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Book Reviews

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Book Reviews

Kit Carson and the Indians. By Thomas W. Dunlay. (Lincoln: University of Nebraska Press, 2000. xx + 525 pp. Photographs, notes, index. $45.00 cloth, ISBN 0-8032-1715-3.)

In this age of politicized cultural studies and radical revisionism, frontier heroes of old have not fared well. Since a new paradigm launched in the 1960s cast the westward movement in imperialist, sexist, and racist terms, the discrediting or diminishing of historical figures once lionized should surprise no one. What ought to give pause to serious scholars and writers, however, is the ease with which the long-respected rules of evidence have been jettisoned.

Among the conspicuous victims of the current power-obsessed school of western history is Christopher "Kit" Carson. His contemporaries consistently referred to him as modest, unassuming, fair-minded, and courageous. He died poor, having accomplished much in service to his country and having gained a national fame that he never sought. Still, Andrew Rolle in his revisionist biography of John Charles Frémont entitled *John Charles Frémont: Character as Destiny* (1991), characterizes Carson as ruthless and dismisses previous studies of his life as adulatory. Such judgments are right in line with the new monster-image of Carson fabricated and disseminated in the years after 1970.

To explain what was happening and specifically to address bogus charges that Carson had been guilty of "genocidal-racism," the Kit Carson Historic Museums at Taos sponsored a scholarly symposium in July 1993. Titled "Kit Carson: Indian Fighter or Indian Killer?" the gathering tried to sort out the truth regarding Carson's conduct toward the Indians. Several known anti-Carson scholars were invited to participate, for balance's sake, but all declined.

One of those influenced positively by the Taos symposium papers was historian Tom Dunlay, who says in the preface to his book, "I considered the more scathing attacks on Carson to be both misdirected and based upon a lack of understanding of the period as well as of the man" (p. xii). That statement nails down with precision the overall problem.

Then Dunlay adds that he decided to do his own book on Carson, not a full biography, but rather a work focusing on the man's relations with and attitudes toward Indians, "the source of all the latter-day controversy, and the decline of his reputation" (p. xii). The result is a volume of magisterial proportions, one that for the first time gets to the core of Carson's personality and examines his motives during a lifetime spent dealing with the Indian tribes of the American West.

The author develops several themes in presenting his case, not the least of which is his insistence that Carson be viewed and judged in the context of his own time and place. That truism would seem to be so obvious that no reiteration is needed. However, the decline of a sense of history (one of the more serious casualties of modernity), as José Ortega y Gasset lamented, has left us bereft of the capacity to see people from the past as anything but mirror images of ourselves. Thus, when those from long ago failed to act or react according to today's standards, we tend to engage in selective indignation and to justify our censure.

Related to that is another thread the reader will find running through Dunlay's text—his concern with the public view of Carson, that is, the perception of him as filtered through popular culture, formerly and now. Thus, one finds much reference to violence and the modern condemnation of it, at least when committed by white men; much reference to stereotypes; and emphasis given to the presently perceived universal quest for power.

Notwithstanding, the author sticks closely to his main intent, which is to show the complexity of Carson's behavior and the difficulty of interpreting it in the absence of any intimate revelations by the subject himself. One excellent example is provided by the Klamath episode on Frémont's third expedition to the Far West in 1846. While camped in southern Oregon, the small Frémont party, including Carson, suffered an unprovoked attack in the middle of the night by Klamath Indians, resulting in the loss of three men. After the assailants had been driven off, the survivors, observing the backcountry's iron law of retribution, set out to even the score. They did so by killing a number of Klamaths and burning their village.

Dunlay refers to Kit's pleasure at seeing the Indian houses go up in flames, a reaction he opines that cannot be anything but repugnant. After considering all circumstances from different angles of vision, he concludes, however, that the larger picture can help us to comprehend Kit's feelings, if not to excuse the retaliatory attacks on the Klamaths.

Use of the words "repugnant" and "excuse" here seem to introduce an element of ambivalence on the author's part, for, as the remainder of his book

clearly demonstrates, he is well aware of the savagery of frontier warfare on all sides. That state of violence is simply a given that must be accepted after the fact.

In truth, twenty-first–century Americans, scholars and laymen alike, having never engaged in armed combat with Indians, slept on the ground in a blizzard wrapped only in a buffalo robe, or ridden horseback for days across mountains and deserts on short rations, can scarcely conceive of what was required not only to make one's way in the untamed West, but to succeed as Carson did in a host of extraordinary undertakings. After accompanying Kit on a courier mission, Midshipman Edward F. Beale reported, "We fought all night and travelled all day . . . with nothing but a bit of mule meat" (p. 126). Such hardship, privation, and danger were routinely endured by men like Carson with scarcely a second thought, rendering their pragmatic actions incomprehensible and seemingly contradictory to effete moderns.

Dunlay does not hesitate to criticize Carson when he feels he was in the wrong. His book is essentially a balanced and carefully reasoned defense of the man and the class of frontiersmen he came to symbolize. Dunlay's case, based on hard evidence and judicious interpretation, is made uncommonly well. Perhaps anticipating that revisionist critics will condemn his largely favorable portrayal of Carson, he reminds readers that those contemporaries who actually knew Kit became his admirers. Among those admirers were many Indians. "The cumulative testimony in Carson's favor is hard to ignore," the author rightly points out (p. 16).

The strongest chapter of the book perhaps is the one treating Carson's two terms as Indian agent at Taos for the Muache Utes and Jicarilla Apaches from 1853–1861. Dunlay delves deeply into Carson's official correspondence to discover his growing sympathy for the Indians' plight as their traditional nomadic way of life began to crumble. His analysis of Indian-white relations in the New Mexico Territory is particularly revealing and valuable.

Sections covering the Navajo campaign and the subsequent Battle of Adobe Walls against Plains Indians in the Texas Panhandle add further to an understanding of Carson's conduct and motives during military operations. Dunlay's handling of the evidence should, but probably will not, lead to a summary dismissal of revisionist charges that Kit, the butcher, engaged in genocide.

Errors of fact are few and quite minor. Rare examples are: It is now recognized that Carson guarded California's Cajon Pass rather than Tejon Pass in the winter of 1847 (p. 128). Upon accompanying a Ute delegation to Washington, D.C., shortly before his death, Carson held the title of

special commissioner, not superintendent (p. 409). And assassinated Gov. Charles Bent was buried at an early date in Santa Fe, not nearby Carson's grave in Taos (p. 415).

Dunlay has the ability to sift through mountains of conflicting evidence, go to the heart of a historical matter, and lay it out intelligibly for the reader. The much-maligned Kit Carson is here the beneficiary of that skill. When the author's exceptional interpretive powers are added to the mix, the result is an exemplary work of history. This hefty book, wise and honest, is a masterpiece.

Marc Simmons
Cerrillos, N. M.

The Rapid City Indian School, 1898–1933. By Scott Riney. (Norman: University of Oklahoma Press, 1999. x + 278 pp. Illustrations, maps, tables, notes, bibliography, index. $29.95 cloth, ISBN 0-8061-3162-4.)

American Indian students who attended one of the twenty-seven off-reservation boarding schools run by the Bureau of Indian Affairs (BIA) between 1879 and 1933 encountered diverse experiences typically characterized as beneficial, destructive, or some combination thereof. The literature on the off-reservation boarding schools has come full circle with the publication of Scott Riney's work. Those who argued for the establishment of off-reservation boarding schools in the late 1800s highlighted the positive effect of separating students from their parents as the best means of assimilating Indians into the mainstream. After the schools were established, critics noted the problems of health care, sanitation, nutrition, curriculum, and other issues. During the Progressive Era (1900–1917), Congress approved a number of investigations leading to the closure of a few schools. By the 1930s, as the Depression deepened, the BIA closed the Rapid City Indian School despite the support of Indian students, parents, and employees for the institution.

Riney convincingly argues that the Rapid City Indian School functioned as an effective institution through which the federal government provided education and helped oversee the government's treaty obligations owed to tribes of the Northern Plains. Riney's study offers a richly textured account of how, on the one hand, the BIA's boarding schools helped execute the government policy of assimilation but provided opportunities for Indian students to acquire educational skills such as reading, writing, and mathematics, and industrial habits such as manual labor, work regimentation, and time consciousness. Established in the era of the nation's industrial moderniza-

tion and the height of the assimilationist policy towards Native Americans, the Rapid City Indian School became an essential element that connected Northern Plains tribal members from the preindustrial past to the post-industrial present. Riney's work shows that the multifaceted stories of Rapid City students reflected their diversity in age and tribe. The school educated Northern Cheyenne, Shoshone, Lakota, and Crow students.

Riney also focuses on the students themselves and weaves an intricate account that is as illuminating as it is evocative, as tragic as it is heroic. For example, in December 1909, four Rapid City students made the fateful decision to run away. Caught in an early winter snowstorm, two of the boys, Paul Loves War and Henry Bull, turned up near Wounded Knee, South Dakota. Dr. James Walker's efforts to treat their frostbite could not save their lower legs, which he amputated below the knee. Loves War and Bull returned to the Rapid City school, dragging themselves over the floors and grounds until artificial limbs could be purchased and fitted. Riney points out the undeniable tragedy of their story: the boys continued their course of study, which suddenly took on greater weight for themselves and their future.

Most students at the secondary level view their schooling as drudgery. Indian students at Rapid City certainly shared this view. Nonetheless, Rapid City Indian School matron Theresa C. Kaufman trained her girls to adhere to demanding work details. After retirement, Kaufman asked former students whether she had been too strict. They replied, "You weren't that bad. . . . It's your girls that they hire now. . . . We can get a job because we know how to work" (p. 217). Evaluating an experience takes time, and schooling deserves the benefit of more detached objectivity. Here again, Riney brilliantly brings this kind of evaluative perspective to his work.

Jerry A. Davis
The Oakridge School, Arlington, Texas

Hopi Dwellings: Architectural Change at Orayvi. By Catherine M. Cameron. (Tucson: University of Arizona Press, 1999. xiv + 159 pp. Illustrations, maps, tables, appendixes, notes, bibliography, index. $39.95 cloth, ISBN 0-8165-1781-9.)

In 1906, the Hopi village of Oraibi split with the expulsion of a group known as the "Hostiles." Scholars studying the Oraibi schism have tried to explain the event in terms relative to themselves. The reasons for the Oraibi

split have been described by various students as village leaders conspiring to institute social change, as population growth at Oraibi exceeding the carrying capacity of the village, or as the disruptive influence of Mennonite missionaries and attempts to force Hopi children into boarding schools.

Catherine Cameron asserts that changing architecture, as a result of the split at Oraibi, represents processes that Hopis and other Puebloans likely followed for centuries. Cameron seeks to define architectural changes that took place in the recent past and apply them to the abandonment of pueblos that occurred before Europeans recorded such events. Presumably the Oraibi split was not as unusual an event in Hopi history as contemporary white American commentators believed.

Cameron relies on archival photographs to document the changes at Oraibi in the years following the split. Cameron's research illustrates the impact of the resulting population loss and the destruction of houses either through the scavenging of materials or the neglect of abandoned structures. By looking at the changes in the household structures, the author identifies processes that she then applies to the study of the Arroyo Hondo Pueblo near Santa Fe, New Mexico. The author concludes that the similarities between Oraibi and Arroyo Hondo legitimized the model for further application.

While Cameron's study provides important information for studying the Oraibi division, a number of caveats should be applied. First, the author relies on the anthropologists' interpretations of events at Oraibi instead of information provided by Hopi informants. Second, since this study is limited to architectural patterns, it has limited value to historians and other social scientists. Finally, the author's focus on architecture leaves out the people who implemented those changes.

Despite the above reservations, Cameron presents an enlightening study of an important episode in Hopi history. Her interpretation of Pueblo history in light of Oraibi implies that the presence of the U.S. military, missionaries, and Indian agents did not disrupt a process evident in centuries of Hopi history.

Jeffery A. Thomas
Northland Pioneer College

The Trickster Shift: Humour and Irony in Contemporary Native Art. By Allan J. Ryan. (Seattle: University of Washington Press, 1999. xv + 303 pp. 100 color and 60 halftone illustrations, notes, bibliography, index. $60.00 cloth, ISBN 0-295-97816-3.)

Allan Ryan addresses the cultural importance of humor and irony in Native American communities as demonstrated in their contemporary art. As he illustrates, humor is serious: it represents strategies for ensuring cultural survival, overcoming adversity, and making sense of an alien world. Ryan agrees with Gerald Vizenor's assertion that one needs a community to act in a comic way and acknowledges that one cannot write about trickster or contemporary Native American art in isolation, but rather one must include the Native voice, Native cultural practices, and the trickster spirit. Ryan effectively accomplishes this presentation of trickster practice among the contemporary Native artists of Canada in the late-twentieth century. This study is not a self-reflexive musing about the impact of the cultural critique presented by these artists. Rather, it is a thoughtful and inclusive presentation of a late-twentieth-century Native American perspective on self-identity, representation, political power, and global presence—the four principal themes presented by Ryan in his examination of the "Trickster Shift." A Native voice resonates throughout this work through numerous artists' statements and interviews, and color reproductions of their art. This compilation of images alone makes the work a valuable resource.

Ryan focuses his study on what Carl Beam refers to as the "Trickster shift"—the irony, humor, punning, and cutting, biting, and often black humor that infuses, emanates, and characterizes the works of many contemporary Native artists—in an effort to "reject as antiquated a paradigm that sees Native art as mystical and legend bound in favour of recognizing the active spirit of the traditional Native trickster [with the artists] affirm[ing] a critical link between subversive practice, aesthetic production, spiritual truth, and cultural wisdom" (p. 3). Native humor is not lost on Ryan as he weaves a bit of his own trickster wisdom throughout this work. At times, he subverts the traditional academic discourse with the same critical distance and repetition that his subjects employ. Demonstrated in the dialogue created by the notes, images, text, and countertext, Ryan uses subtle subversive trickster strategies in addressing traditional scholarship. Instead of dismissing or purely critiquing it, he recontextualizes the work, offers indigenous responses, and presents ways that this research can be useful while expanding and redirecting the scholarship and discourse on the subject, and in turn, effecting his own "Trickster Shift."

Ryan focuses primarily on Canadian indigenous artists for the historical and political framing is Canadian, but this study applies across both political and academic borders. Ultimately, Ryan offers an important contribution to the

discourse on contemporary Native art, trickster practice, and the role of the artist in Native American communities.

Jennifer C. Vigil
University of Iowa

Tamarind: Forty Years. Edited by Marjorie Devon. (Albuquerque: University of New Mexico Press, 2000. xi + 206 pp. 101 color plates, 98 halftone photographs, bibliography, index. $59.95 cloth, ISBN 0-8263-2072-4, $29.95 paper, ISBN 0-8263-2073-2.)

This delightfully designed book, pleasurably accessible to the hand, eye, and mind, offers both a celebration of Tamarind's achievement and longevity as a site for making art—5800 images by 700 artists collaborating with some 100 printers—and a critical and historical examination of the ideas behind its founding. Combining documentary history with thoughtful review, *Tamarind: Forty Years* consists of an introduction about June Wayne's prospectus to the Ford Foundation for the grant that established the Tamarind Lithography Workshop in Los Angeles in 1960. Following that piece are six scholarly essays mixed with 189 illustrations and a chronology and an accounting of all the artists, printers, and curators who have worked and trained at Tamarind in Los Angeles and, since 1970, in Albuquerque.

The ideas behind Tamarind's founding shared the distinctly American take on modernism that emerged in the years during and just after World War II but that had come to have an analytic dimension by 1960. Rightly then, the keystone essay is print historian David Acton's "Abstract Expressionist Prints at Tamarind," a subject heretofore unexplored. In opening up this fundamental history, Acton introduces the two themes central to all of the essays. The first is lithography itself not as a traditionally defined printmaking medium but as Tamarind defined it: a "remarkably malleable métier," Wayne's description accommodating expressive freedom on the one hand and "unique intellectual and physical challenges" that inspired Sam Francis on the other. The second theme is Tamarind's institution of artist-printer collaboration, when the printer becomes technical researcher, the artist's facilitator of lithography's expressive capacities, and pragmatic mentor to the intellectual authority of the printable image. The next essay, "The Curious Pavane: Tamarind and the Art of Collaboration" by Pat Gilmour, who has written elsewhere on lithographic printers, concentrates on this "art of collaboration." Her comments are illustrated

by a deliberate diversity of Tamarind images, and she does use the art-historical service of framing collaboration at Tamarind against the still persistent Renaissance hierarchy of artist and artisan. The story of Tamarind, as it developed from its initial ideas, is completed in the third essay by Clinton Adams. Adams is known as an artist, historian of American lithography, and from 1970 to 1985, director of the Tamarind Institute, as the workshop came to be called in Albuquerque in affiliation with the University of New Mexico. In "Fifty Years: Some Thoughts About Lithography, 1948–1998," Adams provides an overview of the Tamarind enterprise within the history of twentieth-century printmaking and a testimonial to the tenacity of the modernist aesthetic of material expression in postmodern times. His essay includes illustrations of works produced by some of the many independent presses established by Tamarind-trained printers, works of graphic art whose sheer artistic presence outstrips the conventional connotations of the word, *print.*

The last three essays complete the forty years of Tamarind history. In "Current Impressions: Tamarind Today," Marjorie Devon, the director since 1985, recounts the readiness with which Tamarind's ideal of "melding materials with a breadth of artistic styles and ideas" has been taken up by artists and printer-trainees from around the world, including the former Soviet Union, the Balkans, and Latin America. From Tamarind in Albuquerque has come global evidence that the artistic imagination is alive and well. The essay by international print historian Susan Tallman titled "Socks, Politics, and Prints" (her title drawn from the Tamarind, Pablo Neruda poetry, and Latin American artists' project), offers a perceptive meditation on Tamarind prints within the social spaces that all prints, as multiple images, occupy. Tamarind, she observes, may be "the most widely known print shop in the world" (p. 98).

O. J. Rothrock
University of New Mexico

La Gente: Hispano History and Life in Colorado. Edited by Vincent C. de Baca. (Denver: Colorado Historical Society, 1998. xix + 294 pp. Illustrations, tables, notes, bibliography, index. $21.95 paper, ISBN 0-87081-538-5.)

A generation after scholars of the Chicano School made their mark on the historical profession, the authors in this anthology return to the roots of New Mexican culture and tradition to explain the Hispano tradition in Colorado.

Often criticized in the 1960s and 1970s for its focus on *Hispanidad*, and for what some scholars derided as the "Spanish fantasy heritage," a new generation finds intriguing the stories of *la gente* (the people) who ventured north from New Mexico to live and work in another state with a Spanish name: Colorado. Those narratives are the focus of Vincent C. de Baca's collection of oral traditions, social science research, and family histories that reveal just how close the cultural relationship is between the two states sharing an environment of mountains, deserts, canyons, and plains.

Several trend lines mark the timeline crafted by the assistant professor of history at Metropolitan State College of Denver. Similar to the Chicano and borderland scholars who preceded him, C. de Baca chose not to examine the *longue durée* of Spanish-Mexican interaction and contestation with the land and the Native American peoples of what now comprises Colorado. Instead, he begins with a brief listing of Spanish expeditions during the sixteenth and seventeenth centuries followed by three sections on life from 1800 to the 1960s. Larger themes of racial mixing, gender roles, and family heritage are part of each section, but few of the scholars make reference to monographs that defined those topics for the region or the nation as a whole. The reader then is left with the suggestion that the Hispano experience in Colorado is unique, although such selections as the memories of Trinidad-area rancher Elfido López Sr., edited by Richard Louden, make few claims to any distinctive Hispano characteristics. Quite the opposite could be said of the story of Teresita Sandoval, written by Deborah Mora-Espinosa, whose multiple marriages and life among Anglos in pre-1846 New Mexico and southern Colorado characterize the mixed worlds of race and gender that suffused the region (and that have drawn the interest of many scholars in recent years).

Of the eleven articles included in this anthology (which was prepared as part of an exhibit for the Colorado History Museum on Hispano Colorado), most striking is the tale of the "Valdez Rug Project." Katie Davis Gardner has discovered that the Colorado Fuel and Iron Company of Pueblo (CF & I), villified in another story on the Ludlow Massacre, supported efforts by its Hispano workers to weave rugs and other textiles of southwestern design in the depths of the Great Depression. Although the venture lasted only two years and was replaced in 1933 by the federal New Deal recovery programs, this project echoed the arts and crafts movement among the Indians and Hispanos of New Mexico (which Gardner did not examine but which she noted were similar to the CF & I program). More study of twentieth-century historical phenomena similar to this one that cross cultural boundaries would

benefit Colorado and, by extension, place the troubled history of labor relations in the Centennial State in clearer perspective.

Future students of the Hispano experience in Colorado would do well to read C. de Baca's book for the topics contributed and for the conclusions drawn by each author. The section on the radicalism of the 1960s and 1970s focuses almost completely on Denver, with Corky Gonzales and his Crusade for Justice as the model for resistance to the oppression, segregation, and police brutality that marked Denver race relations. Because Colorado had not studied itself carefully and had forgotten earlier struggles and moments of interaction, the state seemed dumbfounded at the protests of Chicano youth and their leaders during those years. Had this book and its museum exhibit been available a generation ago, the Centennial State might have been spared the outrages that fueled the movement of chicanismo that gained great momentum in 1969 from a national conference of Chicano youth in Denver. Yet it is the task of historians to see what society at large has ignored, and for that, the Hispano roots of Colorado serve as a valuable intellectual *entrada* for the residents of a state that thousands of Hispanos have long called their home.

Michael Welsh
University of Northern Colorado

Cisneros 2000: Faces of the Borderlands. By José Cisneros and Félix D. Almaráz Jr. (El Paso, Tex.: Sundance Press, 1999. 164 pp. 63 line illustrations, maps, graphs. $50.00 cloth, ISBN 0-944551-43-2.)

Cisneros 2000 is a volume bound by skillful craftsmanship and containing sixty-three meticulously drawn illustrations from the pen of the noted artist, José Cisneros. Known by every historian of the Spanish Southwest, Cisneros has graced more than several hundred volumes with his distinctive fine-lined pen-and-ink graphics. His illustrations cover the corridors of time originating with New Spain's classic figures such as Hernán Cortés and Moctezuma.

Cisneros depicts Apache warriors, Franciscans and Jesuits, adelantados, presidial soldiers, and town settlers of the Spanish Borderlands, historical figures from Mexico's brief rule of the Southwest, and spirited entrepreneurs. Cisneros also includes spirited entrepreneurs, pioneer women, stagecoach

drivers, buffalo soldiers, Chinese railroad workers, and bartenders of the American westward movement. The artist's pen strokes brought his volume right up to the new millennium with illustrations, both civil and military, of American soldiers in World War II, pachucos, and the contemporary mariachi. His portraits demonstrate a marvelous grasp of southwestern cultural and social history admirably cultivated by his readings, travels, and, most importantly, his nearly ninety years of life.

Understandably enough, Cisneros acknowledged Félix Almaráz, his co-companion in several book adventures, as "a most loyal and understanding friend, for his magnificent, scholarly and fluid text that he wrote to describe and explain my pen strokes" (p. 7). The book is about both the artist and his accomplishments. The volume provides the informed perspectives of five well-known borderland authorities on the man behind the classic drawings. Sculptor John Houser points out that art and history were inseparable in the life of Cisneros (p. 19). Writer John O. West praises Cisneros's indomitable spirit in creating the past (p. 17). Historian Leon C. Metz alludes to the artist's immortal stature by claiming that his works hang in galleries and in private collections all over the world (p. 21). The volume is printed on durable archival paper. Aware of this quality, Tom Lea compares Cisneros's sixty-three portraits to priceless old wood engravings (p. 23). Almaráz, author of the volume's vignettes, commendably concluded that this volume is not a terminal point but rather an appropriate interlude to celebrate the gifts in the life of José Cisneros (p. 29). This book, admirably produced by Sundance Press, will surely find its way into libraries, art schools, museums, and research institutions of the Southwest.

Gilbert R. Cruz
Glendale Community College
Glendale, Arizona

Barrios Norteños: St. Paul and Midwestern Mexican Communities in the Twentieth Century. By Dionicio Nodín Valdés. (Austin: University of Texas Press, 2000. viii+ 380 pp. Black and white photographs, maps, notes, bibliography, index. $45.00 cloth, ISBN 0-292-78743-X, $22.95 paper, ISBN 0-292-78744-2.)

Most historical analyses of the formation of Mexican communities in the United States have focused on settlements in the Southwest. *Barrios*

Norteños presents a valuable new perspective. This book offers an important and timely account of the presence of Mexicans in the Midwest in the twentieth century. With the help of historical archives and oral histories among other data sources, Valdés provides readers with a vivid picture of how life was and continues to be for Mexicans located in the Midwest and other regions of the United States.

Barrios Norteños begins with a review of past and current theoretical explanations of the Mexican immigrant experience in the United States. Valdés recounts, for example, how deficiency theory argued that Mexicans themselves were to blame for their poor social and economic adjustment to life in the United States. While rejecting this explanation, he also dismisses the assimilation theory and the colonial model, supporting, instead, the world system model, which argues that the globalization of the world economy has created core countries such as the United States and periphery countries such as Mexico. Core countries are said to exploit the labor of workers in periphery countries by using them to create a reserve labor surplus. In the case of the United States, this reserve pool consists of workers from Mexico.

Mexicans began their migration to the Midwest as recruited labor at the beginning of the twentieth century. As Valdés documents, there were several factors behind this early wave of Mexican laborers including problems associated with economic development during the regime of Porfirio Díaz (1876–1880; 1884–1910) and immigration laws that first deterred the flow of Asian, and later, of southern and eastern European immigrants. Valdés suggests that the experience of Mexicans who immigrated to the Midwest differed from the experiences of Mexicans who immigrated to the developing Southwest. Rather than being employed only in agricultural work, Mexicans who settled in the Midwest found jobs in the auto, steel, and foundry industries. These workers made important contributions to the development of the World War I and World War II economies in the United States. Despite their economic contributions, Mexican workers remained vulnerable to continued and sustained discrimination.

Valdés finishes his historical account by covering the Chicano movement in the post–World War II era and the current period of economic restructuring of key midwestern industrial sectors. He concludes—forcefully—that despite the strong presence of Mexicans in midwestern communities such as St. Paul, Minnesota, and despite concerted efforts on the part of Mexicans to change their social and economic position in the region, they continue to lag behind other groups in critical areas. As the demand for industrial workers in

the region has fallen, the population of Mexicans has continued to grow. The 1980s and 1990s have seen an increased level of wage inequality. Unlike previous immigrants to the Midwest, Mexicans have found their new homeland offering fewer economic rewards.

Overall, *Barrios Norteños* is a fine example of scholarship and should be required reading in courses in Chicano/Latino studies, ethnic studies, sociology, and history. Valdés uncovers the rich history and contributions of America's fastest growing minority population and documents the ironic fact that although Mexicans have been a major contributor to the economic development of the United States, they remain far behind other groups in economic terms. Indeed, Valdés's book is a bleak reminder of how much farther Mexican immigrants have to go before they reach parity in the United States.

Paul Lopez
California State University

Chicano Politics and Society in the Late Twentieth Century. Edited by David Montejano. (Austin: University of Texas Press, 1999. xxvi + 267 pp. Tables, notes, bibliography, index. $35.00 cloth, ISBN 0-292-75214-8, $15.95 paper, ISBN 0-292-75215-6.)

David Montejano has collected an interesting and important assortment of commissioned essays that explore Chicano politics from 1975–1990, the era of the "politics of inclusion," and that present a "collective postmovement assessment" (p. ix). The anthology is organized into three parts: "Community Studies," "Institutional Studies," and "General Studies." The first two parts are excellent; they are major contributions to the understanding of the post-Chicano movement era.

"Community Studies" includes critical works by Rodolfo Rosales on Henry Cisneros and by Mary Pardo on the Mothers of East Los Angeles. "Institutional Studies" offers insightful essays by Margarita Arce Decierdo on the California Agricultural Relations Board, Phillip Gonzales on Affirmative Action and Hispano regents at the University of New Mexico, and Christine Marie Sierra on immigration reform. Montejano argues these studies point to the "institutional limits that moderate or contain ethnic issues" (p. xxiv). "General Studies" constitutes the weakest part of the anthology. Martin Sanchez Jankowski's essay, "Where Have All the Nationalists Gone?: Change

and Persistence in Radical Political Attitudes among Chicanos, 1976–1986," does not clearly define the Chicano nation or Chicano nationalism.

Unfortunately, the editor did not have a balanced interest in questions of gender, sexuality, and citizenship—all of which impact everyday Chicano and Chicana life. Only one study addresses gender, women in this case. Moreover, in the late twentieth century, a focus on the "Southwest" seems itself an anachronism of the Chicano movement. Nevertheless, two selections suggest a Latino political reality. Teresa Córdova's "Harold Washington and the Rise of Latino Electoral Politics in Chicago, 1982–1987" reminds us of ongoing Chicano–Puerto Rican–African American relations and of Chicano politics outside the Southwest. Likewise, Antonio González's "Chicano Politics and U.S. Policy in Central America, 1979–1990" suggests the international character of some Chicano politics and demonstrates that some Mexican Americans have a Latino identity and belong to greater Latin America.

Despite Montejano's occasional tendency to formulate a biracial politics and cast a homogenous racial/ethnic identity and ideology on "Mexicans" and "Mexican Americans," the book is a welcome addition to Chicano history and politics. History courses on the post-1975 era will find the collection useful, especially given the anti-Mexican climate of the 1990s.

Cynthia E. Orozco
Eastern New Mexico University

The Illusion of Inclusion: The Untold Political Story of San Antonio. By Rodolfo Rosales. (Austin: University of Texas Press, 2000. x + 236 pp. Halftone photographs, tables, appendix, notes, bibliography, index. $30.00 cloth, ISBN 0-292-77102-9, $14.95 paper, ISBN 0-292-77103-7.)

This is an engaging political history of Chicano politics in San Antonio, Texas, from 1951 to 1991. As the title suggests, the story of the San Antonio Chicano community's struggle for inclusion in electoral politics has been untold. After a very solid introduction, Rosales combines a critical review of the literature on the Chicano urban experience with the paradigmatic and methodological issues—class, ethnicity, and urbanization—framing his study. Very student friendly, the book's remaining content, the story of political struggle, is then divided into three parts, each with two chapters: "The

Partisan Era," "A Period of Transition," and "Political Pluralism and Its Consequences."

Rosales warns that much of what has been written about San Antonio's politics is centered on Henry Cisneros, not the Chicano community. In this book, Cisneros is placed in the larger context of a growing, maturing Chicano middle class that seeks local political power in order to change the existing social order, to rearrange the power relations between Anglos and Chicanos, and to attain their altruistic goal of entry into the San Antonio halls of power. Rosales identifies many Chicanos and Chicanas as principal actors in city politics during this period. He has interviewed an impressive number of activists to get the Chicano story but missed others such as Irma Mireles and George Ozuna. He also discusses the various Chicano social movements, built over time, that established the foundation from which individual Chicanos and Chicanas gained entrance, position, and influence in city politics. In this book the reader will find previously untold vignettes of many Chicanas and Chicanos, for example Rosie Castro, Gloria Cabrera, María Antoniette Berriozábal, Olga Peña, and Rosa Rosales (his wife), and Albert Peña Jr., Johnny Alaníz, Ruben Mungía, Joe Bernal, Mario Compean, and Bernardo Eureste.

While the themes of the market economy and rise of the Chicano middle class are major factors in change, these are too often repeated and conceptually overworked in the book. Nevertheless, *The Illusion of Inclusion* is a contribution to urban studies, Sunbelt City politics, ethnic politics, and specifically Chicano/a studies.

José Angel Gutiérrez
University of Texas at Arlington

Jewries at the Frontier: Accommodation, Identity, Conflict. Edited by Sander L. Gilman and Milton Shain. (Urbana: University of Illinois Press, 1999. 401 pp. Tables, notes, bibliography, index. $49.95 cloth, ISBN 0-252-02409-5, $21.95 paper, ISBN 0-252-06792-4.)

The product of a 1996 conference held in Capetown, South Africa, almost all of these essays deal with the problem of shaping a Jewish identity on a frontier, and the frontiers are certainly numerous both temporally and spatially. Galicia and Bukovina (while outposts of the Hapsburg Empire), South

Africa, Australia, New Zealand, Brazil, Tunisia, Quebec, Texas, and Alaska—all were areas of accommodation, self-identification, and conflict.

In the important introductory essay, coeditor Sander L. Gilman wrestles with differing paradigms for understanding Jewish history, including core/periphery and diaspora (involuntary exile) /galut (voluntary exile), and finally settles on the "frontier," which contemplates "a history with no center . . . marked by the dynamics of change, confrontation, and accommodation . . . a place of the 'migrant culture of the in-between'" as both a transitional and translational phenomenon (p. 11). Throughout his essay Gilman emphasizes the importance of language as a cultural marker.

Eight of the sixteen essays either wholly or in part deal with construction of Jewish identity in South Africa or Australia. How does it compare to the Jewish experience in the United States Southwest? In each country Jews—Anglo Jews in South Africa and Australia and German Jews in the Southwest—were among the early settlers and earned acceptance as pioneers. In each region, the coming of Eastern European Jews seeking economic advancement and social acceptance threatened to overturn established relationships. In each, Jews encountered and defined themselves against "the Other" (Blacks in South Africa, Aborigines in Australia, and Hispanics and Native Americans in the United States).

The differences among the three experiences may be even greater. As John Simon points out, Jews had to situate themselves along a "Boer, British, Black axis" in South Africa. The Afrikaner political movement left no room for accommodation with Jews. Indeed "ethnonativism" took an ugly turn in the mid 1920s. Only Jewish communists joined the Black struggle.

In Australia, Jews were not granted full religious equality until the mid-nineteenth century. Furthermore, according to Jon Stratton, Social Darwinism made whiteness the great racial divide, and although Jews were generally accepted as white, there was always the possibility they could be "racialized" as "Asiatics."

Several essays are marred by cultural studies jargon so dense that it was almost unreadable to this historian. That quibble aside, there is much to offer students interested in comparative cultural or ethnic studies. The introduction and essays, in short, provide a new and much-needed interpretation of Jewish history, much of which took place on the world's frontiers.

Linda Mack Schloff
Jewish Historical Society of the Upper Midwest
St. Paul, Minnesota

Storied Lives: Japanese American Students and World War II. By Gary Okihiro, afterword by Leslie A. Ito. (Seattle: University of Washington Press, 1999. xiv + 182 pp. Photographs, notes, bibliography, index. $35.00 cloth, ISBN 0-295-97764-7, $17.50 paper, ISBN 0-295-97796-5.)

And Justice For All: An Oral History of the Japanese American Detention Camps. By John Tateishi. (1984; reprint, with a foreword by Roger Daniels, Seattle: University of Washington Press, 1999. xxvii + 262 pp. Photographs, map. $17.95 paper, ISBN 0-295-97785-x.)

Gary Okihiro's monograph recounts the experiences of the few thousand young Japanese Americans who escaped the confines of government-run camps to pursue higher education and explores how they were aided by a remarkable group of Euroamericans. Focusing on the human actors in this tale, Okihiro's work addresses many important questions in the history of the U.S. West and in the nature of racism and antiracism.

As Okihiro notes, this is a story rife with ambiguities, complexities, and contradictions. The goal of the private National Japanese American Student Relocation Council was the educational advancement of individual Nisei as an investment in the nation's future. Council members selected students on the basis of scholarship but also on the likelihood that they would make a good impression on Euroamericans, and counseled Japanese American beneficiaries to abide by the "relocation" policies of the government's War Relocation Authority. Under Dillon S. Myer, who served as agency director for all but the earliest days of the World War II, "relocation" was designed to stamp out cultural differences and to scatter the Japanese American population so widely that it could never again coalesce into communities. Myer, like many other policymakers, saw this as the solution to the problem of Euroamerican racism: with their cultural differences muted and lacking the means to sustain those differences, these racial minorities would no longer incite negative reactions from the mainstream. Left untouched, of course, were the fundamental injustices of racial discrimination and the physical differences that were invested with such tragic meaning. Myer later headed the Bureau of Indian Affairs, where his policy of "termination" again sought to destroy cultural selves through bureaucratic action, with even more disastrous results.

By urging cooperation with Myer's policies, the Council was an accomplice to a racist program, but as Okihiro points out, the Council's goal was to encourage and enable Japanese Americans to achieve their educational

objectives. The Council also recognized them as individuals, unlike the categorical denial of Japanese American identity and culture that Myer's agency demanded as the price of release. Indeed, among the criteria for students to be aided by the Council were qualities such as leadership and, significantly, their contributions to the greater Japanese American community. Thus, while the government set the overall parameters of the situation, Japanese Americans and their allies were able to achieve some measure of dignity and freedom through the work of the Council. The reams of personal letters that Okihiro accessed, and the oral histories he collected make clear that the Council program was neither a paternalistic nor maternalistic benevolence but instead a cooperative effort that enriched the lives of both European and Japanese Americans and fulfilled the promise of the Constitution and the Declaration of Independence. He states, "Surely that is the central lesson of the Nisei student experience—the soul-searching challenge and responsibility of living in a democracy" (p. 135). The work of the Council was one of the few democratic bright spots in this tragic American episode.

John Tateishi's recently reissued *And Justice For All: An Oral History of the Japanese American Detention Camps* offers a broad range of oral histories that deal with many other dimensions of this history. The stories of Nisei in this work range from the experiences of Supreme Court plaintiff Minoru Yasui, whose father was interned in Santa Fe until 1946, to those of Theresa Takayoshi, who chose to enter incarceration when she was told that, although she could remain free, her husband and sons would be incarcerated. Also included in the collection are narratives of Kibei, U.S.-born Japanese Americans who were educated in Japan, as well as three from the Issei or immigrant generation.

The firsthand experiences of these men and women give insight into the human cost that discrimination has exacted in the U.S. West and provide some understanding of what it means to be defined absolutely by one's race and culture. Tateishi's subjects responded in a variety of ways to incarceration. Their narratives demonstrate that, contrary to popular belief, Japanese Americans were not uniformly free of anger and all did not meekly acquiesce to their captivity. Like other peoples of color, they possess a full measure of humanity with all the capacity for rage and lack of forbearance that it entails. To quote army veteran Shig Doi, "After everything we went through—the evacuation, the war—sure you're bitter. Somewhere in this corner I have a scar that will never be gone" (pp. 166–167). Such testimonies, particularly now that this generation is rapidly passing, are a critical antidote to the overall construct of

World War II as the "good war." Even more crucially, Okihiro and Tateishi demonstrate that a true and full understanding of the meaning of freedom and democracy must include the voices of those to whom it has been denied.

Thomas Y. Fujita Rony
California State University

Until the Last Trumpet Sounds: The Life of General of the Armies John J. Pershing. By Gene Smith. (New York: John Wiley & Sons, Inc., 1998. xi + 369 pp. Illustrations, notes, bibliography, index. $16.95 paper, ISBN 0-4713-5064-8.)

Gene Smith has published extensively on both biographical (*American Gothic,* 1992) and military (*The Dark Summer,* 1987) themes. In his latest work he combines the two genres, offering a biography of one of the most famous figures in U.S. military history, General John J. Pershing.

Pershing's first military experience was pursuing Apaches in the Southwest in the 1880s. After an assignment as instructor in tactics at West Point, he served with the Tenth Cavalry in Cuba during the Spanish-American War. Pershing distinguished himself in the fighting, earning promotion to the temporary rank of major.

As the United States entered its imperial phase, he was posted to the Philippines to deal with the rebellious Moros. After marrying the daughter of U.S. Senator Francis E. Warren, Pershing served as a military attaché to Japan. In 1906, Pershing made the incredible leap in rank from captain to brigadier general, bypassing hundreds of more senior officers. The promotion caused a major scandal. Critics claimed the elevation in rank was the result of influence exercised by the powerful Senator Warren, who was chairman of the Senate Military Affairs Committee. Pershing spent most of the period to 1913 in the Philippines, serving first as army commander at Manila and later as military governor on the island of Mindanao. Upon returning to the United States, Pershing was at first commander of the Presidio at San Francisco but was then transferred to Fort Bliss outside El Paso, as the military situation on the border deteriorated during the Mexican Revolution. Pershing left his family temporarily at the Presidio. During his absence, his wife and three of his four children died in a fire.

The author then covers Pershing's frustrating pursuit of Pancho Villa in Mexico and his rapid transition from commander of the Punitive Expedition

to commander of the American Expeditionary Force (AEF) in World War I. The author emphasizes the freedom of action Pershing enjoyed as head of the AEF in his relations with U.S. officials, and the unrelenting criticism from Allied officials for his inaction. The Armistice of November 1918 marked the end of Pershing's career as a fighting soldier and his conversion into a sort of ambulatory national monument embodied in his appointment as a six-star general. The author chronicles Pershing's problems in raising his only surviving child, Warren, and brings the family history forward to the war in Vietnam, where Pershing's grandson was killed.

Those who are interested in the military aspects of Pershing's career—especially as an example of the evolution of the U.S. Army over more than half a century—are likely to be disappointed in this work. Smith devotes only six pages to the Spanish-American War and some eight pages to the Punitive Expedition. There is little attention to how Pershing's experiences with the Punitive Expedition and the American Expeditionary Force influenced his policies and actions as General of the Armies after World War I. The author, however, does provide an excellent portrait of Pershing the man through a series of descriptions and anecdotes.

Don M. Coerver
Texas Christian University

Doniphan's Epic March: The First Missouri Volunteers in the Mexican War. By Joseph G. Dawson III. (Lawrence: University Press of Kansas, 1999. xii + 325 pp. Illustrations, maps, notes, bibliography, index. $35.00 cloth, ISBN 0-7006-0956-3.)

Alexander W. Doniphan (1808–1887), a military hero of the Mexican-American War (1846–1848), has become a popular figure since the 150th anniversary of that conflict. Unlike many other notable officers of that war who later achieved high political office or enhanced their military reputation during the Civil War, Doniphan did not pursue either route. Consequently, his fame faded from public view and his extraordinary achievements were quickly forgotten. This neglect has finally been corrected.

Roger D. Launius provided a fine biography, *Alexander William Doniphan: Portrait of a Missouri Moderate* (1997), which is especially strong on Doniphan's legal career in Missouri and provides insight into his private as

well as public life. That volume includes a competent summary of Doniphan's command of the First Missouri Volunteers, their march over the Santa Fe Trail to New Mexico with Brig. Gen. Stephen W. Kearny's Army of the West, and the capture of Chihuahua City after decisive battles at El Brazito and Sacramento. The present volume focuses entirely on the war years, restoring Doniphan and his volunteers to their proper place in history.

Doniphan, called the "American Xenophon" after the war, was a significant figure in U.S. expansionism, Manifest Destiny, and nationalism. The long marches of his regiment through harsh lands and the successful battles they fought were of heroic stature. Doniphan proved to be an exceptional commander, although he was a citizen-soldier without regular-army experience. However, he had served many years in the state militia prior to the Mexican-American War, commanded troops successfully during conflicts with the Mormons in Missouri, and learned what he could from officers of the regular army. He exhibited natural talents of leadership and tactics. Dawson is at his best in telling the military story and explaining preparation for and details of battles. Throughout the narrative, he utilizes an impressive array of primary sources. The severe conditions and hardships under which the Missouri volunteers served are thoroughly delineated as well.

As a renowned lawyer, Doniphan was chosen by Kearny to prepare the legal code—what became known as the Kearny Code—for the captured territory of New Mexico. He and portions of his regiment were also sent to check the raids of the Apaches and Navajos, an impossible task at the time. Soon after invading Chihuahua, as the regiment's one year of service was winding down, the volunteers marched to the Gulf Coast and took steamboats to New Orleans and on home to Missouri. The regiment accomplished one of the longest military marches in history and contributed to the defeat of Mexico and acquisition of the American Southwest. I highly recommend this book. It reclaims Doniphan's military reputation and provides insight into the significance of the war with Mexico, a conflict that too often is neglected in the history of the United states.

Leo E. Oliva
Santa Fe Trail Association

A Blues Life. By Henry Townsend as told to Bill Greensmith. (Urbana: University of Illinois Press, 1999. xiv + 145 pp. Photographs, notes, bibliography, index. $24.95 cloth, ISBN 0-252-02526-1.)

St. Louis's geographic position as "the gateway to the West" shaped its history as the first important ragtime center; likewise, its position as a Mississippi River port made the city, along with Memphis and New Orleans, an early focal point of urban blues. This aspect of the city's musical legacy has received far less attention by researchers, and a solid history of the St. Louis blues has yet to be written. Since the blues in its authentic form is an ephemeral music, personal memoirs like the present volume are essential to tracing that history. *A Blues Life* is the story of Henry Townsend, a guitarist and pianist active in St. Louis during the 1930s, its heyday as a blues center. The product of some thirty hours of interviews, Townsend's rambling narrative is printed in unedited form. This "raw" text is complemented by an extensive set of endnotes generously filled with explanatory and corrective information. There is a complete discography of Townsend's prolific recorded output (including unissued early items) from 1929 to 1997, a selective bibliography, and a generous twenty-page photo section of significant locales and musicians.

As an oral history this book is a rather slender document. Townsend's account is presented chronologically, but the "raw" form, with frequent redundancies and digressions intact, lacks narrative cohesion. The result is a sketchier picture than one might have hoped for. What we do learn, however, is interesting enough: that, among the scores of blues musicians who left their mark in St. Louis, the key figures were guitarist Lonnie Johnson and pianists Walter Davis and Roosevelt Sykes; that the primary black theater in St. Louis, the Booker T. Washington, regularly bypassed local blues artists in favor of visiting stars like Ma Rainey and Bessie Smith; and that middle-class blacks accepted jazz but considered the raw "gut bucket style blues" cultivated in St. Louis to be far over the class line. In some places Townsend's account reveals the darker underside of St. Louis—segregation and racism, police harassment, and the sex and violence of honky-tonk speakeasies—the subtext of blues culture and the stuff of its song lyrics. Despite slightness of the Townsend narrative, it is a welcome addition to the blues literature.

John Joyce
Tulane University

The Struggle for Water: Politics, Rationality, and Identity in the American Southwest. By Wendy Nelson Espeland. (Chicago: University of Chicago Press, 1998. xvi + 281 pp. Line drawings, map, bibliography, index. $47.00 cloth, ISBN 0-226-21793-0, $19.00 paper, ISBN 0-226-21794-9.)

The all-too-familiar tale of western water is one in which an iron triangle of state water officials, powerful federal agency heads, and autocratic members of Congress bring dams and new projects to the appreciative boosters of parched western states, with prosperity and growth following the water as surely as power will accrue to all of the players. Professor Espeland tells a different story, one that is becoming far more illustrative of modern water management. In this telling a federal agency explores alternatives to find less environmentally destructive solutions, local citizens make themselves heard, and the dam is defeated, even after thirty years on the drawing board.

This transformation in water management is by no means complete, but the direction of change is unlikely to be reversed. At one level, it could be argued that it is the absence of suitable dam sites that has forced new approaches. More convincingly, credit rests with the national recognition of the social and environmental costs of dam construction. Now, after a revolution in administrative law, our laws ensure opportunities for participation in decisions by affected communities. While the iron triangle had no point for citizen activism, environmental laws were written with citizens in mind, and activists have vindicated these rights before the agencies that were traditionally dedicated to water development. Citizens may protest relocation and the loss of recreational streams, or resist the loss of any additional lands. The environmental costs of the era of dam building are found in the devastating loss of native fishes from the arid West. Other factors that have changed in our recent history are highlighted in this perceptive book drawing on the discipline of sociology to understand how a decision that appeared to be foreordained was reversed.

The case described here concerns a relatively small dam, the Orme Dam, proposed as part of the very large Central Arizona Project. The dam would have been constructed on the Fort McDowell Indian Reservation, outside Phoenix. It was opposed by the Yavapai Indians along with environmentalists from Phoenix. The dam, the brainchild of the Bureau of Reclamation, had the deep and ultimately very personal support of what is dubbed the Bureau's "Old Guard." The Old Guard was monolithic, comprised of idealistic engineers, and committed to dam construction as the best and clearly most logical solution to any water problem. At the time of the author's experience, the Bureau witnessed the arrival of the "New Guard," employees drawn from multiple disciplines, who were empowered by the National Environmental Policy Act to take the government into new lines of exploration. Finally, the Orme Dam had achieved a certain degree of national notoriety due to President Jimmy Carter's "hit list" of western water projects.

Espeland's objective in writing this book extends beyond telling an important and revealing story. She also seeks to explore the meaning and role of a particular type of rationality in decisions, the desire to make all values commensurable. She demonstrates that commensurability was a powerful tool in the hands of the New Guard, because it was able to prove that the Old Guard's preferred solution was not the only way to satisfy the objectives of the project. At the same time, the Yavapais were deeply uncomfortable with commensurability, because valuation, even using sympathetic techniques, did not express the tribe's view on losing land for a dam site.

In a recent endeavor, I announced a search for "case studies" of western water. Long after we had selected the basins for study, people would tell me, "Our region's struggle would make a great case study," because of the colorful players and grand themes each contained. The literature, both popular and academic, is replete with these tales. Espeland joins the ranks with a story that helps us think about the people who stand behind policy shifts and how the world looks to them. The portrait of the Old Guard was particularly compelling; its attachment to a dam, rather than a mere equivalent, is repeated over and over around the globe. A Bureau of Reclamation employee told me of an attempt to persuade the Chinese engineers who were responsible for the partially completed Three Gorges Dam that equivalent benefits could be achieved at far less human and environmental costs. The explanations fell on deaf ears: the Chinese want to replicate our great construction successes.

The political setting of water is well laid out with a strong case that water projects had a role in Congress and in local politics that far exceeded their apparent meaning. Espeland had the challenge of writing this book at the time the targeted agency was fairly well through the transition that was just beginning around the time of the Orme Dam controversy. This leads to some confusion in the text, and a somewhat dated picture of the Bureau and the Corps of Engineers. The difference that national leadership makes within agencies is another thread that could be followed in this case study. After all, the Bureau has now had eight years of Bruce Babbitt's leadership, in which the search for dams on which he can use his golden sledgehammer has led to a very different set of stated values among the agency's political employees. Will this willingness to respect nature last into another administration? Is there a pent-up Congressional desire for traditional dam projects that might find expression under another secretary? A comparative study of the Bureau of Reclamation and the Corps of Engineers would also be fruitful;

the Corps spends more money than the Bureau does in the West, contrary to the perception of most westerners. Yet, the Corps has experienced none of the public turmoil that has surrounded the Bureau, although the Corps' budget has also grown much "greener." The population growth of the West also leads to new questions that scholars might address. Irrigators, the historic beneficiaries of reclamation projects, have not changed their posture of unrelenting advocacy for federal water benefits, but the advantages of marketing over farming surely will begin to modify the political demands of this powerful lobby. Will water marketing, the ultimate imposition of a single commensurable scale on the value of water, allow for the easy transition to a rationalized West? It would be safe to say that no one who knows western water would argue in the affirmative to that question, but Espeland would be well suited to examine it.

Espeland has not written a book that necessarily would appeal to a casual reader; a rigorous theoretical argument runs throughout the text, accompanied by a fair share of academic language. This should not deter those who are fascinated by the role of water in the western United States from reading this book because the questions that are addressed transcend any single discipline's concern.

Denise Fort
University of New Mexico School of Law

A Colorado River Reader. Edited by Richard F. Fleck. (Salt Lake City: University of Utah Press, 2000. xv + 190 pp. Illustrations, map. $17.95 paper, ISBN 0-87480-647-x.)

Editor Richard Fleck has deftly selected prose ranging from the mythic to the scientific in *A Colorado River Reader.* The design of this slender volume is multidimensional. The collection is arranged chronologically according to the original publication date of each chapter; it represents the variety of roles of those engaged on the Colorado River and its tributaries from purposeful surveyors to recreational river runners to naturalists. The book begins with a cosmological tone poem from Paiute legend and a diaristic entry by Silvestre Vélez de Escalante. Fleck has chosen poignant reflections by Frank Waters on the river's delta and Ellen Meloy on the habitats of the otter and beaver; careful reflections on the dynamics of the river water by John C. Van Dyke; and a crusty speculation by Edward Abbey about the link between

Henry David Thoreau's unyielding insistence upon human responsibility in nature as reflected in human presence within the Grand Canyon. Yes, John Wesley Powell's words speak to the reader as well.

Reading this collection, one is struck by how the nature of the engagement of each author with the river conditions the texture of the observations. Escalante is concerned with the physical challenges of finding a ford by which to cross the river and, therefore, with the nature of slope and geological circumstance. His view is vertical and generally down from the rim. Frank Waters embarks on a steamer plying the delta as the river blends into the Sea of Cortez. His views of the social and natural surroundings are horizontal from the deck and wheelhouse. The river runners, from nineteenth-century explorer Powell to contemporary outfitter Georgie White Clark to river swimmer Bill Beer, are all engaged with the element of the river water and the navigation for its conquest. With all of the river's silken somnolence and thrashing turbidity, you can feel the muddy water on your face and the grit in your food. The collection ends magically with Linda Hogan's elegy to the datura plant and its place in the lives of the nearby desert people and ecosystem, "shining with light and green intelligence" (p. 186).

The anthology, by turns analytical and lyrical, will interest both those with intense personal experience of the river and those with an appreciation of the intrinsic interrelatedness of natural phenomena. Projected to a general audience, the collection is also most fitting for college courses twining literature and environmental studies.

David S. Henkel Jr.
Community & Regional Planning Program
University of New Mexico

The Essential Aldo Leopold: Quotations and Commentaries. Edited by Curt D. Meine and Richard L. Knight. (Madison: University of Wisconsin Press, 1999. xxii + 362 pp. 21 halftones, notes, contributor biographies. $27.95 cloth, ISBN 0-299-16550-7.)

For conservationists familiar with Aldo Leopold's *Sand County Almanac,* the need for a book that critically interprets each of the author's major areas of interest might seem unnecessary. Why not read instead the classic of environmental literature that integrated Leopold's philosophy on subjects as diverse as soil conservation and wilderness aesthetics in his own eloquent

words? However, this book is of interest to academics and conservationists because of its unique organization. Twenty-one authors, from Terry Tempest Williams to Gary Paul Nabhan, have written short essays on as many themes in his writings. For example, Williams writes on "Wilderness: A Place of Humility" and Nabhan on "Arts and Sciences: Between Imagination and Observation." Each essay is followed by twenty or thirty short quotations from Leopold's publications arranged in chronological order of their appearance in print.

Leopold thought and wrote holistically, while this book compartmentalizes his work. The approach used effectively here, combining chronology and theme, allows the reader to reflect on the evolution of Leopold's thinking over his career from 1909, when he arrived in New Mexico as a forester fresh from Yale, to his death in 1948, when he had become the most respected wildlife ecologist in the nation. For example, the chapter on soil and water conservation documents the way his careful observation of degraded landscapes in New Mexico and Arizona led to an ecological interpretation of watershed health. He concluded, after a decade of observing fire scars and an increasingly sparse grass cover, that lightning-caused fires had not occurred for at least 40 years. Grass was in such poor condition that it was unable to compete against brushy species like juniper. The result was more trees, less grass, and severe gully erosion under the trees. His employer, the U.S. Forest Service, was reluctant to accept his conclusion that natural fire and reduced grazing were needed to restore grass and control erosion. The ecological implications of "thinking like a mountain" were slow to win acceptance. Recommendations to allow wildfires to burn, while at the same time reducing livestock impact on a degraded rangeland, were not what a public agency dependent on grazing fees in the 1920s wanted to hear.

Environmental history was a major interest of Leopold's, and his sense of place included interpretations of how landscapes changed over time both by natural force and by human presence. In the chapter titled "Leopold and the Changing Landscape of History," Donald Worster explores the ways Leopold interpreted thousands of years of human interaction with nature. Leopold realized the difficulties involved in separating human from climatic influences in such complex processes as gully erosion and the loss of biodiversity. He was equally comfortable writing about geological and human time scales, always looking for ways to interpret historically human interaction with the earth. In 1923 he wrote about five cultures that flourished in New Mexico, stating that "our four predecessors left the earth alive, undamaged. Is it possibly a proper

question for us to consider what the sixth shall say about us?" (p. 241). Shortly before his death in 1948, his view was larger and more interactive: "Many historical events, hitherto explained solely in terms of human enterprise, were actually biotic interactions between people and land" (pp. 253–54).

Leopold's land ethic is even more relevant today than when it was written in the 1940s, and the final chapter in the book attempts to explain the philosophical basis of the conclusion to *A Sand County Almanac with Sketches Here and There* (1949). The land ethic proposes that environmental decisions be based on whether the outcome would "tend to preserve the integrity, stability, and beauty of the biotic community" (p. 313). These words continue to be one of the most useful guidelines available to land use planners and decision makers. This book makes reading and researching Leopold's life and writings that much more pleasurable.

William Fleming
University of New Mexico

Sunrise to Paradise: The Story of Mount Rainier National Park. By Ruth Kirk. (Seattle: University of Washington Press, 1999. xi + 140 pp. 80 illustrations, 200 color illustrations, maps, notes, bibliography, index. $40.00 cloth, ISBN 0-295-97770-1, $22.50 paper, ISBN 0-295-97771-X.)

This beautifully written and produced volume, the companion to an exhibit at the Washington State History Museum in Tacoma, provides a general introduction to the history of Mount Rainier National Park. Ruth Kirk calls the volume "a something-for-everybody book," the purpose of which is "to sample the many splendors and stories of the Mountain" (p. ix). Kirk has extensive personal experience with Rainier as a writer, naturalist, climber, and National Park Service spouse, and she is able to convey to the reader a sense of this intimacy.

Kirk tells the story in three parts. "The Mountain" recounts the natural history of Rainier, with emphasis on its geology. "The Park" describes the founding and early history of Mount Rainier National Park. "The People" is about the many Native Americans, settlers, guides, rangers, Civilian Conservation Corps boys, ski troops, climbers, and others who have given the peak and the park a rich cultural history. One of the best features of the book is the sidebar commentaries that capture the observations, thoughts, and emotions of those with close ties to the mountain. Here are the voices of artists, poets,

campers, climbers, environmentalists, fire lookouts, skiers, rangers, and scientists; here, even, are the words of a rabbi whose view of Mount Rainier from Tacoma reaffirms his faith in God. Numerous illustrations, both contemporary and historic, augment these many stories and Kirk's lively prose. This is not a scholarly work. The reader will find no grand thesis or endnotes. If a scholarly tome is what you are looking for, you should consult works by Theodore Catton, Arthur Martinson, and a host of other historians and writers.

But this is no superficial book. Kirk is a fine writer with a sharp eye for telling anecdotes and revealing quotations and in general her history is accurate. She indeed succeeds in writing a book that samples the natural and cultural history of Rainier. This book is recommended for anyone interested in Mount Rainier or other national parks, especially anyone who wants to know more about the geologic history and the many human stories that surround the mighty peak.

Mark Fiege
Colorado State University

Life Under a Cloud: American Anxiety About the Atom. By Allan M. Winkler. (1993; reprint, Urbana: University of Illinois Press, 1999. x + 290 pp. Notes, bibliography, index. $16.95 paper, ISBN 0-252-06773-8.)

Since the dawn of the Atomic Age, the *Bulletin of the Atomic Scientists* has maintained a doomsday clock with the minute hand approaching midnight representing how close we are to a nuclear Armageddon. In *Life Under a Cloud,* Allan Winkler discusses the nuclear threat and charts the growth of nuclear enterprises over the last fifty years. Winkler follows the U.S. government's public relations efforts to convince its citizens that nuclear weapons are not doomsday devices but just bigger bombs. He also describes the antinuclear movements and how after marginal successes this activism has disappeared. The strongest dimension of *Life Under a Cloud* is the depiction of the interaction of the various groups such as atomic scientists, federal bureaucrats, grassroots activists, and media commentators who have been involved in the debate over the consequences of unleashing the binding energy of the atom. The author also discusses how the atomic bomb has impacted everything from international politics to popular culture.

Also interesting is Winkler's account of civil defense in the 1950s. To insure that the American public supported the nuclear arms race, the Atomic

Energy Commission (AEC) embarked on an aggressive public relations campaign to convince citizens that they could survive a nuclear attack. Through "duck and cover" drills, bomb shelters, and alternatively, visions of an atomic utopia, the AEC deflected popular anxiety over fallout and nuclear holocaust. The campaign ultimately failed, and by the early 1960s the nuclear powers signed an atmospheric test ban in response to the growing health worries about radioactivity.

Despite his skillful weaving of the diverse reactions to the new Atomic Age, Winkler neglects one of the founding principles of nuclear affairs—the creation of the AEC. In 1946, Congress gave the AEC the power to regulate as well as promote all aspects of atomic energy. This dual role ran contrary to a fundamental principle of the Constitution, checks and balances between branches of government. Winkler fails to explore how, without effective oversight, the AEC often chose the aggressive development of atomic energy at the expense of careful regulation of the toxic dangers. With the half-life of plutonium lasting approximately twenty thousand years, the legacy of our nuclear sites could impact hundreds of future generations.

Life Under a Cloud is a recent reissue of the 1993 edition. With the end of the Cold War, much has changed in world nuclear affairs. Winkler could have updated the nuclear mood a bit better. Even though the possibility of a nuclear exchange between the United States and Russia has decreased, nuclear proliferation continues, and the minutes before midnight on the doomsday clock still hover ominously close to the final tolling for humanity.

Jon Hunner
New Mexico State University

Treasure from the Painted Hills: A History of Calico, California, 1882–1907. By Douglas W. Steeples, foreword by David O. Whitten. (Westport, Conn.: Greenwood Press, 1999. xxi + 142 pp. Illustrations, maps, tables, appendix, notes, bibliography, index. $49.95 cloth, ISBN 0-313-30836-5.)

Treasure from the Painted Hills takes several different perspectives on the multifaceted mining town-cum-tourist attraction of Calico, California. Each of the six chapters is virtually self-contained: the geology, the silver boom, borax development, the city newspaper during the silver era, life in the mining camp, and the tourist remake of the town. Although the author and series advisor are both editors of *Business Library Review* and this book is

allegedly part of the Contributions in Economics and Economic History, only parts of it fit the model of that series. Specifically, the chapter on the silver boom includes statistics on silver prices and production in the context of the transatlantic monetary disturbances of the late 1800s. The chapter on borax contains even more details of these disturbances in a larger international framework. However, the chapters concerning the *Calico Print* newspaper and life in the mining camp are almost pure social history, with the exception of a couple of tables showing "Expenditures for the School District, 1882–1898" (p. 85), and "Commodity Prices in Calico" for a single day in 1892 which give these latter chapters something of an economic flavor (p. 91). As a whole, and explicitly stated in the last chapter, the book argues for a realistic memory of Calico based as much (or more) on its borax preeminence as on its silver days now hallowed in current tourist promotions. However, the economics of the town's current incarnation and thus the feasibility of Steeples's suggestion are never explored.

On the other hand, despite the unevenness of its presentation, the book is uniformly well-researched. Fortunately for the reader, it has clearly been in the making since the 1950s, when the author began interviewing or corresponding with survivors of Calico's heyday in the late 1800s. As a result, several irreplaceable anecdotes have been rescued and a handful of important documents unearthed, including the general-store ledger indicating commodity prices mentioned above.

Herein lies the real value of this work: it clarifies the historical significance of a western mining town in the region and, to some extent, in the larger world. Given the sources carefully amassed by Steeples over several decades, no one else could possibly have written this book, and certainly very few others have paid any attention to Calico. Consequently, *Treasure from the Painted Hills* fills a hole of some importance in western mining history.

Nancy J. Taniguchi
California State University, Stanislaus

Book Notes

The Age of the Bachelor: Creating an American Subculture. By Howard P. Chudacoff. (Princeton, N.J.: Princeton University Press, 1999. x + 341 pp. Illustrations, 24 halftone photographs, tables, appendix, notes, index. $49.50 cloth, ISBN 0-691-02796-x, $18.95 paper, ISBN 0-691-07055-5.)

Americans View Their Dust Bowl Experience. Edited by John R. Wunder, Frances W. Kaye, and Vernon Carstensen. (Niwot: University Press of Colorado, 1999. 320 pp. Photographs, line drawings, 13 maps, bibliography, index. $34.95 cloth, ISBN 0-87081-507-5.)

American Voudou: Journey into a Hidden World. By Rod Davis. (Denton: University of North Texas Press, 1998. xvii + 392 pp. 40 black and white photographs, appendixes, bibliography, index. $32.50 cloth, ISBN 1-57441-049-0, $19.95 paper, ISBN 1-57441-081-4.)

The Battle of Glorieta: Union Victory in the West. By Don E. Alberts, with a foreword by Donald S. Frazier. (College Station: Texas A&M University Press, 1998. xvi + 226 pp. 15 black and white photographs, line drawings, maps, appendix, notes, bibliography, index. $29.95 cloth, ISBN 0-89096-825-x, $16.95 paper, ISBN 1-58544-100-7.)

Built in Texas. Edited by Francis Edward Abernethy. (1979; reprint, Denton: University of North Texas Press, 2000. xi + 291 pp. 276 black and white photographs, 14 line drawings, maps, notes, bibliography, index. $29.95 paper, ISBN 1-57441-092-x.)

Eating Landscape: Aztec and European Occupation of Tlalocan. By Philip P. Arnold. (Niwot: University Press of Colorado, 1999. xvii + 287 pp. Illustrations, maps, notes, bibliography, index. $45.00 cloth, ISBN 0-87081-518-0.)

From Everglade to Canyon with the Second United States Cavalry: An Authentic Account of Service in Florida, Mexico, Virginia, and the Indian Country, 1836–1875. By Theophilus F. Rodenbough. (1875; reprint, with a foreword by Edward G. Longacre, Norman: University of Oklahoma Press, 2000. 561 pp. Illustrations, map, appendix, notes, index. $19.95 paper, ISBN 0-8061-3228-0.)

Legends of Our Times: Native Cowboy Life. By Morgan Baillargeon and Leslie Tepper. (Seattle: University of Washington Press, 1998. x + 254 pp. 80 color photographs, 80 black and white photographs, maps, bibliography, index. $38.95 cloth, ISBN 0-295-97728-0, $24.95 paper, ISBN 0-295-97729-9.)

Long Day's Journey: The Steamboat and Stagecoach Era in the Northern West. By Carlos Arnaldo Schwantes. (Seattle: University of Washington Press, 1999. 408 pp. 40 color illustrations, 84 black and white illustrations, 131 duotone photographs, maps, notes, bibliography, index. $60.00 cloth, ISBN 0-295-97691-8.)

Material Meanings: Critical Approaches to the Interpretation of Material Culture. Edited by Elizabeth S. Chilton. (Salt Lake City: University of Utah Press, 1999. ix + 179 pp. Illustrations, maps, charts, tables, bibliography, index. $55.00 cloth, ISBN 0-87480-607-0, $25.00 paper, ISBN 0-87480-608-9.)

Measuring the Flow of Time: The Works of James A. Ford, 1935–1941. Edited and with an introduction by Michael J. O'Brien and R. Lee Lyman, foreword by Gordon R. Willey. (Tuscaloosa: University of Alabama Press, 1999. xx + 582 pp. Illustrations, photographs, maps, charts, tables, notes, bibliography, index. $39.95 paper, ISBN 0-8173-0991-8.)

Mothers and the Mexican Antinuclear Power Movement: Society, Environment, and Place. By Velma García-Gorena. (Tucson: University of Arizona Press, 1999. xii + 187 pp. Appendixes, notes, bibliography, index. $45.00 cloth, ISBN 0-8165-1874-2, $19.95 paper, ISBN 0-8165-1875-0.)

The Northwest Florida Expeditions of Clarence Bloomfield Moore. Edited and with an introduction by David S. Brose and Nancy Marie White.

(Tuscaloosa: University of Alabama Press, 1999. ix + 525 pp. 100 black and white illustrations, photographs, maps, tables, notes, bibliography, index. $49.95 paper, ISBN 0-8173-0992-6.)

Out of the Mouths of Slaves: African American Language and Educational Malpractice. By John Baugh. (Austin: University of Texas Press, 1999. xviii + 190 pp. Charts, tables, notes, bibliography, index. $25.00 cloth, ISBN 0-292-70872-6, $12.95 paper, ISBN 0-292-70873-4.)

A People Who Would Not Kneel: Panama, the United States, and the San Blas Kuna. By James Howe. (Washington, D.C.: Smithsonian Institution Press, 1998. x + 390 pp. Illustrations, photographs, maps, notes, bibliography, index. $19.95 paper, ISBN 1-56098-865-7.)

The Power of the Written Tradition. By Jack Goody. (Washington, D.C.: Smithsonian Institution Press, 2000. viii + 192 pp. Notes, bibliography, index. $45.00 cloth, ISBN 1-56098-987-4, $18.95 paper, ISBN 1-56098-962-9.)

Real Life in Castro's Cuba. By Catherine Moses. (Wilmington, Del.: SR Books, 1999. xi + 184 pp. Notes, index. $55.00 cloth, ISBN 0-8420-2836-6, $18.95 paper, ISBN 0-8420-2837-4.)

Resort City in the Sunbelt: Las Vegas, 1930–2000. By Eugene P. Moehring. (1989; reprint, Reno: University of Nevada Press, 2000. xii + 359 pp. Photographs, maps, appendix, notes, bibliography, index. $19.95 paper, ISBN 0-87417-356-6.)

River of Souls: A Novel of the American Myth. By Ivon B. Blum. (Santa Fe, N. Mex.: Sunstone Press, 1999. 317 pp. $28.95 cloth, ISBN 0-86534-281-4.)

A Sense of the American West: An Anthology of Environmental History. Edited by James Earl Sherow. (Albuquerque: University of New Mexico Press, 1998. x + 308 pp. Tables, notes, index. $60.00 cloth, ISBN 0-8263-1913-0, $19.95 paper, ISBN 0-8263-1914-9.)

Settlement Pattern Studies in the Americas: Fifty Years since Virú. Edited by Brian R. Billman and Gary M. Feinman. (Washington, D.C.: Smithsonian Institution Press, 1999. xviii + 246 pp. Illustrations, photographs, maps, tables, graphs, bibliography, index. $65.00 cloth, ISBN 1-56098-826-6.)

Silencing the Opposition: Antinuclear Movements and the Media in the Cold War. By Andrew Rojecki. (Urbana: University of Illinois Press, 1999. ix + 195

pp. Tables, graphs, notes, bibliography, index. $37.50 cloth, ISBN 0-252-02510-5, $16.95 paper, ISBN 0-252-06824-6.)

Ten Texas Feuds. By C. L. Sonnichsen, with a foreword by Dale L. Walker. (1957; Albuquerque: University of New Mexico Press, 2000. xii + 248 pp. Notes, bibliography, index. $16.95 paper, ISBN 0-8263-2299-9.)

Translating Native Latin American Verbal Art: Ethnopoetics and Ethnography of Speaking. Edited by Kay Sammons and Joel Sherzer. (Washington, D.C.: Smithsonian Institution Press, 2000. xx + 309 pp. Photographs, maps, bibliography, index. $55.00 cloth, ISBN 1-56098-937-8.)

The U.S.-Mexican Border in the Twentieth Century. By David E. Lorey. (Wilmington, Del.: SR Books, 1999. x + 195 pp. Photographs, maps, tables, notes, bibliography, index. $55.00 cloth, ISBN 0-8420-2755-6, $17.95 paper, ISBN 0-8420-2756-4.)

Voices of Wounded Knee. By William S. E. Coleman. (Lincoln: University of Nebraska Press, 2000. xxiii + 434 pp. Photographs, maps, notes, bibliography, index. $35.00 cloth, ISBN 0-8032-1506-1.)

Western Futures: Perspectives on the Humanities at the Millennium. Edited by Stephen Tchudi, Susanne Bentley, and Brad Lucas. A Halcyon Imprint (Reno: University of Nevada Press, 2000. vii + 274 pp. Illustrations, photographs, tables, notes, bibliography. $14.95 paper, ISBN 1-890591-041.)