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Book Reviews

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Madres del Verbo/Mothers of the Word: Early Spanish-American Women Writers, A Bilingual Anthology. Edited and translated by Nina M. Scott. (Albuquerque: University of New Mexico Press, 1999. xviii + 395 pp. Illustrations, notes, bibliography, index. $65.00 cloth, $24.95 paper.)

While intelligence, education, courage, and a sense of justice have never been a guarantee of happiness and respect, this was particularly true for women in early Spanish America as illustrated by the work and lives of the nine women included in Professor Nina Scott's bilingual anthology. All were limited by their gender, and all faced that obstacle and others as intelligent individuals. The resulting texts, accessible to readers in Spanish and English with insightful introductory essays by the editor, offer a new asset to classes in Spanish-American Literature, Women's Studies, courses on culture and the Americas, as well as to the general reader. No longer pushed into the margins, these voices have acquired more value in our inclusive age.

Most texts are autobiographical. All are by middle- or upper-class white women, who were the ones with access to books and publishers in their eras. From the hardy survivor of early colonies in Argentina and Paraguay, the transvestite warrior, and two famous sixteenth-century nuns to the nineteenth-century women who managed to survive by their pens, these women did not have easy lives. Despite the frequently severe restrictions placed on women, the writers showcased did assert their personalities, their thoughts, and their verbal skills with authority and intelligence. Examples of their work include four pieces from the colonial era and five from the nineteenth century. (The neoclassical poetry and essays of the eighteenth century were excluded from this anthology for stylistic and thematic reasons.)

Isabel de Guevara participated in the hardships of settling in Buenos Aires and Asunción in the 1530s. Her letter to Princess Juana in 1556, detailing her services and requesting a reward for her efforts, is a rare testimony of women

in such a role. The language in the autobiography of Catalina de Erauso, known as La Monja Alférez, the ensign nun, is less formal, giving a flat account of her adventurous life (including her escape from a convent, travel to the New World from Spain, the brawling, and even the killing of her own brother) with little introspection.

Perhaps the best-known author represented is Sor Juana Inés de la Cruz, a superb poet who waged a lifelong and ultimately futile struggle for intellectual freedom from inside a cloister. Another nun, the highly spiritual Colombian Madre Francisca Josefa de Castillo, by contrast, seems more comfortable writing devotional meditations than writing about her own life at the request of a superior.

The nineteenth-century writers, Gertrudis Gómez de Avellaneda, Juana Manuela Garriti, Mercedes Cabello de Carbonera, Teresa González de Fanning, and Soledad Acosta de Samper, wrote in an era when male writers were exploring the concept of national identities in the Americas. These women, who faced more immediate issues, such as how to make a living as a widow, wrote with passion about education for women and the freedom to earn their own way in the world.

The title of the anthology comes from Sor Juana's allusion to the Virgin Mary as "Madre del Verbo" (Mother of the Word). This is the opposite of silence, and by extension, of submission. We are fortunate to have the words of these women who were not silenced, and whose words were not lost during the many years they were undervalued. Professor Scott has rendered a service in bringing them into the spotlight.

Jeanie Puleston Fleming
Santa Fe, New Mexico

Portraits of Basques in the New World. Edited by Richard W. Etulain and Jeronima Echeverria. (Reno: University of Nevada Press, 1999. xvi + 305 pp. Illustrations, appendix, notes, bibliography, index. $31.95 cloth.)

The Boise, Idaho, area proudly claims to have the largest concentration of Basques outside of their homeland in the Pyrenees Mountains of Spain and France. This fine anthology of thirteen biographical essays not only deals with the Boise Basque experience but with the rest of the American West (and early Mexico) as well. Beginning with explorers and colonizers, such as Juan de Oñate and Juan Bautista de Anza, and pioneer California and Nevada rancher Pedro Altube, acclaimed as "Father of the Basques of the American West," the lineup then shifts to notable figures in Western development, including John B. Archabal of Idaho, whose rags-to-riches success story placed him among America's most prominent sheepmen. One of the most appealing essays is

Renee Tihista's lively personal "confessions" as a teenage sheepherder in eastern Montana. The third part concerns modern examples who have excelled in mainstream America while maintaining their cultural ties. Among them are Juanita "Jay" Hormaechea of Boise and her hugely successful promotion of Basque dancing; Nevada's Robert Laxalt, the leading Basque novelist; and Robert Erburu, who, between 1974 and 1995, served successively as president, CEO, and board chairman of The Times Mirror Company, publisher of the *Los Angeles Times.*

Overall, the quality of this general overview of the four-century Basque diaspora is impressive. Several significant themes involving cultural identity emerge throughout the various essays. Although Basques often faced nativism and discrimination, their strong work ethic, individualism, and family values helped them win acceptance in Western communities. By networking through family connections and the ubiquitous Basque boardinghouses, they kept in touch with each other and their Old World roots. In fact, the boardinghouses, often run by women, provided both a social club and an impromptu marriage bureau where many single Basques of both sexes found spouses. Contrary to popular belief, few Basque immigrants were experienced herders, but their rural backgrounds helped them get a first job tending sheep until they could move on to another occupation, often in the city. Their tenacious struggle to keep the Basque language alive became the mainstay of their survival as an ethnic group.

The anthology's editors and the Basque Series editor, William A. Douglass, have contributed essays to the collection. Specialists and general readers alike will enjoy all of their efforts.

David H. Stratton
Washington State University

To Defend Our Water with the Blood of Our Veins: The Struggle for Resources in Colonial Puebla. By Sonya Lipsett-Rivera. (Albuquerque: University of New Mexico Press, 1999. xiv + 199 pp. Illustrations, maps, tables, notes, bibliography, index. $49.95 cloth.)

This worthwhile study—empirically dense, nicely written, and thoughtful—describes the increasingly bitter contention among farmers of all types over irrigation water in the hinterland of Puebla, in eastern-central Mexico, primarily during the eighteenth century. The major actors in this protracted drama, it seems fair to say, were Spanish-owned haciendas on one side and indigenous communities of peasant farmers on the other. The development of large-scale commercialized agriculture (in livestock, wheat, and other products of European introduction), the land-grabbing associated with it, Indian

population growth, and perhaps even a degree of environmental degradation itself combined to produce a situation in which water for irrigation became ever more scarce and contended over as the colonial era drew to a close. As the object of legal and extralegal struggle within and outside the colonial judicial system, and of passive and active resistance strategies to block its appropriation by the wealthy, the unscrupulous, and the upstream, water assumes the central role in Lipsett-Rivera's study; it is shown to be not only a necessity of life, but one of the chief mediators of colonial power relationships. Among the topics covered in considerable depth in the book are the ecology of the Puebla area and the absolute necessity of irrigation in agriculture at all scales, the techniques of farming and irrigation, the nature and periodicity of water conflict over a century or more, forms of resistance, and the importance of water to town life, not only for daily uses but also for horticulture and other economic purposes.

Eloquent as the author's portrayal of these issues in the late colonial Puebla region is, the scenario of struggle between Indians and non-Indians over productive resources in the countryside is hardly a revelation, since it has been described for many other areas in Mexico at about the same time. Nor does the author's recurrent deployment of an anthropological theory of centralization in the administration of water resources add much to the explanation of her empirical evidence, since the theory itself seems contradicted by much of that same evidence, and in the end, appears misapplied. Still, Puebla itself was an inherently important region whose development and internal problems deserve attention, and whose history can therefore shed some comparative light on the nature and difficulties of irrigation in semiarid environments. And while it is not strictly environmental history, Lipsett-Rivera's study highlights human-environmental interactions in informative ways that claim the attention of historians, geographers, anthropologists, and other scholars.

Eric Van Young
University of California, San Diego

Spaniards, Planters, and Slaves: The Spanish Regulation of Slavery in Louisiana, 1763–1803. By Gilbert C. Din. (College Station: Texas A&M University Press, 1999. xiv + 356 pp. Notes, bibliography, index. $49.95 cloth.)

One of the least-studied domains of North American history is the Southeastern Spanish borderlands. Not well known is the fact that Louisiana and the Mississippi Valley were part of the Spanish empire for forty years, until Spain retroceded the area to France in 1803. Although settled as a French

colony, Louisiana's culture and society took on Spanish overtones during Spain's governance. One element affected was the institution of slavery.

During the eighteenth century, all of the colonial powers in America countenanced and practiced slavery, but there were some differences between them. In French Louisiana, the plantation owners constituted an elite and influential class that promoted and employed a repressive *Code Noir*, promulgated in 1724 to regulate the conduct of Blacks. When Spain assumed control of the province in the late 1760s, the governors brought laws and attitudes considerably at variance with those in place. In general, the French planters were exploitive, treating their slaves harshly, punishing them severely for infractions, and providing poorly for their needs. The Spanish approach, on the other hand, was somewhat more humane, recognizing that better treatment improved slave productivity. Spanish law allowed slave marriage, manumission at the will of the master, *coartación* or self-purchase, protection against excessive abuse, and for the right of a slave to protest ill-treatment and to request to be resold to another master—regulations that displeased the planters, who resisted them.

Gilbert C. Din, long recognized as a Southeastern borderlands scholar of the first rank, has done superb research for this volume. There seems to be little material —primary or secondary—that Din has not perused, and in so doing he has created a seminal work about a little-known topic. Particularly interesting are his remarks concerning *marronage*—slave runaways—and the existence, under Spanish rule, of a relatively numerous population of free Blacks in and around New Orleans.

There are quibbles. A general historical overview of the Spanish presence in the Mississippi Valley early on in the book would have been helpful to readers not familiar with the event. And Din takes pains to point out what he feels are errors of omission and commission by fellow historians. That is as it should be, but his criticism should have been relegated to the notes or to brief mention. To focus upon it disrupts the narrative flow and becomes querulous and tiresome, not enlightening.

Nevertheless, this is a fine book by a fine scholar that can be read with profit by all interested in the Spanish borderlands, comparative colonialism, and comparative slavery.

William H. Broughton
Arizona Historical Society

Massacre at the Yuma Crossing: Spanish Relations With the Quechans, 1779–1782. By Mark Santiago. (Tucson: University of Arizona Press, 1998. xv + 220 pp. Map, notes, bibliography, index. $35.00 cloth.)

In July 1781, Quechan, or Yuma, Indians and their Mohave allies laid waste to two Spanish mission pueblos near the confluence of the Gila and

Colorado rivers, killing and capturing almost two hundred settlers. When word of the disaster reached Commandant General Teodoro de Croix, he was reportedly stunned. Yet, it was no surprise that this experiment ended badly.

The difficulty of transporting supplies to California by sea led the Spaniards to turn to an overland route from Sonora. Getting goods to California required fording the Colorado River. The desire for a land route to California coincided with the zeal of the Franciscan, fray Francisco Garcés, who wished to spread the faith northward from Sonora. In 1771, Father Garcés met a Quechan named Olleyquotequiebe, known to history as Salvador Palma. Some time after this meeting, the Quechans requested priests, and civil-military and religious hopes came together.

Begun in 1778, the first mission to the Quechans, La Purísima Concepción, overlooked the natural pass of the Colorado River. A second mission pueblo, ten miles upriver, took the name San Pedro y San Pablo de Bicuñer. To save money, Croix provided soldiers and their families as settlers rather than construct a costly presidio, a plan opposed by Father Garcés and others. When the Quechans revolted in 1781, Croix's measures proved a false economy, and the two communities were destroyed.

Competition for land caused tension at the Yuma Crossing. The Spanish settlements occupied much of the choicest land, which the Quechans claimed, and the settlers' livestock frequently damaged Indian crops. To this fight over land, other elements of unrest were added. Franciscan conversion efforts were ineffective and resented. The Spaniards' reliance on Palma to further their aims was ill-advised. Palma was a *kwoxot*, a leader who exercised civil and military leadership, but such authority could be fleeting. The Spanish misunderstood Palma's influence over his people, leading them to think he had more power than he did. Once keen on having Spaniards live among his people, he became an outspoken opponent. Finally, the material benefits the Quechans expected from the Spaniards proved disappointing.

Several chapters consider the aftermath of the uprising. Spanish officials launched a successful rescue and four punitive expeditions, involving hundreds of soldiers. These resulted in the deaths of some Quechan warriors, but rebel leaders remained free. The Yuma Crossing enterprise was finished, the road to California closed.

There is currently a flowering of Indian rebellion studies that attempt to discover the indigenous point of view, using an ethnohistorical approach to reexamine the documentary record. Writing in this vein, Santiago enriches our understanding of the events at the Yuma Crossing. Moreover, he has told his story with a sense for the human drama of this ultimately violent encounter.

Rick Hendricks
University of New Mexico

Intimate Frontiers: Sex, Gender, and Culture in Old California. Albert L. Hurtado. (Albuquerque: University of New Mexico Press, 1999. xxix + 173 pages. Tables, photographs, prints, notes, index. $39.95 cloth, $17.95 paper.)

Too many men populated eighteenth- and nineteenth-century California, Albert L. Hurtado explains in *Intimate Frontiers: Sex, Gender, and Culture in Old California.* Historians of Western women have long studied the dynamics resulting from skewed sex ratios, looking at the question in terms of female underpopulation. Hurtado has turned this demographic question on its head, inquiring instead about the problems caused by an overpopulation of men. The overabundance of men, the author explains, had a tremendous effect on gender, giving a particular shape to interpersonal relations among men and women. "For nearly one hundred years after Spain colonized California," he argues, "there was intense competition among men for suitable marriage partners. This condition created a century-long crisis in the marriage market that influenced social life among all classes of Californians" (p. xxvii). In *Intimate Frontiers,* Hurtado examines the consequences of Old California's mostly male population, tracing gender dynamics from the Spanish Franciscan missions to the *californio* ranchos of the Mexican era, and from the California overlanders to the goldfields, and finally, to the frontier communities of northern California.

An installment in the University of New Mexico Press's Histories of the American Frontier Series, the book brings to life the intimate relations of characters both familiar and obscure, including Alfred Robinson, Olive Oatman, and Dame Shirley. Most haunting, however, is Hurtado's depiction of young maidservant Amelia Kuschinsky, apparently the victim of a botched abortion in 1860. The author skillfully weaves together the disparate threads of the criminal case against the unfortunate physician and the young woman's employer, who was also her alleged lover. Hurtado uses Amelia's tragic story as a window into social relations, offering a plethora of plausible suggestions for the events leading up to her untimely demise.

The author's speculations provide keen insight into the particularities of gender dynamics in Old California, which served to limit the options available to poor young immigrant women like Amelia Kuschinsky. As the title suggests, Hurtado's book explores the frontiers of intimacy—the meeting points of sexuality, love, power, and empire.

A must-read for scholars of women and gender in the West and for Borderlanders, Albert L. Hurtado's *Intimate Frontiers* is a fast-paced yet dense study, filled with interesting anecdotes, memorable characters, and fascinating gender analysis. Its short length, simultaneously topical and chronological chapters, and interesting use of gender theory make it ideal for classroom use. In *Intimate Frontiers,* Hurtado has pushed discussions of gender and culture in the Borderlands toward a new level of sophistication.

Dedra S. McDonald
Hillsdale College

More Than Petticoats: Remarkable California Women. By Erin H. Turner. (Helena, Mont.: Falcon Publishing, 1999. 128 pp. Illustrations, bibliography, index. $9.95 paper.)

It Happened in Northern California. By Erin H. Turner. (Helena, Mont.: Falcon Publishing, 1999. 126 pp. Illustrations, bibliography, index. $8.95 paper.)

Local historian Erin Turner provides readers with a series of vignettes about events, episodes, and famous (some not so famous) people in the history of California. Her brief narratives in *More Than Petticoats: Remarkable California Women* and *It Happened in Northern California* are aimed at young audiences and the curious history/tourism reader. Both are done in the same simple storytelling format, overlapping in many of the incidents and people described. When taken as loosely based popular history, the books are delightful. On the other hand, serious historians will find the works to have a "Mug Book" feel, as people become greater than life without the contextual benefit of regional, national, and international events and trends. All the stories are loosely based on limited secondary sources (sometimes only one) for each episode. As a result, Turner's portrayal of people and events appears seriously flawed because of overstated generalizations and no supporting research (neither book utilizes a citation system). Both books' bibliographies provide starting points for those wishing to pursue the history of the enclosed stories.

It Happened in Northern California offers readers thirty vignettes, spanning from 1542 to 1989, selected to provide a strange-but-true scenario. Turner's preface promises themes based on how "geology, the weather, and the gold craze," and later "people in search of a new treasure—personal freedom," made both the early and modern history of northern California (see preface). Yet, the eclectic collection of stories is never brought together to support her reasonable thesis. Readers are left with a well-told story without a developed plot of change over time. Further confusing the issue is the premise that the reader knows where the events occur without a map. Thus, the benefits of both geography and geology are lost. Furthermore, her attempt to "hook" the reader with introductions based on literary license may annoy audiences seeking a more academic history. The book would be better served with fewer stories, more depth, and an overall theme to hold the thesis together.

More Than Petticoats: Remarkable California Women is a spin-off of *It Happened in Northern California* and falls victim to many of the same problems. The book's ten women—including the likes of Mary Ellen Pleasant, Isadora Duncan, and Dorothea Lange—are lost in Hollywoodized stories with no analysis explaining how remarkable these women were to California history. Turner's introduction promises that "remarkable women have never lived in a vacuum," and that it is time "to stop putting too much emphasis on what could

have been if only these women had been allowed to behave as men in a man's world" (p. 9). This is great stuff! Yet, her vignettes either fail to connect or understate this theme.

Those interested in the two works must keep intended audiences in mind. Elementary and middle school teachers could find the books to be interesting curriculum resources to help bring California history alive. Local historical gift shops might also want to stock the books for tourists and their own libraries. Historians will be greatly disappointed.

Victor W. Geraci
Central Connecticut State University

The Herbarium of the Lewis and Clark Expedition, vol. 12 of *The Journals of the Lewis and Clark Expedition.* Edited by Gary E. Moulton. (Lincoln: University of Nebraska Press, 1999. xii + 353 pp. Illustrations, appendixes. $75.00 cloth.)

Rightly so, the Lewis and Clark expedition of 1803–1806 has been the focus of numerous scholarly papers and books, television documentaries, and recently a popular book (*Undaunted Courage* by Stephen Ambrose). But only in the last few years has a truly definitive edition of the individual journals, maps, and collected items been published. The book reviewed here is the twelfth and next-to-last volume in *The Journals of the Lewis and Clark Expedition* (the final one will be a comprehensive index of the entire series).

This oversize volume (9" by 12") is part of an ambitious editing and publishing project sponsored by the Center for Great Plains Studies, University of Nebraska, Lincoln, and the American Philosophical Society. Gary E. Moulton, professor of history at the University of Nebraska, is recipient of the J. Franklin Jameson Award of the American Historical Association for his editing work on these journals.

Following a brief overview of Meriwether Lewis's background and training as a naturalist and the provenience history of the collected plant specimens, there is a descriptive "Calendar of the 239 Mounted Samples." Next is a section of full-page, black-and-white photographic plates of the 177 different species represented in the collection; the sixty-two other specimens are duplicates, triplicates, or quadruplicates of the same species. None of the original sheets on which Lewis mounted the individual specimens has survived, but thirty-four of his labels have. These generally have the date, place of collection, and a brief description of the plant which sometimes includes information on its ethnobotanical use. Labels added to the mounting paper over the years following the expedition bear data on provenience, updated taxonomic names, and dates of revision.

Following these plates are two appendices, which include an alphabetical listing of the collected plants by scientific name with common name, place and date collected, herbarium provenience, and a listing by date collected. A third appendix consists of full-page illustrations of Lewis's plants published by Frederick Pursh in *Flora Americae Septentrionalis*, as well as Lewis's unpublished illustrations of other specimens from the collection.

This work, and the other volumes of this monumental series, hopefully will be found soon in every major public library collection in the country where they no doubt will be used frequently by professional researchers and students from various disciplines and lay persons interested in one of the greatest explorations in the history of the American West.

Dan Scurlock
Wingswept Research
Ft. Sumner, New Mexico

The Trial of Don Pedro León Luján: The Attack Against Indian Slavery and Mexican Traders in Utah. By Sondra Jones. (Salt Lake City: University of Utah Press, 1999. vii + 182 pp. Illustrations, maps, notes, bibliography, index. $27.50 cloth.)

When the history of the American West enters the Spanish Borderlands, Hispanic voices are progressively muted in the historiography much as they were in history. The first impressions of the Southwest to be widely read in the United States were those of Anglo-American traders, settlers, and soldiers. The historiography of the region for that period continues to be dominated by the interpretation of events as seen through the eyes of the same Anglo newcomers and conquerors. The result is an account of a multicultural area that is dominated by the perspective of one ethnic group.

The 1851 Utah conviction of New Mexican trader don Pedro León Luján has often been cited to contrast Mormon opposition to Indian slavery with the long-standing Spanish and Indian tradition of trade in captives. Sondra Jones explores the slave trading trial in context, presenting, for the first time, perspectives beyond those of the prosecutors. Jones begins with a critical reading of the historiography on the Luján trial and relations between Mormons, New Mexicans, and Indians in general. She goes on to examine the Indian slave trade, as practiced by all the involved parties, and then dissects the events and trial of 1851 in detail. The story, she finds, is not exactly what has been summarized in the history books.

With this work, Sondra Jones shifts away from Utah histories that uncritically accept accounts by Mormon settlers as objective fact. At times, she allows that Mormon scripture guided Indian relations in Utah while, at the

same time, bringing appropriate skepticism to the correlation between Catholic doctrine, Hispanic legality, and practice. However, she emphasizes racism against both Indians and Hispanics in Utah and points out that, despite similar goals of assimilation, Indians were regularly integrated into New Mexican, but not Mormon, society.

The Trial of Don Pedro León Luján is, in the end, an important book. Jones shows that the Mormons did not oppose slavery as a general principal so much as they needed the trial for political reasons. She does not justify Hispanic or any other form of slave trading, but confirms that the multiplicity of all frontier perspectives must be considered before historical events can be fully understood.

Bruce A. Erickson
University of New Mexico

Yellowstone: The Creation and Selling of an American Landscape, 1870–1903. By Chris J. Magoc. (Albuquerque: University of New Mexico Press, 1999. xvi + 266 pp. Illustrations, notes, bibliography, index. $49.95 cloth, $19.95 paper.)

In this book, Chris Magoc examines the commodification of wilderness using the evolution of tourism in Yellowstone National Park as a case study. Other historians have covered this topic, and Magoc's discussion, unfortunately, sheds little new light other than to reveal some interesting details as to how this process played itself out in the nation's first national park. He suggests something of the complexity of this wilderness ideal when it came to be "sold" as a national park.

Using the records of the Northern Pacific Railroad, travel literature, the Haynes photo collection, and congressional debates, Magoc tells an ironic tale of the American attempt to preserve a landscape as static wilderness. Like others, he suggests that this wilderness ideal was emerging even then and often contradicted history, catered to the rich, and resembled show business more than science.

Magoc considers how the nascent tourist industry marketed the new national park and how it designed improvements. He is at his best when describing how tourists viewed the sights, using guidebooks to determine what they were supposed to see. These guides delineated perceptions while authenticating the experience and standardizing the adventure. Magoc retells the story of how conservationists established game preservation in Yellowstone, a story told better by several other authors recently. Similarly, his attempt to portray the history of Native American removal is better told by Mark Spence in *Dispossessing the Wilderness (1999).*

There are problems with facts throughout the book. The Sheepeaters, a band of Shoshonis, Magoc mistakenly calls Arapahoes, a tribe the Shoshonis fought relentlessly (p. 4); he misidentifies the source of petrifaction on Specimen Ridge (p. 5); and he fails to note that the 1868 treaty with the Crow Nation acknowledged the tribe's actual possession of a piece of the park. His cynicism is uncomfortably biting, making one wonder if there was anything worthwhile in the effort to preserve Yellowstone.

While the final chapter summarizes modern problems the park is experiencing with roots in the wilderness mystique of its creation, it is poorly tied to the six earlier chapters. Entitled "From Wonderland to Ecosystem," this chapter discusses policies in the park since the 1988 fires, but does not do justice to developments during the twentieth century that led the park away from management for the benefit of tourists to management for the benefit of the ecosystem. Although Magoc is only trying to show the continuing effect of the policies of the nineteenth century he discussed, his jump from 1903 to 1988 does not take into account important changes in science, in management, in tourism, and in policy in the years between. These years were not static, but altered the perspective he described, making one wonder if there really is such a direct connection between the nineteenth century and the problems the park faces today.

Joseph Weixelman
University of New Mexico

One Book at a Time: The History of the Library in New Mexico. By Linda G. Harris. (Albuquerque: New Mexico Library Foundation, 1998. xi + 139 pp. Illustrations, notes, bibliography, chronology, index. $75.00 cloth, $20.00 paper.)

One Book at a Time is a well-documented and informative history of New Mexico libraries and librarians. Its publication celebrates the seventy-fifth anniversary of the New Mexico Library Association. The story of New Mexico libraries begins with the few books brought over by the Spanish expeditions of military men and priests in the sixteenth century. The availability of published materials for the people of New Mexico commenced when the first printing press arrived in New Mexico in 1834.

The late nineteenth century brought forth a few attempts at public libraries for the people, engendered primarily by women's groups around the state. Many of the early libraries were wooden structures, and fires destroyed the buildings and their contents. Amazingly, few libraries were founded with Carnegie funds; the only one still in existence is in Las Vegas, a Jeffersonian-style building in the midst of Carnegie Park.

Harris's history covers public and academic libraries from the smallest villages to the largest city. The national laboratory libraries at Los Alamos and Sandia in Albuquerque are also included. Little mention is made of libraries in public schools, but there are sections on the libraries at the Menaul School in Albuquerque, the New Mexico Military Institute in Roswell, and the Indian School in Santa Fe. The New Mexico State Library's history tells of its sparse beginnings to its ever increasing services to public libraries around the state. There are many anecdotes, both humorous and melodramatic, of the hard times and poor salaries paid to librarians during the early part of the twentieth century. Heavily illustrated with photographs of pictures and persons, *One Book at a Time* is both enjoyable and informative.

Sidebars written by current New Mexico librarians are interspersed throughout the book. Today's librarians describe their ideas of what libraries will become in the twenty-first century. There is a lengthy chronology and an index with names of individuals, locations, and library names.

Marilyn P. Fletcher
Center for Southwest Research
University of New Mexico

The Last Gamble: Betting on the Future in Four Rocky Mountain Mining Towns. By Katherine Jensen and Audie Blevins. (Tucson: University of Arizona Press, 1998. x + 221 pp. Illustrations, notes, index. $45.00 cloth.)

The weird tale of how a vice has become economic salvation and a public boon is well told in this book. Katherine Jensen, a professor of Sociology and Womens Studies, and Audie Blevins, professor and chair of Sociology, are both at the University of Wyoming. Readers are immersed in details, but rewarded with broad, often ironic, conclusions. The authors trace the history of gaming as an illegal activity until its 1989 legalization in Deadwood, South Dakota. Two years later, Colorado voters allowed Black Hawk, Central City, and Cripple Creek to follow suit. Statewide voters approved gaming as a tool for economic revitalization that would also generate millions in tax money for historic preservation.

Gaming, to use the industry's preferred term, has been explored previously in Black Hawk and Central City by another sociologist, Patricia A. Stokowski. Her *Riches to Regrets: Betting on Gambling in Two Colorado Mountain Towns* (University Press of Colorado, 1996) is a narrower study concluding that gambling has been fool's gold, disrupting communities for uneasy profits. Jensen and Blevins come to a similar conclusion but add a broader perspective. While enriching governments, gambling often drives out other businesses and typically replaces small locally owned firms with ever

larger casinos tied to Nevada gaming cartels. While gaming generally creates real estate and tourist booms, it leads to a population loss in the gambling zone. It eliminates family- and child-oriented recreation and facilities. It subverts historic preservation goals by creating ever bigger boxes behind historic facades.

The book has a few factual errors: Gregory Gulch, not Russell Gulch (p. 16), was the gold strike that gave birth to Central City and Black Hawk. Denver's Market Street, not Cripple Creek's Myers Avenue, was "the most famous red light district in the Rocky Mountains" (p. 60). Central City has two, not one (p. 123), saloon interiors designated for historic preservation—the Gold Coin and the Teller House Bar.

Jensen and Blevins focus on historic preservation, community transformation, and race, gender, and class. Women, the authors find, have made considerable progress in the gambling and entertainment field and now do a lot more than dance, wait tables, cook, and sell their favors. The authors conclude that "Citizens should question the complicity of government agencies in disguising recreation as taxation that may serve to destroy the communities they are meant to protect" (p. 195).

Thomas J. Noel
University of Colorado, Denver

Land, Sky, and All That Is Within: Visionary Photographers in the Southwest. By James Enyeart. (Santa Fe: Museum of New Mexico Press, 1998. xviii + 128 pp. Photographs, notes. $24.95 paper.)

This book claims to describe the photography of the West from 1870 to 1970 in terms of "romanticism and modernism" (p. 6). This is a fairly easy way to let yourself off the hook for showing the same old photographs already seen and discussed thousands of times before by the same old photographers and critics anointed by the various Beaumont Newhalls of Photography. Mr. Enyeart conveniently excludes significant voices by saying "women and minority photographers had scant opportunity to participate. After 1970, both gender and cultural diversity of photographers grew more equitably represented in the continuing fascination with the region" (p. 5). However, this is simply not true. During this particular one-hundred-year window, Dorothea Lange photographed in Arizona in the thirties. Lee Marmon (Leslie Marmon Silko's father) was a significant Native American photographer during this time, as was Jean Fredericks, one of the first Hopis to photograph on the reservation in Oribi. At the risk of sounding cranky, I am certain that Laura Gilpin is not the only woman photographer who made it into the four states during the century under discussion. I assumed the quote from Leslie Marmon

Silko was an attempt to compensate for such obvious exclusion. In addition, the elimination of Frederick Sommer was glaring.

Sommer's work remains some of the most powerful, poetic, and prophetic ever made in the Southwest. His work has a depth that continues to resonate, drawing fresh readings from younger audiences keen on understanding photography beyond its "romantic" traditions. It is fine to reminisce. It is the kind of thing we all do when we sit around with old friends. But I do not see how these kinds of books continue to get published and these exhibitions continue to be constructed and traveled. At the same time, I know exactly why. The old-boy network still maintains a firm grasp on the "tradition" of photography, ignoring the amazing, vibrant world that photography has evolved into, beyond the adobe walls that Paul Strand and Ansel Adams endlessly, and exquisitely, reproduced.

Adrienne Salinger
University of New Mexico

Early New Mexican Furniture: A Handbook of Plans and Building Techniques. By Kingsley H. Hammett. (Albuquerque: University of New Mexico Press, 1999. 96 pp. Illustrations, index. $19.95 paper.)

Kingsley Hammett and his wife, Jerilou, are perhaps best known as the founders, publishers, and editors of *Designer/Builder, A Journal of the Human Environment,* one of the most interesting and socially responsible publications of its kind. Mr. Hammett has also made a significant contribution to the rich literature devoted to New Mexican furniture, as a designer, a superb woodcraftsman, and as a commentator and historian.

The distinguished studies by E. Boyd, Alan Vedder, Lonn Taylor and Dessa Bokides, and others, are directed toward the general reader and the historian. They are lavishly illustrated with photographs, which describe the essence of New Mexican furniture, but contain few drawings or details explaining its joinery. In contrast, all of Mr. Hammett's three books are written primarily for the woodworker and are dominated by dimensioned scale drawings and detail. The first of the two earlier volumes, *Crafting New Mexican Furniture* (1994), shows his own finely designed and crafted projects, based upon traditional style and detail but largely contemporary in feeling. The second, *Classic New Mexican Furniture* (1996), deals with the entire range of the category, from the colonial period up through the revivals. The present volume, however, is meant to enable woodcrafters to replicate thirty-six of the chairs, tables, and chests collected by Shirley and Ward Alan Minge and preserved in Casa San Ysidro—their former Corrales residence—now a part of the Albuquerque Museum.

Each piece of the Minge furniture is documented by a cutout photograph and a description on one page and dimensioned line drawings of front and side elevations on the facing page. Unlike most of the very competent elevation and isometric drawings of the earlier work, the drawings in the present book are very disappointing. They describe the objects so inaccurately that I suspect the draftsman worked entirely from measurements, made by someone else, of objects he had never seen, or of which he had little understanding. Details of joinery are almost entirely omitted. The dovetail joint, a visual and structural hallmark of Hispanic New Mexican furniture, is totally misrepresented. Perhaps most disappointing of all, the subtle curves of chair and bureau frames influenced by the American Empire style are grossly misrepresented.

Nevertheless, this volume is a valuable New Mexico document. In addition to the excellent introduction and descriptions by the author, it contains an essay by Donna L. Pierce and photographs by Robert Reck, Dick Francis, and Mary Peck. It also provides additional information about the collections of Casa San Ysidro and gives this writer the opportunity to praise that great house, not as a restored colonial hacienda, but as a large adobe courtyard house of the last half of the twentieth century. Much of the structure was designed with extraordinary architectural sensitivity and lovingly and laboriously constructed by Dr. Minge over an epical four decades as a context in which to exhibit and explain this most distinguished collection of New Mexico artifacts.

George Clayton Pearl
Albuquerque, New Mexico

Finding the Center: The Art of the Zuni Storyteller. Translated by Dennis Tedlock. (Lincoln: University of Nebraska Press, 1999. xlvi + 337 pp. Illustrations, maps, notes, bibliography. $40.00 cloth, $15.00 paper.)

It is hard to imagine a work more important to the study of the verbal artistry of the Zuni people than *Finding the Center.* Where other ethnographic works have exposed some of the content of Zuni legends, Dennis Tedlock provides a window into the very nature of Zuni oral literature—not simply what is told, but how the tellings sound and feel. *Finding the Center* is comprised of narratives Tedlock recorded between 1964 and 1966. The stories reveal a great deal of ethnography but also significant oral histories. This book is a must for those interested in the culture and history of the Zuni.

In spite of the book's importance, there are some significant drawbacks. One of the most obvious appears on the front cover of the book, where it reads "Translated by Dennis Tedlock." Tedlock reveals in his own introduction that he did not actually translate the stories presented in this book. Joseph Peynetsa translated all the stories into English. Tedlock transcribed those translations

and edited the texts. Credit is given to the storytellers, Andrew Peynetsa and Walter Sanchez, but Joseph Peynetsa's name and work are not credited on the cover or title page. They receive mention in a small paragraph in the introduction to the second edition (and are never mentioned in the first edition).

Tedlock does a good job of introducing stories and providing detailed notes about important places and things discussed in the stories. However, more background information is necessary. One story includes a song in the Hopi language, and one of the storytellers spoke Dineh (Navajo) as well as Zuni. Yet there is no discussion of language families and relationships between the Zuni and their Indian neighbors. More information about storytelling taboos is warranted as well. Tedlock alludes to the fact that certain stories are told only in the winter. But we are never told exactly which ones. Nor are the reasons for this taboo properly explained. The reader has to wonder if there were other significant taboos and protocols about Zuni storytelling that were never mentioned.

All of the stories were told in the Zuni language, and Tedlock shows great respect for the integrity of their original oral art form. It would seem very important then to present the stories bilingually. However, with the exception of one very short story, all transcriptions are presented only in English. Having access to the Zuni language versions and their translations would preserve, even better, the original form of their telling. It would also provide a far more valuable resource for Zuni people interested in preserving not only the content of their stories, but also the language in which they were told. Additionally, if the cassette tapes have survived, it would be appropriate for Tedlock to place them in a historical archive or other public place so that they could be available for those interested in Zuni language work. That would make it possible for the Zuni people and scholars of their language to properly evaluate what seem to be excellent transcriptions.

The problems with this book, however, are far outweighed by the important and original contributions it makes. All people interested in the history of New Mexico and Arizona and the language, culture, and history of the Zuni will find this an invaluable prize.

Anton Treuer
University of Wisconsin

North American Indian Jewelry and Adornment: From Prehistory to the Present. By Lois Sherr Dubin. (New York: Abrams Inc., 1999. 608 pp. Illustrations, photographs, notes, bibliography, index. $75.00 cloth.)

Lois Sherr Dubin's lavish volume offers spectacular photographs, many in color, of a great diversity of Native American adornment ranging from painted, beaded, and quilted hides to silver, turquoise, and gold jewelry. She incor-

porates historic as well as contemporary images of people, in some cases the artists themselves, with the work about which she writes. No single volume could adequately cover what Dubin attempts as she begins with the archaeological past and moves to the present in nine culture areas: the Arctic, Subarctic, Woodlands, Plains, Great Basin, Plateau, Northwest Coast, California, and Southwest. Each chapter explores the environment, lifeways, and history of the people and then examines specific types of adornment from that region. The discussion, however, does not stop with the past as Dubin includes contemporary artists' works within the broader review of each region. Detailed maps of each area are valuable for both the novice reader as well as those who come to the volume with more detailed knowledge.

Dubin's final chapter, "Crossroads within the Circle," examines contemporary ways in which Native people throughout the various regions celebrate dance, life, and ritual. Here her main focus is the powwow and other cultural festivals that bring people, Native and non-Native, together, and the mix of what many term "traditional" with "nontraditional" ornament is made vibrantly clear. What Dubin has shown, quite literally through the myriad illustrations in the volume, is that these perceived divisions not only do not exist now but never did. Native artists have always created elaborate clothing, jewelry, and other forms of adornment. They have constantly experimented with available materials to embellish these culturally important art forms to express both personal and group identity, status, age and attainments in life, spiritual beliefs, and for many other reasons, including trade and sale to others.

Throughout the volume, the author's romanticism is apparent. She argues, based on eight years of interviews with Native people and her own understanding of the past, that Native artists have assumed what she terms the traditional role of the shaman, that is, to communicate spirituality. She sees the art of adornment as a way of providing connections in an age of increasing separateness and, thus, Dubin enters a very long tradition in itself of people finding answers to many of today's problems in Native culture. Despite this approach, which, she writes required her "to enter the Native mindset" (p. 20), her overview of adornment is a massive undertaking.

Joyce M. Szabo
University of New Mexico

Popular Movements and State Formation in Revolutionary Mexico: The Agraristas and Cristeros of Michoacán. By Jennie Purnell. (Durham, N.C.: Duke University Press, 1999. x + 271 pp. Maps, tables, notes, bibliography, index. $49.95 cloth, $17.95 paper.)

Both in approach and concerns, and most surely in language (some would prefer jargon), this book showcases par excellence the strident notions of post-

modern deconstructionism. In it, Jennie Purnell examines various academic theses concerning the state-building aims and trajectory of Mexico's Revolutionary government in the 1920s and opposition to those goals as represented by the Cristero movement in the state of Michoacán during the latter part of the decade. She finds existing "traditional" and "revisionist" explanations of the conflict wanting in varying degrees and concludes: "The Mexican state is the product of historically contingent struggles between diverse elite and popular groups, entailing multiple areas of contestation and negotiation" (p. 190), a stance which certainly leaves the analytical battleground wide open. She continues: "Popular understandings of land and community, be they rooted in private property or communal holdings, limited the degree to which revolutionary elites could create and impose a new property regime based on state ownership and distribution of use rights through the *ejido*. Popular religious beliefs and practices, meanwhile, frustrated elite attempts to create a secular society based on a uniform national identity" (pp. 191-92). Here we find the prodigiously slippery issue of agency treated in a rather "traditional" way, devoid of challenging "revisionist" views.

None of the above is meant to diminish or denigrate the difficulty of the task undertaken by the author. At its heart is the perdurable conundrum: why do some people (in the same nation, region, village, household, family) rebel while others seeming immersed in the same circumstances do not. Purnell's field of inquiry is Michoacán during the Cristero movement where *agraristas* supporting the central government and the Cristeros defending local concerns brutally battled it out. The ranks of both combatants "included landless peasants, smallholders, sharecroppers, tenants, and members of corporate Indian communities" (p. 182). Yet in the same (but large and geographically dissected) state, communities of the central highlands and Pacific Coast sided with the Cristeros while those of Zacapu, the Lake Pátzcuaro region, and northeastern Michoacán turned agrarista. Why?

According to Purnell the explanation of major differences in attitudes toward the government's programs can be found in local history. Communities that turned Cristero, "survived the Porfiriato with their landed bases and local institutions more or less intact." Indian communities "had been able to retain local control over communal property rights in the course of struggles over the implementation of the liberal land reform [during the second half of the nineteenth century]," while ranchero villages "expanded private property ownership through the fragmentation of haciendas, and the legal and illegal acquisition of land from neighboring Indian communities. In all cases, religious practice remained a central source of community identity and solidarity" (p. 183). In other words, they survived the liberal land reform program with their properties and culture largely intact, while agrarista communities suffered much the opposite. They lost nearly all their land and discovered their customary political and religious practices sundered by the onslaught of the modernizing state. Hence

the variations in response to the postrevolutionary state-building project. The agraristas embraced the state's postrevolution program as an opportunity to regain land and power, while the Cristeros violently opposed it as an infringement on local autonomy.

In reaching this conclusion, Purnell joins many of her peers in weighing, measuring, and ultimately splitting apart generalizations of past scholarship. Close work in local and regional archives normally does just this. Even then, the author's use of "elites," "the state," "Indian communities," and "culture" could use some deconstructing of their own. Assuredly, we have become quite diligent in tearing down old structures, but one wonders when and how we will start to rebuild.

Paul J. Vanderwood
San Diego State University

Rural Revolt in Mexico: U.S. Intervention and the Domain of Subaltern Politics. Edited by Daniel Nugent. (Durham, N.C.: Duke University Press, 1998. xxii + 384 pp. Bibliography, index. $64.95 cloth, 19.95 paper.)

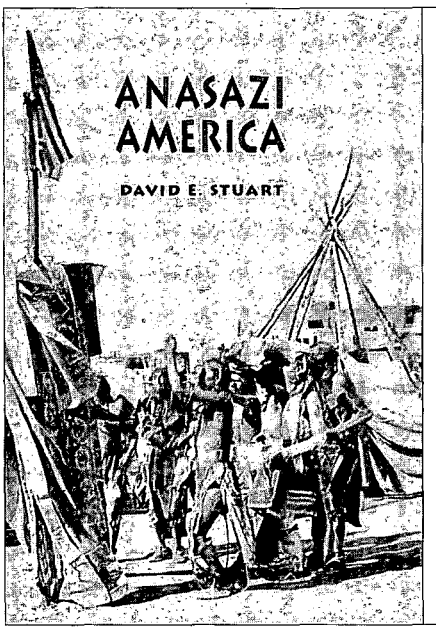
The editor of this collection developed a view that peasant revolts in Mexico are not localized or ephemeral events but are related, more often than not, to much larger things like state formation and U.S. intervention. His approach to Mexican history appears to come from his earlier work on a U.S.- Mexican border community *(Spent Cartridges of Revolution,* 1993) and his co-editorship with Gilbert Joseph on *Everyday Forms of State Formation: Revolution and the Negotiation of Rule in Modern Mexico* (1994). Now deceased, the editor was refreshingly up-front about his impatience with mainstream historians who are not conversant with subaltern studies (see Florencia Mallon, "The Promise and Dilemma of Subaltern Studies: Perspectives from Latin American History," *American Historical Review* 99 (December 1994), 1491-1515) and supposedly look upon the peasants of Mexico as passive victims of the political process as if they were like a "sack of potatoes." Defining U.S. intervention more broadly, in his "Introduction: Reasons to be Cheerful," the editor claims "abundant" evidence exists concerning the relationship between "peasant mobilization" and U.S. "agents" including colonists, soldiers, and others who go beyond "committing a little rape." This is a relationship between actors who are powerful on the one hand and others who are subordinated or "subaltern." Probably having concluded, early in his career, that Latin American history could at times be disillusioning, the editor admits to being anxious to listen to the "silence of peasant demonstrations" in those concrete "instances in which the connection between rural revolt and U.S. intervention are manifest."

Rural Revolt contains twelve essays, some written by distinguished scholars, but all nevertheless encouraged by generous grants available at the Center for U.S.-Mexican Studies at the University of California at San Diego. Their contributions led to this, the second printed version of the invited papers, the first having been published by the center itself in 1988. Nugent's overall theme of rural revolts and U.S. intervention is analyzed according to subthemes: popular nationalism and anti-imperialism, class and ethnicity, U.S. intervention and popular ideology, and resistance and persistence. The contributors are sorted into these subthemes.

The connection between peasant revolts in Mexico, especially those occurring in the first third of the twentieth century, and U.S. intervention in any of its multiple forms forced the contributors to plow over historical fields that had been well worked already. The Mexican Revolution has always been a popular subject. Happily, their responses vary enough to make most of the essays quite engaging. Contentwise, they span all the way from Alan Knight's view that direct U.S. involvement was nonexistent (which leads him to examine interesting and informative ways in which Americans did in fact enjoy an indirect involvement) to Adolfo Gilly's unquestioning embrace of the idea that opens the way to his peroration on peasant struggles in the twentieth century leading up to the Zapatista rebellion in Chiapas in 1994. In between, there are very beneficial essays including Jane-Dale Lloyd's study of *rancheros* and their willingness to join the forces of *magonismo* in the Galeana-Janos district of Chihuahua in the first decade of the twentieth century. It is noteworthy that Lloyd's study does not find much U.S. involvement in the radicalization of the rancheros in these districts. Most of it was due to the corrosive exploitation of the local native-born *ricos*.

There is enough new here to give this anthology a worthy place in courses in Modern Latin American History, Borderlands and Southwest History, U.S.-Latin American Relations, and the study of revolutionary origins.

Carlos B. Gil
University of Washington



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