful bible for both students and practitioners.

Thomas J. Noel
University of Colorado at Denver

Wild Horses of the Great Basin: Social Competition and Population Size. By Joel Berger. (Chicago: University of Chicago Press, 1986. xvii + 326 pp. Illustrations, maps, charts, tables, appendixes, bibliography, index. \$24.95.)

Bitter controversy between opposing segments of contemporary society divides opinions about the value and significance of the remaining American wild horses. People who want them removed from the ranges believe that the feral equids serve no useful purpose yet compete with cattle and domestic horses for grass and water and use land which should be reserved for native animals and plants. Since the horses are an introduced species, their detractors claim they upset the ecosystem. Those who wish to preserve the feral horses, on the other hand, look upon them as living symbols of the frontier spirit of the West, a vital and cherished part of the nation's heritage. Defenders argue that since the equine species was once indigenous to this continent, it can still be ecologically compatible. Thus, wild horses are the focus for conflicting value systems concerning human interactions with nature—the economic versus the aesthetic, the pragmatic versus the affective, the tame versus the wild, and the anthropocentric ethos in contrast to belief in the intrinsic right of all forms of life to survival.

Although these issues are not the subject of Joel Berger's book *Wild Horses of the Great Basin*, they represent some of the underlying factors that make his important study relevant to preservationist as well as scientific concerns. Those who seek a comprehensive understanding of the American wild horse problem must begin with this thorough, inclusive, first-hand study written by a dedicated and energetic scholar after long-term field research. For non-zoologists, the book may be difficult, for it is extremely detailed and is written in technical, scientific language. It will, however, be worth the effort and should be required

reading for those involved in the controversy, for it is only when such factual knowledge is gained first that a reasonable course of action toward the problem of wild horses can be undertaken.

This book is a valuable source of data about feral equine ethology, for virtually every phase of the wild horses' life in the Great Basin has been covered. In addition, the informed discussions of wild horses, as compared to other feral and introduced species, are particularly useful and thought-provoking. In the final chapter, the author focuses the issue of wild horses and conservation in the Great Basin. He recommends a program involving compromise between opposing factions in which careful planning and wise management would ensure the future existence of a certain number of wild horses in the American West without causing irreparable ecological damage. Joel Berger makes a substantial contribution to knowledge about wild horses and to the hope for a rational solution to the many dilemmas they represent.

Elizabeth A. Lawrence
Tufts University

The Texas Longhorn: Relic of the Past, Asset for the Future. By Don Worcester. (College Station: Texas A&M University Press, 1987. xiii + 97 pp. Illustrations, notes, index. \$12.95.)

Of late, many aspects of Texas stockraising have come under scrutiny, with an increasing amount of attention being directed to the industry's antecedents on the Atlantic seaboard, as opposed to those in the Spanish Southwest. Now, Don Worcester, distinguished historian, prolific writer, and noted horse breeder, has added to this discussion a short study on the origins of the Texas longhorn.

While affirming that the longhorn was based on Criollo (or Spanish) stock, Worcester believes that many of the resultant characteristics had to have another source. That source, he maintains, was the "Bakewell longhorn," so known for Robert Bakewell's efforts in the eighteenth century to improve an old-English breed of long-horned cattle.

Following closely the work of Paul C. Henlein, Worcester traces the importation of Bakewell longhorns to Virginia during the 1790s and their rapid dispersion to the Ohio Valley. Because many of the early Anglo stockmen of Texas hailed from the Carolinas, Kentucky, Ohio, and Tennessee, the author thinks it reasonable to assume that they brought some English longhorns with them. The Texas longhorn emerged once the Bakewell breed had an opportunity to mix randomly with feral Spanish cattle and with "common" Anglo cattle in Texas.

By the close of the Civil War, notes Worcester, this "fairly distinct type" was recognizable. How an estimated five million such beasts could have inhabited Texas—mostly Walter Prescott Webb's diamond-shaped incubator of south Texas—without prior notice is rather amazing. At any rate, Confederate veterans set about reclaiming these "mavericks" and thus began the heyday of the trail drive and our undying fascination with the cowboy. In his final chapter, Worcester focuses on the resurgence of the longhorn. He gives an

interesting account of how the breed survived near-extinction and how it is making a comeback in its native land. By way of comparison, he shows us photographs of the English longhorn, which also has managed to survive.

Worcester's book is a well-written, highly entertaining scan of the livestock business in Texas. Like other recent writers, he points us eastward, toward the Atlantic, for an understanding of Texas longhorn and cowboy myths. This reviewer remains unconvinced, however, of the impact caused by the Bakewell longhorn. The importation of such stock to Texas is not well documented, nor is it clear how this breed (whose traits eastern stockmen soon sought to eradicate) could have dominated the wild herds of Texas so quickly.

Nonetheless, *The Texas Longhorn* is a thought-provoking book. It will be especially welcomed by those hardy souls who seek to maintain the breed. Also, it may narrow the gap between the South Carolina–Deep South and the Spanish-Mexican “schools” of thought on how mid-nineteenth-century Texas came to enjoy a beef bonanza of vast proportions. By emphasizing the Anglo-Celtic contributions to this bonanza, Worcester, a widely respected Spanish Borderlands scholar, has made it difficult for future writers to ignore the accomplishments of westering Anglo cattlemen. This is as it should be, as long as the Spanish Criollos and the rugged men who brought them to Texas are not forgotten.

Jack Jackson
Austin, Texas

Prime Cut: Livestock Raising and Meatpacking in the United States 1607–1983. By Jimmy M. Skaggs. (College Station: Texas A&M University Press, 1986. xiii + 263 pp. Illustrations, notes, bibliography, index. \$28.50.)

Perhaps nothing has symbolized the American way so directly as a thick, juicy steak or, in leaner times, a good pot roast. Red meat has always been more American than apple pie. In telling the story of how the nation obtained this basic item in its diet, Jimmy M. Skaggs has written an interesting book about a subject with wide ramifications.

Skaggs attempts to provide a comprehensive history of livestock raising and meatpacking, and he largely succeeds. His account is chronologically broad, extending from colonial times through the westward movement and the rise of industry and cities to the 1980s. The book is also broad in its approach. Skaggs explains the raising of razorback hogs in pioneer days, the trailing of longhorns to Kansas cattle towns, and the difficulty of keeping hogs happy and healthy in modern, computerized facilities. He is especially good in sorting out complex developments in the meatpacking industry, particularly the rise of a handful of large packers in the late nineteenth century, who came to dominate the business. Skaggs finds space for treating workers in the industry as well, and explaining the volatile and sometimes violent environment in which unions struggled. He also shows the importance of the federal government, not only in meat inspection but in nearly all aspects of livestock raising and meatpacking. An especially useful feature is the book's treatment of the

1970s and 1980s, years of rapid change, as Americans wavered in their traditional identification of red meat with health and prosperity. Skaggs demonstrates, however, that the recent past is similar to the more distant past. Both periods experienced a large number of livestock raisers, a small number of processors, fluctuating supply and demand, and changing markets.

Prime Cut is a work of synthesis based on secondary rather than archival sources. It builds on the work of Margaret Walsh, David Brody, Rudolf Clemen, John Schlebecker, and other scholars. It is the kind of synthesis needed in all subfields of American history. The book is relatively brief but well-written and mixes narrative and analysis skillfully while keeping the reader close to larger themes and issues.

James H. Madison
Indiana University, Bloomington

The Journey of Fray Marcos de Niza

Cleve Hallenbeck

Introduction by David J. Weber

Illustrations by José Cisneros

IN COMMEMORATION OF THE 75TH ANNIVERSARY of Southern Methodist University and the 50th anniversary of its press, SMU Press is proud to publish this handsome new edition of a classic of Southwestern Americana, *The Journey of Fray Marcos de Niza*.

First published in December 1949, *Fray Marcos* won honors for three extraordinary Southwesterners: author Cleve Hallenbeck, for his careful and spirited reconstruction of the route of Fray Marcos' epochal 1539 journey to the American Southwest; artist José Cisneros, for his elegant maps and line drawings of the principals in the story; and the foremost printer of the region, Carl Hertzog, for his exquisite design.

This commemorative edition of *Fray Marcos* reproduces, in facsimile, the entire text of the original volume, in which historian Hallenbeck translated and examined the Franciscan's account of his travels. It also contains the Spanish original of Fray Marcos' narrative, never before published in this country; *new* drawings made especially for this edition by the celebrated artist José Cisneros; and an informative and highly readable new introduction by scholar David J. Weber, who explains the significance of Hallenbeck's groundbreaking work, describes the continuing controversy over the truth of Fray Marcos' account, and utilizes the private papers of both Hallenbeck and Hertzog to illuminate the making of this extraordinary book.

7×10. 176 pp. 2 maps. 9 line drawings. Index. \$29.95

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The Heroic Triad. By Paul Horgan. (Austin: Texas Monthly Press, 1987. xii + 256 pp. Bibliography, index. \$10.95 paper.) Reprint of the 1970 edition.

Traditional Sayings and Expressions of Hispanic Folk Musicians in the Southwestern United States and Northeastern Mexico. By Adrian Trevino. (Albuquerque: Trellis Publishing Company, 1986. 3 volumes, no pagination. \$21.00 paper.) A compilation of sayings spoken by Hispanic musicians and others at dances. These sayings date from the sixteenth century to our own time. Available from the author at P.O. Box 1922, Corrales, New Mexico 87048.

Way of Indian Wisdom. By Teresa VanEtten. (Santa Fe: Sunstone Press, 1987. 117 pp. Illustrations. \$10.95 paper.) Twenty traditional Pueblo stories, translated from the Tewa.

The Freeing of the Deer and Other New Mexico Indian Myths. By Carmen Gertrudis Espinosa. (Albuquerque: University of New Mexico Press, 1985. x + 83 pp. Illustrations. \$9.95.)

The Navajo Atlas: Environments, Resources, People, and History of the Dine Bikeyah. By James M. Goodman. (Norman: University of Oklahoma Press, 1986. x + 109 pp. Illustrations, maps, charts, bibliography, index. \$12.95 paper.) Reprint.

The Navajo. By J. B. Moore. (Albuquerque: Avanyu Publishing, 1986. vi + 32 pp. Illustrations, \$12.50 paper.) Reprint of the catalog published in 1911 by Indian trader J. B. Moore.

Navajo Trading Days. By Elizabeth Compton Hegemann. (Albuquerque: University of New Mexico Press, 1987. xi + 388 pp. Illustrations. \$24.95 cloth, \$14.95 paper.) Reprint of the 1963 classic.

Historic Navajo Weaving 1800-1900: Three Cultures—One Loom. By Tyrone D. Campbell. (Albuquerque: Avanyu Publishing, 1986. 37 pp. Illustrations, bibliography. \$14.75.) Catalog for a 1986 exhibition at the Jane Voorhees Zimmerli Art Museum, New Brunswick, New Jersey.

Pieces of White Shell: A Journey to Navajoland. By Terry Tempest Williams. (Albuquerque: University of New Mexico Press, 1987. 162 pp. Illustrations, map, notes, bibliography. \$8.95 paper.)

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A. A. den Otter. (Alberta, Canada: University of Alberta Press, 1986. xiv + 395 pp. Illustrations, maps, chart, tables, appendixes, notes, bibliography, index. \$15.00 paper.) Reprint.

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Twentieth-Century Mexico. Edited by W. Dirk Raat and William H. Beezley. (Lincoln: University of Nebraska Press, 1986. xvii + 318 pp. Illustrations, maps, chart, table, appendix, bibliography, notes, index. \$24.95 cloth, \$9.95 paper.)

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