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Book Reviews

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Más Antes: Hispanic Folklore of the Río Puerco Valley. By Nasario García. (Santa Fe: Museum of New Mexico Press, 1997. xi + 187 pp. Illustrations, map, appendix, notes. $24.95 cloth, $12.95 paper.)

Folklore, or orally communicated traditions, encompasses a wide range of cultural meanings and beliefs. Nasario García's *Más Antes* is the fourth book he has published on the oral traditions of Guadalupe, Cabezon, Casa Salazar, and San Luis, four rural communities in the Río Puerco Valley in west-central New Mexico. For a variety of reasons these villages were abandoned in the 1950s. Born and raised in Guadalupe, García began taping former residents in 1968 to preserve the folklore of a bygone era.

Fifteen men and women, including García, are the book's sources. He remarks that many former residents have died, and so have many oral traditions. Letters, a will, and a eulogy supplement the oral memories. Sprinkled throughout are splendid photographs, dating from the late nineteenth century that provide visual images of the area's landscape and people.

Each of the nine brief chapters follows the same pattern. All have a short introduction, followed by folklore in Spanish, with the English translation beside it. A four-page appendix of regional and standard Spanish pronunciations that reflects the Spanish dialect of the region is attached. The book ends with brief biographies of the contributors.

Mostly due to a lack of sources, the chapters are of varying quality. For example, Chapter One has nine contributors, while Chapter Five has only three sources. The best chapters are *Dichos/Folk Sayings, Cuentos/Stories, Corridos/Ballads,* and *Entriegas/Deliveries*. The cancion/song, "A nuestra madre querida/There is Nothing Like Your Mother," by Bruna Valencia Mares was so poignant I almost wept (p. 156).

The strengths of the book are its voices, and unfortunately its foremost weakness stems from García's methodology. There are only twenty-four notes in the entire book, no reference to where the taped interviews and documents are located, and the book lacks a bibliography and index. Furthermore, García does not discuss the method he used to record or recreate the folk sayings. The reader is left wondering whether the oral testimony was tape recorded, written down, or told to García. There are other deficiencies as well. In addition to lacking a conclusion, each chapter would have benefited from an enlarged introduction.

Noting these shortcomings does not detract from García's effort to document folklore that is quickly disappearing. The labor of his work is evident in this engaging, easy-to-read, bilingual book. *Más Antes* is essential reading for those interested in the folklore of the Southwest.

Benny Andrés, Jr.
Imperial Valley College

When All Roads Led to Tombstone: A Memoir. By John Pleasant Gray. Edited and annotated by W. Lane Rogers. (Boise, Idaho: Tamarack Books, Inc., 1998. xii + 197 pp. Illustrations, map, appendixes, notes, bibliography, index. $19.95 paper.)

This is a marvelous book. In 1880, John Pleasant Gray, a recent graduate of the University of California, moved with his family to the new town of Tombstone. Forty years later he deposited this memoir with the Arizona Historical Society. An intelligent and insightful observer, Gray brings that once lively frontier town back to life.

Most readers will come to this text for its rare eyewitness account of the "Shoot-out at the OK Corral." Yet the point of this book, I think, is that the shoot-out that gave Tombstone its reputation was a thirty-second blip in a larger story of western development. The daily needs of frontier life required a sustained heroism far removed from the Earps' butchery. Tombstone was a town with little crime. The city marshal collected the firearms of new arrivals and the settlers worked together to build a prosperous and safe community.

No romantic, Gray discovers evidence of class conflict in the "endless lawsuits for ejection of squatters" (p. 15). His own family struggled to hold its claim in "a right royal battle of high priced lawyers and higher priced experts, and it was a case of the poor man being squeezed dry in a death struggle to hold what was his by right of discovery" (p. 26).

Tombstone enjoyed a brief heyday, roughly 1880–1886. Much of that period sounds like a frat party; Allen Street at night "was like a jolly crowd of grown boys out for a night of fun" (p. 18). But the town was practically empty by 1890. As Gray astutely observes, "No doubt much the same story can be told of all mining camps, even though they produced millions. About as much money had been invested in hunting vainly for riches as has ever been taken out of the ground" (p. 19).

As with all memoirs, the reader is faced with the problem of determining the degree to which Gray may be repeating as memories stories he heard, recycling legend as fact. Lane Rogers sets a standard for good editing, verifying in his copious footnotes many details from Gray's memory. Rogers also provides valuable appendices with alternative accounts of the shoot-out. This well-produced book with its superb collection of illustrations belongs on the shelves of all those serious about western history.

Michael A. Bellesiles
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Disease and Medical Care in the Mountain West: Essays on Region, History and Practice. Edited by Martha L. Hildreth and Bruce T. Moran. (Reno: University of Nevada Press, 1988. xix + 154 pp. Illustrations, maps, notes, index. $39.95.)

White Man's Medicine: Government Doctors and the Navajo, 1863–1955. By Robert A. Trennert. (Albuquerque: University of New Mexico Press, 1998. xii + 290 pp. Illustrations, map, notes, bibliography, index. $39.95.)

Although region is an important interpretative framework in the historiography of the U.S. West, it has rarely been applied to the field of medical history. More than a century after Frederick Jackson Turner proposed his theory of the disappearing frontier and the evolving sections, Martha L. Hildreth and Bruce T. Moran in *Disease and Medical Care in the Mountain West* have begun to remedy this defect and encourage others to explore this broad topic.

The book grew out of papers presented at a conference that focused on the theme of the exploration of "the relationship between regionalism, health, and health care within a distinct section of the western United States" hosted by the University of Nevada at Reno in 1993 (p. xiii). Making no claims that region is the determining factor concerning a particular disease or its cultural construction, the editors nevertheless sought to gain a "better understanding of the role of place in history" (p. 3).

Foremost, the authors demonstrate that the Mountain West is really a composite of different environments, not only geographical or epidemiological but also cultural, religious, and economic. The eight authors' approaches and topics are as varied as the environments in the Mountain West itself. The first chapter competently defines and explores the significance of region in the medical history of the Mountain West. It is matched by an article on the cultural and medical constructs of two new diseases. Separate chapters explore specific aspects of three distinct peoples in this region: Blackfeet, Mormons, and Chinese. The three remaining chapters look at distinctive aspects of medical history including the nature and impact of silicosis and other industrial diseases in a hard-rock mining community the history: of nursing practices in frontier Montana; and regional cultural influences on suicide patterns.

A major contribution of this work is to put the construct of region into a more balanced perspective. The introductory essay clearly acknowledges the fluidity of any definition of "region," and the editors forthrightly state that region is one of many factors to be considered in looking at various aspects of medical history. They avoid, therefore, a common intellectual quagmire of emphasizing homogeneity at the expense of diversity to fit the interpretative framework of region.

Almost as if in response to Hildreth and Moran's plea for more studies, Robert A. Trennert produced an equally excellent work on the Navajos. *White Man's Medicine* is a tribal history the details of the first century of reservation living for the Diné. In this detailed account, Trennert skillfully explores different eras in Navajo history beginning with the Bosque Redondo experience. Relying extensively on government documents, he describes the relative health of the Diné and the adaptability of Navajo healing beliefs and techniques while pointing out that the early Euro-American medical work on the reservation was primarily a tool in the task of acculturation of these native peoples. It was only in the twentieth century, with the professionalization of medicine and government service, that a modern medical

network began. Although the New Deal sought to incorporate Native Americans into the medical system and to validate the worldview and traditions of the Diné, lack of funding—a constant theme in Trennert's medical history—retarded the implementation of many of these changes.

On a more microcosmic level, a comparison of Edwards' essay on the Blackfeet with Trennert's work is thought-provoking. Both authors agree that remedial efforts in the nineteenth century were sporadic and inadequate despite the recognition of the peril to Native American health and survival. Each demonstrates that the Indian health program was based on non-native techniques and often accompanied by outright hostility to indigenous practices—the "white father medicine" of Edwards' essay. Both authors also use region to amplify our understanding of the Department of Interior's neglect of these two indigenous peoples: both see the vastness and its accompanying isolation as a major factor in the invisibility of these peoples and their problems. Both works also support the underlying theme promoted in Hildreth and Moran's work of a broadly defined environmental diversity of the region, reminding us that Native American societies, even in a medical sense, are far from homogenous.

Forming a strong foundation, these well-written pioneering efforts should stimulate and inspire students of regional history, medicine, and Native Americans. Both texts will be essential reading for those interested in contributing to these fields.

Stefanie Beninato
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American Indian Activism: Alcatraz To The Longest Walk. Edited by Troy Johnson, Joane Nagel, and Duane Champagne. (Urbana and Chicago: University of Illinois Press, 1997. $19.95 paper, $36.95.)

The editors of this volume have compiled sixteen essays that address the significance of the occupation of Alcatraz and the Alcatraz Red Power Movement (ARPM). The essays are introduced by Troy Johnson and Joane Nagel in the context of the intellectual atmosphere that surrounded the occupation of Alcatraz. The primary participants were drawn together through common threads of education, urban ties, and Indian ethnic identification. They shared the experience and belief that "family, tribalism, and sovereignty had sustained Indian people through the many government programs designed to destroy them as a people and to nationalize their traditional lands." In the land of the free, autonomy—the full engagement of life and the motivation to act—was transformed into an invitation to act.

America and the world came to know the secular ARPM most broadly through the American Indian Movement (AIM), which carried the message that the basis of the American Indian condition was internal colonization in the wake of an urban diaspora. Despite the colonist onus, George F. Horse Capture declares that the "real strength lies in the hundreds of reservations that dot our country from coast to coast," where sacred places are honored daily. Jack Forbes highlights the integrity that transformed the occupation into a movement and concludes that "it was an experiment in native self-determination in a communal and political sense."

LaNada Boyer reflects on the movement's victory in achieving the first Ethnic Studies Department in the nation at Berkeley, which set the stage for the establishment of Native American Studies programs throughout the country. Lenny Foster's

analysis supports the influence described by Boyer. He observes that the occupation "set the stage for spiritual rebirth of the original peoples of this land," a reclaiming of pride and dignity for all Indian nations in the Western Hemisphere. Russell Waldon, one of the original student occupiers, recounts that the "only positive way to create self-determination was to do it." Failure to do so would continue to position Indians as wards of the federal government resigned to a fate of incompetence. The spirit of Alcatraz, conceived in an intellectual atmosphere and launched in an era of self-determination continues to challenge and resist social injustice. This volume is an important resource.

Evelyn Lance Blanchard
University of New Mexico

Nathan Boone and the American Frontier. By R. Douglas Hurt. (Columbia: University of Missouri Press, 1998. xii + 256 pp. $29.95.)

Visitors to Fort Leavenworth in the late 1840s relished their time with Nathan Boone. Too old to fight in the Mexican War, the colonel regaled travelers "night after night . . . imbibing his toddy, and relating anecdotes by the thousand" (p. 213). Despite his gregariousness with strangers—his fellow soldiers considered him somewhat of a bore in his old age—Boone left few written records. R. Douglas Hurt, not surprisingly, has dug out the disparate available sources and written a masterful biography, greatly adding to his already hefty and important canon of work in frontier, Indian, and American western history.

Nathan Boone was very much his father's son, a true-life Natty Bumppo. From his youngest days, he preferred the wilderness—whether it be of woods or grasses—to settled life. As a child, he shadowed his proud father on hunts. Little changed for Boone in adulthood. Indeed, he seems to have come home to his rather sizable family—a wife and fourteen children—only to make small repairs and to procreate. Records, unfortunately, fail to indicate what his wife, Olive Vanbibber, thought of this, but she certainly seems to have managed fine without him.

Boone's adventures make for great reading, and Hurt's biography provides a plethora of information, detail, and context for much of the pre-Civil War West, from the western Great Lakes to the central Great Plains. First an Army Ranger and then a Dragoon, Boone fought in the War of 1812 and was involved in missions and campaigns with and against the Osages, the Sacs, the Cherokees, the Kiowas, the Wichitas, and the Comanches.

In addition to showing Indian-white interaction and antagonism, Hurt also ably discusses the social, cultural, and political power struggles on the frontier among whites. Some of the most exciting passages in the book, for example, deal with Nathan's early experiences as a Ranger, especially during the volatile War of 1812. One would think these were "the good guys," acting as an early warning system, ready to sacrifice themselves for the greater good. The reality proved different. Many of the settlers di usted and even feared the Rangers, who wielded the power to resettle them as wel s to use their property for warfare. Indeed, to the isolated settlers, the Rangers se ıed little better than the Indians.

While sympathetic, for the most part, to the American frontiersman and the settlement of the West, Hurt offers a nuanced and complex view of the various

Indian cultures Boone encountered. *Nathan Boone* fits well into the "middle ground" analysis of R. David Edmunds, Richard White, Jay Gitlin, and Daniel Usner. It is also a worthy companion to John Mack Faragher's well-known *Daniel Boone: The Life and Legend of an American Pioneer.* One of Hurt's greatest skills, in this book and others, is to make his subjects come alive. Not only does the author offer detailed and engrossing descriptions of both frontier and army life, but he does so with considerable wit. Hurt's writing should lend itself well to undergraduates. This book is an excellent addition to the Missouri Biography Series which already includes such luminaries as Rose Wilder Lane and Harry Truman. Hurt proves that Nathan Boone should move out of the shadow of his father and take his place in history as a major pre-Civil War American figure.

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Mexico Under Zedillo. Edited by Susan Kaufman Purcell and Luis Rubio. (Boulder, Colorado: Lynne Rienner Publishers, 1998. xiv + 151 pp. Map, charts, tables, appendixes, notes, bibliography, index. $12.95 paper.)

The four essays in this volume look at the changing dynamics of Mexican politics and economics under Ernesto Zedillo and his immediate predecessors. Luis Rubio discusses Mexico's continuing transition from *presidencialismo* to a pluralistic democracy; Mauricio A. González Gómez analyzes the economic reform process implemented after the 1982 debt crisis; Guillermo Trejo and Claudio Jones focus upon Mexico's social welfare policies in the changing economic and political context of recent decades; and Susan Kaufman Purcell looks at the changing Mexican-U.S. relations in the wake of NAFTA and its impacts upon foreign and domestic policymaking.

While the collection is timely, it is uneven and problematic. The perspective is resolutely Icarian. an over-reliance upon models and ideological abstraction produces over-generalizations and simplifications of both historical and contemporary social and political issues, while a narrow institutional focus and lack of attention to regional variation paints a one-dimensional portrait of Mexico's recent past, although the contribution of Trejo and Jones is less subject to such criticism. The authors employ terms uncritically, with little contextualization. Very contentious claims, such as economic liberalization's being the midwife to political democratization, garner no empirical support. While a number of the authors explicitly note that the market-oriented development model adopted by the Mexican government has exacerbated the problem of poverty and unequal income distribution in Mexico and has done little for the majority of Mexicans in recent years, the assumptions of neoliberalism remain unexamined and intact. The situation of the poor and the working class appears only in the abstract, their suffering presumably part of a "stage" in a transition to better things. At times, one is left with the impression that the authors believe governments are created simply to facilitate the expansion of capital rather than to protect the welfare of their citizenry, a position that would explain the skewed and superficial treatment the EZLN and EPR receive in this book.

In sum, historians looking for probing, critical examination of Mexico's recent political and economic history would do better to look elsewhere.

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The Taos Society of Artists. Edited and annotated by Robert R. White. (Albuquerque: University of New Mexico Press, 1998. ix + 126 pp. Illustrations, notes, index. $16.95.)

Several museums and galleries recently dedicated exhibits in commemoration of the one hundredth anniversary of the Taos Art Colony which flourished in northern New Mexico in the early decades of the twentieth century. Coinciding with these events, an expanded edition of *The Taos Society of Artists* was also reissued (the first edition was published in 1983). This latest volume contains archival documents encompassing names of the Taos Society members, the constitution and by-laws, minutes of annual meetings, and related documents, with numerous photographs as well as detailed notes of these early, important painters. Furthermore, the editor augments his earlier work with additional research to flesh out a broader story. This small but important volume depicts the Society's principles as when as the personalities of the affiliated painters who were drawn to this region thus unveiling tensions and conflicts within the group.

Minutes of meetings that were conducted at various members' studios or homes and announcements of circuit exhibitions in cities such as New York, Chicago, and Denver, indicated absent members, financial balances, the election of officers, and disclosed the burden imposed upon the secretary—a critical, time-consuming position promoting member exhibits. The secretary's ability to function as a full-time artist was impinged upon by other artists' demands. Even the content of Southwestern subjects in paintings was clearly defined in the Constitutional amendment of 1917. By 1927, the Society had disbanded, suggesting a lessening of sales.

The reader is introduced to the controversy surrounding E. L. Blumenschein and fellow members when he penned a scathing letter to *American Art News* in 1918, in which he censured fellow members who were producing beautiful works of art rather than contributing to the war effort. This provocation was ameliorated in a second letter by Blumenschein that lamented his inadequate command of language. An even more devastating insight is exposed in the July 1919 minutes, which altered the by-laws to read that only American citizens could be members. Subsequently, at the following 30 October 1919 special meeting, members demanded the deportation of fellow artist Henry Balink.

This book documents an historic period of artistic creativity and struggle in northern New Mexico, critically revealing the perspective of insiders and contributing to the ever-increasing literature on the Taos and Santa Fe art colonies.

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Indians in the United States and Canada: A Comparative History. By Roger L. Nichols. (Lincoln: University of Nebraska Press, 1998. xviii + 383 pp. Illustrations, maps, notes, bibliography, index. $60.00.)

Roger L. Nichols, Professor of History at the University of Arizona and author of *Black Hawk and the Warrior Path* and many other books in American Indian history, has ambitiously undertaken a sweeping comparative survey of the history of Indian-white relations in both Canada and the United States. The author has provided a useful synthesis, albeit one with major gaps.

Nichols is effective in numerous areas. His analysis of the importance of the Royal Proclamation Line of 1763 is right on target. He assesses it as a document that laid "the foundation for both American and Canadian Indian policies that extend to the present" (p. 129). Nichols' treatment of Canadian policies in the age of Jacksonian removal is also informative. His comparisons of Chief Justice John Marshall and Canadian Chief Justice James Macaulay show two distinct approaches in the law. In Macaulay's 1839 decision, Indians had "no claims to any separate nationality" that might exempt them from Canadian laws, the opposite of Marshall's ruling in the Cherokee cases. To Macaulay, the Indians had access to civil and criminal courts, and "if they qualified to vote or to hold offices they could do so" (p. 193). Yet Canadian plans to secure land cessions and concentrate Great Lakes Indian populations on Manitoulin Island sound very familiar to students of United States Indian policy in the Age of Jackson. Nichols also shows how the Gradual Civilization Act of 1857, an attempt to incorporate Indians into Canadian society, "marked the Canadian approach as distinctly different from U.S. policy, which excluded tribal people from citizenship" (p. 199).

In other ways, the two countries' policies were similar. Although Nichols implies that Canadian policies varied more because of different provincial approaches, he shows similar greed such as in the operations of the Montreal Mining Company. Moreover, the educational thrust of both countries—institutional schools (Canada) and boarding schools (United States)—was basically similar.

Despite Nichols' significant contributions, his synthesis is not altogether complete. The author never mentions the importance of the creation of the international boundary in affecting Indian policies in both countries. The St. Regis Mohawk (Akwesasne) Reservation, for example, is on both sides of the United States-Canadian border. The Treaty of Ghent's Anglo-American Joint Mixed Boundary Commission (1816–1827) permanently separated kin and dramatically affected the lives of Indians from Maine to British Columbia and yet Nichols does not discuss it. Nor does the author deal with the differences of interpretation of the Jay Treaty and the Treaty of Ghent between Canada and the United States. The Indians claim "free and unlimited passage" across the international boundary, one reluctantly accepted by the United States in the 1920s, but one repeatedly rejected by Canada. The author never mentions the Indian Defense League of America and Chief Clinton Rickard's courageous fight to gain recognition for this treaty right. Nichols also fails to discuss how and why the United States does not recognize many Indian communities today, in sharp contrast to Canada's more recent policy (1980s) of recognizing the separate status of the Metis, whom he does discuss.

Nichols has not taken advantage of the recent literature on the Pequot War, never utilizing the works of the late Lynn Ceci and Alfred Cave, thereby providing

an outdated analysis. Moreover, the author mistakes Alfred Smiley for his brother Albert K. Smiley as the founder of the Lake Mohonk Conferences of Friends of the Indian (p. 234).

Laurence M. Hauptman
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Powerful Images: Portrayal of Native America. By Sarah E. Boehme, Gerald T. Conaty, Clifford Crane Bear, Emma I. Hansen, Mike Leslie and James H. Nottage. (Seattle: Museums West, 1998. xvi + 144 pp. Illustrations, notes, index. $50.00 cloth, $30.00 paper.)

Powerful Images is a collection of five essays that address mainstream and Native American perceptions of who Indians really are. Published in conjunction with a traveling exhibit by the same name, the book illustrates how Native Americans have been portrayed outside their culture as well as how they portray themselves and their worldviews. Euro-American-manipulated images of Native American culture appear throughout the text as color photographs of paintings, sculpture, photography, film, and kitsch. Euro-American depictions of a one-dimensional—and therefore easily understood—view of Native American life are discussed; the diversity of 500-plus tribes appears to have been too complex for many early artists or their audiences to grasp. Stereotypical images depict feathered warriors astride horses and the obligatory "End of the Trail" statue. Often Native American images made successful marketing gimmicks: tepees, headdresses, pueblos and other recognizable objects of "Indian-ness" added to the allure and desirability of writing tablets, fruit box labels, movie posters, toys, and automobile hood ornaments.

Powerful Images contrasts the early Indian Galleries of Catlin, Eastman, and Burbank with a contemporary Navajo textile woven by Cecilia Yazzie that depicts American astronauts in a lunar setting. In the former, Euro-Americans sought to preserve images of a "vanishing race." In the latter, an un-vanished, contemporary Navajo woman presents her view of Americans on the Moon through the traditional medium of Navajo weaving.

This book provides a look at changing perceptions and portrayals of Native Americans over two hundred years—how Native Americans see themselves and how a dominant society has attempted to pigeonhole disparate Indian cultures into Anglo categories, constraints, and comfort zones, nicely packaged and easily understood. *Powerful Images* does an excellent job of exposing these foibles and serves as a testament to the tenacity and adaptive abilities of Native American people.

Kathleen L. Howard
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Women Through Women's Eyes: Latin American Women in Nineteenth-Century Travel Accounts. Edited by June E. Hahner. (Wilmington, Delaware: Scholarly Resources, Inc., 1998. xxvi + 184 pp. Notes, bibliography. $55.00 cloth, $17.95 paper.)

In *Women Through Women's Eyes,* June Hahner provides a thoughtful selection of ten female travelers' observations of Latin American society in the nineteenth century, with a particular focus on their views of Latin American women. Each of the translated selections is accompanied by a biographical sketch that describes the author's travels, literary production, family and political ties, and personal circumstances. Although some readers will already be familiar with Maria Graham and Fanny Calderón de la Barca, here Hahner introduces several lesser-known authors, thereby providing a greater diversity of perspectives and experiences among women traveling in the region. The volume also contains an extensive list of nineteenth-century travel accounts of Latin America authored by women, as well as a ten-page bibliographic essay that highlights research on Latin American women in the nineteenth century.

What makes this collection particularly useful for courses in women's history is Hahner's opening essay on Latin American travel accounts as a genre, which specifies North American and European women's particular relationship to this mode of literary production. Hahner warns us that we must "read against the grain" of the texts, carefully considering how each writer's class, national, and religious origins have shaped her observations of Latin American realities. Some foreign women sojourning or living in Latin America, Hahner observes, also faced practical limitations on their experience—traveling only while chaperoned, for example—and composed their letters and journals with an eye to contemporary standards of literary expression for women. Such factors, Hahner notes, help to explain why so many of the accounts included in the volume focus largely on matters of custom, family relations, and household organization.

While such limitations are significant, women writers' decisions to focus on such themes is precisely what makes these accounts so fascinating. As Fanny Chambers Gooch blunders through multiple cultural misunderstandings as she sets up house in northern Mexico, and Flora Tristan recounts the travails of Peruvian womanhood through her informant cousin, the reader glimpses aspects of women's daily life in Latin America that are rarely visible in other source materials from the period. Despite the often harsh judgments that accompany the authors' observations and the clear distortions that stem from their class and foreign status, these texts clearly fulfill Hahner's goal of "listening to women's voices," both those of the travelers and, at times, of their female acquaintances. Hahner's insistence that we historicize and locate these voices is facilitated by the book's concluding bibliographic essay, which updates existing bibliographic tools and provides students with a useful starting point for research on Latin American women in the nineteenth century.

Elizabeth Quay Hutchison
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Dinosaurs of Utah. By Frank DeCourten. (Salt Lake City: University of Utah Press, 1998. xi + 300 pp. Illustrations, maps, charts, bibliography, index. $45.00.)

Dinosaurs have fascinated people of all ages for more than 150 years. During the past twenty-five years, a renaissance in dinosaur studies has occurred and dozens of books about-6 them have been published. *Dinosaurs of Utah* is more than just another dinosaur book, however, for it presents through text, line drawings, striking photographs, and twenty-two wonderful paintings of dinosaurs as they looked in life, a panorama of the Mesozoic world that existed from 245 to 65 million years ago in the western U.S., focusing on, but not limited to, Utah.

Chapters 1 and 2 provide an overview of Utah's Mesozoic rock and fossil record and the information it contains about past life and environments. The chapters include a detailed treatment of the features that uniquely define the dinosaurs, and how paleontologists use fossilized bones and trackways to reconstruct dinosaurs as functioning animals. Chapters 3 through 9 cover the major dinosaur faunas of Utah, ordered chronologically, from the "Dawn of the Mesozoic" (Triassic Period) to "The Curtain Falls" (the last dinosaurs). Each chapter presents a detailed picture of every species that has been found in Utah and neighboring states such as New Mexico. The chapters discuss how the soft anatomy is deduced from skeletal remains, and how inferred behavior such as feeding preferences and social structure can be determined. Because Utah's record of dinosaurs is one of the best and most complete of any place in the world, these chapters serve as an excellent introduction to most of the major dinosaur groups. Each chapter includes a summary of the geology of the period, interpretations of the environments and climate indicated by the strata, major geologic events, and the vegetation and other animals with which dinosaurs shared their habitat and upon which they fed. Through this integrative approach, dinosaurs and the landscapes they inhabited are brought to life in the mind's eye with virtually the same clarity with which we appreciate modern animals and environments—an outstanding achievement by the author and artists. The final chapter, "Doing Paleontology," summarizes the field and the lab work that produces all of our knowledge of extinct animals.

Although extinct for 65 million years, dinosaurs continue to excite our imagination and interest through books like this. The clearly written and detailed text offers a wealth of up-to-date information. Concepts and terms are well-explained, humorous and insightful comments abound, and typographical and factual errors are few and minor. Reading this book will be a wonderful experience for anyone interested in dinosaurs and the world in which they lived.

Barry S. Kues
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Contested Ground: Comparative Frontiers on the Northern and Southern Edges of the Spanish Empire. Edited by Donna J. Guy and Thomas E. Sheridan. (Tucson: University of Arizona press, 1998. vi + 275 pp. Maps, charts, notes, bibliography, index. $24.95.)

Like many anthologies, this volume had its origins in an academic colloquium—in this case, two conferences in 1992 and 1993 in Tuscon where the contributors met to discuss the comparative historical development of the outermost fringes of the Spanish colonial empire. The result is a thought provoking and highly readable collection of a dozen essays that chronologically spans the seventeenth, eighteenth, and nineteenth centuries.

The editors' insightful introduction traces the theoretical framework and intellectual trajectory of the two gatherings. The group began its deliberations by focusing on such obvious similarities between the two regions as the importance of missions and stockraising, and the threats posed by peoples indigenous to the frontiers and by European and Euro-American powers. As their conversations proceeded, the balance tipped in favor of an emphasis on the geographic, demographic, economic, and political differences that preclude broad generalizations. The group ended with an invitation for future scholars to compare more narrowly defined subregions, such as the South American pampas and the North American plains.

The list of contributors constitutes something of a "who's who" of specialists on the northern frontier of New Spain and the Rio de la Plata. Chapters by Daniel Reff, Richard Slatta, Kristine Jones, Thomas Hall, and Lyman Johnson are explicitly comparative, while others deal with specific historical contexts on one of the two frontiers. In this latter category are pieces by Susan Deeds, Cynthia Radding, and Daniel Nugent on the Mexican frontier and by Susan Socolow, Mary Karasch, and Jerry Cooney on South America. To one degree or another, however, every chapter raises issues of importance to anyone interested in the ongoing debate on the nature of frontier societies.

Contested Ground is an anthology that gives readers a whole that is much greater than the sum of its uniformly excellent parts. Taken together, these essays not only present a carefully nuanced overview of the similarities and contrasts between these outer reaches of the Spanish empire but they also suggest stimulating new avenues of empirical research and theoretical inquiry.

Cheryl E. Martin
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Defiant Peacemaker: Nicholas Trist in the Mexican War. By Wallace Ohrt. (College Station: Texas A&M University Press, 1997. xi + 190.pp. Illustration, notes, bibliography, index. $29.95.)

Amateur historian Wallace Ohrt has written the first complete biography of Nicholas Philip Trist. Ohrt traces Trist's family background, education, and early career as a newspaper publisher, a clerk in the State Department, and a personal secretary to President Andrew Jackson. He also considers Trist's controversial tenure as consul in Havana (1833–1841), but misses the opportunity to probe fully into the charges made against him. Ohrt devotes the last third of his slim volume to Trist's single claim to fame: his negotiation of the Treaty of Guadalupe Hidalgo in the face of the political chaos in Mexico and his recall by President James K. Polk.

Ohrt delivers a laudatory appraisal of Trist and defends him against his detractors. He depicts Trist as a "true lover of justice" and a "radical idealist," who, even more than Thomas Jefferson (his mentor and grandfather-in-law) never compromised his principles. These unselfish motives led Trist to defy his superiors in Washington and conclude an unjust war, even though it cost him his career and reduced him to near poverty.

This "idealistic" interpretation of Trist was advanced almost seventy-five years ago by Louis Sears and more recently in an M.A. thesis by Jeffrey Stafford. The argument has merit, and Ohrt builds an equally strong case for Trist as a skilled negotiator who insured the acquisition of San Diego. On the other hand, there is little in Ohrt's account of Trist's early career that indicates that he was a consistent idealist. Nor does Ohrt resolve the debate over the extent of influence of General Winfield Scott, the British Legation, or the Mexican peace commissions on Trist's decision to remain in Mexico. In fact, Ohrt notes (as did Stafford) that journalist John Freaner also played a role. Furthermore, the thesis is weakened when Ohrt stresses that Trist volunteered to remain in Mexico to testify for Scott at the court-martial of General Gideon Pillow.

Part of the problem may be traced to Ohrt's excessive reliance on Trist's papers and his failure to mine the broader diplomatic record or secondary literature. Still, Ohrt provides scholars with additional biographical details on Trist and scores a few more for the idealistic interpretation. However, since it is doubtful that Trist warrants another biography, we are left with a somewhat disappointing study that fails to resolve many lingering questions and instead raises some new ones.

Noel H. Pugach,
University of New Mexico

Que Vivan Los Tamales! Mexican Cuisine and National Identity. By Jeffrey M. Pilcher. (Albuquerque: University of New Mexico Press, 1998. 234 pages, 10 halftones. $37.50, $16.95 paper.)

Don't start this book when you are hungry. A vivid description of the pre-Colombian market of Tlatelolco launches the reader on a mouth-watering excursion through a maze of aromatic fruits, delectable vegetables, pungent seafood, and appetizing meats. Thus, visions of gustatory delight establish the backdrop for this study of the development of a Mexican national cuisine.

Parallel to the creation of a national identity, Mexican cuisine evolved through the process of *mestizaje*. The marriage of foods from the indigenous platter—especially corn and chiles—to European foods brought by the Spaniards—particularly wheat—generated a new cuisine over a few centuries, but not without some familial squabbles. Pilcher skillfully dissects these quarrels, showing how food preferences, availability, choices, and preparation were associated with considerations of race and class.

Intellectual elites took their best shot at culinary dominance during the Porfiriato, declaring wheat to be nutritionally superior to corn, and thus, the salvation of the Indian and mestizo classes. Undoubtedly, the advent of the Mexican Revolution intervened in the conversion of campesinos to the exclusive consumption of wheat bread, because bread-baking is an unlikely, if not unfeasible, activity for roving bands of insurgents.

The post-revolutionary period in Mexico gave birth to the most intense and universal period of self-definition, and Pilcher is at his best in the chapters that analyze the twentieth century. Two especially significant contributors to the national food debate were the doctrine of *indigenismo* and the industrialization of food. In reversing the ingrained perception of Indians as useless, indigenismo opened up indigenous settlements to benefactors, intellectuals, and bureaucrats. Interest in native groups flourished as the need for post-revolutionary labor grew, and as foreign and national intellectuals flocked to the countryside to record cultural traditions. Appreciation for native cookery heightened and revealed a nostalgia for a simpler life, just as peasants were being nudged into the national economy. Pilcher makes the incisive argument that market forces changed the official position on corn from one of elimination to one of commodification, leaving campesinos with "no choice but to follow it to the modem world" (p. 97).

Preparation techniques also underwent modernization. A detailed chapter traces "tortilla technology" and the mechanization of corn processing from cob to flat consumable. Industrial production of tortillas liberated women in the lower classes from many hours of labor and enabled middle class women to embrace native cuisine more fully. Womens' relationship to food and food preparation in Mexico appears abundantly throughout the text. Pilcher's research shows that the discourse on food as a component of Mexican identity was dominated by male politicians and intellectuals who appropriated female labor and its products for their own ideological, economic, and political agendas. A stronger, clearer examination of this selective expropriation would enhance the gender analysis of the material.

A unique contribution to cultural history, *Que Vivan los Tamales!* claims a delicious place in the study of popular culture in twentieth-century Mexico.

Susan V. Richards
University of New Mexico

The Third Wave of Modernization in Latin America: Cultural Perspectives on Neoliberalism. Edited by Lynne Phillips. (Wilmington, Delaware: Scholarly Resources Inc., 1998. xxiv + 200 pp. Notes, bibliography. $45.00)

This volume provides a much needed anthropological overview of the human dimensions of social and economic change in contemporary Latin America. The analytical centerpiece of the book is the new wave of modernization associated with economic liberalization and globalization, and the contributors shed new light on the impact of this modernization on marginalized sectors of Latin American societies. The chapters draw upon ethnographic field research in seven Latin American countries—Mexico, Guatemala, Nicaragua, Peru, Bolivia, Brazil, and Argentina—and they present grassroots perspectives on economic modernization from a broad range of social and occupational sectors, including peasants, market vendors, micro-entrepreneurs, public school teachers, and environmentalists. The authors do an admirable job of allowing individuals from a variety of social positions to express their hopes and concerns as they confront the challenges of a new economic and political era.

In tracing the struggles of common people to accommodate, exploit, or resist this new wave of modernization, the contributors challenge conventional dichoto-

mies and highlight the linkages between global change and local action. Likewise, they stress the interplay between the traditional and the modern. Although the penetration of market forces invariably alters traditional social, cultural, and productive relations, these traditional relationships also mediate the impact and consumption of modernity. The authors provide realistic appraisals of the competitive pressures that fragment popular sectors and inhibit collective action under neoliberalism, but they also identify new areas of convergence and solidarity that help sustain hopes for alternative modes of social and economic organization. Given the anthropological orientation of this book, it does not say as much as it could about the specifically cultural dimensions of neoliberalism's impact on social norms and networks. Nevertheless, this volume offers a novel perspective on the socioeconomic transformation wrought by a free market model of modernization and globalization, and it makes a valuable contribution to a range of social science disciplines concerned about the future of Latin America.

Kenneth M. Roberts
University of New Mexico

Pioneer Women: The Lives of Women on the Frontier. By Linda Peavy and Ursula Smith. (Norman: University of Oklahoma Press, 1998. 144 pp. Illustrations, bibliography, index. $17.95 paper.)

Linda Peavy and Ursula Smith add *Pioneer Women* to the literature of western women's history. The story they tell of the lives of women on the frontier is still fresh, and the text has flashes of historical insight. Some readers may fault the editors' heavy reliance upon their earlier work, *The Goldrush Widows of Little Falls.* Pamelia Fergus, the primary "widow," appears so often on these pages that she becomes a distraction. But *Pioneer Women* is intelligent and well-written, a welcome addition even for readers who know the field.

If *Pioneer Women* has a shortcoming, it is the editors' uncertainty about whether their new book is a "coffee table book" of pictures, or a photographic history of westering women. Their intention, they write, has been to "entertain as well as to enlighten," and one recognizes in that phrase the inclination to consider pictures as "illustration," a less legitimate form of historical record. But photographs can be elegant historical texts and when that happens, they expand our perception of the historical moment. For example, the photographs of Anglo husbands and their Indian or Metís wives and children that document frontier family life a la facon du pays (pp. 73–74). No apology is needed for the evidence provided. Some photographs raise intriguing (and unanswered) questions, such as whose "candid" camera recorded the wind-brushed young girl pumping water on a bare landscape in Lope country, North Dakota(p. 57). More serious annotation of the photographs—how they were found, how they were taken and by whom—would have made this book an even more valuable resource.

Lillian Schlissel
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Native Resistance and the Pax Colonial in New Spain. Edited by Susan Schroeder. (Lincoln: University of Nebraska Press, 1998. xiii + 200 pp. Maps, notes, bibliography, index. $45.00 cloth, $19.95 paper.)

This collection describes the diversity of native resistance in five regions of New Spain and challenges the notion of the Pax Colonial. In addition to socioeconomic factors, the contributors consider cultural dimensions, investigating themes such as millenarianism, the appropriation of Spanish and Catholic symbols of authority, and divergent worldviews. Schroeder's introduction reviews pre-Hispanic precedents, provides background on the expansion of Spanish control, and stresses the heterodoxy of the rebellions included in this useful compilation.

Susan Deeds' essay on the seventeenth-century Xixime, Tepehuan, and Tarahumara rebellions in the northern mission frontier of Nueva Vizcaya is particularly well done. Her careful use of Jesuit sources allows her to document the changing strategies employed by each ethnic group and to highlight the role of surviving pre-contact practices and social structures in these "first-generation" uprisings. Deeds examines detailed testimonies of prisoners taken in the Tarahumara rebellions of the 1690s to plumb the participants' motives. Her concluding comparative analysis adds depth to the essay.

Kevin Gosner situates the 1712 Tzeltal rebellion in Chiapas firmly in a milieu of increasing colonial economic demands, but emphasizes the cultural content of the revolt, in which participants attempted to restore equilibrium and assert their sovereignty by co-opting Catholic institutions. The role of local elites and the construction of new rituals are particularly well documented in this rich study.

With the exception of Gosner's work, the essays are previously unpublished and exploit new archival sources. Ronald Spores covers sixteenth- and seventeenth-century Oaxaca; Robert Patch the 1761 Jacinto Canek rebellion in Yucatan; and Christon Archer the multi-ethnic insurgency on Lake Chapala from 1812–1816. The final essay by Murdo MacLeod calls into question the tendency to focus on the exceptional outbursts of organized revolts. He concludes that ubiquitous violence was more characteristic of the colonial period than the mythic Pax.

This book offers an excellent textbook alternative to other anthologies on indigenous resistance that consider Latin America as a whole. Because the essays are limited to colonial New Spain, they lend themselves to comparative analyses of regional variation, ethnic composition, Spanish response, questions of leadership, organization and legitimacy, and use of sources. The book introduces theoretical debates about the causes and nature of rebellions, and reviews recent trends in resistance studies.

Regional maps accompany each essay, but the map of Lake Chapala does not include the regional centers mentioned in Archer's piece and only the map of Chiapas displays any geographical features.

Barbara A. Sommer
University of New Mexico

Chasing Shadows: Apaches and Yaquis along the United States-Mexico Border, 1876–1911. By Shelley Bowen Hatfield. (Albuquerque: University of New Mexico Press, 1998. xv + 200 pp. Illustrations, maps, tables, notes, bibliography, index. $35.00.)

In 1848 hostile Indians on both sides of the thin line separating the United States from Mexico became an American responsibility under provisions of the Treaty of Guadalupe Hidalgo. But, unable to end border raids, the United States abrogated this responsibility with the 1853 Gadsden Purchase and Treaty. This book examines for the first time the campaigns by American and Mexican military on both sides of the border against Apaches and other native peoples. At a dizzying pace, the first three chapters recount the events leading to the "doctrine of hot pursuit," an 1883 political agreement forged in utter frustration between the two countries. Although this reciprocal crossing pact was their only hope for an end to the actions of the Chiricahua Apaches, "distrust and recrimination" characterized their relations (p. 140). Despite this uneasy accord, which is the foundation of Hatfield's book, the Apaches continued their raiding, rustling, thievery, and murderous behavior. The armies of both countries chasing them back and forth across the border only somewhat adversely impacted them. Not until General George Crook employed Apache scouts to find Geronimo's band and others who refused to surrender did the military personnel of the U.S. and Mexico even come close to defeating the Chiricahuas.

Hatfield's book details the cooperative effort (and often their competitive, conflicting efforts and procedures) to either capture these Indians or convince their leaders to surrender. For a while both options appeared impossible, but eventually the U.S. was successful, as history has shown. But it wasn't easy. In the spring of 1886 General Crook nearly accomplished the goal, but Geronimo and Naiche, the son of Cochise, changed their minds at the last minute and, drunk on whiskey supplied by an unscrupulous trader, fled the surrender site. Six months elapsed before the second effort, under the aegis of General Nelson Miles succeeded.

The author describes it all in great detail, even going so far as putting words in the mouth of Miles: "Miles thanked Torres on September 6 for his help during the campaign . . . " (p. 111). He also attributes emotional responses to the Mexicans: "The furious Arizpe prefect took over Lawton's troops with a force of Mexicans" (p. 110). While it is indeed possible that the prefect was furious and that Miles thanked Torres, without substantiation of these and other assumptions, one wonders how Hatfield came to these conclusions. In making this point, I may sound like a purist and I take full credit or blame for that label. My decades-long experience in researching the Chiricahua Apaches has led to my careful use of words when writing about them, lest some misunderstanding occur and the group be misrepresented once again. So, it would have been helpful to me to learn on what basis the author made some assumptions or certain decisions.

As an example of what bothers me, Hatfield titled Chapter Four "The Tiger of the Human Species, 1883–1885," a bold and derogatory reference to the Chiricahuas. But it was not her label. This epithet was initially slapped on Geronimo's people by General George Crook in an article he wrote titled "The Apache Problem," now part of the Gatewood Collection at the Arizona Historical Society. Readers who might be unfamiliar with the appellation should have been informed at the beginning of the chapter that Crook, not the author herself, was responsible for that designation.

A minor point? Maybe. But there are other problems as well. The photo identified as "Victorio" is probably not the Chief of the Warm Springs Apaches. A discussion about this photo has been going on for years among historians and the most recent consensus is that the photo depicts a similar-looking Mexican fellow. Also long-lasting has been the controversy about the alleged promise made to the Chiricahuas regarding how long they would be imprisoned if they surrendered. Today's Chiricahua Apaches adamantly believe General Crook promised their ancestors that the maximum amount of time in prison would be two years. Furthermore, they say, because the United States government later refused to honor Crook's initial offer, their people were confined for nearly three decades. On the other hand, still referring to the surrender negotiations, Hatfield states, "The renegades replied that they wanted either to return to their old reservation status or be sent east with their families for not more than two years" (p. 99). This statement implies that the Apaches were in a strong position to negotiate the two years' incarceration, which simply was not the case. By this time—the spring of 1886—they were hurt, hungry, and increasingly vulnerable to both the Mexican and American armies. Also, when these particular talks were occurring, the Apaches were unable to understand the Euro-American concept of "two years," much less able to verbalize it to make it part of any deals.

Despite these complaints and the fact that I would have welcomed more information on the Yaquis, this is a scholarly book that I want in my personal library. The endnotes are quite thorough and the bibliography—especially the research in Mexican archives—is impressive. All in all, Hatfield provides a valuable reference to a topic that has avoided the spotlight of history until now.

H. Henrietta Stockel
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Signs of Life: Rock Art of the Upper Rio Grande. By Dennis Slifer. (Santa Fe: Ancient City Press, 1998. xii + 273 pp. Illustrations, maps, notes, bibliography, index. $29.95 cloth, $16.95 paper.)

Until the latter half of the twentieth century, most people throughout the nation thought little about the petroglyphs and pictographs scattered along the canyon walls and mesas bordering the Rio Grande River. However, in the last twenty years a profusion of books has been written to describe and analyze this rock art. Dennis Slifer's well researched *Signs of Life* will be received as an excellent primer by those wanting an introduction to this unique legacy of the New Mexican landscape.

Signs of Life examines rock art sites along the length of the upper Rio Grande, beginning with the San Luis Valley of Colorado and ending with the Lobo Valley in Texas. The opening of the book explains the setting, chronology, and cultures responsible for this unique expression and introduces some of the major motifs. The last chapter provides information on how to tour the major sites Slifer describes. Unfortunately, in between, the reader is deluged with details of so many sites that they become a blur—a shopping list with little or no analysis.

Slifer does an admirable job connecting the rock art to the contemporary native cultures of this region. His forthright manner in connecting the Anasazi to the Pueblos of today is much appreciated. However, he is careful not to forget that

Athabascans and Utes also resided along the Rio Grande and left their marks on the rocks as well. He is at his best when discussing possible interpretations of the symbols derived from these living cultures.

Some readers may be looking for a more scholarly analysis of the native artistic and spiritual expressions on the southwestern landscape; this is not that study. Nor does it state anything strikingly new. However, for those seeking an introduction to Puebloan artistic and spiritual heritage, as seen in the spectacular setting of New Mexico's mesas and canyons, Slifer's book opens this door.

Joseph Weixelman
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Land of a Thousand Dances: Chicano Rock-n'-Roll from Southern California. By David Reyes and Tom Waldman. (Albuquerque: University of New Mexico Press, 1998. xxi + 178 pp. Illustrations, index. $50.00 cloth, $18.95 paper.)

Land of a Thousand Dances is an oral history of Chicano rock music culture in Southern California. While this is a story that has been told before (see Steve Loza, *Barrio Rhythm*, Urbana: University of Illinois Press, 1993), this book adds depth through hundreds of interviews conducted by the authors with members of performing groups, their managers, and members of their audiences. None of the interviews are referenced, however, leaving the reader often wondering when and where the interviews took place. Nevertheless, along the sometimes complex plot-line lie many fascinating stories of the most prominent Chicano rock performers: Richie Valens, Cannibal and the Headhunters (who toured with the Beatles), Thee Midnighters, El Chicano, and, most recently, Los Lobos, to mention but a few.

According to the authors, Chicano rock musicians faced many decisions regarding the relationship between their traditional culture and what is referred to as "Anglo" culture. At times, Chicano artists embraced rock in a self-conscious attempt to state their American-ness. At other times, rock became a canvas on which to paint their Chicano-ness. Underlying nearly every chapter is the opinion that Chicano artists' contributions to the genre of rock have been undervalued.

The writing style is uneven, varying from a factual recounting of the details of each group's history to a jargon-laced hype reminiscent of mainstream rock journalism. In addition, the complexity of the subject matter and mixing of historical detail, subjects' opinions, and authors' interpretations is sometimes confusing. That the authors could discover so much richness in this subject and illustrate it richly with the words of those who created the East Side Los Angeles rock culture points to the importance of Chicanos in the history of rock and the value of this book lies in documenting it.

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The Americas in the Age of Revolution, 1750–1850. By Lester D. Langley. (New Haven, Connecticut: Yale University Press, 1996. xvi + 374 pp. Maps, notes, index. $35.00.)

Nearly forty years ago, in his *Age of the Democratic Revolution: A Political History of Europe and America, 1760–1800* (2 vols., Princeton, 1959, 1964), R. R. Palmer argued that a "single revolutionary movement" swept the transatlantic world in the last half of the eighteenth century, and that this movement was essentially "democratic" because it was rooted in "a new feeling for a kind of equality, or at least a discomfort with older forms of social stratification" (I, p. 4). Lester D. Langley's ambitious survey of the Americas in the century after 1750 resembles Palmer's now classic study in a number of ways. He shares many of Palmer's assumptions about the rise of a spirit of equality in the latter decades of the eighteenth century and its role in the undermining of established social arrangements. He is an expert practitioner of the sort of comparative analysis that Palmer championed, never allowing the search for commonalities to overwhelm the peculiarities of place and time. Finally, *The Americas in the Age of Revolution* is a work of historical synthesis that, like *The Age of the Democratic Revolution,* rests heavily on secondary sources—the combined work of hundreds of other scholars.

So much for similarities, for what stands out in the end are the differences between Langley's book and Palmer's. Two points in particular deserve to be mentioned. First, Langley's focus is on the Americas; his attention is drawn not to "Western Civilization as a whole," as Palmer would have it, nor to the "two chief actual revolutions of the period," the American and French Revolutions (Palmer, 1, pp. 4, 5). Rather, Langley adopts a hemispheric perspective in his analyses of the revolution in British North America in the 1770s, the slave rebellion in Saint Domingue in the 1790s, and the prolonged struggles for independence in Latin America in the early nineteenth century. Second, Langley seems intent on offering an overarching theoretical framework for understanding these revolutions that go "beyond the deceptive similarities of colonial experience or grievance or republican destiny or how well each revolutionary movement addressed the social question" (p. 8). Langley is far more successful in achieving the first than the second of these objectives.

Readers interested in quick summaries—approximately seventy pages each—of the causes and consequences of the revolutions in the Americas will not be disappointed by Langley's book. His discussion of the "revolution from above" in the British colonies, the "revolution from below" in Saint Domingue, and the "revolution denied" in Spanish America is well organized and full of insights. Langley is at his best in describing the precarious situation of Saint Domingue's 40,000 whites and 30,000 free "coloreds" in the midst of 500,000 slaves in the late 1780s and early 1790s. With the onset of the slave rebellion in August 1791, competing interests among white planters, large and small, free "coloreds," free blacks, slaves, French officials, Spanish and British invaders, and southern planters in the United States rendered the Haitian revolution chaotic and Haitian independence tumultuous for the next three decades.

Langley also effectively contrasts the American Revolution with the independence movements in nineteenth-century Latin America. Although local elites in the several British and Spanish colonies chafed under imperial restrictions imposed in the years after 1760, radicals in Massachusetts and Virginia moved relatively speedily toward independence while their Creole counterparts in Venezuela and Mexico

proved more reluctant because "frightening forces from below caused them to pause" (p. 165). Social elites in most of the Spanish colonies confronted dual challenges to their dominance—from imperial reformers above them and Indians, mestizos, mulattoes, and blacks below them—that in degree and kind were duplicated in none of the British North American colonies. Consequently, "Latin America's wars for independence were also civil wars" in ways that the American War of Independence never was. One legacy of this particular circumstance was the militarization of society. Revolutionary leaders were forced to resort to the use of standing armies in order to maintain their authority among the masses of nonwhites and social castes in many of the newly independent states of Latin America. Students of the American Revolution, especially those who insist on a version of Carl Becker's famous argument that the crisis must be understood as a contest over "who should rule at home" as well as for "home rule," would do well to consult Langley's study.

Having found much that is commendable in *The Americas in the Age of Revolution,* I add somewhat reluctantly that I found Langley's argument in defense of his overarching theoretical framework to be less than convincing. According to Langley, too many modern histories of the revolutionary movements in North America, Haiti, and Latin America are flawed because they describe events unfolding in a "linear process of gradually or suddenly escalating power" (p. 8). As such, these histories fail to convey a proper "appreciation of the dynamics of the age"; they underestimate the "chaos" and "infuriating complexity" to which each revolutionary generation had to adjust (pp. 8–9). However, a quick check of the secondary sources on which Langley's book is based indicates that he overstates his case. A sizable and still growing body of literature on the American Revolution, for example, with roots reaching back to the Progressive histories of the early twentieth century, focuses on the dynamics of the age and describes the attempts of the leaders of the Revolution to cope with the unexpected popular emotions unleashed by the Independence movement.

Additionally, Langley's claims to the contrary notwithstanding, the strength of his book is to be found in its "addressing matters of causation, assessing the motives of revolutionary leaders, [and] . . . determining if the revolutionary experience . . . resolved the social question" pertaining to equality and social justice for the masses. Langley tells us that he is "less concerned" with questions such as these and more interested in the "particularity of these struggles" (p. 6). But surely these are not mutually exclusive concerns; indeed, as Langley himself demonstrates, they are complementary. His analysis of the causes and consequences of these revolutionary movements is convincing precisely because of the attention he devotes to the "impact of place" and the "dynamics of race and color as well as class" (p. 7). Langley seems unduly concerned that "an inquiry uninformed by theory . . . may contribute little more than a narrative account" to the existing literature on these revolutions (p. 7). Readers will have to determine for themselves whether linear historical explanations currently prevail in the manner Langley suggests and whether a theoretical framework founded on "two . . . commonalities—chaos and complexity"—adds substantively to Langley's comparative history of the Americas in the age of revolution (p. 286).

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Book Notes

Devil's Hatband/Centillo del Diablo. A novel by Daniel Aragón y Ulibarrí. (Santa Fe, New Mexico: Sunstone Press, 1999. 288 pp. $29.95 cloth.)

Women of the Depression: Caste and Culture in San Antonio, 1929–1939. By Julia Kirk Blackwelder. (College Station: Texas A&M University Press, 1998. xix + 279 pp. Illustrations, map, tables, bibliography, index. $17.95 paper.) Second edition.

Soaring Above Setbacks: The Autobiography of Janet Harmon Bragg, African American Aviator. By Janet Harmon Bragg, with Marjorie M. Kriz. Foreword by Johnnetta B. Cole. (Washington, D.C.: Smithsonian Institution Press, 1996. xxi + 120 pp. Index. $19.95 cloth, $14.95 paper.) Reprint.

Los Alamos, New Mexico: A Survey to 1949. By Marjorie Bell Chambers and Linda K. Aldrich. (Los Alamos, New Mexico: Los Alamos Historical Society, 1999. 45 pp. Illustrations. $10.00 paper.)

When Los Alamos Was A Ranch School. By Fermor S. Church and Peggy Pond Church. (Los Alamos, New Mexico: Los Alamos Historical Society, 1998. viii + 68 pp. Illustrations.) Second edition.

America's National Historic Trails. By Kathleen Ann Cordes. (Norman: University of Oklahoma Press, 1999. xii + 370 pp. Illustrations, maps, index. $19.95 paper.)

Imagining Indians in the Southwest: Persistent Visions of a Primitive Past. By Leah Dilworth. (Washington, D.C.: Smithsonian Institution Press, 1996. xiv + 274 pp. Illustrations, notes, bibliography, index. $34.95 cloth, $16.95 paper.)

Idonapshe/ Let's Eat: Traditional Zuni Foods. By Rita Edaakie. (Albuquerque: University of New Mexico Press and A:shiwi A:wan Musuem and Heritage Center, 1999. xiii + 118 pp. Illustrations, map, bibliography, index. $16.95 paper.)

An Overland Journey from New York to San Francisco in the Summer of 1859. By Horace Greeley. Introduction by Jo Ann Manfra. (Lincoln: University of Nebraska Press, 1999. xviii + 386 pp. $15.00 paper.) Reprint.

Excavation of the Donner-Reed Wagons: Historic Archaeology Along the Hastings Cutoff. By Bruce R. Hawkins and David B. Madsen. (Salt Lake City: University of Utah Press, 1999. xiv + 172 pp. Illustrations, maps, table, appendixes, bibliography, index. $14.95 paper.) Reprint.

Covered Wagon Women: Diaries and Letters from the Western Trails, 1862–1965, Volume 8. Edited and compiled by Kenneth L. Holmes. Introduction by Maria Montoya. (Lincoln: University of Nebraska Press, 1999. x + 272 pp. Illustrations, index. $13.00 paper.) Second edition.

The Great Persuader: The Biography of Collis P. Huntington. By David Lavender. (Niwot: University Press of Colorado, 1999. 444 pp. Maps, notes, bibliography, index. $24.95.)

Los Alamos Place Names. By Craig Martin. (Los Alamos, New Mexico: Los Alamos Historical Society, 1998. 131 pp. Illustrations, maps, bibliography, index.)

Egotopia: Narcissism and the New American Landscape. By John Miller. Foreword by Ashley Montagu. (Tuscaloosa: University of Alabama Press, 1997. xvi + 167 pp. Index. $16.95 paper.)

Mayan Folktales: Folklore from Lake Atitlán, Guatemala. Translated and edited by James D. Sexton. (Albuquerque: University of New Mexico Press, 1999. xxxii + 265 pp. Notes, glossary, bibliography. $14.95 paper.) Second edition.

My Remembers: A Black Sharecropper's Recollections of the Depression. By Eddie Stimpson, Jr. Introduction by James Byrd. Foreword by Frances Wells. (Denton: University of North Texas Press, 1999. xxi + 167 pp. Illustrations, appendixes, index. $16.95 paper.) Reprint.