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Book Reviews

Beliefs and Holy Places: A Spiritual Geography of the Pimería Alta. By James S. Griffith. (Tucson: University of Arizona Press, 1992. xxi + 218 pp. Illustrations, map, notes, bibliography, index. \$32.50.)

Rather than presenting a formal history, the author has compiled a description of the geographical and cultural components of the Pimería Alta. As sources of information, he draws upon interviews with numerous representatives of the distinct cultures of the region as well as upon consultations with recognized authorities. Griffith's understanding of the Pimería Alta emerges primarily from folktales concerning beliefs and geographical sites held sacred by the various peoples inhabiting the region.

Griffith explains that today the Pimería Alta is the homeland for several culturally distinct peoples, including the Yaqui, Tohono O'odam (Papago), Mexican-Americans and Anglo Americans. Under Spanish dominion, Jesuit missionaries demarcated the boundaries of the Pimería Alta; later, the Franciscan missionaries who replaced the Jesuits in the area continued to recognize the geographical unity of the region. This unity persisted until 1853, when the Gadsden Purchase pushed the Mexico-United States border farther south into the Mesilla Valley (the northern segment of the Pimería Alta). Today, people in both the Mexican and U.S. territories of the Pimería Alta continue to ignore the fact that the region was partitioned.

By concentrating on beliefs and places held sacred by the cultures of the Pimería Alta, Griffith establishes two important points. First, the evangelization of these "native" cultures by Spanish missionaries has engendered a syncretism more powerful than the Catholicism originally preached. Second, although the city of Magdalena in Sonora, Mexico, has remained the "Jerusalem" of the region for all peoples of the Pimería Alta, the various groups have persisted in juxtaposition to one another as culturally distinct entities.

Griffith's examination of sacred beliefs and holy places provides an appreciable understanding of the peoples and their respective cultures. The author, however, fails to explore the efforts at evangelizing the Mexican section of the Pimería Alta by the diocesan clergy after the demise of the Jesuit and Franciscan missionaries. Without an adequate assessment of the contributions of the diocesan church, Griffith's depiction of sacred beliefs and holy places deceptively portrays the Jesuit and Franciscan missionaries as the exclusive champions of evangelization, eclipsing the role of the local church as an active participant in the process.

Up to modern times, evangelization within the U.S. section of the Pimería Alta was carried out by both Franciscan friars and members of the diocesan clergy. In all probability this continuous missionary presence had a considerable impact on the syncretism that came to pervade the system of sacred beliefs and holy places of each cultural group within the area. The author, however, fails to consider the question of whether the ongoing evangelization within the U.S. territory has in fact significantly contributed to the development of cultural distinctions that may serve to set these peoples apart from their ethnic counterparts in the Mexican section.

The anecdotes related in Griffith's book illustrate the geographical configuration of the Pimería Alta as well as the complexity of each cultural group within the region. The stories also reveal the dynamic forces contained in oral history as it is transmitted to each succeeding generation. As such, the narratives richly complement the well-known formal history of this culturally diverse area.

Alfred A. Brichta López, O.P.
University of New Mexico

Protestantism in the Sangre de Cristos, 1850-1920. By Randi Jones Walker. (Albuquerque: University of New Mexico Press, 1991. x + 163 pp. Maps, charts, tables, appendix, notes, bibliography, index. \$27.50.)

This compact and useful study is more about organizations than individuals. The author, a Congregational pastor in North Hollywood, submitted an earlier version as a doctoral dissertation at Claremont Graduate School in 1983. Her focus is on the seventy-year period that began with the first, feeble Protestant missionary probes in New Mexico, persisted despite the Roman Catholic mini-Counter Reformation of Bishop Jean Baptiste Lamy and his imported Italian Jesuits, and waned about the time of the First World War.

Repeatedly, I was struck by ironic parallels between seventeenth-century Spanish missionaries laboring to convert non-Christian Pueblo Indians and nineteenth-century Protestants seeking to save benighted Catholic Hispanos. Whether priests or ministers, both, for example, proceeded in a culturally arrogant and painfully paternalistic way toward their charges, treating them as if they were children and failing to grasp how interwoven their spiritual and material lives were. Both availed themselves, knowingly or not, of pre-existing, internal dissension, the friars in Indian pueblos, the pastors in mountain villages.

Whether Presbyterians, Methodists, or Congregationalists; whether they founded churches, schools, nursing stations, or preaching circuits; even when they embraced comity, Protestant missionaries never attracted more than five percent of the Hispanic population anywhere in New Mexico. Still, as Walker points out, "Protestantism had a place for those who thought differently from their neighbors, who needed a place to express their independence in company with others. . . . The stable, even growing Protestant presence in the area today indicates it is still a viable alternative religious way" (p. 113).

As for individuals, I want to know more about Hispano men like Ezekiel

C. Chávez or Gabino Rendón who became Protestant ministers and about Anglo women like Alice Blake and Prudence Clark who all but went native. I hope Reverend Walker will oblige.

John L. Kessell
University of New Mexico

Designs and Factions: Politics, Religion and Ceramics on the Hopi Third Mesa. By Lydia L. Wyckoff. (Albuquerque: University of New Mexico Press, 1990. x + 200 pp. Illustrations, maps, charts, tables, appendixes, notes, bibliography, index. \$24.95 paper.)

This book—*Designs and Factions*—contains much that is of interest concerning a native population, the Hopis. The author postulates that a relationship exists between political turmoil, the conservatism of religion, and the execution of designs on ceramics. To establish this, Wyckoff places the people in context and then compares the pottery of two groups, one Traditional and the other Progressive.

Her preliminary data set the stage with discussions of the environment, social organization, and religion. Drawing on the work of her anthropological predecessors among the Hopis she develops an overview of the contemporary Third Mesa. Unaccountably, the data are subject to a rain of trivial misinformation. For example, in listing four sacred mountains she attributes the one in the west to Bill Williams Mountain rather than the acknowledged and visible San Francisco Peaks.

Having summarized her understanding of their life ways, Wyckoff presents the political arena in which the Hopis find themselves. In a well-written, but somewhat simplistic explanation, she explores the problems facing a group polarized under the pressures of acculturation and their idiosyncratic reactions to it. Her perceptions of historical continuity, however, are weak and contain inaccuracies that affect her hypothesis when the data are applied to ceramics. That the relationships within a family are basic to the transmission of pottery making and designing are recognized, yet the fact that Wyckoff's Traditional family had split into two segments, one "Hostile" and the other "Friendly" (or in later years Traditional and Progressive) is not explored. In a similar vein the dismissal of a third group of potters, Elizabeth White and relations, as atypical is unfortunate because this group contains as many potters as the Progressives and sprang from similar motivations. One also wishes that the author had not limited her work to Third Mesa and had included Second Mesa pottery, which would have lent an additional dimension and possibly enhanced her contention.

Wyckoff cannot be faulted on her methodology in the study of designs and motifs, which is thorough and exhaustive except for a tendency to confuse terms of identification with meaning. In support of her thesis, however, she overreaches to include discussions of spatial perception in other areas that are far too complex for such a cursory treatment.

In summary, Wyckoff has produced an interesting insight into ceramic decoration, but has not conclusively proven her hypothesis. It is a subject that

demands more work and should be of great interest to both cultural and cognitive anthropologists as well as archaeologists. It is a publication for specialists who could evaluate it judiciously.

Barton Wright
Phoenix, Arizona

The Journals of Addison Pratt. Edited by S. George Ellsworth. (Salt Lake City: University of Utah Press, 1990. xxiv + 606 pp. Illustration, maps, notes, bibliography, index. \$25.00.)

Historical movements have their greater and lesser lights. Addison Pratt was one of the latter. He was one of the many second- or third-level figures who provided early Mormonism with the zeal and energy that helped it to survive and prosper. S. George Ellsworth, Professor Emeritus of History at Utah State University in Logan, has edited *The Journals of Addison Pratt*, which chronicle this man's busy and interesting life. Pratt ran away to sea at the age of nineteen against the wishes of his father. (His father was Henry Pratt, a well-known New Hampshire organ maker.) Over the next eight years he served under several captains (good and bad), saw the Pacific, Caribbean, and Mediterranean, braved storms, helped kill whales, encountered pirates, and endured all of the privations of common seamen of the era. In 1830 he converted to Mormonism and the focus of his life changed, although the living of it was no less exciting. He was called to four missions in the Society Islands (during the first he was separated from his family for five years), was in California during the Gold Rush, helped open a new wagon road from Sutter's Fort to Salt Lake City, was an early resident of Salt Lake City, and a founder of the San Bernardino Mormon settlement.

Pratt was a gifted diarist who wrote in a simple, direct, and vivid prose. His observations on life at sea, on the peoples and cultures of the Pacific, his fellow Mormons (friends and foes), and others he encountered will be of interest to a wide audience. While they make good reading, the journals are unsatisfactory from another point of view. Pratt had a gift for description of things and people, but he was not an introspective man. His writings tell us little about his inner intellectual and spiritual life. We are left to guess why a man like Pratt was drawn to Mormonism. While he complains bitterly about long separations from his family, he tells us little about them. He summarized his courtship in one terse sentence: "During the winter [1827-28] I became acquainted, and commenced a correspondence with her who afterwards became my wife" (p. 96).

The Journals of Addison Pratt consists of two main parts: a memoir of Pratt's early life, written in 1850, and the journals of the years 1843-1852 in which he recounts his adventures as a missionary and his experiences in California and Utah. Ellsworth covers the gaps in Pratt's narratives with two "Editor's Essays" and supplies an introduction, a running commentary of endnotes, and occasional fillers that provide historical background. The editor does a fine job, allowing Pratt to speak for himself whenever possible. Perhaps more important he does not try to explain the unexplainable. He admits that Pratt was some-

thing of an enigma who did not quite fit the Mormon mold—an individualist in a society that put a premium on conformity.

Errol Wayne Stevens

Natural History Museum of Los Angeles County

Converting the West: A Biography of Narcissa Whitman. By Julie Roy Jeffrey. (Norman: University of Oklahoma Press, 1991. xvii + 238 pp. Illustrations, maps, bibliography, index. \$24.95.)

This engrossing biography of an early missionary in the Oregon country is both factual and interpretive and demonstrates Jeffrey's impressive grasp of the forces that shaped women's world in the first half of the nineteenth century. In an attempt to understand her subject's psychological makeup, the author recreates the home atmosphere of Narcissa Prentiss, who was born in 1808 and grew up in the frontier town of Prattsburg, New York, an area swept by the fires of religious revival on several occasions. Her father was relatively prosperous and judgmental; her mother religious and willing to sacrifice her children to the greater cause of the Lord's work. At eleven, Narcissa publicly confessed her conversion and at fifteen, was determined to become a missionary, but the opportunity did not come until 1836, when she married Marcus Whitman, a physician, and was sent by the American Board of Commissioners for Foreign Missions with him and others to minister to the Cayuse and Nez Percé, who were supposedly eager to receive the message of Christ.

In the almost eleven years at the Waiilatpu mission, which flourished materially, the Whitmans did not baptize a single Cayuse. Although well educated for a woman of her times, Narcissa failed to understand cultural diversity and gradually shrank more and more from the spectacle of Indian life, holding herself, Baby Alice, and her numerous adopted children apart from the "heathen" savages. She gave up attempting to teach the Cayuse and devoted herself to her family of orphans and to evangelizing whites who came into contact with the mission. In time, the Cayuse became greatly irritated with the Whitmans (they viewed Narcissa as haughty and hard) and with the increasing number of whites streaming into Oregon. Warnings failed to drive the missionaries away and in November 1847 they and several around them were murdered by a faction of the Cayuse, some of whom were supposedly friendly.

Since Narcissa knew that many of her letters east would be circulated, she was constrained in what she could reveal about her frustrations in the missionary field and about relations with fractious colleagues, but Jeffrey has been sensitive to pick up the underlying messages. We are given greater insight into Narcissa's views of her husband than of Marcus' views of his wife; perhaps the information is not available. Following the style established by the two previous biographies in this series, there are no specific footnotes, unfortunately, but endnotes cite general sources for the various chapters.

Mary Lee Spence

University of Illinois, Urbana-Champaign

A History of the Jews in New Mexico. By Henry J. Tobias. (Albuquerque: University of New Mexico Press, 1990. xiii + 294 pp. Illustrations, tables, notes, bibliography, index. \$24.95.)

The commercial and communal contributions of Jewish merchant families in New Mexico have long been recognized. Henry J. Tobias places these well-known activities in the wider context of the Jewish presence in the territory and state from the arrival of Spanish settlers in the sixteenth century to the present. He divides his approach into six broadly sketched, chronologically arranged chapters. They are linked by certain general themes and concerns that run through Jewish life in the region, including questions of immigration, marriage and the family, the development of a Jewish identity, economic activity, and involvement in public affairs.

The opening chapter, "Hispanic New Mexico and Its Jewish Question," pulls together theories and speculations on the migration to Hispanic America of "crypto-Jews," those individuals and families who submerged their Jewish faith and practices during the rigors of the Spanish Inquisition and its aftermath. This topic is currently controversial, as Tobias ably demonstrates. The next three chapters cover the nineteenth century, dividing it into three eras: 1846 to 1860, when the first Jews, mostly merchants, arrived via the Santa Fe Trail; 1860 to 1880, which the author regards as "The Golden Age of the German-Jewish Merchants"; and 1880-1900, when this older generation passed on and a new Jewish consciousness developed in commercial centers such as Albuquerque, Las Vegas, and Roswell. The twentieth century is treated in the final two chapters, with 1940 as a division point. Tobias characterizes the four decades from 1900 as a period of quiet consolidation in community, business, and family affairs, despite massive upheaval for Jews worldwide. The years since, a period of "explosive" growth for the state, as Tobias designates it, also witnessed dramatic changes among the Jews of New Mexico, especially in the realm of social activism.

One of Tobias' chief conclusions is that for much of their history many of the Jews of New Mexico had little sense of their own community. Their first synagogue was not founded until 1886, in Las Vegas. Temple Albert, in Albuquerque, followed in 1897. Santa Fe did not have a temple until 1953. He cites the life and death of Arthur Seligman, governor of New Mexico from 1930-1933, as another example. Seligman was a descendant of one of Santa Fe's oldest Jewish families, but his wife and son were Episcopalian, an Episcopalian service for the dead was read for him in the state's House of Representatives, and his obituary in the *New Mexico Historical Review* described him as "not a religious man in the way of church membership."

Henry Tobias has long had an interest in the Jews of the Southwest. He authored *The Jews in Oklahoma*, published in 1980. The present volume is founded on a thorough knowledge of the intricacies of tracing members of a sometimes illusive Jewish community and of the source materials available for this search. Tobias' bibliography alone is thought-provoking and will serve as a guide to

scholars for years to come. This is a welcome addition to the literature on the ethnic mosaic that is New Mexico.

Michael Olsen
New Mexico Highlands University

The Origin and Development of the Pueblo Katsina Cult. By E. Charles Adams. (Tucson: University of Arizona Press, 1991. xvi + 235 pp. Illustrations, maps, tables, notes, bibliography, index. \$40.00.)

In this work, Charles Adams offers a new explanation for the origins of Kachina cult. He argues that the cult arose in the upper Little Colorado River Valley around the present Arizona/New Mexico border; in the early fourteenth century, spreading to Hopi and Zuni, and then east to the Rio Grande pueblos. The cult coincides with the emergence of large pueblos in the upper Little Colorado area, composed, Adams argues, of disparate immigrant populations escaping climatic hardship elsewhere. He thus sees the cult as a mechanism for social integration, associated with a shift to rectangular kivas and plazas as performance spaces for large communal audiences.

The "Kachina cult" is identified prehistorically from iconography on ceramics, kiva murals, and rock art. Adams considers a large range of archaeological evidence and his thesis refreshingly combines cultural history with a processualist approach to systemic social change. He thus avoids one trend in Puebloan archaeology toward naive cultural-historicism, and another toward abstract formalism in the "new(-ish) archaeology" that largely ignores contemporary Pueblo life. With his experience at Walpi, Adams seriously attends to Hopi perspectives. He builds the argument also on rich data from his research at the Homol'ovi sites. The work thus synthesizes deep archaeological familiarity with informed reliance on contemporary Pueblo views.

On the negative side, the text's interpretive framework is underproblem-
atized. Adams often perceives kachinas in iconography where there may be none. His "kachina" includes virtually any quasi-anthropomorphic form. Are we to assume that kachinas, which today have multifaceted meanings, sprang up whole without shifts and developments through time? Is every apparent "mask" representation a kachina? Why not some other mythological spirit or deity? In short, Adams' kachina concept lacks analytical force. The argument is often teleological, retrodicting past forms from present patterns.

That social integration was the cult's *raison d'être* is straight functionalism. And if integration is the question, the author barely broaches a more widespread device, i.e., marriage alliance. The functionalist concern with societal equilibrium also glosses over problems of religious meaning. Overall, the arguments could have been tightened significantly and much repetition pruned.

Nonetheless, this work is a valuable contribution to Puebloan prehistory. Its serious attempt to link Pueblo beliefs and practices with evident precursors involves a laudable cultural-historical realism too long pooh-poohed by archaeology's fashionable formalisms. Not all of the argument will hold up, but much rings true, in my ethnographer's estimation. Adams has plausibly returned the kachinas to an origin appropriately close to their Zuni spiritual

home at Kofuwala:wa, near the confluence of the Zuni and Little Colorado rivers.

Peter Whiteley
Sarah Lawrence College

Denizens of the Desert: A Tale in Word and Picture of Life Among the Navajo Indians. By Elizabeth W. Forster and Laura Gilpin. Edited by Martha A. Sandweiss. (Albuquerque: University of New Mexico Press, Historical Society of New Mexico, 1989. xii + 140 pp. Illustrations, notes. \$24.95.)

In the fall of 1930 forty-four-year-old Elizabeth Forster, a public health nurse, and thirty-nine-year-old photographer Laura Gilpin ran out of gasoline on the Navajo reservation. When Gilpin returned with help, she found her friend surrounded by Indians, "like a swarm of bees about a honeysuckle." Everyone was happily playing cards. This fortuitous meeting marked the beginning of a long cooperative effort to document a small segment of Navajo life.

Denizens of the Desert is a volume of thirty-six letters written by Forster to relatives and Gilpin from September 1931 to May 1933, complemented by thirty-one of Gilpin's photographs, some never published before. Forster, who was serving as a field nurse for the New Mexico Association on Indian Affairs at Red Rock, Arizona, provides information on a wide range of topics. She delivered babies, helped build coffins, chaperoned an Indian basketball team, cared for several hundred patients a month, and attended both Yeibichai ceremonies and Christmas celebrations. Her young translator, guide, and driver, Timothy Kellywood, is ever present, chauffeuring her to patients or interceding with medicine men.

Unlike many non-Indians working on reservations, Forster did not criticize the Navajos. She even learned weaving from the women and worked closely with the local medicine men. Because she accepted them, they confided in her. This trusting relationship enabled Forster's friend Gilpin to take her poignant photographs.

Unfortunately, due to the establishment of a new day school that needed her dispensary and living quarters, and tight depression-induced finances of her sponsor organization, Forster's term as a nurse was short. Although her tour was often difficult, she became fond of her new friends, noting that "the interest, sympathy, and wish to understand which they have inspired have made the hardship of little account."

The letters and photographs are enhanced by a well-written introduction by Martha Sandweiss detailing the lives of the two women from their visit to the reservation to their deaths in the 1970s. While Gilpin continued her photographic work and published several books, including *The Enduring Navaho*, Forster pursued her nursing career and ran a guest home.

For fifty years the two friends worked, edited, and planned unsuccessfully for the publication of these letters and photographs. Fortunately both the University of New Mexico and the Historical Society of New Mexico saw their worth and copublished them. This volume is a must for anyone interested in

the Navajos. Through the fine photographs and lively letters, a life-style that has all but disappeared has been rescued for the reader.

Valerie Sherer Mathes
City College of San Francisco

Exploring the Great Salt Lake: The Stansbury Expedition of 1849-50. Edited by Brigham D. Madsen. (Salt Lake City: University of Utah Press and Tanner Trust Fund, University of Utah Library, 1989. xxxvi + 889 pp. Illustrations, maps, notes, bibliography, index. \$50.00.)

Brigham D. Madsen's monumental edition of the journals (published and unpublished), letters, maps, and illustrations of Captain Howard Stansbury's expedition to Great Salt Lake is a work fit to be placed in company with the important edited works of the late Donald Jackson. This is an exhaustively researched, heavily annotated collection of materials that spawned two of the most important books on the nineteenth-century American West: Captain Howard Stansbury's *Exploration and Survey of the Valley of the Great Salt Lake of Utah, Including a Reconnaissance of a New Route Through the Rocky Mountains* (1852) and Lieutenant John W. Gunnison's *The Mormons* (1856). Stansbury's work is a chronicle of exploration and a winter spent in Salt Lake City in 1850-51. Gunnison's book is the first unbiased treatment of the Mormons by a careful, gentle observer. In bringing a virtual mountain of material concerning the Stansbury expedition to Great Salt Lake in 1849-50 before a modern reading public, Brigham Madsen has done a great service—one that adds mightily to the luster of his many previous works. It is refreshing to see a work of real and dedicated scholarship in these days of the nouvelle or lightweight, contentious western historical journalism.

Madsen wisely organizes his edition around the diaries, letters, and reports of four principal characters on the expedition: Stansbury; Gunnison; Abert Carrington, the Mormon "ramrod" of the expedition; and the young English artist John Hudson. Each of their daily accounts appears, one after the other, so that the story is carried forward chronologically from four points of view. This makes for surprisingly interesting reading as the different personalities emerge.

The expedition itself, as the various accounts indicate, was no picnic. The Great Salt Lake lies between the rugged mountainous terrain of the Wasatch Range and the great deserts to the west. Thus the long trek around the lake or even sailboat trips to its islands presented extreme difficulties and some danger from the local Ute tribesmen. But, in two seasons, Stansbury managed to thoroughly explore and map the Great Salt Lake, the Jordan River, and Utah Lake, as well as make a crossing of Bear River and a trek to Fort Hall on the Snake River in Idaho. The expedition was greatly aided by one of Frémont's mountain-man scouts, Auguste Archambeau, and by Frémont's great map of 1845. The "Pathfinder's" efforts are routinely denigrated by historians, but here is a case where his work was of critical importance.

Madsen's inclusion of original drawings by John Hudson and the lithographs made from them, as well as lithographs made from drawings by the

virtually unknown artist F. R. Grist, are of special interest to this reviewer. Excerpts from Hudson's letters, revealing his specifically Byronic view of the landscape, emphasize the ways in which romanticism and science came together in the days before Darwin. One only wishes that Madsen had been able to point out more specifically which of the pictures were done by Grist and which were done by Hudson. The crèche-like view of Utah Indian prisoners—one of the more intriguing western pictures—remains in limbo as to its artistic creator.

One of the best parts of Madsen's edition concerns the shenanigans of James Blake, who ghoulishly collected the heads of Ute Indians killed by parties of Mormon vigilantes. Besides his penchant for head collecting, Blake also appears to have attempted to collect funds from Stansbury for services not rendered and to have blackguarded the captain in sworn statements to the War Department, in an effort to collect enough resources to leave his wife behind in St. Louis and light out for the California gold fields. Madsen devotes a whole section of his book to this fascinating dispute.

In summary, this is a long 841-page work that covers in massive detail every aspect of the Stansbury expedition. It is a work one is loath to pick up, but once having done so, one is reluctant to put it down. It is a most interesting story, though not one that, as Madsen claims, "has been neglected." More than twenty-five years ago, this reviewer was fascinated by the Stansbury expedition. In this very complete edition it reappears as an old and welcome friend done full justice by Madsen.

William H. Goetzmann
University of Texas, Austin

New Mexico Tinwork, 1840–1940. By Lane Coulter and Maurice Dixon, Jr. (Albuquerque: University of New Mexico Press, 1990. xix + 189 pp. Illustrations, map, appendix, notes, bibliography, index. \$35.00.)

Sometimes an artifact form appears, flourishes for one or two generations, assumes strange and wonderful shapes, and then dies away, like some exotic animal on a dead branch of the evolutionary tree. Thus it was with the Victorian hall stand, and thus it was with New Mexican tinware frames and *nichos*, whose brief life spans have been meticulously documented in this book. New Mexican decorative tinwork, according to the authors, resulted from the confluence of nineteenth-century technology and traditional Hispanic spirituality in the years following the Anglo-American occupation of New Mexico.

The introduction of inexpensive devotional lithographs, which replaced carved *bultos* and painted *retablos* in Hispanic homes and churches, created a need for small decorative frames, and the importation of tin cans, inexpensive glass, wallpaper, and ground pigments from the eastern United States over the Santa Fe Trail provided Hispanic artisans with the materials to meet this need. Decorative tinsmithing flourished in Santa Fe and a few other towns between 1850 and 1900, died out, and was briefly revived as part of the Hispanic craft revival of the 1930s. During those years, tinsmiths made a dazzling variety of frames and *nichos*—square, round, and octagonal; painted and plain; dec-

orated with stamping, strips of wallpaper, and in one instance, the floral illustrations from old seed packets.

The authors, both of whom are studio artists (Coulter is a metalsmith), have examined over a thousand examples of this work in museum and private collections with the expert eyes of craftsmen, and have sorted them into thirteen categories. They attribute components of each category to a common (unknown) source on the basis of similarities in form, style, and decorative stamping, and postulate locations for those sources from the regions where the majority of examples in each group was collected: the Santa Fe Federal Workshop; the Mora Octagonal Workshop; the Valencia Red and Green Tinsmith. This is an exercise in the best tradition of material culture studies, and their arguments are generally convincing.

The authors have also researched census records and other documents for references to tinsmiths, and have unearthed the names of thirty-seven Hispanic tanners who worked in New Mexico between 1850 and 1910. Not surprisingly, since tinware is generally not signed by the maker, they have been unable (with two exceptions) to connect names with objects, but future students, using Coulter and Dixon's data and digging deeper into the documentary and material records, may be able to do this.

This book's strongest points, in addition to the classification of so many hitherto unanalyzed objects, are the chapters on the techniques of tinsmithing, in which the assumptions of several earlier writers are effectively refuted; the chapter on distinguishing Mexican from New Mexican tinwork; and the two hundred photographs, sixteen of them in color.

The authors do not spend as much time as a historian might wish interpreting the social and cultural dimensions of their findings, and we are left particularly uninformed about the reasons for the decline of the craft after 1900. They have, however, produced an unparalleled survey and reference work, an invaluable collector's guide, and a beautiful book that will be the definitive work on the subject for a long time. Special mention should be made of the handsome wide-margined format and striking jacket designed by Susan Gutnik.

Lonny Taylor
Smithsonian Institution

Fleeting Moments: Nature and Culture in American History. By Gunther Barth. (New York: Oxford University Press, 1990. xxii + 222 pp. Illustrations, maps, notes, bibliography, index. \$29.95.)

In this idiosyncratic new book Gunther Barth focuses on what he calls the "transient moments" in American history where nature and culture managed to achieve harmony (p. xx). His discussion takes the form of three extended essays: the first, "On Nature's Edge," concerns the wilderness passage and its explorers; the second, "On Culture's Edge," focuses on Lewis and Clark; and the final one, "Engineering Nature, Engineering Culture," largely concerns Central Park and Golden Gate Park. Each of Barth's moments is liminal, a threshold where culture and nature overlap and fuse. Thus harmony occurs

when the searchers for a wilderness passage push into North America, or when nature, in the great nineteenth-century urban parks, pushes into the city.

There are real insights in these essays, but the overall effect is puzzling, for this is a study in cultural criticism that only sporadically looks at its own cultural assumptions—particularly the cultural delineation of nature. Barth creates a simple division in which culture “is the physical and mental constructions created by people to cope with their environment,” while nature “is that part of people’s surrounding least touched by them” (p. xx). But such definitions resolve little, for nature itself is in many ways culturally constructed; the very concept of “natural” is itself cultural.

These are not mere semantic quibbles for the failure to pursue such issues creates real problems at the heart of the book. Barth, for example, recognizes that the European treatment of Indians as “children of Nature” was a cultural construction. But it sometimes seems that he himself accepts this premise. When Barth writes of Indians as “the embodiment of nature” (p. 54), for example, it is unclear whether he is simply expressing Samuel Hearne’s view or his own as well. And if Indians are “embodiments of nature” how can human beings themselves personify that aspect of their “surroundings least touched by human beings”? Similarly, Barth writes of Cabeza de Vaca being stripped of “all trappings of his culture” (p. 54) and thus discovering his common humanity with Indians. But how de Vaca’s profoundly Christian understanding and interpretation of his experience can be interpreted apart from culture is puzzling.

Barth is best when writing of the city. He skillfully develops the paradox that nature in the form of parks civilizes the city. And this is doubly paradoxical because the architects of the parks must first obliterate the remains of “indigenous nature” (p. 153) to create the constructed nature of a park. Nature is engineered in order to engineer society. Yet even here, Barth often retreats to write as if nature as a clear unproblematic entity existed distinct from, but harmonious with, culture in Central Park or Golden Gate Park.

Richard White
University of Washington

Images From the Great West. By A. B. Guthrie, Jr. (La Cañada, California: Chaco Press, 1990. xiii + 133 pp. Illustrations, index. \$35.00 cloth, \$24.95 paper.)

This photography-text book exhibits the best of both those worlds: stunning photographs by Marc Gaede with memorable essay and quotations by A. B. Guthrie, Jr., a tribute by Edward Abbey, and a foreword by Charles Bowden. The book is a kind of creative pastiche of things western, girding together unspeakable imagery in the photos with grist and grit from the writers in a unity of fashion Wright Morris (in his photo-texts) would appreciate.

As the preface indicates, the photographs themselves are the inspirations of western writers past and present. Hence the photos emphasize symbolic and historical settings and locations. The “Great West” of this book encompasses Montana, Wyoming, Idaho, western North and South Dakota, northern

Utah, and Colorado. Such boundaries contain depth of experiences and feelings companioned by the authors and artists who themselves are connected. Abbey, a longtime friend and colleague of A. B. Guthrie, Jr., agreed to write the foreword, which was completed by his wife, Clarke, due to Abbey's untimely death in March 1989.

There is in this book a celebration of this sort of salvaging—a preservation and honoring of things like writers' physical lives which must pass. These men look upon the West in this way. As Guthrie writes: "A part of me seems always to have lived in the past. A time or two as a youngster I found a buffalo skull in a wallow, and again I could see the giant herds that once roamed the west and did no more." The sense of ongoing loss pervades the book, even as the photographs and text seek to preserve. Yet this book is neither nostalgic nor sentimental. "I have never heard a mountain lion bawling over the fate of his soul," Abbey writes.

Among the prizes of the book are the photographs of some of the writers, for example, James Welch and David Lavender. The implication by their inclusion is that the faces of the land and the people who caretake the West by conserving in writing are intimately connected. A photographer's notebook closes the book, completing the field of relationships between artist and writer, man and land, and simply, friends.

E. B. White, writing of quite another aspect of nature in what we tend to think of as a completely different part of the country, nevertheless captured the spirit of such a book as this. Observing the practice of a girl on a circus horse—in one of the old mud circuses—in an essay he called "A Circle of Time," he explained that he discovered the role of the writer to be the recording of the transitory moment. Whether we are from the East or Southwest, we recognize in this book a West both bold and fragile, timeless and passed. And as the photography and texts speak thus to us, we can understand "what we have lost . . . what we could become." A beautiful and sobering and memorable experience, this book.

Shelley Armitage
University of Hawaii

Exploring the Hohokam: Prehistoric Desert Peoples of the American Southwest. Edited by George J. Gumerman. (Albuquerque: University of New Mexico Press, 1991. xviii + 500 pp. Illustrations, maps, charts, tables, bibliography, index. \$45.00.)

Contract archaeology, or salvage archaeology as it was once rather derisively called, has expanded fieldwork by several orders of magnitude in the past few decades. In southern Arizona the accumulation of data on the prehistoric Hohokam culture has led to an intellectual ferment that amply shows the value of such projects. The increased number of participants alone has infused the field with a vigor that cannot be ignored by students with an interest in American archaeology. The present volume provides a remarkably clear insight into the trends and debates stimulated by this new research.

It does not do as well in presenting an overview of just what the Hohokam phenomenon was. There are still too many major questions, each with too

many potential answers, for a free-ranging review of the current status of research, such as this is, to allow the writing of a textbook account. For those who want insight into what archaeology really is and how it works, it is an excellent example. It is a cogent warning against uncritical acceptance of any one expert's opinions and a revelation of the wealth of data available to aid in our ultimate better understanding of a long-lost way of life.

It is more even than that, for it should provide the reader with some idea of the complexity, durability, and fragility of human societies in an arid environment. No perceptive reader can fail to wonder at the accomplishments of a small-scale stone age people in such an environment, nor to pause in reading of the decline of their communities even before actual contact with European invaders.

The human side of the story is muted where names and personalities cannot be known, but there can be no doubt that here men and women, along with their children, lived lives of fun and fear, of work, reward and loss, in digging the hundreds of miles of irrigation canals, in cultivating maize, squash, agave, beans, cotton, and other crops, in building their ball courts where an unknown game with rubber balls brought crowds to watch, in piling up mounds on which ceremonies took place and the homes of their leaders were constructed, in producing valuable goods that they traded to distant places, in weathering droughts and floods and wars that disrupted their lives whether they were prepared or not, and in passing on to their descendants the will to survive the waves of new people who were to bring history to their land.

This is a book of process, not of fiat. The nonspecialist may weary of pottery types and weedy annuals, but the lives of the predecessors and probable ancestors of the O'odham are made known, if dimly, through the changing percentages and distributions of such apparent trivia. It is a remarkably good exposition of how much and how little we know and why this is so. George Gumerman and all who participated in its production deserve our congratulations and our careful use of it for what it is.

David M. Brugge
Albuquerque, New Mexico

Jornada del Muerto: A Pageant of the Desert. By Brodie Crouch. (Spokane, Washington: Arthur H. Clark Company, 1989. 219 pp. Map, notes, bibliography, index. \$28.50.)

Use of the Jornada del Muerto as the focus of this historical potpourri of New Mexico south of I-40 seems inappropriate. Events occurring far from the Jornada are included (Coronado's *entrada*, Grant County's mining boom, the escapades of Billy the Kid, the subduing of the Apaches). Since the book is a grab bag of familiar stories from the whole southern half of New Mexico, Crouch could better have chosen a less specific geographical anchor. Rather, he has forced connections to the Jornada del Muerto even when those connections mean misstatements and misleading implications (for example, Coronado was not charged with mistreatment of the Apaches, and the Texas-

Santa Fe expedition was not intercepted at Cañon Largo near San José, which are not near each other).

Inadequacy of the book's map significantly hinders understanding of the events it narrates. Crouch often refers to places (Alamogordo, Chloride, Lake Valley, various forts) that are not indicated on the single map. That map also fails to tell a reader in what state the Jornada del Muerto is located; nor does it locate major points of reference (Albuquerque, El Paso).

The land between the Rio Grande and the Sacramento and Jicarilla Mountains, including the Jornada del Muerto and the Tularosa Basin, has a rich and varied history. That history has been vividly captured by other authors listed in Crouch's bibliography, while he has succeeded in little more than blurring the boundaries of the Jornada and muddying the historical waters. The role of the Jornada in New Mexico's history warrants more thorough and focused treatment.

Richard Flint and Shirley Cushing Flint
Villanueva, New Mexico

Western Apache Heritage: People of the Mountain Corridor. By Richard J. Perry. (Austin: University of Texas Press, 1991. xiii + 298 pp. Illustrations, maps, appendixes, notes, bibliography, index. \$37.50 cloth, \$17.95 paper.)

Richard J. Perry's *Western Apache Heritage* goes far beyond what might be implied from casual reading of the title. The author has attempted a full-scale analysis of major themes in Apachean culture and integration of those themes into the framework of general Athapaskan culture. This is a formidable undertaking and one which Perry carries off well. In the process he identifies quite a number of significant issues in the study of Apachean cultures.

Perry correctly points out that Apache peoples did not rely much on geographic or political boundaries or membership in corporate affiliations. Rather, their affiliations were cultural, individual, and ad hoc (p. 5). Many scholars, including recent ones, have failed to understand this adequately.

The author points out cultural flexibility and the search for food as key determinants in establishing the variety of Apachean groups and cultural traits. He emphasizes the role of matrilineal descent in providing the range of adaptive strategies among Athapaskans.

In separate chapters Perry examines topics such as Athapaskan-speaking people, sub-Arctic beginnings, proto-Athapaskan culture, early divergences among Athapaskan people, the mountain corridor, and appearance of Apachean peoples on the fringes of the Southwest. Additional chapters examine Western Apaches and reservation years.

Recognizing the scarcity of reliable information about Athapaskan history before the nineteenth century, Perry presents a strong case for existence of a proto-Athapaskan culture. This, he believes, gradually extended south along both eastern and western flanks of the Rocky Mountains, eventually reaching the Southwest in late pre- and early post-contact periods. In tracing these movements, the author makes use of recent linguistic and genetic tracing techniques as well as more established historical methodology.

Perry speculates on a variety of cultural modifications occurring among Athapaskans upon entering the Southwest. Among these are changes in cosmology, ceremony, ritual, and clan structure resulting from contact with established southwestern communities. It may seem to some readers that such a short period of occupancy in the Southwest by Athapaskan peoples was insufficient to account for the degree of change from the postulated northern Athapaskan base, even allowing for a great degree of cultural adaptiveness.

A concluding chapter on reservation years contains interesting ethnographic material, but is not as substantial as other chapters. Several appendixes provide readers with ethnographic and culturally related materials about Athapaskans throughout North America. Perry has documented his work well and included a generous bibliography.

Perry's book is well researched, well argued, and well written. The work will be useful to scholars of southwestern history and Apache culture, as well as being of interest to general readers who are trying to place Apache people within some larger context.

D. C. Cole

Moorhead State University

The River of the Mother of God and Other Essays by Aldo Leopold. Edited by Susan L. Flader and J. Baird Callicott. (Madison: University of Wisconsin Press, 1991. xv + 384 pp. Illustrations, maps, tables, notes, bibliography, index. \$24.95.)

For many environmentalists, Aldo Leopold's *A Sand County Almanac* stands treasured on the shelf alongside Thoreau's *Walden*, Muir's *The Mountains of California*, Carson's *Silent Spring*, Nash's *Wilderness and the American Mind*. If your copy is like mine, it is highlighted and marked with marginalia, and probably tattered and dog-eared from too many days spent jostling to the bottom of a pack. Within a year of his death in 1948, *A Sand County Almanac* had established Leopold in the pantheon of American conservation prophets. His ideas—especially the famous "Land Ethic"—had done much to usher in the environmental era.

For all that, the available corpus of Leopold's writing seemed unusually thin. *Game Management*, a 1933 textbook, and *Round River*, a posthumous collection of essays that is usually combined with *A Sand County Almanac* in modern editions, was all of Leopold that was readily available. *The River of the Mother of God and Other Essays* now changes that.

To state it directly, *The River of the Mother of God* is a remarkable, valuable book. Editors and Leopold scholars Susan Flader and J. Baird Callicott have assembled in this volume a collection of Leopold essays that show in graphic expression Leopold's intellectual journey over thirty-five years. In profound ways, his journey was our journey. As Leopold's thinking on such topics as predators, fire, and nature management evolved, he took the U.S. conservation community with him. Today he is important in another, unexpected way. Leopold is almost the only one of the literary environmentalists embraced by both wildlife/range managers and environmentalist druids. The former regard

him as one of their own; the latter forgive him these suspect origins and love him for his radical stand on the rights of nature.

Flader and Callicott assert that the essay was Leopold's natural medium and have found in his papers almost one thousand of them, half never published, that chart his career. This collection reproduces fifty-nine of them, beginning with a schoolboy essay and extending to pieces that portend the themes of *A Sand County Alamanc*. In between we get to follow Leopold's subtly evolving ideas about "varmints," forestry, wilderness, private land conservation, endangered species, "game" management, and environmental philosophy. The effect is a bit like floating a river with real character from its passionate, roiling headwaters all the way to its mouth, where distance has refined liveliness into maturity and depth. Of special interest to New Mexicans, since much of Leopold's early career was spent in the Southwest, several of the essays deal with historical environmental change in New Mexico and Arizona. I found them invaluable in preparing an essay of my own on New Mexico environmental history.

By the end of this book, one can't help but wonder whence Leopold's journey would have carried him had he not died at the early age of sixty-two. The editors treat the final essays as a prelude to Leopold's great act, the writing of *A Sand County Alamanc*. But given the rich evidence that Leopold refused to stop growing, what might he have carried us to had he not gone to help a neighbor fight a grassfire in 1948?

Dan Flores
Texas Tech University

The Taos Indians and the Battle for Blue Lake. By R. C. Gordon-McCutchan. (Santa Fe, New Mexico: Red Crane Books, 1991. xvii + 236 pp. Illustrations, map, notes, bibliography, index. \$25.95.)

The Taos Blue Lake story ranks as one of the most complex, exciting, and critical of twentieth-century Native American struggles for justice. Situated high in the Sangre de Cristo mountain range of northern New Mexico, Blue Lake is a glacial memory of startling, breathtaking beauty. Blue Lake is also the focal point of a religious shrine, a sacred centerpiece of Taos Indian faith.

Despite its obvious imbeddedness into the tenets of Taos religion, Blue Lake and its cuddling wilderness were snatched from the Taos people in the early years of this century and added to the growing acreage under the control of the newly created United States Forest Service. In the face of Forest Service distaste for Native American religiosity, Taos leaders and committed allies (most notably a cross section of Santa Fe literati) worked through the twenties and thirties to have the land and the lake returned.

Post-World War II America extended a supposedly more sympathetic hand to Native Americans, and the Pueblo and its supporters accordingly investigated what institutional avenues they could in their tireless and dramatic appeals for redress. But it was not until the 1960s that the combined and concerted efforts of individuals and groups connected with coincidence to

generate the real possibility of Blue Lake's return to its Native American worshippers.

R. C. Gordon-McCutchan and Red Crane Books have produced a fine and handsome book detailing the poignant tale of Blue Lake. In his highly readable and informed style, the author carefully navigates intricate historical terrain, both of the story itself as well as the larger context of contemporary Native American dilemmas regarding Anglo culture, customs, and institutions. One rejoices with the Taos people at the return of the lake. Yet the mysterious meanderings of fate do invite pause and reflection upon the often disconnected nature of sincere means and political ends. Had Richard Nixon not evinced both a fondness for Native Americans and a desperate need to do something worthwhile as regards American minorities, would Blue Lake have "come home"? Frank Waters suggests in his Foreword to this important book that Blue Lake's return meant that the United States government honored a Constitutional promise to uphold freedom of religion. Would that this nation traveled circuitous paths to social justice so forthrightly.

William Deverell

University of California, San Diego

A Society to Match the Scenery: Personal Visions of the Future of the American West. Edited by Gary Holthaus, Patricia Nelson Limerick, Charles F. Wilkinson, and Eve Stryker Munson. (Boulder: University Press of Colorado, 1991. xii + 260 pp. Illustrations, notes, bibliography, index. \$24.95.)

A generation ago Thomas Kuhn argued in *The Structure of Scientific Revolutions* (1962) that accepted notions of historical behavior face a natural breakdown when competing theories deny their core values and assumptions. Such a dilemma now faces the western historical profession, as the "puzzle-solvers" who debated questions within the accepted "paradigm" of the Turner thesis seek to fend off the "revolutionary" rhetoric of the "New Western Historians," among whose practitioners are numbered several of the contributors to this volume.

Marketed as the first publication of the Center for the American West at the University of Colorado, *A Society to Match the Scenery* extends an invitation to the reader to explore the new dimensions of the West through the eyes not only of historians, but other disciplines and professions connected to the life of the region. The center's director, Gary Holthaus, with a background in literature and service on state humanities councils in the West, joined with center board members and CU faculty Patricia Nelson Limerick and Charles F. Wilkinson to promote a series of annual symposia about the meaning of the youngest part of America at the close of the twentieth century.

Perhaps aware of the eclecticism inherent in their task, the editors grouped together a series of short essays, poems, speeches, and commentaries under subheadings of "The People," "The Limits," and "The Future." Taking their cue from Wallace Stegner's quest for "Creating a Geography of Hope" from the story of the American West, the contributors sought linkage between themselves and those who touched the land over the past centuries in search of

their own survival, conquest, and accommodation to the vagaries of nature and the realities of culture.

Readers of the recent spate of scholarship on the new western history will be reminded of the ambiguous yet valuable exercise undertaken to "re-vision" the West in the past decade or so. The inclusion of such authors as Terry Tempestt Williams and William Kittredge brings both vibrant voices and more rounded perspectives than merely relying upon historians and social scientists yet again to clamor for change in the study of the region. Likewise, the contributions of lawyers, judges, public officials, and academic administrators further strengthens the commitment of the editors to embrace the many perspectives that drive and inform our knowledge of the places we call home.

For this reviewer, the most moving states in *Scenery* occur when latecomers like Edwin Marston, editor of Colorado's *High Country News*, and descendants of Native and Hispanic New Mexico like John Echohawk and Adrian Bustamante speak alike about their continuing struggle to balance what is good and what is not about their existence and that of their "people." Late twentieth-century America is not sure whether to be proud of the accomplishments of its predecessors or deny all connection to them. In the midst of such an "identity crisis," it is wise to remember that somehow the "scenery" has withstood all previous efforts to alter it, and that a century from now we may smile at the desire to denigrate Frederick Jackson Turner's "closing of the frontier" by suggesting that we too have closed the door on what Montanans like to call the "last best place": the American West.

Michael Welsh

University of Northern Colorado

The Zuni Man-Woman. By Will Roscoe. (Albuquerque: University of New Mexico Press, 1991. xxi + 302 pp. Illustrations, map, tables, notes, bibliography, index. \$24.95.)

In his study of the well-known nineteenth-century Zuni berdache, Will Roscoe sensitively describes We'wha's life story. Beyond biography, *The Zuni Man-Woman's* other stated purpose is to examine the history of gender roles among the Zunis, thereby delineating what Roscoe identifies as a "third gender status." While the author makes an occasional comment about the meaning this third gender alternative held for both sexes, his sources as well as his subject limit most of his remarks to what is commonly recognized as the role of a male berdache. Roscoe's history is best when We'wha remains at the center of the narrative, and when his role within Zuni society as an "authoritative innovator" is examined. Also valuable is Roscoe's thorough analysis of the alternative gender status traditionally available to Zuni boys, what the Zunis refer to as lhamana. About gender among the Zunis the author writes that "it was in many cases situationally determined" and not simply a result of biology (p. 144).

It is when Roscoe tries to do more than tell We'wha's story or analyze Zuni gender roles that his work attracts criticism. Most problematic is the author's candid use of the Zuni past as a critique of American society and its

treatment of homosexuality. While his unapologetic search for alternatives to the way Western societies treat homosexuals is admirable, it does not produce sound historical scholarship. Because Roscoe's moral and ethical concerns assume too prominent a place in *The Zuni Man-Woman*, the text often obscures, and at worst distorts, the motives of the people he is most interested in writing about. Furthermore, contradictions emerge in the text as a result. For instance, Roscoe writes that Zuni berdaches have historically shared a wide range of human traits and abilities, both good and bad. Here he is obviously telling the history of human beings. Later, however, Roscoe contradicts himself when he writes that all North American Indian berdaches, presumably throughout time, were "integral, productive, and valued members of their communities." It is evident from the surrounding text that his reason for granting supra-human qualities to Native Americans in this instance is to highlight the failure of Europeans to tolerate comparable gender role alternatives.

Roscoe must realize that by molding his history into a critique, he has limited its scholarly value. More importantly, this approach has required that he regularly place his subjects into the category of otherness for the purposes of contrast. In this year of the quincentenary all of us who write American Indian history ought to remember that to romanticize the Native American past means also to de-humanize it.

Gretchen Harvey
North Dakota State University

Book Notes

Handcarts to Zion: The Story of a Unique Western Migration, 1856–1860 with contemporary journals, accounts, reports; and rosters of members of the ten Handcart Companies. By LeRoy R. Hafen and Ann W. Hafen. (Lincoln: University of Nebraska Press, 1922. 328 pp. Illustrations, maps, tables, appendixes, notes, index. \$12.95 paper.) Reprint of the 1960 edition.

The Gathering of Zion: The Story of the Mormon Trail. by Wallace Stegner. (Lincoln: University of Nebraska Press, 1992. vii + 331 pp. Illustrations, maps, notes, bibliography, index. \$12.95 paper.) Reprint of the 1964 edition.

The Healer: The Story of Francis Schlatter. Edited by Norman Cleaveland. (Santa Fe: Sunstone Press, 1989. 118 pp. Illustrations. \$14.95 paper.) First edition.

Lakota Belief and Ritual. By James R. Walker. Edited by Ramond J. DeMallie and Elaine A. Jahner. (Lincoln: University of Nebraska Press, 1991. xli + 329 pp. Illustrations, appendixes, notes, bibliography, index. \$15.95 paper.) Reprint of the 1980 edition.

The Medicine Men: Oglala Sioux Ceremony and Healing. By Thomas H. Lewis. (Lincoln: University of Nebraska Press, 1992. viii + 219 pp.

Illustrations, notes, bibliography, index. \$9.95 paper.) Reprint of the 1990 edition.

Helldorado: Bringing the Law to the Mesquite. By William M. Breakenridge. xxx + 448 pp. Illustrations, map, notes, index. \$14.95 paper.) Reprint of the 1928 edition with a new introduction by Richard Maxwell Brown.

This Reckless Breed of Men: The Trappers and Fur Traders of the Southwest. By Robert Glass Cleland. (Lincoln: University of Nebraska Press, 1992. xv + 361 pp. Illustrations, maps, notes, bibliography, index. \$13.95 paper.) Reprint of the 1950 edition.

Vision or Villainy: Origins of the Owens Valley-Los Angeles Water Controversy. By Abraham Hoffman. (College Station: Texas A&M University Press, 1981. xxi + 308 pp. Illustrations, bibliography, index. \$14.95 paper.) Reprint of the 1981 edition.

Great California Stories. Edited by A. Grove Day. (Lincoln: University of Nebraska Press, 1991. viii + 268 pp. \$31.50 cloth, \$10.95 paper.) An anthology reflecting California's diversity and unique character.

Local History and Genealogy Resources of the California State Library. Edited by Gary E. Strong. (Sacramento: California State Library Foundation, 1991. 118 pp. Bibliography, index. \$9.95 paper.)

Taos Adobes: Spanish Colonial and Territorial Architecture of the Taos Valley. By Bainbridge Bunting. (Albuquerque: University of New Mexico Press, 1992. ix + 82 pp. Illustrations, bibliography. \$15.95 paper.) Reprint of the 1964 edition, with a new foreword by Boyd C. Pratt.

Manhattan District History: Nonscientific Aspects of Los Alamos Project Y, 1942 through 1946. By Edith C. Truslow and edited by Kasha V. Thayer. (Los Alamos: The Los Alamos Historical Society, 1991. viii + 111 pp. Illustrations, tables. \$8.95 paper.) Reprinted from 1973 report number LA-5200 issued by Los Alamos National Laboratory.

Cheyenne Autumn. By Mari Sandoz. (Lincoln: University of Nebraska Press, 1992. xx + 282 pp. Illustrations, map, notes, index. \$9.95 paper.) Reprint of the 1953 classic.

Hostiles and Friendlies: Selected Short Writings of Mari Sandoz. By Mari Sandoz. (Lincoln: University of Nebraska Press, 1992. xxi + 250 pp. Illustrations, map, notes. \$10.95 paper.) Reprint of the 1959 edition.

Big Falling Snow: A Tewa-Hopi Indian's Life and Times and the History and Traditions of His People. By Albert Yava. Edited by Harold Courlander. (Albuquerque: University of New Mexico Press, 1992. xv + 178 pp.

Illustrations, map, appendixes, notes, bibliography, index. \$11.95 paper.) Reprint of the 1978 edition.

The Red Swan: Myths and Tales of the American Indians. Edited by John Bierhorst. (Albuquerque: University of New Mexico Press, 1992. 386 pp. Illustrations, notes, bibliography. \$14.95.) Reprint of the 1976 edition.

Ancestral Voice: Conversations with N. Scott Momaday. By Charles L. Woodard. (Lincoln: University of Nebraska Press, 1991. xii + 229 pp. Illustrations, notes, index. \$9.95 paper.) Reprint of the 1989 edition.

The Segesser Hide Paintings: Masterpieces Depicting Spanish Colonial New Mexico. By Gottfried Hotz. (Santa Fe: Museum of New Mexico Press, 1991. xi + 248 pp. Illustrations, maps, notes, index. \$14.95 paper.) Revised edition.

The Cheyenne and Arapaho Ordeal: Reservation and Agency Life in the Indian Territory, 1875–1907. By Donald J. Berthrong. (Norman: University of Oklahoma Press, 1992. xxii + 402 pp. Illustrations, maps, notes, bibliography, index. \$15.95 paper.) Reprint of the 1976 edition.

Old Oraibi: A Study of the Hopi Indians of Third Mesa. By Mischa Titiev. (Albuquerque: University of New Mexico Press, 1992. xvii + 277 pp. Illustrations, maps, charts, tables, appendix, notes, bibliography. \$18.95 paper.) Originally published as volume 22, number 1 of the *Papers of the Peabody Museum of American Archaeology and Ethnology* in 1944. New Foreword by Richard I. Ford.

Pawnee Hero Stories and Folk-Tales: with notes on The Origin, Customs and Character of the Pawnee People. By George Bird Grinnell. (Lincoln: University of Nebraska Press, 1990. xiii + 417 pp. Illustrations, table, index. \$11.95 paper.) Reprint of the 1889 edition with a new introduction by Maurice Frink.

Pueblo Mothers and Children: Essays by Elsie Clews Parsons, 1915–1924. Edited by Barbara A. Babcock. (Santa Fe: Ancient City Press, 1991. x + 140 pp. Illustrations, maps, notes. \$29.95 cloth, \$14.95 paper.) A collection of essays that demonstrates Parsons' theories. First edition.

Christmas in New Mexico: Recipes, Traditions and Folklore for the Holiday Season. By Lynn Nusom. (Phoenix: Golden West Publishers, 1991. 132 pp. Illustrations, index. \$8.95 paper.) First edition.

The Man Who Rode Midnight. by Elmer Kelton. (Fort Worth: Texas Christian University Press, 1990. 268 pp. \$19.95 cloth, \$11.95 paper.) Reprint of Kelton's second major novel.

Willa Cather in Person: Interviews, Speeches, and Letters. Edited by L. Brent Bohlke. (Lincoln: University of Nebraska Press, 1990. xxx + 202 pp. Illustrations, notes, index. \$8.95 paper.) Reprint of the 1986 edition.

The Magnificent Mountain Women: Adventures in the Colorado Rockies. By Janet Robertson. (Lincoln: University of Nebraska Press, 1991, xxi + 220 pp. Illustrations, maps, notes, index. \$9.95 paper.) Reprint of 1990 edition.

Sending My Heart Back Across the Years: Tradition and Innovation in Native American Autobiography. By Hertha Dawn Wong. (New York: Oxford University Press, 1992. x + 246 pp. Illustrations, notes, bibliography, index. \$35.00.) First edition.

Yaqui Woman: Contemporary Life Histories. By Jane Holden Kelley. (Lincoln: University of Nebraska Press, 1991. viii + 265 pp. Map, bibliography. \$9.95 paper.) Reprint of the 1978 edition with a new preface by the author.

A Journey to Ohio in 1810: As Recorded in the Journal of Margaret Van Horn Dwight. Edited by Max Farrand. (Lincoln: University of Nebraska Press, 1991. xix + 64 pp. Map, notes. \$5.95 paper.) Reprint with a new introduction by the author.

Annie Oakley of the Wild West. By Walter Havighurst. (Lincoln: University of Nebraska Press, 1992. xviii + 246 pp. Illustrations, notes, index. \$10.95 paper.) Reprint of the 1954 edition with a new introduction by the author.

Cowgirls: Women of the American West. By Teresa Jordan. (Lincoln: University of Nebraska Press, 1992. xxxix + 309 pp. Illustrations, notes, bibliography, index. \$12.95 paper.) Reprint of the 1982 edition with a new introduction by the author and an updated bibliography.

Things Are Not As They Seem. By Debra Reynolds (Santa Fe: Sunstone Press, 1991. 141 pp. \$12.95 paper.) First edition.