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Book Reviews

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Seeing and Being Seen: Tourism in the American West. Edited by David M. Wrobel and Patrick T. Long. (Lawrence: University Press of Kansas, 2001. xv + 336 pp. Halftones, notes, index. $45.00 cloth, ISBN 0-7006-1082-0, $19.95 paper, ISBN 0-7006-1083-9.)

Tourism in the American West began wholeheartedly with the "incorporation of America" after the Civil War. The West assumed mythic significance as the place where an energetic nation could revitalize itself continually. Of course, much of the mythic West was no more than historical confection and natural fabrication. In an engagingly written collection of essays, David Wrobel and Patrick Long assemble scholars who consider the complex experiences, institutions, and processes of tourism from 1870 to the present. They seriously consider the motives of tourists and tourism promoters alike. Wrobel nicely defines a tourist as "someone who travels to experience unfamiliar surroundings" (p. 16). The book's contributors assess the problems and promises of western tourism and how this service-oriented economy affects localities, states, and regions. In contrast to much work in tourist studies, these authors reconsider the view that tourists and tourism are merely exploiters and colonizers of experiences, cultural heritage, and natural wonders.

The volume has three sections that reconsider the tourist experience, cultural heritage tourism, and the role of national parks in wilderness tourism. Each section pays close attention to the categories of gender, political economy, race and ethnicity, and social class in the analysis of tourism. In the first section, "Perspectives: Scholars and Tourists," Patricia Nelson Limerick, Rudolfo Anaya, Patrick Long, and Hal Rothman consider tourism's very definition. They question whether tourism exploits or rewards communities; who is and is not a tourist; and whether tourism is a "devil's bargain" promising much but delivering little. Long's essay is the most engaging, urging regional cooperation to blend responsible historical tourism, natural resource management, and local economic development. In the second

part, "Processes: Tourism and Cultural Change," Carlos Schwantes, Leah Dilworth, Marguerite Shaffer, and Sylvia Rodríguez assess how tourism creates understandings of the natural world and of the indigenous and Hispanic people of the West. Respectively, the essays by Rodríguez and Schwantes shine brightly, interpreting the effect of tourism on race and class relations in New Mexico and exploring the transition of western tourism by transportation from travail to travel. The final four essays, "Parks: Tourists in Western Wonderlands," are the best in the collection, incisively probing the emergence of economic and political support for America's national park system. Grounded in an impressive array of primary sources, Paul Schullery, David Louter, Peter Blodgett, and Dwight Pitcaithley assess the impact of park service advertising, auto tourism, visitors and concessionaires, and congressional legislation in shaping our natural and national patrimony.

The goal of the volume, according to the editors, was "how institutions of higher learning can and must reach out to their surrounding communities and of how scholars and other experts can and must be public intellectuals" (p. xii). This volume will hardly capture the interest of the reading public. However, the essays by Limerick, Long, the park service historians, and Schwantes are accessible to general readers. The early essays engage in academic inside jokes, advance bold claims requiring evidence, and suffer from tortured prose, and convoluted theorizing. The essays by Rothman, Dilworth, and Shaffer accomplish little beyond literary-theoretical renderings of complicated terms like "antimodernism," "authenticity," and "cultural nationalism." There are conceptual and editorial infelicities, such as inadequate halftone sections and misspelled words. Five of the thirteen essays have been published elsewhere in total or modified form.

Seeing and Being Seen is an important contribution to the ongoing debate about tourism in western America. It conveniently collects important scholarship in the field, making it available to the academic community and students of the American West.

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LaDonna Harris: A Comanche Life. By LaDonna Harris, edited by Henrietta Stockel. American Indian Lives Series. (Lincoln: University of Nebraska Press, 2000. xxv + 147 pp. Halftones, map, notes, index. $25.00 cloth, ISBN 0-8032-2396-x.)

I'll Go and Do More: Annie Dodge Wauneka, Navajo Leader and Activist. By Carolyn Neithammer. American Indian Lives Series. (Lincoln: University of Nebraska Press, 2001. xxvi + 281 pp. Halftones, map, notes, bibliography, index. $29.95 cloth, ISBN 0-8032-3345-0.)

Sarah Winnemuca. By Sally Zanjani. American Indian Lives Series. (Lincoln: University of Nebraska Press, 2001. xi + 366 pp. Halftones, maps, notes, bibliography, index. $29.95 cloth, ISBN 0-8032-4917-9.)

Native American women's life stories are suddenly "hot." Oxford University Press recently published *Sifters*, Theda Perdue's edited volume of biographical vignettes. The University of Nebraska Press continues to produce book-length studies at a breathtaking pace. In fact, the three books reviewed here all derive from the latter press's American Indian Lives series, demonstrating the enormous value and further potential such works offer students of Native American history. These books span two centuries, reflect experiences of three different southwestern tribes, and provide insight into the personal lives of three unique women. Several themes unite the stories of Sarah Winnemuca (Paiute), Annie Dodge Wauneka (Navajo), and LaDonna Harris (Comanche). All took on cross-cultural, political roles under the mentorship of men; all met some success and much frustration in their work; all became nationally known; and as mothers (Wauneka and Harris), essentially abdicated care of their children to others in order to pursue their public ambitions. Their lives do not typify those of most of their contemporaries. But when examined together, they reveal some common patterns of Indian women's leadership.

Sarah Winnemuca is arguably the best-known of the three, at least among scholars. Her life story has been told before and by Winnemuca herself. Born in the mid-nineteenth century, Winnemuca never knew a life free of Anglo American pressures for Paiute lands. Her grandfather, Truckee, and father, Winnemuca, understood the necessity of coping with Whites and saw that Sarah received an education as part of that strategy. Her English-language skills and personal ambition eventually catapulted her into the

role of interpreter and messenger for the U.S. Army during the Bannock War of 1878. She became a spokeswoman and advocate for the Paiutes, lecturing in both the West and East to educate people about the wretchedness of the reservation system and other abuses to which Indians were subjected. She wrote an autobiography to the same end. Winnemuca's efforts rarely produced results, however, and she was criticized by her own people when she failed to deliver on promises to resolve their difficulties. Her personal life, which included a series of marriages (mostly to White men), left her open to criticism from White political opponents, who leaped upon these multiple unions as evidence of her supposed immorality. One senses, in the end, that hers was neither a happy nor a particularly satisfying life.

Sally Zanjani, a professor of political science, offers a carefully researched account of both Winnemuca and the Paiutes as they negotiated this difficult period of their history. Missing, however, is insight into Winnemuca herself. That problem, of course, is less the fault of the author and more one of sources. Even Winnemuca's autobiography is more a political document than a psychological one. Still, enough information exists to indicate the difficulties Winnemuca encountered as a woman "in between." This book will become the first place to which readers will turn, besides Winnemuca's autobiography, for insight into one of the first Native American women to penetrate American consciousness as an *individual* as well as a spokesperson for her people.

It is doubtful that Winnemuca would have taken on a leadership role had she not been born into a family of strong male leaders who encouraged her to learn English and go out into the White world. The same is true of Annie Dodge Wauneka, youngest daughter of Chee Dodge, Navajo Tribal Council chairman. Wauneka, who was born in 1918, grew up in a context of politics. Her father, a mixed-blood who came under army tutelage during the Navajo incarceration at the Bosque Redondo Reservation, learned English and became an interpreter, chief herder, and eventually "head chief" on the U.S. government payroll. Such positions led to acquisition of property, wealth, and increased political power. Chee Dodge, like Truckee and Winnemuca, saw that his children received off-reservation educations. Although he did not initially recognize Wauneka's promise as a tribal leader, he did not discourage her once her interest in politics became clear. She ran for elective office only after her father's death, thereafter serving on the tribal council for a quarter-century. Although she was not the first woman elected to office, she was often the only woman on the council during much

of her long tenure. Annie Dodge Wauneka became the consummate politician, championing issues of health care (especially tuberculosis and alcoholism) and education, while traveling thousands of miles across the vast Navajo Reservation on behalf of constituents. She also became a notable national figure, lobbying Congress and eventually earning honors such as the Medal of Freedom from Pres. Lyndon Johnson.

Carolyn Niethammer, relying as much on oral interviews as published documents, does a masterful job of relating Navajo history while simultaneously analyzing Wauneka's life. Perhaps no politician's life or record is beyond reproach, and the author acknowledges Wauneka's critics, particularly near the end of her political career when Navajo politics became especially acrimonious. Niethammer also makes clear that Wauneka was able to pursue a public life because her husband, George, happily shouldered domestic and childcare duties. His support was especially important because several of the Waunekas' children were disabled and required considerable attention even as adults. *I'll Go and Do More* is a very satisfying book, skillfully blending Navajo tribal history with Wauneka's story simultaneously providing insight into both twentieth-century tribal politics and the personality of a remarkable individual.

LaDonna Harris's autobiography is less satisfying. The volume evolved out of a series of interviews editor Henrietta Stockel conducted with Harris. One certainly hears Harris's "voice" but the larger context, which should provide meaning and significance to the story, is missing. Further, the translation from tape to page does not seem particularly smooth. A written autobiography could have provided more coherence and even substance. More background and explanation from the editor would have been welcomed. Still, this volume offers a beginning. Harris's experiences differ from Winnemuca's and Wauneka's in two important ways: she never lived on a reservation and rarely participated in her tribe's politics. On the other hand, like them, her access to political power came through a relationship with a man (her husband in this case) and she eventually gained national renown as a spokesperson for Native Americans, particularly urban Indians.

LaDonna Harris was born during the 1930s on an allotment in Oklahoma where her Comanche maternal grandparents raised her. Harris's father, who was not Indian, migrated to California during the Dust Bowl years and had little to do with his daughter thereafter. She grew up, then, with some sense of Comanche values but also felt unwanted, neglected, and abandoned by her parents. An attractive young woman with a light complexion, she managed to

negotiate her high school years with an active social life and earned a diploma in spite of her dyslexia. During high school she met Fred Harris, a smart and ambitious young man. Marrying him just before she graduated, she helped put her husband through college and law school. When he decided to enter politics, she supported him there, too. She took an active role in his campaigns and highlighted her status as an enrolled member of the Comanche tribe in order to attract Oklahoma Indian votes. As state legislator and U.S. senator from the late 1950s to the 1970s, Fred Harris established a reputation as an advocate of civil rights and other liberal causes.

Although she saw herself as Fred's partner in politics, only gradually did LaDonna find her own voice and take on leadership positions in her own right. Her position as a Democratic senator's wife, particularly during the presidency of Lyndon Johnson, positioned her to take advantage of opportunities that would not have come her way otherwise. She helped found Oklahomans for Indian Opportunity and remained active with that group after moving to the nation's capital. Once she was in Washington, Johnson appointed her to the National Indian Opportunities Council, and she advised the War on Poverty program, particularly on how to bring the benefits of these social programs to nonreservation Indians. As Native American activists demanded more attention to Indian issues in the early 1970s, Harris again found herself perfectly positioned to speak for them. She organized a group called Americans for Indian Opportunity (AIO) and, in 1980, ran as vice presidential candidate for the Citizens Party, an environmental group. In the meantime, Fred Harris's political career ended and so did the marriage. Today, she lives in New Mexico and continues to serve as president of AIO.

LaDonna Harris's story and that of Annie Dodge Wauneka are particularly important because they open up hitherto neglected histories—not only about Indian women, but also about twentieth-century Indian politics. Harris's activities took place during a particularly turbulent and significant period, the 1960s and 1970s. The value of her perspective will become more apparent once scholars place it in a historical and political context. Certainly individual life stories, such as these three examples, are extremely valuable. But the time has come for researchers to push beyond biographies and construct broader, more synthetic views of Indian women's leadership, tribal politics, and Indian-White relations of the recent past.

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Ogallala, Water for a Dry Land. By John Opie. (1993; reprint, University of Nebraska Press, 2000. xxx + 475 pp. Halftones, maps, appendix, notes, index. $25.00 paper, ISBN 0-8032-8614-7.)

This work updates Opie's 1993 effort to understand, as the preface states, the effects of the overdraft of the Ogallala aquifer. The book is a thorough economic, environmental, social, and technological history of this groundwater table that stretches 225,000 square miles from the South Dakota and Nebraska border to West Texas. The Ogallala contained over three billion acre-feet of fossil water (essentially nonrenewable) produced by the once glacier-laden Rockies. Between 1960 and 1990 a third of the aquifer was extracted by, to use Opie's phrase, "an oligopsonistic consortia of large agribusiness operations" (p. 243). To a large extent, the water is used to grow corn, 90 percent of which goes to feed steers, hogs, and chickens. In sum, *Ogallala* is an excellent account on its own merits. What goes unmentioned, perhaps because it is just far too obvious, is a discussion of the Ogallala as a preeminent example of the tragedy of the commons.

Even more interesting is Opie's conclusion. After describing Great Plains commerce as (again) a heavily capitalized and mechanized industrial operation, he argues that the region that continues to suffer from the tension between economics and the environment, i.e., irrigation on the Plains, is "still in self-destructive mode" (p. 14); after repeated references to Donald Worster, i.e., that "the speculative capitalist economy pushed the plains economy far beyond its limits" (p. 92), made largely possible after World War II by the development of deep-well drilling technology and cheap fuel (between 1944 and 1974 cultivated acreage in the region increased from two to thirteen million acres); after citing Powell's still relevant but impractical call for development by natural hydrographic districts and Wes Jackson's sustainability efforts that question whether the Plains should become the ultimate national park; and after noting recent adverse climatic changes, i.e., global warming and drought, and a "moral geography" (something akin perhaps to Leopold's land ethic), Opie still manages to draw the more "balanced" conclusion.

The book, Opie concludes, is neither a "morality tale" nor a "tragic history" because the Ogallala "belongs to humanity," the High Plains are now the "feedbag of the world," and "workable alternatives for sustainable development are being explored" (p. 337). Opie has been long aware that humans have objectified nature, that capitalism is inherently unfriendly to the environment, and that natural resources are just externalized costs in the

capitalist system. Groundwater is now considered the most serious global-resource management problem. Irrigation grows approximately 40 percent of the world's food. In addition, the amount of grain fed to U.S. livestock could feed four hundred million starving people. In light of those realities, Opie's conclusion is at least surprising. As William Cronon has observed, few works of scholarship place nature in history or few scholars include nature in works on ecology and economy, such as *Ogallala*. More pointedly, if humankind defines progress solely as consumption and technophilia and uses that explanation to justify the belief that the world is made for human enjoyment, then we can seriously consider Peter Coates's question of whether humanity is the ultimate form of pollution.

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Apache Voices: Their Stories of Survival as Told to Eve Ball. By Sherry Robinson. (Albuquerque: University of New Mexico Press, 2000. xv + 272 pp. Halftones, map, notes, bibliography, index. $32.95 cloth, ISBN 0-8263-2162-3.)

In the 1940s and 1950s, Eve Ball, a White woman living in Ruidoso, New Mexico, interviewed sixty-seven elderly Apaches at the Mescalero Apache Reservation. Ball published many excerpts from these interviews in her two best-known books on the Apaches, *In the Days of Victorio* and *Indeh: An Apache Odyssey*. When journalist Sherry Robinson read these books, she decided to try to find Ball's original notes and interview transcriptions. After going through seventeen unsorted boxes of Ball's papers at Brigham Young University, Robinson produced *Apache Voices*, a potentially interesting but ultimately frustrating collection of Apache oral histories.

Robinson organizes the first part of her book around various bands of Apaches. Part 1 includes historical testimonials from the Warm Springs, Chiricahuas, and Nednhis while part 2 covers the Mescaleros and Lipans. Part 3, "The Apache Way," includes oral histories that give more ethnographic information. Finally, part 4 examines Ball's life and work. Valuable parts of Robinson's book include her attention to Apache women as well as her section on the imprisonment of the Mescaleros at Bosque Redondo. The story of the Navajos' Long Walk and subsequent confinement at Bosque Redondo is well-documented, but little has been written on the Mescalero's own plight there.

Ball and Robinson also deserve credit for their respect for Indians as tellers and interpreters of their own history. At the time Ball collected and published her oral histories, most professional historians dismissed oral history as biased and inaccurate. But Ball pressed on and challenged professional historians: "Why is not the testimony of an Indian as valid as that of the young officer ambitious for promotion or some agent or newspaper man with his center of interest purely selfish?" (p. 213).

Robinson's chapter on Ball includes reviews, both negative and positive, of Ball's books. For example, one reviewer faulted *Indeh* for stylistic problems including a lack of coherent organization and a unifying narrative thread. Ironically, this opinion sums up the problems with Robinson's book as well. Although full of interesting pieces of information, Robinson provides the book no analytical orientation. *Apache Voices* is disjointed and fragmented. Furthermore, Robinson has an infuriating tendency to include long sections of quoted material with no attribution in the text. Only by turning to the footnotes can readers find out who is speaking.

I looked forward to a book that would critically delve into the practice of oral history as well as the relationship between Ball and the Apaches she interviewed. New work on memory and history has enriched the ways in which scholars approach oral history. Yet Robinson is not informed by this new scholarship. I expected a book, too, that would critically examine the ways in which Ball conducted her interviews and selected excerpts to be published. Robinson's book disappointed in this regard as well.

As a journalist, Robinson seems more interested in simply including some of the tales that Ball left out of her published works. This material may be of interest to Apachephiles, but for the general reader and the scholar, that approach is not enough. Robinson seems to believe the stories of the Apaches speak for themselves. Indeed, their words and voices are powerful. Yet, Robinson's book begs for analysis and a cohesive narrative.

Margaret Jacobs
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Children of the Dragonfly: Native American Voices on Child Custody and Education. Edited by Robert Bensen. (Tucson: University of Arizona Press, 2001. xviii + 280 pp. Notes, bibliography. $45.00 cloth, ISBN 0-8165-2012-7, $19.95 paper, ISBN 0-8165-2013-5.)

The impetus for Robert Bensen's *Children of the Dragonfly* was his adoption of an Indian girl and his family's subsequent efforts to learn what "taking custody" of a "surrendered" child meant (p. xiv). This book presents "written autobiography, oral testimony, and storytelling, as well as fiction and poetry" (p. 5) in four categories: Traditional Stories and Lives, Boarding and Residential Schools, Child Welfare and Health Services, and Children of the Dragonfly. The Zuni Dragonfly story serves as a metaphor for Native Americans who reconnect with their heritage.

The core theme running through all of the texts is identity. Historically, the assault on Native identity began early (with language suppression being one of the gravest injustices), but the lingering effects of forced assimilation in boarding schools are exacerbated today by the difficult economic circumstances Indian communities face, despite casino revenue. Until economic and health conditions in Native communities are improved, children will remain vulnerable. And when they are vulnerable in their own families and communities, they are vulnerable in the non-Indian world as well.

Much has been written of late about "Lost Birds," Indian children adopted "out," who are now trying to find "The Long Road Home" (p. 202). These re-encounters with Native heritage are at the heart of Bensen's approach. It is ironic that he, a non-Indian, was able to adopt a part-Indian child, while Terry Trevor, with an Indian grandfather, cannot prove she is Indian enough to adopt an Indian child. She adopts Korean children instead and becomes immersed in Korean American culture.

There is much to ponder here and reading a bit at a time is best. Major authors such as Luci Tapahonso are represented along with newer authors. Some are positive about the struggle to learn who they are and how to live in today's Indian-White world. Others paint a negative picture in which no good survives, and blame falls on non-Indians. Over half of the selections are from previously published texts dating from the 1890s to the 1990s; others appear for the first time. Some, such as Alan Michelson's "Lost Tribe," are quite well written and others are less creative.

The importance of this book and its relevance for readers in all parts of North America lie in the message that, by choosing to leave the "victim"

persona behind, it is possible and ultimately more rewarding to take responsibility for one's own destiny and encompass whatever good results. If "history is written by the conquerors, literature by the survivors" (p. 3), we can be grateful to Bensen for bringing us the new voices of *Children of the Dragonfly* and providing a framework focused on survival, reconciliation, and hope.

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I Will Tell of My War Story: A Pictorial Account of the Nez Perce War. By Scott M. Thompson. (Seattle: University of Washington Press, 2000. x + 122 pp. 60 color plates, map, notes, bibliography, index. $26.95 paper, ISBN 0-295-97943-7.)

Cheyenne Dog Soldiers: A Ledgerbook History of Coups and Combat. By Jean Afton, David Fridtjof Halaas, and Andrew E. Masich with Richard N. Ellis. (Niwot: University Press of Colorado, 2000. xxxii + 400 pp. 100 color plates, halftones, maps, notes, glossary, bibliography, index. $37.50 paper, ISBN 0-87081-574-1.)

The study of nineteenth-century Plains-area drawings continues to expand with authors from many disciplines exploring newly discovered as well as previously known works. *I Will Tell of My War Story* and *Cheyenne Dog Soldiers* are two of the newest contributions. The authors take ethnohistoric approaches to link specific images of battles and other actions to actual events. Each volume is generally successful, although some conclusions reached in both studies cannot be adequately supported.

With 108 pages and an enlarged format, the Dog Soldier ledger offers the scholars great potential. This ledger is arguably the most famous book of drawings in existence from the prereservation era. The lined accountant's ledger filled with images was taken from the Summit Springs battlefield in present-day Colorado on 10 July 1869. There, the Fifth U.S. Cavalry, aided by three companies of Pawnee scouts, attacked a village of Cheyenne Dog Soldiers. The camp probably included some Arapaho and Lakota allies, but the majority of drawings in the book appear to depict Cheyenne warriors. Following the Sand Creek Massacre of 1864, the Dog Soldiers, joined by warriors from other divisions, were among the most vigilant of the Cheyenne societies in fighting various enemies.

Painstaking examination of details in the drawings of the Dog Soldier ledger, including clothing, weapons, forts, and wagons, has allowed the authors to date most of the actions depicted to 1865. In several cases, specific people are recognizable, including Beaver or George Bent, the son of trader William Bent and Owl Woman. When he returned from the Civil War, Bent fought on the side of his mother's people to save their way of life. Although he was a member of the Crooked Lance Society, Bent was with the Dog Soldiers at Summit Springs. An image of Bent, complete with his Beaver name sign, appears in the book, showing him with closely cropped hair and an army coat in the heat of battle.

The Dog Soldier ledger is an excellent example of a prereservation ledger almost exclusively devoted to battle and horse raids. These were the deeds by which Plains warriors achieved recognition in their cultures, and the need for such actions during the years of the Plains wars was profound. Numerous artists placed drawings, whether depicting their own deeds or those of others, in the book. Afton et al. identify thirty separate warriors by their name glyphs and suggest that fifteen different artists drew in the book. Some of the identifications might be challenged, including one that proclaims the incident involving George Bent to be a battle with Crow scouts who were part of Gen. Patrick E. Connor's Powder River Campaign, but the authors have tackled a complex project with great success.

The tiny Nez Perce book (two and three-quarters by four and five-eighths-inches) with only twenty-eight pages is extremely important for markedly different reasons. Few such drawings are known from the Nez Perces or their Plateau neighbors. The book is of great historic importance because it may have been filled with images by a member of the nontreaty Nez Perces who took refuge with Sitting Bull's people in Canada in 1877. Thompson attributes the drawings to a single artist who depicted events that apparently occurred during and after the Nez Perce War of 1877. Handwritten names, spelled phonetically, of several known warriors appear throughout the book. Although the Lakotas and the Nez Perces were enemies, when the Nez Perces—who refused to sign additional treaties—escaped Col. Nelson Miles's siege of their camp and fled to Canada, they were received warmly by the Lakotas who had also experienced treatment similar to that of their new companions in exile. Beginning in the summer of 1878 and sporadically throughout the next four years, various Nez Perce groups returned to the Lapwai valley, but a few chose to remain with the Lakotas. Thompson suggests that the drawings may have been created by a Nez Perce warrior who

had returned home and who, perhaps, was even commissioned to do so by an agency official. While this possibility cannot be proven, the drawings offer a rare look at Nez Perce life from the 1870s and perhaps slightly earlier.

Although there are battle images here, the book is noteworthy for individualized portraits of various people as well as ritual-oriented scenes. The unique drawings, however, are those that appear to represent the combined camp of Lakotas and Nez Perces in Canada. One shows a Sun Dance lodge including its central pole and rawhide cutouts of human and buffalo effigies. The Nez Perces did not practice the Sun Dance but the Lakotas did, and the artist of these drawings must have been in Canada long enough to have observed one such summer ceremonial. Another drawing records what may have been a council between the newly arrived Nez Perces and their Lakota hosts. Hairstyles and clothing of the different cultures are clearly differentiated in several other drawings, suggesting the time when the new allies lived near each other.

Both the Dog Soldier pages and the Nez Perce drawings are published in color. The Nez Perce pieces are reproduced at their actual size while the Dog Soldier book is slightly smaller than the original. However, the manner in which the drawings were made differs, with the Dog Soldier images firmly outlined and more meticulously rendered. The Nez Perce artist was not as clear in either linear precision or the resulting detail, and, thus, the drawings are far more difficult to decipher. Additional photographic details would have allowed the reader to see specific objects the author discusses.

Although Thompson occasionally writes in a romantic vein, he effectively treats the drawings not only as historic documents but also as creative expressions. The authors of the Dog Soldier volume sometimes speak with too firm a certainty about somewhat tenuous, if intriguing, conclusions they reach about specific events. Both books are, nonetheless, important additions to the study of drawings, each providing vital new information about the tumultuous period of the 1860s and the 1870s.

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Makers and Markets: The Wright Collection of Twentieth-Century Native American Art. By Patricia Capone and Penelope Ballard Drooker. (Cambridge, Mass.: Peabody Museum Press, 2000. vii + 176 pp. 42 color plates, 58 halftones, maps, tables, notes, bibliography, index. $30.00 paper, ISBN 0-87365-825-6.)

Like many collectors, William Wright first encountered Native American art on a visit to the Southwest. The Cleveland native had already earned three degrees, including a Ph.D. in physics, from Harvard University when he started spending summers at the Los Alamos Scientific Laboratory in New Mexico. The lab employed many people from nearby Pueblo communities, and Wright grew especially interested in Pueblo pottery. He also developed a general interest in Native American art and spent much of the rest of his life systematically collecting objects from tribal communities across the United States. Wright was appointed head of the Physics Department at the University of Cincinnati in 1962 and remained there until his retirement in 1986. He never married, and, upon his death in 1993, he left his entire estate, including his collection of 1,180 Native American art objects, to his alma mater.

Makers and Markets does not attempt to catalog the collection but uses it as a springboard for discussions on the changing nature of collecting, of the marketplace, and of the objects themselves. Despite the fact that the majority of its pieces hail from the Southwest (a region already well represented in many university museums), the Wright collection is a significant and welcome addition to Harvard's Peabody Museum of Archaeology and Ethnology for two reasons. First, it was amassed relatively recently, between the late 1950s and the early 1990s. Second, it was acquired from contemporary, identified artists. In fact, it is the first large collection, in which so many artists' names are known, acquired by the museum. This information allows authors Penelope Drooker and Patricia Capone to move beyond description and historicization in order to address such timely theoretical issues as the tension between authenticity and creativity, and the negotiation of fame and wealth in Pueblo communities.

In chapter 1, Drooker discusses the collector and the history of collecting. Earlier literature covers similar ground, but here it is useful to establish the context for Wright's activities. Chapter 2, written by Capone in the form of a miniethnography, presents the comments of living Pueblo potters whose works are particularly prominent in the collection. The bulk of this chapter is devoted to a list of represented potters. Chapter 3, drafted by Drooker,

examines textiles and baskets produced at different times to assess the ways in which technology, design, and material have changed in relation to the expanding marketplace. As might be expected, innovation varied among object categories and artists. By considering the distinct demands of different kinds of collectors, however, Drooker elucidates the range of objects in the marketplace and the remarkably comfortable coexistence of old and new styles. For example, tourists prefer objects with standard, recognizable design attributes, while collectors often seek unique or unusual objects. Examples of both kinds of pieces are found in the collection.

Although much of the scholarship in *Makers and Markets* covers familiar ground, the Wright collection is indeed worthy of attention. The text's thematic approach provides engaging discussion about Wright's career as a collector, about his collections, and about the collecting enterprise.

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The Destruction of the Bison: An Environmental History, 1750–1920. By Andrew C. Isenberg. (New York: Cambridge University Press, 2000. xii + 206 pp. Halftones, maps, table, notes, index. $24.95 cloth, ISBN 0-521-77172-2.)

The Destruction of the Bison is a superb book on what has become in recent years a very popular topic, one whose methodological approaches, themes, theses, and historiographical underpinnings are all undergoing change. The book is also more than a simple environmental history of the decline of the bison, those huge, powerful, majestic brown beasts of the western plains. The work examines Plains Indian society and culture including gender relationships and changing economics; natural history; European disease and Indian demography; larger market forces and capitalistic enterprises associated with the bison-hide trade; and a number of related topics.

Like many of the recent but sometimes less sophisticated and shorter efforts to account for bison decline, *Destruction* places responsibility in several camps. White hide hunters of the 1870s, Andrew Isenberg notes, deserve some blame but not nearly so much as most earlier studies suggest. Isenberg highlights a number of causes: animal diseases; market pressures; travelers crossing the plains, especially in the aftermath of the 1848 discovery of gold in California; drought; fire; excessively cold winters; and increased grazing competition from horses and cattle. Indian peoples were

not without fault, for in their hunts they favored young female bison, those of breeding age. Native Americans, like their White counterparts, often slaughtered animals only for their tongues or hides.

The author's purpose, however, is not to blame but to explain. Isenberg accomplishes his task with deep research and clear prose. His analysis is thoughtful, and his arguments are well-reasoned and convincing. He takes on shibboleths such as the one suggesting that, in 1800, some sixty-five million bison roamed the Great Plains. Isenberg accepts the more likely figure of twenty-seven to thirty million bison at the beginning of the nineteenth century, and he argues that, in the 1870s, hide hunters took only a few million animals. As a result, such hunters were not the sole cause for bison decline. Clearly, then, many complicated and often obscure forces were at work in the destruction of the bison.

Again, this engaging and revisionist book offers more than the title suggests. Isenberg packs it full of pertinent and applicable information on grassland ecology and on the growth and evolution of Plains Indian societies. In short, *Destruction* is a grand study of how human societies, cultures, economies in flux, and a changing plains environment interacted on America's western steppe and how the deeply complex interaction led to the near extinction of the great American buffalo.

Paul H. Carlson
Texas Tech University

Recollections of Western Texas, 1852–1855: By Two of the U.S. Mounted Rifles. Edited by Robert Wooster, preface by Robert M. Utley, with a new preface by William E. Tydeman and new introduction by Hollie Hunter. (1995; reprint, Lubbock: Texas Tech University Press, 2001. vii + 109 pp. Halftones, map, appendix, notes, index. $15.95 paper, ISBN 0-89672-436-0.)

In the historiography of the frontier the rarest accounts of military life during the western Indian Wars are manuscript length memoirs by African American troops of the Buffalo Soldier regiments, of which there are none published to date. Following in rarity are accounts written by enlisted men who served in the army prior to the Civil War. These half-dozen standard works are Percival G. Lowe's classic *Five Years A Dragoon, '49–'54,* (1906); James A. Bennett's *Forts and Forays: A Dragoon in New Mexico, 1850–1856* (1948); Eugene Bandel's *Frontier Life in the Army: 1854–1861* (1932); George

Ballentine's *Autobiography of an English Soldier in the United States Army* (1853); the first part of James E. Farmer's *My Life With the Army of the West* (1993); and one half of Henry S. Hamilton's *Reminiscences of a Veteran* (1897). The recollections of the Irish brothers William and John Wright in West Texas from 1852 to 1855 represents a considerable increase in the quotable valuable sources of an historic period. *Recollections* is the short history of the Wrights, who escaped Irish politics in 1850, sailed to New York, joined the Regiment of Mounted Riflemen, had fabulous adventures, and returned to their native land in 1856. They first published their memoirs of alien West Texas in 1857. The marginal settlement pattern of the "Western" Texas of that time was what we would now call the Southwestern Coastal Plain. Here, the Wrights served at small outposts such as Fort Ewell, Fort Inge, Redmond's Ranch, and San Antonio Wells.

In 1995 the Book Club of Texas first republished the modern edition of this memoir in very fine high-art form. Texas Tech University Press recognized the text's broad appeal and lasting significance and released a paper edition for a larger audience. Delightful, savvy, and remarkably literate, the Wright brothers present an uncommon view of the Old Army. Perhaps a bit romantic, the middle-class Irish brothers view their fellow enlisted soldiers as generally intelligent, resolute, and dependable—but irreverent: "Very little religion, we believe, is to be found in the American Army" (p. 66). After the hardships of Ireland, they relate army life as something of a lark.

Recollections is a tale of contradictions. Although sympathetic to their Indian foes, the Wrights do not hesitate to relish in the violence and derring-do of a wild skirmish. They find the Texas landscape, although beautiful, crawling with exaggerated hazards: hordes of venomous snakes and flying insects, and the "terrible tarantula . . . causing death more instantaneously than that of the most venomous snake" (p. 44). Spiced by these dramatic alarms, the Wrights' account gives the reader a wide-eyed description of exotic Indians, Tejanos, Texas Rangers, and "Texians."

This text, a diamond in the rough, is brilliantly introduced and edited by Robert Wooster, the dean of scholars on the army in Texas. Wooster's footnotes carefully sift the romantic from the real, correcting the occasional flaw or error. This account of early Texas will shine as a primary source for historians as well as appeal to the general reader as a dashing good story.

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Women and the Conquest of California, 1542–1840: Codes of Silence. By Virginia M. Bouvier. (Tucson: University of Arizona Press, 2001. xvii + 266 pp. Halftones, maps, tables, notes, bibliography, index. $40.00 cloth, ISBN 0-8165-2025-9.)

In *Women and the Conquest of California,* Virginia M. Bouvier explores how gender ideologies—ideas about sexual differences between males and females—shaped and were shaped by the Spanish conquest and how indigenous people responded to those beliefs and practices in Hispanic California. Bouvier argues that notions regarding gender roles and relations were a powerful element in the "glue" that held the conquest together (p. xv). Through an exhaustive examination of official reports, letters, personal diaries, and narratives as well as myth and folklore, Bouvier successfully demonstrates the centrality of gender ideology in Spain's exploration, colonization, migration, and evangelization of the region and its Native inhabitants. Bouvier is at her best when she analyzes the social and cultural "codes of silence" regarding violence, including rape, flogging, and kidnapping against women and Indians. Despite those silences and gaps in the historical record, Bouvier skillfully analyzes the available evidence (through the use of discourse analysis) and gives meaning and significance to female and Native American adaptation, survival, and resistance in the face of the Spanish conquest.

In chapter 1 of *Women and the Conquest,* Bouvier explores how gender ideologies imbedded in the folklore of the region—particularly in the tales of Amazonian-like women—feminized the land and its inhabitants and how the Spanish used those stories to justify exploration, colonization, and evangelization. Chapter 2 investigates the representation of the first meetings between Spanish and indigenous peoples and shows that the church and state colluded to present the crown sanitized versions of those encounters in order to retain and gain support from government officials for their plans. In chapter 3 the author looks at early expeditions into the region and demonstrates that the abuse of Indian women by Spanish soldiers became a grave source of church-state conflict that had the potential to thwart colonial plans. In response, government officials allowed the establishment of missions to secure an indigenous population, and the recruitment and migration of women and families to California in order to create a viable society. In chapter 4 Bouvier reexamines early expeditions to California and argues that women's presence and roles were "both greater and earlier" than

scholars have recognized, showing that women were key to the social and cultural reproduction of Hispanic society (p. xvi). Next, in chapter 5 Bouvier considers how gender, religion, ethnicity, age, and marital status shaped male and females roles and experiences at the missions and how those experiences varied over time. Chapter 6 studies the effort to impose European ideas about marriage and sexuality on Native peoples and the ways those attempts backfired and fueled indigenous resistance. In chapter 7 Bouvier uncovers the myriad forms, both overt and covert, of indigenous resistance and the "gendered dimensions of this resistance" to Spanish efforts (p. xvii). Finally, chapter 8 reminds the reader of the difficulties and the precautions needed in studying subaltern groups—in this case, women and Indians—who left few written records and whom historians know mostly through secondhand accounts.

By exploring and demonstrating how gender ideologies functioned and evolved across time and space on New Spain's northern frontier, *Women and the Conquest* contributes to the body of literature dealing with gender, marriage, sexuality, and the family in colonial Latin America. This study also contributes to U.S. West, Borderlands, and Chicana/o history by studying the complex ways gender, ethnicity, and region intersected to make the conquest not only a military and spiritual conquest but also an "ideological and cultural undertaking" (p. xv).

Overall, the book is an excellent read and is recommended for undergraduate and graduate courses, especially those dealing with the ideologies and practices of history, conquest, and gender.

Miroslava Chávez-García
University of California, Davis

Viva Kennedy: Mexican Americans in Search of Camelot. By Ignacio M. García. Texas A&M Southwestern Studies Series, no. 12. (College Station: Texas A&M University Press, 2000. xi + 227 pp. Halftones, notes, bibliography, index. $29.95 cloth, ISBN 0-89096-917-5.)

During the postwar era, getting Mexican Americans to the polls in Texas was a big challenge because discrimination kept most from registering to vote. Jim Crow laws and the poll taxes deprived most Mexican American citizens of participation in Texas government. In other areas of the Southwest, voting-district boundaries were often drawn to scatter Mexican American

voters over several districts. This practice of gerrymandering held down the percentage of Mexican American voters within any one district. Consequently, on the eve of the 1960 presidential election, Mexican Americans lacked a political voice proportionate to their numbers.

The activities of the Viva Kennedy Clubs nationwide, the subject of Ignacio García's prize-winning book, was thus a factor that empowered Mexican Americans and helped elect John Kennedy to the presidency. The Viva Kennedy Clubs' "get out the vote" effort proved critical to Kennedy's victory in Texas. In some South Texas voting precincts where Mexican Americans predominated, Kennedy won by a 98 percent margin.

Very likely John and Robert Kennedy were receptive to the Viva Kennedy Clubs because the organizations fell in line with the Kennedys' civil-rights strategy, which called for voter registration campaigns. The Kennedys hoped voter registration would convince civil-rights groups to stop using protest strategies and create a voting bloc in the South that would eventually lead southern Democrats to moderate their segregationist position.

At the Democratic National Convention in Los Angeles in 1960, civil-rights leaders had decided that their movement should show a strong presence. Therefore, they planned a march on 10 July, the day before delegates were scheduled to convene formally. Scholars note that one of these civil-rights leaders was Michael Harrington, who would later write *The Other America: Poverty in the United States*, the book that inspired the nation's War on Poverty. Five thousand protesters, led by Dr. Martin Luther King Jr., participated in the rally. The march was followed with a round-the-clock vigil to force the Democrats to adopt a stronger civil-rights plank. That action undoubtedly heartened the Mexican American delegates and other convention participants.

Contrary to the author's assertions, John Kennedy requested Henry B. González's help in organizing Viva Kennedy Clubs across the nation, and, after the 1960 presidential election, the clubs remained active. In 1968 Polly B. Baca of Colorado was the national deputy director of the Viva Kennedy Division of the national Robert F. Kennedy for President campaign. Baca supervised public relations targeting the Spanish-speaking citizens and organized Viva Kennedy Clubs in key primary states.

The author's informative and engaging book is marred by the omission of the pivotal role of an overwhelmingly working-class Spanish-speaking population in the voting campaign and in civil-rights activism in favor of a much-vaunted, albeit politically impotent, Mexican American middle class.

Notwithstanding, this book is the best in-depth survey of the opportunities and the challenges of an earlier generation of Mexican American men and women of the Viva Kennedy Clubs.

Zaragosa Vargas
University of California, Santa Barbara

Mexican Americans and the U.S. Economy: Quest for Buenos Días. By Arturo González. (Tucson: University of Arizona Press, 2002. 147 pp. Tables, graphs, glossary, bibliography, index. $14.95 paper, ISBN 0-8165-1977-3.)

Arturo González has a point to make in this volume, and he repeats it often: that "Mexican Americans are not an underclass; rather they are making progress across generations toward achieving the American dream" (p. 10). In a series of studies that rely on data from the March 1999 U.S. Current Population Survey, González characterizes the demography, educational attainment, wealth, and labor-force traits of Mexican immigrants and succeeding generations of Mexican Americans.

González's prose is clear and unhurried. Intended to be used as a text for undergraduates and assuming no prior knowledge of economics, the book does an excellent job of introducing decision models for migration and education. Information provided in tables is easy to interpret, and the few charts make their points clearly and simply.

González makes a valuable contribution by showing that the low socio-economic status of Mexican Americans as a whole is heavily influenced by the presence of large numbers of poorly educated immigrants. For example, 59 percent of Mexican Americans between 25–34 years of age, immigrants included, lack a high school diploma. This figure obscures the much lower rate of high school noncompletion (20 percent) for second- and third-generation Mexican Americans in the same age group, apparently putting them at a much worse disadvantage than they really are. The data clearly shows that second and higher generations of Mexican Americans attain more education, have higher rates of home ownership, and earn more in the labor market than do first-generation immigrants.

Yet, when compared with other immigrant groups, Mexican Americans typically have worse socio-economic outcomes. The 20 percent high-school dropout rate for 24–34-year-old second-generation Mexican Americans, does not compare well with the 5 percent dropout rate for other second-generation

Americans. Similarly, the poverty rate for second-generation Mexican Americans is 29 percent, in contrast to only 11 percent for other second-generation groups.

Lower educational attainment appears to be the cause of the other lackluster socio-economic outcomes for Mexican Americans. In an analysis that reproduces findings by other researchers, González reports that lower educational attainment accounts for 95 percent of the earnings gap between Mexican Americans and non-Hispanic Whites. The fact that educational levels for Mexican Americans still fall short among other non-White groups in the second and third generations suggests that something is amiss, something that additional generations of experience in the United States might not automatically correct.

The scope of González's study, particularly the data he analyzes, does not allow an analysis of the causes of low educational attainment. González considers several explanations proposed by others but does not draw definitive conclusions. Nor does the chapter on education include comparison figures with other minority groups. Such comparisons would be helpful, at least to know whether Mexican Americans are truly a special case. Unfortunately, Gonzalez's optimism about Mexican American progress across generations sits uneasily with the very real challenges facing the Mexican American community, especially with regard to education.

Melissa Binder
University of New Mexico

Army of Israel: Mormon Battalion Narratives. Edited by David L. Bigler and Will Bagley. Originally published as *The Mormon and the American Frontier,* Kingdom in the West Series, vol. 4. (Logan: Utah State University, 2000. 492 pp. Halftones, maps, appendix, notes, bibliography, index. $24.95 paper, ISBN 0-87421-294-4.)

Army of Israel: Mormon Battalion Narratives is the paper edition of a book published earlier by Arthur H. Clark Company. It consists of more than one hundred documents and extracts, many of which appeared in earlier publications. *Army of Israel* seeks to bring the Mormon Battalion's "complicated legacy" into fuller form by addressing "the larger military, political, and cultural issues that" are "intertwined" with its better known personal and religious aspects (pp. 13, 417). Evocatively headed chapters and

documents (e.g. respectively "'To Conciliate Them': The Enlistment" and "Jessie C. Little: I Will Cross the Trackless Ocean") are organized chronologically and progress from the beginning of the Mexican War in 1846 to California's 1898 golden jubilee, at which the California Society of Pioneers lionized four surviving Battalion participants. Brief introductions and an occasional map keep things moving and players straight. Although the word *narratives* appears properly in the subtitle, documents are used cumulatively to amend interpretations arising from the story's earlier presentation as "religious epic" (p. 440).

Yet the editors make few extended claims for the battalion. They take no issue with historians who have written about the Mexican War without mentioning the Mormon unit. They also grant that its greatest significance was to Utah and the "LDS church" (p. 417). Battalion volunteers left as "Midwestern farm boys" still rooted in Puritan New England and, through "a metamorphosis that was sudden and profound," returned to the Mormon fold in Utah as westerners (pp. 444–45).

We should inquire what this book teaches about David Bigler and Will Bagley. They are clearly historians who are finding publishers for their work. They fit only loosely, if at all, in the content of the new Mormon history of recent decades, and I suspect New Western History purists might view them with a jaundiced eye. More importantly, they might be called neoregionalists who are stirring new flame from the embers of the Great Basin Regionalism of Bernard DeVoto, Juanita Brooks, Wallace Stegner, Dale Morgan, Nels Anderson, Fawn Brodie, Maurine Whipple, Ray B. West, William Mulder, Vardis Fisher, and others. Their writing lacks the grace of some of that era's best stylists but is forceful, clear, and marked with enough of the regionalists' reformism to keep readers awake. The call to look more broadly into the history of the Mormon Battalion in order to bring one state and one subculture into closer focus seems well taken, and clearly there is much to be said for taking the vigor of yesterday's regionalism once again to heart. If not a call that will lure Mormon/Utah or environmentalist scholars back to regionalism in large numbers, the *Army of Israel* is at least heartening to an occasional old-timer.

Charles S. Peterson
St. George, Utah

City of Suspects: Crime in Mexico City, 1900–1931. By Pablo Piccato. (Durham, N.C.: Duke University Press, 2001. x + 365 pp. Halftones, maps, tables, appendixes, notes, bibliography, index. $64.95 cloth, ISBN 0-8223-2750-3, $21.95 paper, ISBN 0-8223-2747-3.)

Crime and Punishment in Latin America: Law and Society Since Late Colonial Times. Edited by Ricardo D. Salvatore, Carlos Aguirre, and Gilbert M. Joseph. (Durham, N.C.: Duke University Press, 2001. xxiv + 448 pp. Tables, graphs, notes, index. $64.95 cloth, ISBN 0-8223-2734-1, $21.95 paper, ISBN 0-8223-2744-9.)

In the postindependence period, Latin America's legal systems developed from loose collections of decrees reflecting local custom toward more rigid and scientifically informed legal codes. Significantly, this development was central to the process of nation building that accompanied the rise of liberalism throughout the region in the mid- to late nineteenth century. These two books place the social history of law at the center of the debate about the development of the modern state, political authority, race relations, class, and gender in Latin America. The tension between formal legal institutions and popular or "folk" interpretations of justice forms a central theme of both books.

Pablo Piccato's *City of Suspects*, a cultural history of crime in Mexico City, shows how modernization and anxiety among the elite about social change shaped the commission of crimes and the identification of criminal suspects. Late nineteenth-century "scientific" criminology, in its zeal to identify the source of disorder and crime, turned much of Mexico City into "a city of suspects." In many poor neighborhoods the police often viewed both victim and accuser as suspects. As a result, distrust of officials was so rampant in poor districts that neighbors often preferred to settle conflicts through informal channels. While many state policies (including modern penology) criminalized the innocent, popular forms of justice emphasized mediation and reparation over punishment—a practice that, Piccato argues, forged tremendous neighborhood cohesion.

Piccato argues that the nature of crime itself also changed, with property crimes growing as more Mexicans entered the formal labor market. Starting in 1910, the Mexican Revolution triggered an increase in violent crimes between strangers, who were not restrained by either neighbor pressure or age-old concepts of honor. The constant arrival of newcomers, many heavily

armed but undisciplined troops, heralded a rise in violence, and further diminished the authority of law officers.

The fifteen essays in *Crime and Punishment in Latin America* offer an innovative examination of popular and state legal institutions throughout modern Latin America. The first section of essays, "Legal Mediations: State, Society, and the Conflictive Nature of Law and Justice," asks whether the mediation of property and family conflicts by civil and criminal courts enhanced state power and legitimacy. Charles Walker explores how the use of litigation by the Amerindians of Bourbon Peru fit into a broader strategy of resistance to Spanish rule that included violence. Juan Palacio suggests that a legal system including formal and informal legal mediation kept the social peace on the wheat pampas of twentieth-century Argentina. Similarly, Luis González argues that the Vargas regime of Brazil enhanced its legitimacy and power by creating a special legal system to protect the interests of sugar workers. Arlene Díaz confirms that nineteenth-century Venezuelan liberal reforms restricted women's legal standing. The four ensuing essays in "The Social and Cultural Construction of Crime" argue that state functionaries, often with the support of medical and criminal specialists, broadened the definitions of crime in the interest of expanding state power. The connection between medicine and law is especially prominent in Cristina Rivera-Garza's examination of the criminalization of syphilis in revolutionary Mexico. The essays on passion as a legal concept in Argentine law (Kris Ruggiero) and the debate over witchcraft in modern Brazil (Dain Borges) underscore the survival of many traditional concepts within the rubric of modern legal codes but also the striking coincidence between so-called popular and elite social values. The third section, "Contested Meanings of Punishment," focuses on the political significance of punishment. Essays on punishment in post-Rosas Argentina (Ricardo Salvatore) and postemancipation Jamaica (Diana Paton) question the benevolence of nineteenth century liberals. Donna Guy explores the tension between the modern welfare state and lingering social and legal definitions of patriarchy in early twentieth-century Argentina. Lila Caimari uses official surveys of prisoners in Argentina to consider how the state viewed the lower classes, while Carlos Aguirre examines the ways that Peruvian prisoners attempted to shape their fate by integrating into patronage networks that existed beyond the prison walls.

Since the early period of independence, Latin American elites conceived of courts, prisons, gallows, and hospitals as schools of proper conduct for

the lower classes. As these books have shown, Latin American legal systems were a contact zone between different segments of society that negotiated the application and definition of justice. The results varied widely, depending on the nature of the regime in power and the social composition of a given society.

These two books are very strong contributions to the growing field of Latin American legal history. The authors are adept at using legal phenomena to reevaluate liberalism and the relationship between "folk" and "modern" cultures in the region. The books' few limitations indicate rich future areas of research. Perhaps due to the heavy influence of subaltern studies, insufficient attention has been paid to the lawyers, judges, and doctors who created the formal legal systems. How did their political and religious attitudes shape the legal and medical systems that they created? Historians also ought to explore the more mundane areas of legal contestation, including property law. The fascination with murder and execution may detract from a better understanding of everyday interactions with the state for the majority of people. Finally, much will be learned from studying crime within the state itself. Legal institutions have contributed to constructing state power and prestige, but government corruption and cronyism may have a strong correlation to the difficulty experienced by Latin American states in maintaining legitimacy and authority.

Jonathan D. Ablard
State University of West Georgia

Women Filmmakers in Mexico: The Country of Which We Dream. By Elissa J. Rashkin. (Austin: University of Texas Press, 2001. ix + 298 pp. Halftones, notes, annotated filmography, bibliography, index. $45.00 cloth, ISBN 0-292-77108-8, $22.95 paper, ISBN 0-292-77109-6.)

Palabra de mujer: Historia oral de las directoras de cine mexicanas, 1988–1994. Edited by Isabel Arredondo. (Madrid: Iberoamericana, 2001. 221 pp. Halftones, glossary. $21.95 paper, ISBN 84-95107-99-6.)

Since the 1980s, a burgeoning wave of women filmmakers has appeared on the international cinema scene in countries such as France, Spain, and Mexico. The work of many of these filmmakers has been particularly interesting and appealing because it frequently explores themes (e.g., female

sexuality) and draws on perspectives (e.g., feminism) that had previously been little represented in the respective national cinemas. In Mexico during the 1980s and 1990s, a group of young women filmmakers produced a body of work of exceptional social significance; that work and its creators are studied in the two books under review.

In part 1 of *Women Filmmakers in Mexico*, Elissa J. Rashkin draws on the research of previous scholars to sketch a concise historical overview of the work of Mexican women directors from the beginning of the industry until 1980. Most of her book, however, analyzes the work of the young women directors who first appeared in the 1980s. Individual chapters are dedicated to filmmakers Marisa Sistach, Busi Cortés, Guita Schyfter, María Novaro, and Dana Rotberg. Rashkin fruitfully analyzes selected fiction features that have received wide attention (e.g., Novaro's *Danzón*, Rotberg's *Angel de fuego*, and Cortés's *El secreto de Romelia*). These analyses are always anchored to social context, and they explore topics such as content, reception, and production history. Scant attention is paid to the formal aspects of the films.

Rashkin is a wide-ranging, perceptive feminist critic who argues cogently, writes lucidly, and documents her sources. Her theoretical influences range from traditional feminist film scholarship to the work of leading commentators on the Latin American cultural scene, such as Angel Rama, Néstor García Canclini, and Jean Franco. *Women Filmmakers in Mexico* boasts a solid scholarly apparatus: annotated filmography, index, and extensive endnotes and bibliography. The book is a key text for scholars interested in the social dimensions of cinema in Mexico in the last two decades of the twentieth century.

In *Palabra de mujer* Isabel Arredondo presents an oral history of the female directors working in Mexico between 1988 and 1994. Her useful introduction offers a historical overview of the Mexican film industry in the period and briefly examines state policy concerning cinema and the roles of film unions and film schools. An interview with Alfredo Joskowicz, a prominent film director, a teacher and administrator in two film schools, and an industry insider, further clarifies the role of film schools in the Mexican film industry.

The meat of *Palabra de mujer* consists of interviews with the specific women directors mentioned above (except Sistach) and also with Eva López-Sánchez. Most of these filmmakers started their careers in the Mexican film schools. A biographical sketch and a filmography precede each interview. The interviews range widely, touching on topics such as melodrama, literary

sources, the dynamics of heterosexual relationships, Mexican motifs and identities, a director's career and personal life, the interpretation of specific films, and funding issues. In these information-packed interviews, the filmmakers also discuss their feminist perspectives and their attempts to create different sorts of female characters—the kinds of characters seldom seen in traditional Mexican industrial cinema, which reproduced and reinforced patriarchal ideology. In general the directors spend little time discussing the stylistic features of their films.

The interviews in *Palabra de mujer* are coherently edited and readable. Although this book lacks the analytical depth of *Women Filmmakers in Mexico*, it does provide interested readers with fascinating glimpses into the creative processes of leading contemporary feminist directors. Both books, taken together, document a pivotal moment—the eruption of feminist filmmaking—in the history of Mexican cinema, which is now well over one hundred years old.

Dennis West
University of Idaho

Tales of Two Cities: Race and Economic Culture in Early Republican North and South America. By Camilla Townsend. (Austin: University of Texas Press, 2000. xv + 320 pp. Halftones, maps, tables, notes, bibliography, index. $45.00 cloth, ISBN 0-292-78167-9, $19.95 paper, ISBN 0-292-78169-5.)

This book is a fabulously thoughtful history of two American cities: Guayaquil, Ecuador, and Baltimore, Maryland, from 1820 to 1835. Throughout the study, Townsend draws illuminating and often surprising comparisons, and even unearths some direct connections. But the author is interested in bigger questions of the kind Max Weber asked in *The Protestant Ethic and the Spirit of Capitalism*. In short, *Tales of Two Cities* seeks not to reconstruct the past for its own sake but to interrogate it for what it may tell us about later developments.

Townsend discusses diverse theories of North-South difference in the introduction, providing a lens through which to view the scenes of everyday life that follow. The author wastes no time getting to street level, describing in the first chapter early-nineteenth-century Baltimore and Guayaquil as seen by two recent immigrants, Ana Yagual and Frederick Bailey (the future Frederick Douglass). Via their experiences, one gains a sense of the surface

workings of both ports and also a taste of the bitter pill of poverty and exclusion each had to swallow.

The two middle portions treat the lives of wealthy and middle-income professionals, offering a window on the mental worlds of people in power. Students of Latin American history will not be surprised by Townsend's suggestion that, in the parlors and countinghouses of both cities, a vigorous spirit of enterprise prevailed. Certainly Catholicism was far from dead in Guayaquil and the Second Great Awakening stirred hearts and minds in Baltimore, but the documentary record suggests no concrete link between piety and profit seeking in either city. The great merchants of Guayaquil worked weekends and took risks like their counterparts in Baltimore; artisans appear to have done likewise.

Where the two cities differed most significantly, according to Townsend, was in attitudes toward the working poor. Here in the final section, the author presents compelling evidence that although powerful Baltimoreans were hardly as egalitarian as they claimed (African Americans were systematically persecuted), the prevailing "economic culture" did not treat laboring folk in general as vile, despicable "others." Although they struggled for a good wage, the majority of working people in Baltimore (often European immigrants) could expect "consumer" incomes. Not so in Guayaquil, where the working majority (mostly local people of color) was so consistently abused, ignored, or underpaid that most were forced to scramble just to eat much less purchase shoes or educate offspring.

This book is not a celebration of early U.S. economic culture but rather an indictment of racism over the long term. By reminding the reader of the harsh fate of most Black Baltimoreans (and of African American and indigenous peoples throughout the United States), Townsend wisely cautions against cheerleading. Like many others, Frederick Bailey had no choice but to flee or serve as scapegoat for White coworkers who resented his equality and potential superiority. Yet Ana Yagual lacked even that opportunity. Why northern and southern paths diverged so radically cannot be easily resolved, certainly not by a single comparison of two early American cities. Yet this and other current realities of Greater America should stir us all to ponder Townsend's provocative claim "that a system relying on the exclusion of a few and a system relying on the exclusion of the majority will yield very different futures for the societies as a whole" (p. 232).

Kris Lane
College of William & Mary

Poor People's Politics: Peronist Survival Networks and the Legacy of Evita. By Javier Auyero. (Durham, N.C.: Duke University Press, 2001. xiv + 257 pp. Halftones, tables, notes, bibliography, index. $54.95 cloth, ISBN 0-8223-2627-2, $18.95 paper, ISBN 0-8223-2621-3.)

The concept of clientelism has long been used to describe an important element of politics in Argentina. Political bosses exchanged favors for support. As reformers, the opposition and social scientists have lamented the practice without studying whether the relationship could be tied to the delivery of votes.

Sociologist Javier Auyero has perceptively examined the relationship between local political-power brokers and their "clients," basing his arguments on detailed observations and interviews with inhabitants of a shantytown in the inner southern suburbs of Buenos Aires, a place he calls Villa Paraíso. Although the names of the shantytown and the larger municipality have been changed, it is easy to discover their real names.

The book's focus is what the author prefers to call clientelism: "problem solving through personalized political mediation." He sets the stage by presenting an overview of conditions faced by the poor. He sees an abandonment of state involvement, worsening living conditions, and a loss of hope due to the impact of neoliberalism. Auyero also presents a history of Villa Paraíso, one of the older and largest shantytowns in greater Buenos Aires, which reminds readers that, like all communities, this one evolved. It acquired streetlights, paved streets, and, in some sectors, running water and sewerage. Some of the author's bleak statements about conditions and attitudes seem contradicted by his own evidence of positive change and community involvement in such activities as paving the streets.

The key feature is what the author labels problem solving. In a world in which the margin for survival is ever smaller, political brokers play a crucial role by controlling supplies of food and medicine, or the knowledge to obtain other kinds of help. The activities of brokers are not surprising, but what is important is Auyero's exploration of the relationship between brokers and recipients, an element missing in previous analyses. Auyero stresses that the exchanges take place within a culture of Peronism. In Villa Paraíso, the female brokers had dyed blond hair and modeled themselves on Evita. The importance of party identity is often forgotten in discussions of clientelism.

Auyero shows that brokers play a critical role in providing services, but what do they receive in return? Auyero questions the ability of this system to produce votes, and he is convincing. Although brokers produced a sense of obligation among those constituencies close to them, they lacked sufficient connections to have a major impact on voting patterns.

The reviewer would have liked more acknowledgment that problem solving by brokers was not created by neoliberalism but goes back to the heyday of the Radical Party and the so-called *pan radical* (radical bread). More importantly, Auyero fails to examine the fate of Hilda "Chiche" Duhalde, the wife of the governor of the province of Buenos Aires, who controlled the distribution programs that the brokers ran and who headed the Peronist congressional ticket in 1977, which went down to defeat. How well she did in Villa Paraíso and similar neighborhoods is important to know.

Despite these caveats, Auyero has written an excellent book. He shows us how Peronist politics are practiced in an extremely poor neighborhood and why Peronism will likely remain the party of choice for many because it offers help with day-to-day problems. Most importantly, the author demonstrates the complexity of clientelistic relationships.

Joel Horowitz
Saint Bonaventure University

Luis Leal: An Auto/Biography. By Mario T. García. (Austin: University of Texas Press, 2000. xvii + 210 pp. Halftones, notes, bibliography, index. $40.00 cloth, ISBN 0-292-72828-X, $19.95 paper, ISBN 0-292-72829-8.)

Luis Leal: An Auto/Biography is an oral history, or *testimonio*, of one of the most respected Latino literary scholars and the dean of Mexican American intellectuals. This testimonio is as much about Luis Leal's career and work as a literary scholar as it is a literary history of Mexican, Latin American, and Chicana/o literature and of his friendships with some of the prominent figures in these fields of literature.

Mario T. García, who has produced several other oral histories, clarifies that he is a historian and not a literary scholar, but that, as a practitioner of oral history, he recognizes the importance of recording Leal's literary leadership, especially in Chicano literature and literary criticism. Early in the Chicano movement, for example, Leal became one of the first literary critics to discern the significance of Chicano literature and to lend legitimacy

to it by establishing a theoretical foundation for reading, comprehending, and evaluating this literature.

This auto/biography, based on some thirty-five hours of conversations conducted between 1993 and 1999 in Goleta, California, is in the form of a dialogue between Leal and the author. García characterizes this text as neither a traditional autobiography nor a traditional biography but a synthesis of the two genres. Moreover, he considers this format a method for demonstrating how a testimonio is framed and how it is the blending of two voices.

The text is enhanced by a brief but informative introduction that highlights some major events in Leal's personal history and academic career. The work also contains a bibliography of selected books, anthologies, edited books, articles, and essays by Leal, and a subject, title, and name index. García compresses the conversations into eight chapters that span chronologically Leal's birth in Linares, Nuevo León, Mexico, on 17 September 1907, to his present academic appointment in the Department of Chicano Studies at the University of California, Santa Barbara.

Mario García's training as a historian emerges as he constructs a fascinating narrative that chronicles Leal's early life in Linares and his family's experiences during the Mexican Revolution, experiences in the United States during the Great Depression, military service in World War II, and his intellectual formation and tutelage by eminent scholars at Northwestern University and the University of Chicago. García also provides sketches of Leal's life during the tranquil 1950s and the tumultuous 1960s, and the influence of the Chicano movement on his teaching. Finally, García traces Leal's relocation to California, where he continues to teach and publish. García notes that Leal's work as a literary scholar had its genesis in a home education that strongly encouraged the reading of Amado Nervo, Benito Pérez Galdós, Francisco Gamboa, and other writers. Over six decades Leal has met and developed friendships and professional associations with Mexican, Latin American, and Chicano writers, such as Octavio Paz, Carlos Fuentes, and Tomás Rivera. García's skills as interlocutor frame Leal's insights into Mexican, Latin American, and Chicana/Chicano literary history and confirms Leal's vast knowledge of these fields.

Luis Leal: An Auto/Biography is a commendable work and a welcome contribution to the genres of autobiography, biography, and literary history. However, the text has its shortcomings. Women writers are a very small part of the history, and, although García claims that he wants to minimize his own voice in this dialogue, he clearly dominates the conversations in some

places. Nonetheless, present and future scholars of literature will find the book an informative and valuable source.

María Teresa Márquez
University of New Mexico

A Pikes Peak Partnership: The Penroses and the Tutts. By Thomas J. Noel and Cathleen M. Norman. (Boulder: University Press of Colorado, 2001. xii + 264 pp. 8 color prints, 197 halftones, bibliography, index. $34.95 cloth, ISBN 0-87081-609-8.)

Spencer Penrose and Charles Tutt are not easily recognizable names, unless one has been to the Broadmoor Hotel in Colorado Springs or driven the Pike's Peak highway. Yet these two, who made their fortunes in mining at Cripple Creek and in Utah copper, had a tremendous impact on their home community and state, and still do through the El Pomar Foundation.

Thomas Noel, professor of history at the University of Colorado, Denver, and his student and coauthor, Cathleen Norman, have written a well-researched study of these Philadelphia friends who came West to make their fortunes. In that sense, their tale is the western dream personified, but the book is more than just their story. Penrose's wife, Julie Villiers, was primarily responsible for converting her playboy husband into Colorado's premier philanthropist.

Penrose and Tutt made their first fortunes in the booming gold camp of Cripple Creek; Tutt made the initial investment in the C.O.D. Mine. Penrose then joined him in a real-estate office, which also sold mining stocks and gold mines. They moved into smelting and, with a knack for raising funds through their connections to Philadelphia money, incorporated larger companies, including railroading, into the mining industry.

With fellow mine owners, Penrose and Tutt fought the Western Federation of Miners at every turn, passionately hating the union. Enriched by Cripple Creek gold, Tutt and Penrose turned to Utah. There, they became involved in the Bingham Canyon copper district, one of the richest in the world. Despite further labor troubles, both became millionaires. Tutt died in 1909, but Penrose lived on another thirty years.

Penrose's marriage to Detroit socialite and widow Villiers in 1906 changed his life. As the authors state, "Marriage to Julie made the playboy Penrose a new and better man. Marriage to Julie also helped Speck view himself in a

new light—as a sophisticated, cultured, convivial host" (p. 81). The result of his personal transformation was many investments in Colorado Springs and ultimately the El Pomar Foundation. The Tutt family remained connected to the Penroses and still is involved with the Foundation. After Spencer's death, Julie carried on the tradition, and the chapter on her is one of the book's best.

The last part of the volume traces the Penrose legacy as it is carried on by the El Pomar Foundation. Its significance and impact are carefully shown, and even the trustees receive brief biographical treatment in the last chapters.

A Pikes Peak Partnership is an extremely well-illustrated, spryly written story of these two families and their contributions to the mining industry in Colorado and Utah. This well-documented story is that of the rich and famous, at least in their era. Although it is a commissioned book, it is generally objective in discussing the strengths and weaknesses of the individuals and their actions. Sometimes the picture is unflattering, but the authors do not hesitate to go where the evidence leads them. The University Press of Colorado has produced a clear, easy to read format to enhance the overall production.

Duane A. Smith
Fort Lewis College

Manifest Destiny: A Biography of Jane McManus Storm Cazneau, 1807–1878. By Linda S. Hudson. (Austin: Texas State Historical Association, 2001. viii + 306 pp. Halftones, maps, appendixes, selected biography, notes, index. $29.95 cloth, ISBN 0-87611-179-7.)

Scholars owe Linda S. Hudson an immense debt for tracing the life and the literary and journalistic output of a woman who, until now, was little known and usually misunderstood. Jane McManus Storm Cazneau complicated her legacy by writing under pseudonyms and leaving behind numerous unsigned essays written for national publications.

By studying Cazneau's writing style, with close attention to her pattern of grammatical and spelling errors, and by comparing her style with that of male writers such as John L. O'Sullivan—editor of the *Democratic Review*—Hudson establishes that Cazneau, not O'Sullivan, coined the term *Manifest Destiny* in 1845. In that phrase, Cazneau meant not simply geographical expansionism but rather, as she had written earlier, America's mission to

spread its "freedom of conscience, freedom of person, freedom of trade and business pursuits" to all other nations (p. 46).

Cazneau's unshakeable commitment to democratic ideals and republican institutions, along with her unremitting quest for wealth through land speculation, made her a quintessential spokesperson for expansionism in the mid-nineteenth century. So did her engagement in contradictory activities. For example, through land speculation she sought to build a community in Texas where free Blacks and immigrants could flourish. Later, she became involved in filibustering in Cuba and Nicaragua, efforts whose success would have extended slavery in the United States. Still later she tried to establish a colony for Blacks in the Dominican Republic and dedicated much of the rest of her life, which ended in a shipwreck in 1878, to furthering the interests of Blacks in the Western Hemisphere.

Despite her sex and the prevailing power of separate-sphere ideology in nineteenth-century America, politicians and statesmen sought Cazneau's counsel, despite some of her controversial activities. For example, Eliza Burr named Cazneau a correspondent in her 1834 petition for divorce from her husband Aaron Burr.

Taken as a whole, Hudson's biography shows that a talented woman could overcome the separate-sphere ideology and wield wide influence among powerful men. Partly, she did so by disguising herself and remaining sexless or anonymous in her writings. Partly, her wealth of personal information, keen insight, and cogent writing accounted for her amazing career. Mainly, however, she united in her life and career the idealism and the realism that remain so characteristic of American foreign relations in the western hemisphere and throughout the wider world. In that sense, this female version of the "man on the make" was a visionary who resonated well with many of her compatriots.

Hudson's well-written biography reminds us that the old dichotomous thinking that sees sex roles as entirely separate or expansionism as either sinister or nobly motivated is too simplistic. Jane McManus Storm Cazneau's career, like America's role in the Southwest and in the western hemisphere, was too varied to be characterized in simplistic ways. To the end she remained committed to her principles and ideals even as she struggled unceasingly for wealth and prestige.

Shirley A. Leckie
University of Central Florida

Food Plants of the Sonoran Desert. By Wendy C. Hodgson. (Tucson: University of Arizona Press, 2001. xv + 313 pp. 140 halftones, 27 line drawings, maps, charts, tables, appendixes, bibliography, index. $75.00 cloth, ISBN 0-8165-2060-7.)

Wendy Hodgson's expansive volume joins a distinguished group of books on plants of the Sonoran Desert. This attractively designed and illustrated work, the product of more than two decades of research on plants and Native peoples of the region, belongs on the same shelf with such standard reference books as *People of the Desert and Sea* by Richard Felger and Mary Moser (1985), *Sonoran Desert Plants* by Raymond M. Turner, Janice Bowers and Tony Burgess (1995), and *At the Desert's Green Edge* by Amadeo M. Rea (1997).

Hodgson characterizes ethnobotany as "the study of the 'cultural/natural ecosystem,'" (p. 2) that transcends the mere listing of plants to reveal the deep relationship between plants and culture. Her thorough research, profound knowledge of botanical and taxonomic nuances, and attention to historical details shine through the pages. Much of the information is derived from historical sources and archaeological evidence including an analysis of copralites (fossilized feces). Above all, her thorough work underscores Native peoples' sophisticated ecological knowledge often ignored by Eurocentric writers' bias. This volume is a book for botanists, ethnobotanists, anthropologists, and laypeople alike. For specialists Hodgson includes appendixes on flowering and fruiting sequences and plant parts used by Native Americans.

Hodgson's prolonged discussion of the agave family—agaves and yuccas—is not surprising, given her expertise in that family. (As a recognized authority, she contributed the section on agaves in Paul Martin et al., *Gentry's Río Mayo Plants* [1998].) In great, perhaps excessive detail she traces the various preparations of agave food among the numerous peoples of the Sonoran Desert. The humble agave, it turns out, was a staple food for most southwestern United States and northwestern Mexican cultures. She also presents lengthy and fascinating descriptions of how various indigenous groups prepared, among other plants, acorns, cactus food, mesquite products, palo verdes, salvias, and the remarkable saiya (*Amoreuxia palmatifida*).

Many of the plants discussed in the book required laborious preparation to render them palatable. Those complex procedures presupposed familiarity with the plant's life cycle and the processes necessary for making the

plant edible. Descriptions of these methods underscore the technological sophistication of the agriculturalists and hunters and gatherers who heavily exploited wild plants for food. In general, the more elaborate the requirements for food preparation, the greater the cultural manifestations of the importance of the food. Hodgson's descriptions are the essence of good applied cultural anthropology.

The editing of this expensive volume was spotty, and some clumsy usage often detracts from an otherwise superb book. I found a few misprints (Navojoa, Sonora, not Navajoa; Hernán Cortés, not Fernando Cortés) and mistakes (Torreón, Coahuila, is not located in the Tehuacán Valley). The appendix of non-English names contains numerous errors. I hope that these and other oversights are corrected in the second edition.

Notwithstanding these minor problems, all persons interested in the natural history and the peoples of the Sonoran Desert should own this book, even though they may have to forego other luxuries to purchase it. I am delighted to have it on my bookshelf, knowing that I will use it often. Thank you, Wendy Hodgson for this classic work.

David Yetman
University of Arizona

A Private in the Texas Rangers: A. T. Miller of Company B, Frontier Battalion. By John Miller Morris. Canseco-Keck History Series, no. 3. (College Station: Texas A&M University Press, 2001. xii + 334 pp. Halftones, maps, appendixes, notes, bibliography, index. $24.95 cloth, ISBN 0-89096-9647-7.)

This volume is really two books in one. One third of the work contains the diaries of Pvt. Abner Theophilus Miller of Company B of the Frontier Battalion in the late 1800s. The rest of this intriguing study highlights the lengthy commentary by John Miller Morris, a relative of the diarist and a well-known academic. The entries in the diaries deal with the day-to-day existence of a ranger: camp life, scouting, making minor arrests, and facing the changing weather patterns of the Texas Panhandle. Such accounts, according to the editor, "are told in laconic style with few references to gore" (p. 3).

Private Miller enlisted in Company B when the ranger service was in a transitional mode from battling American Indians and Mexican nationals as citizen soldiers to chasing outlaws and desperadoes as peace officers. Miller

served under the command of Capt. Samuel A. "Soft Voice" McMurry. This officer and the small number of rangers in his company—sometimes called the "boys" (p. 4)—scouted, guarded railroad property, and made arrests whenever needed from their base in Quanah, Texas. Their activities covered the Texas-Oklahoma border much more than terrritory next to New Mexico. Of the individuals encountered by ranger Miller in this law enforcement work, only a few gained fame in Texas and the nation. The diarist followed the criminal exploits of the Brooken gang, men who became well-known outlaws in northern Texas. In addition, William J. "Bill" McDonald, deputy sheriff of Hardeman County, rode with the rangers on occasion. In the decades to follow, McDonald would chase killers as a controversial captain in the Texas Rangers. In covering ranger activities, Miller presented the facts in straightforward language. For whatever reason he failed to explain why events took place. This omission detracts from the usefulness of the diaries for current researchers.

The most striking feature of the book is the contrast between Miller's paucity of words and Morris's many pages of annotations written in vivid language. Morris covers all the details that the diarist failed to mention: prominent Texans in the early development of the Panhandle; the building of towns, ranches, and railroads; and the remarkable formations of the Texas landscape. Miller wrote factual diaries; Morris puts together an informative and insightful manuscript.

In the historiography of the Texas Rangers, numerous firsthand accounts have been published. The editor compares Miller's diaries with two other works about ranger life at the end of the 1800s, including the jottings of Alonzo Van Oden and the disorganized memoir by W. J. L. Sullivan. For students of ranger lore seeking information and insight, however, the works by Miller, Van Oden, and Sullivan cannot cannot compare to the letters, telegrams, and reports of the Frontier Battalion housed in the state archives in Austin, Texas. Morris describes the diaries by Miller as "daily windows into the West" (p. 6). This reviewer happens to disagree.

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Texas and New Mexico on the Eve of the Civil War: The Mansfield and Johnston Inspections, 1859–1861. Edited by Jerry D. Thompson. (Albuquerque: University of New Mexico Press, 2001. 264 pp. 40 halftones, maps, appendix, notes, bibliography, index. $29.95 cloth, ISBN 0-8263-2102-X.)

Among the most useful sources for documenting conditions at frontier military forts are the inspection reports compiled by senior officers sent to investigate matters pertaining to the efficiency and welfare of the troops. These reports were filed with the U.S. Inspector General's Office in the nation's capital. Only a few inspectors' reports have been published; the best known are perhaps those edited by historian Robert Frazer, *Mansfield on the Condition of the Western Forts, 1853–1854* (1963) and *New Mexico in 1850: A Military View* (1968).

Now, Jerry Thompson, biographer of Confederate general Henry Hopkins Sibley and a noted Civil War scholar, presents in this expertly annotated volume the reports of Lt. Col. Joseph E. Johnston and Col. Joseph K. F. Mansfield on the condition of troops and forts in Texas and New Mexico prior to the outbreak of the Civil War. Thompson's thirty-page introduction sets the stage. His brief overviews of Johnston's and Mansfield's military careers and of conditions in Texas and New Mexico in the 1850s prepare the reader for the reports that follow.

Both officers were seasoned travelers to the Southwest. Mansfield, in fact, had crisscrossed Texas and New Mexico on previous inspections—his 1853 reports on New Mexico appeared in Frazer's work mentioned above. Both officers were keen observers, although Mansfield's reports are more detailed than Johnston's. The officers report on the conditions of barracks, bakehouses, hospitals, and storehouses; the quantity and quality of supplies; the efficiency of enlisted men as riflemen; and the accuracy of officers as record keepers. Both men refer to alcohol abuse among the troops. Contributing to the problem at Fort Davis, Texas, Mansfield wrote, were two whiskey shops that operated within five hundred yards of the post, allowing men the opportunity to get drunk (p. 103). Also included in the inspection reports is information about civilian suppliers, sutlers, the cost of locally produced supplies, and army relations with local Hispanos, Anglos, and Indians. At the conclusion of the reports, Thompson summarizes the Civil War service of Johnston and Mansfield, the former fighting for the Confederacy and the latter dying for the Union cause.

Texas and New Mexico on the Eve of the Civil War is a valuable reference work not only for military historians but for social and regional historians as

well. General readers will enjoy this volume for the snapshot it provides of two western regions poised on the brink of war. Moreover, the book is attractively illustrated with more than thirty-five black-and-white drawings of posts and nearby landscapes.

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Book Notes

Apache Voices: Their Stories of Survival as Told to Eve Ball. By Sherry Robinson. (Albuquerque: University of New Mexico Press, 2000. xv + 272 pp. Halftones, map, notes, bibliography, index. $19.95 paper, ISBN 0-8263-2163-1.)

The Archaeologist Was a Spy: Sylvanus G. Morley and the Office of Naval Intelligence. By Charles H. Harris III and Louis R. Sadler. (Albuquerque: University of New Mexico Press, 2003. xiv + 450 pp. Halftones, maps, notes, appendixes, bibliography, index. $32.50 cloth, ISBN 0-8263-2937-3.)

Art of a Vanished Race: The Mimbres Classic Black-On-White. By Victor Michael Giammattei and Nanci Greer Reichert. (Woodland, Calif.: Dillon-Tyler Publishers, 1975; reprint, Silver City, N.Mex.: High-Lonesome Books, 1998. 55 pp. 47 halftones, map, tables. $12.95 paper, ISBN 0-944383-21-1.)

Black Range Tales. By James A. McKenna. (New York: Wilson-Erickson, 1936; reprint, Silver City, N.Mex.: High-Lonesome Books, 2002. 300 pp. Halftones (woodcuts), map. $14.95 paper, ISBN 0-944383-60-2.)

Changing Men and Masculinities in Latin America. Edited by Matthew C. Gutmann. (Durham, N.C.: Duke University Press, 2003. xi + 416 pp. Halftones, notes, bibliography, index. $74.95 cloth, ISBN 0-8223-3034-2, $24.95 paper, ISBN 0-8223-3022-9.)

Diploma of Whiteness: Race and Social Policy in Brazil, 1917–1945. By Jerry Dávila. (Durham, N.C.: Duke University Press, 2003. xii + 292 pp. Halftones, maps, charts, tables, notes, bibliography, index. $64.95 cloth, ISBN 0-8223-3058-X, $21.95 paper, ISBN 0-8223-3070-9.)

The Human Tradition in Mexico. Edited by Jeffery M. Pilcher. The Human Tradition Around the World Series, no. 6. (Wilmington, Del.: Scholarly Resources, 2003. xxvi + 242 pp. Notes, bibliography, index. $65.00 cloth, ISBN 0-8420-2975-3, $19.95 paper, ISBN 0-8420-2976-1.)

Luis Tapia, !Ay, Que Vida! By Jacinto Quirarte and Andrew Connors. (Santa Fe, N.Mex.: Owings-Dewey Fine Art, 2002. 38 pp. Color tones, 15 color plates, notes, bibliography. $19.95 paper, ISBN 0-89013-411-1.)

Mexico's Mandarins: Crafting a Power Elite for the Twenty-First Century. By Roderic Ai Camp. (Berkeley: University of California Press, 2002. xi + 308 pp. 20 tables, notes, bibliographic essay, index. $54.95 cloth, ISBN 0-520-23343-3, $21.95 paper, ISBN 0-520-23344-1.)

The Postclassic Mesoamerican World. Edited by Michael E. Smith and Francis F. Berdan. (Salt Lake City: University of Utah Press, 2003. xiv + 382 pp. Halftones, maps, tables, graphs, notes, bibliography, index. $78.00 cloth, ISBN 0-87480-734-4.)

A Revolution Remembered: The Memoirs and Selected Correspondence of Juan N. Seguín. Edited by Jesús de la Teja. The Fred H. and Ella Mae Moore Texas History Reprint Series. (Austin: Texas State Historical Society, 2002. xxi + 216 pp. Halftones, appendixes, notes, bibliography, index. $19.95 paper, ISBN 0-87611-185-1.)

Santana: War Chief of the Mescalero Apache. By Almer N. Blazer, edited by A. R. Pruit, foreword by Jerry D. Thompson. (Rancho de Taos, N.Mex.: Dog Soldier Press, 2000. xx + 297 pp. Halftones, appendixes, notes, bibliography. $25.00 cloth, ISBN 0-940-666-693, $15.00 paper, ISBN 0-940-666-707.)