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Book Reviews

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Anasazi America: Seventeen Centuries on the Road from Center Place. By David E. Stuart. (Albuquerque: University of New Mexico Press, 2000. xvi + 249 pp. 42 halftones, maps, tables, notes, bibliography, glossary, index. $29.95 cloth, ISBN 0-8263-2178-X, $15.95 paper, ISBN 0-8263-2179-8.)

After an unexpectedly successful revision of his undergraduate "Ancient New Mexico" class, anthropologist David Stuart decided to write a book based on the course. The result, *Anasazi America,* follows the revised course's method of drawing comparisons between the evolution of prehistoric Anasazi culture and events in the history of twentieth-century America.

The book's nine chapters present a chronological account of the development of Native American cultures on the Colorado Plateau and in the upper Río Grande Valley as understood by archaeologists. Stuart begins with the arrival of the first hunter-gatherers and continues with the introduction of agriculture, the rise and fall of Chacoan society, the ensuing migration to the uplands and then to the Río Grande, and the final survival of the Anasazi as the Pueblo Indians of today. Stuart's presentation of the story of the Anasazi is concise, very readable, and an excellent synthesis of some of the latest scholarly interpretations of Pueblo prehistory. One of the book's strongest assets is Stuart's concentration on the archaeology of smaller sites, which gives some indication of how common people lived. However, his description of the Chacoan elite is less detailed, and he totally avoids any discussion of the recent controversy over evidence of cannibalism among the Anasazi.

The innovative aspect of Stuart's book is his decision to offer comparisons from modern America to the problems faced by the Anasazi at each stage of their evolution. Many of his ideas must have provided animated classroom discussions but do not translate well into print. Stuart's comparisons of Chacoan great houses to McDonald's restaurants, of Chacoan farmers to Tom Joad, and of Chacoan elites to Scarlett O'Hara, for example, may be understandable to the majority of modern Americans, but they ultimately

offer much less insight into Chaco than would a comparison to another society at a similar level of complexity. Nevertheless, his main point is well presented: that societies can be either powerful or efficient. Powerful societies, such as Chaco and twentieth-century America, achieve complexity through the extravagant use of resources. Efficient societies, such as the Pueblos of recent centuries, are less complex but more careful with their resources. The Pueblos learned how to survive as an efficient society only after the devastating collapse of the powerful Chacoan society. Stuart's comparisons raise the issue of whether modern America will have to face the collapse of its own powerful society if it cannot first become more efficient.

Gary Van Valen
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After "The Year Eighty": The Demise of Franciscan Power in Spanish New Mexico. By Jim Norris. (Albuquerque: University of New Mexico Press in cooperation with the Academy of American Franciscan History, 2000. x + 212 pp. Maps, appendix, notes, bibliography, index. $39.95 cloth, ISBN 0-8263-2211-5.)

This book marks renewed effort by the Academy of American Franciscan History to reactivate its once strong interest in regional history. The year eighty in the title refers to 1680 and provides the reader with a division point that is not only the date of the Pueblo Revolt but also the beginning of Franciscan decline in Spanish New Mexico. There are few new insights save for one that, with greater emphasis, would have given the key date of 1680 more impact. A stronger presentation of the outstanding early missionary activity of the gray-robed priests would have made subsequent Franciscan decline stand out in greater contrast. Instead, Norris follows the oft-repeated treatment of the seventeenth century as being simply one of constant struggle between church and state for supremacy. The well-known paucity of surviving documentation for that early period, except for outside sources used by France V. Scholes in his historical review articles, has resulted in magnifying and simplifying the period as a bitter contest between governors and priests for control of New Mexico. Use of the reports of Fathers Gerónimo de Zárate Salmerón and Alonso de Benevides, and those of Mother María de Agreda could have served the dual purpose of clarifying the role of early Franciscan priests while providing a partial corrective to Scholes's largely negative view of their missionary work.

Norris's book leaves the impression that the entire Franciscan Order was in decline and fails to point out the late colonial successes of the Franciscans in California, where they were developing a mission chain that required the work of many priests from the Colegio de San Fernando de México. The Spanish crown's frugality relegated the Colegio del Santo Evangélico missionaries of New Mexico to lesser importance, while supporting the more aggressive religious agents in expansion into a part of Spain's empire of more concern and at greater risk.

The introduction of Norris's book features an otherwise obscure post-Pueblo Revolt Franciscan, Father Antonio Gabaldón, as if he were to be central to the story about to unfold. For some unexplained reason Gabaldón does not reappear except as an entry in a ten-page appendix about the Franciscans of New Mexico from 1692–1776. In addition, the book has too many errors and omissions that could have been easily eliminated with moderate care and proper proofreading and thereby reducing evidence of careless preparation. The curious use of "behaviors" for "behavior" and "Puebloans" for "Pueblo Indians," along with needless split infinitives, takes the reader's attention away from what should be the focus of the book and fixes it on the strangeness of such expressions.

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Fray Angélico Chávez: Poet, Priest, and Artist. Edited by Ellen McCracken. Pasó Por Aquí: Series on the Nuevomexicano Literary Heritage. (Albuquerque: University of New Mexico Press, 2000. xi + 156 pp. Halftones, notes, bibliography, index. $24.95 cloth, ISBN 0-8263-2007-4.)

This slim and elegantly produced volume is a celebration and assessment of the professional life of one of New Mexico's most prominent citizens. Fray Angélico Chávez (1910–1996) was an active proponent of New Mexico's Spanish history and culture, and throughout his long career made important contributions in the areas of art, literature, and history. Moreover, he was a friend and mentor to many of the region's historical and cultural scholars as Ellen McCracken attests in the introductory essay, "A Rose for Fray Angélico Chávez."

The volume is arranged in three parts. The first section, "Historical Recovery," focuses on Fray Angélico's contributions as an historian. Chávez sought

to restore the link between New Mexico's Catholic people and their Spanish legacy. Hence, his most noted historical works examine the role of Spanish Franciscan missionaries in New Mexico's past. The essayists here—Marc Simmons, Mario T. García, and Luis Leal—discuss and evaluate the importance of some of Chávez's most famous works: *My Penitente Land, La Conquistadora, Origins of New Mexico Families, Coronado's Friars* and, his piece with Eleanor B. Adams, *The Missions of New Mexico, 1776*. The four essays in the following section, "Culture of the Word and Image," are fresh critiques of Chávez's literary and artistic endeavors. Thomas J. Steele, S.J., Manuel Martín-Rodríguez, Clark Colohan, and McCracken assess his style and technique as an artist, in addition to his literary efforts in such works as *The Virgin of Saint Lligat* and *New Mexico Triptych*. The last section of the book, "The Life of a Franciscan," traces the evolution of Chávez's religious influences and career. Jack Clark Robinson, O.F.M. places Fray Angélico's historical and literary work "in the context" (p. 111) of his religious life; Murray Bodo, O.F.M. relates the significance of Saint Francis of Assisi to Chávez; and his nephew Thomas E. Chávez's reminiscences complete the volume.

For the most part these are very well-conceived and -written essays. Of special note is García's piece that places Chávez's work within the perspective of Chicano/a historiography, and Martín-Rodríguez's compelling analysis of the relationship between Salvador Dalí's surrealistic painting *The Madonna of Port Lligat* and Chávez's allegorical *The Virgin of Port Lligat*. All of these essays, however, provide only positive assessments. Some historians would be less affirmative in their critiques, and perhaps had one of those been included the volume would have more balance. The organization of the book is also somewhat problematic. Robinson's essay is a portal into Chávez the individual and it adds an important perspective to understanding all of the other works. It should have been the opening essay and readers would be well advised to peruse it first.

Jim Norris
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Tornel and Santa Anna: The Writer and the Caudillo, Mexico 1795–1853. By William Fowler. Contributions in Latin American Studies, no. 14. (Westport, Conn.: Greenwood Press, 2000. xv + 308 pp. Notes, bibliography, index. $74.95 cloth, ISBN 0-313-30914-0.)

William Fowler is one of the most productive scholars working on post-Independence Mexican political history today. His book focuses mainly on José María Tornel y Mendívil, Antonio López de Santa Anna's leading propagandist, intellectual proponent, and supporter. Fowler examines Tornel's political, intellectual, and military contributions, which gradually transformed him from a radical federalist into a conservative centralist. Unlike many politicians and military chiefs of the period including Santa Anna, who fought for the royalist cause, Tornel was an insurgent. Barely escaping execution by the royalists, he supported Agustín de Iturbide's Plan de Iguala in 1820, met Santa Anna in Veracruz, and launched what became an enduring relationship. Following independence, Tornel, an *escocés* (Scottish Rite Mason), became the speech writer, personal secretary, and adviser of Guadalupe Victoria, the first elected president of Mexico under the Constitution of 1824.

By the mid-1820s, Tornel joined the strongly federalist *yorkinos* (York Rite Masons), who advocated representative government, freedom of the press, and the abolition of slavery. In the atmosphere of continuing fear over Spanish projects to reoccupy Mexico, Tornel was at first an avid supporter of laws to expel the European Spanish minority. He was governor of the Federal District during the destructive Mexico City Parián Market Riot that, erupting in 1828, raised the specter of social breakdown and anarchy. Although Victoria served his full term as president, he was the last to do so for decades. In 1829 Tornel expressed concerns about the illegitimacy of Vicente Guerrero's accession to the presidency.

Tornel served as minister plenipotentiary to the United States (1830–1831) in Baltimore, where he observed the American mood for expansion into Texas and northern Mexico. Although the regime of Anastasio Bustamante abandoned Tornel without salary, he warned of the American acquisitions of enormous land holdings in Texas. In 1832 civil war in Mexico, sparked by the overthrow and execution of Guerrero and followed by elections in 1833, catapulted Santa Anna to power. Tornel, for reasons that are not fully understood, ran for president against Santa Anna and then became his loyal lieutenant as governor of the Federal District. In addition to his political and intellectual influences, Tornel served as Minister of War six times and consistently advocated military reforms over the next two decades.

By the mid-1830s, Tornel abandoned radicalism and federalism to embrace centralism and conservatism. As Santa Anna's advisor and collaborator, he was an active conspirator and participant in many *pronunciamientos*. Following the disastrous loss of Texas, Tornel defended a thoroughly discredited Santa

Anna and blamed the conflict on the treachery of the Americans. Under the centralist Constitutions of 1836 and 1843, he was a powerful supporter of Santa Anna and the *santanista* political faction. Nevertheless, in the present study Fowler does not manage to demystify the enigmatic Santa Anna or to explain why the caudillo abandoned the capital so often to return home to Veracruz. Tornel and Santa Anna fell out prior to the outbreak of the Mexican-American War (1846–1848), but they repaired their relationship following the debacle that cost Mexico half of its national territory. In the aftermath of the war, Tornel feared social revolution and American annexation of all Mexico. During his later years, despair for Mexico dominated his thinking and strengthened his authoritarian views. However, unlike many other conservatives, Tornel rejected monarchy as a solution to Mexico's woes and advocated a highly centralized dictatorship. Fowler's study of Tornel and Santa Anna casts new light on the complex evolution of politics and relationships during Mexico's postindependence decades.

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Warrior, Shield, and Star: Imagery and Ideology of Pueblo Warfare. By Polly Schaafsma. (Santa Fe: Western Edge Press, 2000. x + 204 pp. 141 halftones, 20 color plates, 28 line drawings, maps, charts, notes, bibliography, index. $24.95 paper, ISBN 0-889921-06-8.)

Polly Schaafsma is properly regarded as today's leading expert in the field of pre-Hispanic U.S. southwestern rock art (pictographs and petroglyphs). In *Warrior, Shield, and Star: Imagery and Ideology of Pueblo Warfare*, she has produced a thoroughly researched and carefully crafted thesis important to southwestern anthropology, archaeology, and ethnohistory. The volume begins by comparing paintings of shields found in rock shelters along the Colorado Plateau to later fourteenth-century Pueblo shield images, and continues as an examination of the symbolism and ideology behind Pueblo images of warfare. The organization of the book follows this research trajectory.

A brief introductory chapter presents Schaafsma's use of terms and surveys current archaeological debates about Ancestral Pueblo warfare. It should be noted that the term "warfare" is used in its broadest sense to refer to any conflict and does not imply standing armies or conquest of territory. This piece is followed by a chapter describing and analyzing the content and distribu-

tion of shield images, dating to the late thirteenth century, on the Colorado Plateau. The third chapter contrasts these images with those of later Pueblo warfare iconography known from both rock art and kiva murals. Schaafsma argues that, although some elements of Colorado Plateau shield imagery continued into the fourteenth century, there was a fundamental change in the post-1300 symbolism and iconography of warfare, a theme that she develops in chapter 4.

Those familiar with Schaafsma's work will not be surprised by her attributing the transformation in Ancestral Pueblo warfare iconography to the introduction of Kachina belief systems and representations. In this new context, Pueblo images of warfare are imbedded in broader themes concerning rainfall, agricultural fertility, and cosmic balance. Describing the context and content of this new iconography of Pueblo warfare comprises the book's longest and most developed chapter. Following it is another on the implications of this interpretation of Pueblo warfare for the archaeology of Pueblo conflict in the fourteenth century. A brief final chapter outlines the importance of warfare themes in Pueblo society today. Both the notes and bibliography are comprehensive.

Given the importance of visual material to Schaafsma's argument, good illustrations are crucial. The volume is well illustrated with line drawings, black and white photography, and color plates. One unfortunate design flaw (plate 12) puts a key kiva mural figure in the gutter, and some of the text layout on contrasting backgrounds is confusing. Schaafsma's interpretations will be controversial, especially her suggestions that fourteenth-century iconography derives from ancient Mesoamerican civilizations such as Teotihuacán (p. 143), which probably fell by A.D. 600, and that crosshatching in some contexts represents Spider Woman and can be associated with the underworld and war (p. 140). Yet all of Schaafsma's inferences are carefully worded and should be as conscientiously read. Archaeologists take note. Interpretations of warfare in archaeology are no less complicated and ambiguous than those in iconography.

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Kokopelli: The Making of an Icon. By Ekkehart Malotki. (Lincoln: University of Nebraska Press, 2000. xvi + 161 pp. 38 color plates, halftones, map, appendix, notes, bibliography, index. $35.00 cloth, ISBN 0-8032-3213-6.)

This very attractive, slim, scholarly volume explores Kokopelli, the prehistoric fluteplayer image of rock art fame, which is now appropriated by the dominant culture as an icon. Malotki's purpose is to analyze the commodification of this image from Puebloan prehistory, while he reviews the various explanations and meanings that have accrued to the figure in its new context. He seeks to dispel quickly popular misconceptions about the Kokopelli figure. While the prehistoric fluteplayer occurs in the archaeological record of all ancestral Pueblo peoples, Malotki notes that the ethnographic literature of the Hopi has supplied most of the information on Kokopelli and Kookopolo, the kachina from whom the name Kokopelli is derived.

The strength of the book lies in its detailed review of Hopi texts combined with six folktales, and the author's integrative commentary. The aim is to clarify the distinctions between the two ethnographic personae, Kookopolo and Maahu, whose insect prototypes are, respectively, the robber fly and the cicada. The symbolism of both is present in the prehistoric fluteplayer image. The sexual characteristics of the utterly fluteless, hunchbacked Kookopolo are paramount, while the cicada's fluting brings warm weather. Excellent photographs of both insects serve to illustrate graphically their significant physical differences.

While Malotki concludes that the ethnographic and linguistic material "provides proof that the rock art fluteplayer more closely resembles the cicada . . . than it does Kookopolo" (p. 138), there is room for disagreement on this issue. The reasons for his conclusions are puzzling. The flute (of the cicada), of course, is the prehistoric image's distinguishing feature, but the Kookopolo's hump and erect phallus are common attributes. The ethnographic association between fluting and warm weather is difficult to discern in prehistoric rock art, except for the occasional conjunction of snakes with fluteplayers, an association made clear in one of the stories. The prehistoric fluteplayer may have had additional meanings not discussed here or represented ethnographically. Among the older fluteplayers in the archaeological record are those associated with flying figures with shamanic implications.

Malotki's plea to recognize the importance of cultural change is well taken. Although there is no "perfect fit" between the prehistoric image and

the contemporary personae, Kokopelli, Kookopolo, and Maahu the cicada may be viewed as rallying around a constellation of values, attributes, and a related set of ideas involving fertility in general. Today, however, Maahu and Kookopolo are mutually exclusive in their specific attributes.

This volume sets the stage for future in-depth analyses of the prehistoric fluteplayer and its associated symbols. Meanwhile, Malotki suggests that the Kokopelli craze, rather than being viewed as exploitation by the dominant culture might also be seen "as a change in the dominant culture through counteracculturation by Native Americans" (p. 139).

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Forced Sacrifice as Ethnic Protest: The Hispano Cause in New Mexico and the Racial Attitude Confrontation of 1933. By Phillip B. Gonzales. Politics, Media, and Popular Culture Series, vol. 5. (New York: Peter Lang Publishing, 2001. xiv + 275 pp. Tables, notes, bibliography, index. $59.95 cloth, ISBN 0-8204-51584, $29.95 paper, ISBN 0-8204-51215.)

Psychology professor Richard Page of the University of New Mexico (UNM) set out to measure Anglo "racial attitudes" toward "Spanish-speaking people of the Southwest" in the autumn of 1932. He devised a twenty-item survey containing provocative statements and asked respondents to check off those with which they agreed. It included pronouncements such as "No matter how much you educate Spanish-speaking people, they are nothing but greasers," and "Spanish-speaking people excel all others in kindliness and generosity." In theory, the survey sought to gauge prejudices that, in Page's view, were the source of social tension.

But what began as a well-intended study of racial attitudes became an object of scrutiny and led to cries of racism. When copies of the survey reached Albuquerque's Hispanos, they were livid and called for Page's resignation. He was summarily dragged before an investigative committee, flogged in the press and, finally, forced to resign. He was, in effect, sacrificed on the altar of popular indignation.

Phillip B. Gonzales recounts this story in vivid and sometimes excruciating detail. He retraces the intellectual and methodological steps that led the good-hearted, if thoroughly naive, Professor Page down the path to his ruin.

In the traditional sense, a sacrifice might involve the ritual destruction of animals or human beings, a process orchestrated by authority and carried out in the name of a higher purpose. But in what Gonzales calls a "forced sacrifice," a marginal people compel authority to render up one of its own: "It is precisely a minority segment, standing outside the dominant order, that spontaneously seizes the opportunity to turn the tables, demanding, with all the indignation and rage it can muster, that a representative of authority himself be sacrificed" (p. 3). According to Gonzales, forced sacrifice represents a form of social protest, a "challenge to inequality," no matter how cruel the outcome.

The "racial attitude" confrontation may well be understood in such terms. Indeed, UNM president James Zimmerman had little choice—in the face of mounting agitation—but to lop off the head of the hapless professor, thereby pacifying outraged Hispanos and preserving his credibility among them. But just as Zimmerman recognized the political necessity of sacrificing Page, Hispanos, too, knew that Page was but a punching bag upon which to vent their stored resentment. He embodied the Anglo establishment that had excluded, denigrated, and oppressed Hispanos for more than eighty years.

Gonzales meticulously retells this near-forgotten chapter in New Mexico history, stitching together fine narrative details with sound and persuasive analysis. He situates the 1933 confrontation within the larger social and historical contexts that had shaped Anglo-Hispano relations and that added symbolic urgency to Page's sacrifice.

But there is at least one important facet of the main story that, if fully explored, might have complicated Gonzales's lucid analysis. On learning that Page had based his survey on a similar one used to measure White attitudes towards Blacks, Hispanos lashed out at Page during a public hearing: Had Page deigned to imply that Hispanos were racially equal to Blacks or were not "a Caucasian race"?

This moment makes painfully clear one of the least studied phenomena of New Mexico history: Since 1846, Hispanos have selectively asserted their presumed whiteness as a badge of their equality with ascendant Anglos. One subtext of the confrontation, then, is that Page's survey affirmed a racial (Anglo-Hispano) schism that Hispanos refused to acknowledge. Perhaps the heart of the matter was not Hispanos' desire to "turn the tables" on dominant Anglos—to invert temporarily relations of power—but, rather, their yearning to join Anglos at the table of equal citizenship based on their presumed

common whiteness. Of course, this raises issues that lie beyond the scope of Gonzales's book, such as Latinos' historical racial ambivalence or their complex and shifting relationship to the White body politic.

Forced Sacrifice renders a fascinating glimpse into the dynamics of ethnic protest and identity politics in New Mexico. More broadly, it advances our understanding of how specific contexts, symbols, and events both shape and respond to historical identities.

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Cantinflas and the Chaos of Mexican Modernity. By Jeffrey L. Pilcher. Latin American Silhouettes Series. (Wilmington, Del.: Scholarly Resources, 2001. xxvi + 247 pp. Halftones, notes, bibliography, index. $55.00 cloth, ISBN 0-8420-2769-6, $19.95 paper, ISBN 0-8420-2771-8.)

Mexico's Cinema: A Century of Film and Filmmakers. Edited by Joanne Hershfield and David R. Maciel. Latin American Silhouettes Series. (Wilmington, Del.: Scholarly Resources, 1999. xvi + 313 pp. Halftones, notes, bibliography, index. $55.00 cloth, ISBN 0-8420-2681-9, $21.95 paper, ISBN 0-8420-2682-7.)

In 1995 the British Film Institute published *Mexican Cinema* edited by the distinguished film critic Paulo Antonio Paranaguá. This major collection featured articles by well-known Mexican film critics and historians, who used different methodologies and critical approaches to examine their nation's century-long cinematic tradition. This tradition is so rich that, according to Paranaguá, it has produced some five thousand films. Nevertheless, little had been published in English on Mexican cinema, and the Paranaguá anthology quickly became the English-language benchmark in the field.

Editors Joanne Hershfield and David R. Maciel's *Mexico's Cinema: A Century of Film and Filmmakers* is a worthy supplement to the aforementioned collection, though it is less ambitious since it lacks the scholarly apparatus (extensive bibliography and a substantial "dictionary" of films and filmmakers) that Paranaguá provided. The clearly organized *Mexico's Cinema* features twelve articles by contemporary U.S. and Mexican scholars who draw on differing methodological and theoretical approaches (political economy, genre criticism, reception studies, cultural studies, and other

approaches) to analyze key themes and issues such as female authorship and the representation of gender, race, and ethnicity.

Two of the articles are rather sketchy historical surveys: "In Quest of a National Cinema: The Silent Era" and "The Birth of the Film Industry and the Emergence of Sound." The articles range chronologically from the earliest days of Mexican cinema to the 1990s.

This collection offers several fine essays such as Seth Fein's well-researched "From Collaboration to Containment: Hollywood and the International Political Economy of Mexican Cinema after the Second World War" and Carlos Monsiváis's "Cantinflas and Tin Tan: Mexico's Greatest Comedians." In the latter essay, Mexico's leading cultural critic insightfully compares the life and work of two of Mexico's most prominent screen comics.

Unfortunately, the editors of *Mexico's Cinema* provide serious scholars with scant information about the individual essays themselves. Unanswered questions include the following: Which essays were written specifically for this collection, and which had been previously published (place and date)? Which pieces were translated from Spanish, and who were the translators? The translation question can be important, as in the case of Eduardo de la Vega Alfaro's informative and authoritative "The Decline of the Golden Age and the Making of the Crisis," which is stylistically marred by many instances of awkward wording. In spite of these problems in the editorial process, *Mexico's Cinema* will prove a useful volume for scholars and aficionados already familiar with the Paranaguá work.

In his celebrated entertainment career stretching from 1930 into the 1980s, Mario Moreno and his comic character Cantinflas seemed to represent at one time or another the stereotypical *pelado* (a type of urban bum), symbol of Mexican national identity, crusading union leader, politician, generous philanthropist, spokesman for an authoritarian government, and nouveau riche millionaire. To study this key figure in twentieth-century Mexican popular culture, author Jeffrey M. Pilcher undertakes an unusual project: "A dual biography, examining the tension between actor and character, is . . . essential to understanding Moreno and his place in Mexican history" (p. xxi). Moreno/Cantinflas is thoroughly studied in his socioeconomic, cultural, political, and historical contexts. Pilcher views the entertainer as the embodiment of the chaos of Mexican society in its quest for modernity. Topics explored in depth include Cantinflas's deep roots in Mexican popular culture, the development of the stage and screen character Cantinflas, Moreno's role as a union leader, his incorporation into Mexico's governing elite, and

his international fame. The author's methodological approach pays particular attention to audience reception and "the multiple loops of feedback between star and society" (p. xxi).

The well-researched and documented *Cantinflas* makes appropriate use of the previously published commentaries about the superstar. Readers may not always agree with Pilcher's understanding of Moreno's socioeconomic milieu, but the author's positions are always clearly presented. One defect of the book is that Pilcher occasionally raises potentially tantalizing and significant topics that he leaves largely unexplored: for example, Moreno's work as a comic bullfighter and a regular contributor to bourgeois magazines. *Cantinflas*, however, clearly represents the most important study to date of Mario Moreno/Cantinflas within the Mexican society in which he starred.

Dennis West
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Latina Self-Portraits: Interviews with Contemporary Women Writers. Edited by Bridget Kevane and Juanita Heredia. (Albuquerque: University of New Mexico Press, 2000. xiii + 166 pp. Bibliography. $45.00 cloth, ISBN 0-8263-1971-8, $19.95 paper, ISBN 0-8263-1972-6.)

In this volume two young literary scholars have brought together interviews with ten leading Latina writers of Chicana, Cuban, Dominican, and Puerto Rican backgrounds. The collection offers the reader rich accounts of the personal lives and the artistic accomplishments of Julia Alvarez, Denise Chávez, Sandra Cisneros, Rosario Ferré, Cristina García, Nicholasa Mohr, Cherrie Moraga, Judith Ortiz Cofer, Esmeralda Santiago, and Helena María Viramontes. The coauthored introduction includes a broad overview of the historical context within which these writers have emerged and a stimulating discussion of the strategies they have employed to create a space for themselves in the American literary canon. Each interview is preceded by a brief personal and literary biography of the writer and provides information on the logistics of the interviews. Some were conducted over the phone, others in the writers' homes, in bookstores, and in cafes. Bridget Kevane interviewed two authors by herself, and Juanita Heredia, one. The remaining seven were conducted by both women. No reason is given for this distribution of labor, nor is information provided on whether the writers subsequently edited the interviews.

There is no set format for the questions, as might be the case for social science interviews. Instead, they flow from the conversation itself and are short and to the point. This format assures that the interviews really are about the writers. With the interviewers remaining as unobtrusive as possible, the reader can savor the words of the writers. Sometimes serious or professorial, sometimes light and jovial, their words bring us close not only to the writers' personalities but to their individual creative fountainheads as well. A bibliography of primary and secondary works completes the text. Given the role played by these writers in introducing Latino literature into the mainstream market and into the canon of American literature, a book of conversations with them represents an important contribution to American literary studies. The text, moreover, can be enjoyed by lay fans and general readers.

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Navajo Places: History, Legend, and Landscape. By Laurance D. Linford (Salt Lake City: University of Utah Press, 2000. xviii + 342 pp. Maps, tables, bibliography, index. $60.00 cloth, ISBN 0-87480-623-2, $24.95 paper, ISBN 0-87480-624-0.)

Laurance D. Linford has produced a monumental reference and research guide to Navajo place-names in *Navajo Places: History, Legend, and Landscape*. Primarily amassed from books, periodicals, and other manuscripts, his compilations of place-names took well over eight years. To his credit Linford seems fully aware of the importance of Navajo ties to their land and the consequent significance of place-names in their world view. Given this understanding, however, somewhat surprising is that he did not draw more fully on interviews with Navajo people; according to the author, he used them only when deemed necessary for supplemental information. Linford explains that much of the information dealing with place-names and landscape for the Navajos is sacred and must be protected from outsiders. I fully agree and admire his concern for anthropology both more sensitive and protective of Native American concerns, but additional interviews might have given the reader a deeper sense of the importance of place to the Navajos from their own point of view. In *Navajo Sacred Places* (1994), anthropologist Klara Kelley and Navajo scholar Harris Francis avoided Linford's dilemma by including Navajo voices yet excluding the names of locations that needed protection.

Kelley and Harris, in all fairness to Linford, make very clear that their book is not an inventory of Navajo places, whereas Linford's book could easily be characterized as such. The introduction, quickly summarizing Navajo geography, history, social structure, and political organization, is followed by a six-page chapter, "The Role of Mythology in Navajo Place Name Origins." Although this chapter could have provided more insight into the crucial links between Navajo spirituality and geographically specific sites on their landscape, the author presents only a thumbnail summary of Navajo religion based on outside sources. The third chapter lists the various Navajo trading posts, past and present. The remaining 271 pages of the main text list places by their English names in alphabetical order. These places are organized into chapters under the states of Arizona, Colorado, New Mexico, and Utah. Most of the short descriptions of places emphasize history and interaction with Euroamericans rather than showing their significance for the Navajos.

Navajo Places will be excellent reading for the traveler to the Southwest who is interested in historical places. It will also serve as a valuable reference work for historians, anthropologists, or other scholars working in the Southwest. However, this book does not elucidate the meaning of place for the Navajos in their philosophy, spirituality, and everyday practices as Keith Basso did in *Wisdom Sits in Places: Landscape and Language Among the Apache* (1996). In Linford's work, the reader gets a great deal of information but less insight into the holistic framework of meaning the Navajo landscape holds for its people.

Lisa Aldred
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The Journey of Navajo Oshley: An Autobiography and Life History. Edited by Robert S. McPherson. (Logan: Utah State University Press, 2000. xiii + 226 pp. Halftones, map, notes, bibliography, index. $39.95 cloth, ISBN 0-87421-290-1, $19.95 paper, ISBN 0-87421-291-X.)

The Journey of Navajo Oshley is an extraordinary account of an ordinary Navajo man whose life spanned from the 1890s to 1988. Oshley was raised by the women of his family in traditional Navajo fashion. His recollection of their struggles to eke out a subsistence under tough conditions in the late 1800s is captivating. A theme running through Oshley's account of his up-

bringing is the strong family ties and obligations that still characterize Navajo culture today. Oshley's family, like most Navajos at the time, raised sheep; the daily activities of tending to these animals are prominent in the narrative. Within this life history is a rare and candid discussion of Navajo beliefs in witchcraft and skinwalkers. Although Kluckholn and Leighton wrote an anthropological classic on Navajo witchcraft, most Navajos are understandably reluctant to speak on the subject. Oshley also tells how his aunt taught him "hand-trembling," one of the ways by which Navajos diagnose disease. Later in the narrative, Oshley speaks about Navajo views of death, a subject that is usually viewed as taboo.

As Oshley grew into manhood, his contact with Whites increased. There are accounts of his dealings with Indian traders as well as his employment by the Indian Civilian Conservation Corps. Oshley's account of livestock reduction and its devastating impact on his family and other Navajos is heart wrenching. Eventually, Navajo Oshley, along with his wife and children, moved near Blanding, Utah, a predominantly Anglo Mormon town. There, he herded sheep for a White rancher for many years and also converted to Mormonism. Oshley's interpretations of Christianity offer rich insight into Navajo patterns of adaptation to colonization in unique ways that still maintain tradition. He describes the Christians as "helpful" and "well-behaved," but does not view his attendance at Mormon services as contradictory to his continued practice of traditional Navajo spiritual ways including hand-trembling.

Most of the richly detailed life history is derived from tapes made of Oshley by anthropologist Winston Hurst in 1978. The tapes were painstakingly translated by Bertha Parrish, a Navajo woman fluent in both English and Navajo. McPherson then edited her translation, consulting the Oshley family and older Navajo and Anglo community members for clarification of references and chronology. McPherson also provides historical context for Oshley's life through a brief introductory history of the Navajo people from the mid-nineteenth century through the 1960s.

This book is a wonderful contribution to Navajo biographies as well as Navajo ethnography in general. It will most likely take a place beside the classic Navajo autobiography, *Left Handed, Son of Old Man Hat* transcribed by Walter Dyk in the late 1930s. Navajo Oshley's life narrative adds an autobiography from the next Navajo generation. McPherson characterizes this generation as living in a time when White settlers were increasingly encroaching upon the Navajos and their way of life. Thus, this work reveals the

hardships, adaptation strategies, and maintenance of Navajo lifeways during this period.

Lisa Aldred
Montana State University

The Archaeology of Regional Interaction: Religion, Warfare, and Exchange Across the American Southwest and Beyond. Proceedings of the 1996 Southwest Symposium. Edited by Michelle Hegmon. (Boulder: University Press of Colorado, 1999. xvi + 467 pp. 34 halftones, 22 maps, 18 tables, notes, bibliography, index. $45.00 cloth, ISBN 0-87081-522-9.)

This edited volume contains twenty essays originally presented at the 1996 Southwest Symposium in Arizona. The essays offer a wide variety of perspectives on both regional and interregional interaction across the American Southwest and beyond. The essays are grouped into four parts for the convenience of organization but not necessarily for the likeness of topics. The topics include the definition of regional systems, interaction with systems peripheral to the Southwest, scales of economic and political interaction, warfare, and religious orders and their spread across the greater Southwest. The number of essays precludes listing each, but a selection will illustrate the topical range. Daniel S. Amick addresses Folsom land-use practices in New Mexico, while Steven A. LeBlanc and Ben A. Nelson each take a rare look at the role of warfare in regional interaction. Winifred Creamer explores the distribution of several classes of material items in a measure of scales of interaction, concluding with the suggestion that there may have been a budding regional system associated with the production of Rio Grande Glaze Ware. John E. Douglas tests and appropriately rejects the applicability of world-systems theory to preindustrial cases of the Perros Bravos phase at the Convento site with data from the Classic Mimbres Mattocks Ruin. The essays by William H. Walker, et al., David Brugge and Dennis Gilpin, John Ware and Eric Blinman, Kelley Hays-Gilpin and Jane H. Hill, and Lynn S. Teague address the role of religion in regional interaction.

The essays are of theoretical value in that they address the theme of interaction from multiple perspectives. Also, the research value of the volume is enhanced by the generally high quality and depth of scholarship. The reader should not expect a continuation of the theme of "regional systems," which was popular in the 1990s. This trendy concept, according to Jill E. Neitzel's

essay, has apparently been abandoned even before it became fully explored outside Chaco and Hohokam regional systems. Conspicuously absent in the volume are Mogollon/Mimbres case studies. Failure to address this region of the Southwest continues to promote and perpetuate a lack of general knowledge and sophistication as exemplified in John Douglas's essay, which falls far short of its goal. This article reflects a lack of understanding in the patterning and variability in Mimbres mortuary behavior. For some unexplained reason, Mimbres archaeology remains the uninvited child in Southwest regional studies. Despite the shortcomings expressed by this reviewer, this volume will be a handy reference on the shelf of any archaeologist or scholar with an interest in archaeology of the American Southwest and archaeological method and theory.

Harry J. Shafer
Texas A&M University

The Ute Indians of Utah, Colorado, and New Mexico. By Virginia McConnell Simmons. (Boulder: University Press of Colorado, 2000. xix + 323 pp. 55 halftones, line drawings, maps, notes, bibliography, index. $29.95 cloth, ISBN 0-87081-571-7.)

Virginia McConnell Simmons has written an engaging survey of Ute history. The book is suited more for popular than scholarly audiences, but either must use it with caution for the work is uneven. The book is one of the few to present a comprehensive history of the Colorado, New Mexico, and Utah Utes in one volume. Simmons outlines Ute history from precontact to the present, focusing most heavily on the nineteenth century. Simmons tells a good story, weaving references to continuity and change within the Circle of Life, an important metaphor for the Utes, throughout her narrative. She notes ethnographic detail such as the distribution of bands and the proper spelling of band names, and her summary of Ute ethnography is generally solid.

At times, however, Simmons demonstrates a lack of understanding of how Ute culture operated. Contradicting what most Ute scholars believe about how leadership operated, Simmons writes that the nineteenth-century Ute headman Ouray "possessed absolute authority as chief" over the Ute nation (p. 176). Moreover, her historical accuracy is also spotty at times. For instance, she notes that the Hopi were Christianized Spanish subjects by 1776, and that the Utes assured the Spanish that "they could have all the land that

they wanted" because they "were delighted" by the Spaniards' offer to baptize them and teach them farming (p. 41). Readers unfamiliar with the scholarship on the region, then, may come away with some misunderstandings of cultural interaction in the Southwest and Great Basin.

Simmons has clearly worked very hard gathering data for this book, going into great detail about historical events. For example, she spends 115 pages covering the years 1846 to 1881. Readers who enjoy particulars such as what kinds of food government officials bought for treaty meetings will relish such a dense narrative, but others may find themselves skipping over entire sections in search of an interpretation. Simmons's analysis, indeed, is rather thin. The book is organized around the narrative history of great men and major events, and her interpretation of the assimilation process concludes that the Utes suffered an inevitable decline but still retained important cultural traditions. The last two chapters, summarizing the reservation period and today's Utes, explains culture change by reference to the progressive-conservative dichotomy and neglects the complex range of choices the Utes made in response to assimilation pressures.

Nonetheless, it seems unfair to judge what is apparently designed to be a general history for a popular audience by the sometimes pedantic standards of academics. *The Ute Indians of Utah, Colorado, and New Mexico*, accurate regarding the broad outline of historical events, is a well-written and enjoyable read for history buffs.

Katherine M. B. Osburn
Tennessee Technological University

The Last War Trail: The Utes and the Settlement of Colorado. By Robert Emmitt, introduction by Andrew Gulliford, afterword by Charles Wilkinson, drawings by Bettina Steinke. Originally published in the Civilization of the American Indian Series, vol. 40. (1954; reprint, Boulder: University Press of Colorado, 2000. xxix + 357 pp. 28 halftones, 22 line drawings, maps, notes, bibliography, index. $24.95 paper, ISBN 0-87081-540-7.)

In 1879 an armed conflict between the United States military and the White River Ute Indians of Colorado resulted in the forced removal of the White River and Uncompahgre Utes to Utah and their loss of over twelve million acres of land. Robert Emmitt's *The Last War Trail: The Utes and the Settlement of Colorado* tells the tragic story from the Native American viewpoint. Emmitt's

long-out-of-print classic is now available with new photographs and illustrations. This welcome edition is enhanced with a comprehensive introduction by Andrew Guilliford and an insightful afterword by Charles Wilkinson. First published in 1954, this book is still timely and important for an understanding of the nineteenth-century conflicts between Native Americans and the U.S. government. Emmitt, a newspaper and university-press editor, consulted both historical documents and Ute elders. Utilizing Ute language and oral histories, Emmitt created dialogues and breathtaking descriptions of the natural setting to bring this story to life. What emerges is an engrossing tale of cultural conflict leading to great loss, a loss still felt by the Ute Indians.

The story begins with the Utes living in the Shining Mountains of western Colorado. "For as long as anyone could remember, the People had lived in the mountains. . . . Then one day a new people, the white man, came across the plains into the mountains, and they did not go away" (pp. 3–4). Emmitt effectively demonstrates the subsequent unrelenting pressure on Ute lands from encroaching settlers and miners.

The impetus for the seemingly inevitable military confrontation was U.S. agent Nathan Meeker's insistence that the peaceful Ute hunters turn to farming. According to Wilkinson, "Meeker's mandate threw the Ute into an uproar. They didn't like plowing to begin with—it tore up the earth and was a symbol of the new life the white people were trying to force on them" (p. 310). The Utes's determination to defend their way of life resulted in the deaths of Maj. Thomas Thornburgh, Meeker himself, twelve U.S. soldiers, ten men at the agency, and thirty-seven Utes in 1879. Meeker's widow and daughter, a Mrs. Price, and two children were kidnapped for twenty-three days. Emmitt writes "Outrage and panic over the battle, the killings, and the kidnapping spread all over Colorado, and culminated in the removal of the Northern Utes from Colorado" (p. 315). Earlier on he notes, "The People who belonged to the Shining Mountains—the trees and the streams and the high grass—were broken apart and scattered over the long, wide desert. . . ." (p. 290).

The new edition continues the story up to the present day with photos of contemporary Utes and the marker they erected in 1993 on the site of the 1879 Battle of Milk Creek. The taller monument erected by the Ute Tribe stands to the right of the original memorial to Major Thornburgh and his soldiers. It is fitting that the Utes who died defending their homeland should be so honored.

Shelley B. Hatfield
Durango, Colorado

Chiricahua Apache Women and Children: Safekeepers of the Heritage. By H. Henrietta Stockel. (College Station: Texas A&M University Press, 2000. xvi + 115 pp. Halftones, notes, bibliography, index. $24.95 cloth, ISBN 0-89096-921-3.)

Discomfited by a literature that emphasizes Apache warriors and men, H. Henrietta Stockel's purpose in this slim volume is to preserve in writing the "inviolable traditions" (p. xiv) that have shaped the lives of Chiricahua women and children for untold generations. Chiricahua women and children, she writes, are one way to understand the link between contemporary society and "visions of the long ago" (p. xiv). She arranges the book around six brief chapters that focus on origin stories, precontact Chiricahua culture, puberty rites, the prisoner-of-war era, four nineteenth-century "warrior women," and a curiously framed essay on the life of the late Mildred Cleghorn. The book's worthy goal notwithstanding, the chapters describe but do not examine women, children, gender, and power in Chiricahua culture. Narrowly selective in scope and development, the book suffers a most telling flaw, the absence of a coherently developed narrative in support of the book's thesis. In chapter 3, for example, Stockel uses the Chiricahuas's 1886–1914 imprisonment to introduce the book's only discussion of Chiricahua children, but the narrative is devoted almost entirely to the Chiricahuas's experience at the Carlisle Indian School and tells us nothing about how or why children were "keepers of the heritage." The same is true of chapter 4, in which an all-too-brief and superficial description of the puberty ceremony does little to address the ritual's deeper meaning or historical adaptation.

As a result of this narrative frame, the book lacks the ethnographic, cross-cultural approach that has shaped Indian studies for more than a decade. In a book that purports to examine how Chiricahua women have maintained tradition and belief, it is disappointing to discover that Stockel does not discuss how and why contemporary Chiricahuas have negotiated issues of gender and power. The chapter on Mildred Cleghorn could have offered insights here, but Stockel opts instead for a description of doll making that is not connected to what she describes earlier as "women's activities . . . governed by ancient, undisputed beliefs and customs" (p. 9).

Popular audiences might find the book interesting, but its brevity, focus on the exotic Other, and emphasis on Stockel's experiences, however, will limit its utility for specialists.

Clyde Ellis
Elon College
Elon, North Carolina

Landscapes of Desire: Anglo Mythologies of Los Angeles. By William Alexander McClung. (Berkeley: University of California Press, 2000. xx + 277 pp. 150 halftones, maps, notes, bibliography, index. $35.00 cloth, ISBN 0-520-21827-2.)

During the twentieth century, the idea of Los Angeles, indeed California itself, gripped the attention and imagination of the nation's White citizens with its claims to social opportunity and easy lifestyles. William McClung deftly analyzes the Anglo mythologies of Los Angeles in five concise chapters, from the pueblo era in the 1850s to the present, as efforts to construct cultural images for the city and region. When Anglo boosters defined southern California generally, they used terms like "America's Mediterranean World," the "nation's classical world of antiquity," and "poor man's Eden" to describe the climatic attributes of the region. Attached to these images, boosters hoped that an ideal social order and democratic life would spring forth from classical models. However, the yearnings among Anglos for a sense of place superceded the importation of those democratic values that stood behind all the imagery and desires.

McClung's pursuits are strictly literary and aesthetic. He alerts the reader that his study "is not a political or sociological history of Los Angeles; its subjects are architecture, landscaping, literature, photography, painting, and other vehicles of the imagination, specifically the Anglo imagination" (p. xvi). McClung unravels, like the reflective rogue, the social imaginaries of the region as Arcadian (unspoiled nature) and Utopian (an empty environmental and social template awaiting development). To him, Utopian visions always threaten to despoil the natural qualities of Arcadia, but some visions constitute alternative regional visions that may establish the city in place and time and not concealing the contentious multiethnic history that is Los Angeles.

McClung's analysis is best when he finds what is human, inclusive, and durable in the various imaginings of Los Angeles. In his discussion of Spanish fantasy past architecture, he views the work of Irving Gill as the best reconciliation of past and present, one that fuses the International style with indigenous architectural forms and thus contributes to the city's sense of place. In the chapter entitled "Shapes of L.A.," McClung analyzes patterns of settlement and development in the city with a sympathetic eye. He notes how bungalow courts and suburbs represent social cohesion and cognitive rootedness and should be "recognized as efforts toward the creation of manageable small communities as well as deviations from the ideal of the homestead" (p. 164). In the final chapter, the author explains how boosters promoted

their efforts to realize both nature and culture in L.A.; their assertions have elicited much criticism from writers such as Carey McWilliams, Mike Davis, William Deverell, and the Los Angeles "school" of urban geographers. McClung argues, however, that artists such as Ed Ruscha and David Hockney "defined the moment at which what was salvageable in the romance of an idyllic Southern California could be revivified at a level of full consciousness" (p. 201). Thus, they reconciled what was both appealing and destructive in the Los Angeles experience.

McClung's book is a creative and curious take on the social imagination in Los Angeles. His work is an intensely challenging must-read for those interested in the city's cultural development. However, one must ask if the social imagination in Anglo Los Angeles is merely so much edifying speech and artistry brought forth in the service of power and the entitlement of its privileged White population. Can the Anglo mythologies of Los Angeles serve as eloquent and critical traditions that imagine the future of the city as one different from the present city with its unequal social and political relations? This reviewer is skeptical of McClung's conclusions, given that the literary and artistic imagination surveyed in *Landscapes of Desire* does not tread into the territory of social politics. McClung views much of the critical work on Los Angeles as filled with "anger," "disgust," and "sarcasm—misidentified as 'irony'" (pp. 199–201). Despite this fact, *Landscapes of Desire* is the best cultural history of Anglo Los Angeles to date, an account that should be read against the critical literature of this city's social politics.

Matt Bokovoy
Oklahoma State University

Taking the Waters in Texas: Springs, Spas, and Fountains of Youth. By Janet Mace Valenza. (Austin: University of Texas Press, 2000. xvi + 265 pp. 15 halftones, 14 line drawings, maps, appendixes, notes, bibliography, index. $40.00 cloth, ISBN 0-292-78733-2, $24.95 paper, ISBN 0-292-78734-0.)

I grew up in Cherokee County in East Texas, only a few miles from Rusk, one of the areas described in Valenza's book as being known for its chalybeate (referring to water that usually contained iron) and sulphur springs. The fact that I never heard of such springs in all my years of residence in and association with that part of Texas bears witness to Valenza's contention that "Texas spas . . . have completely disappeared from the landscape" (p. 2). Despite the

significance of mineral springs with respect to the development of transportation routes, settlement patterns, social and cultural history, their stories have too often been lost.

Taking the Waters in Texas successfully remedies that lapse in community memory for Texans. The book provides context for understanding the tradition of "resorting" to healing waters. The volume describes the former daily routines at a spa, the sensory aspects of the bathing experience, and the ways in which communities marketed their water resources, and offers brief histories of individual springs and wells.

Early in the book the author raises a question. She compares the closed-up Indian Hot Springs in the Trans-Pecos region of Texas to Ojo Caliente, a small but still very popular spa in northern New Mexico. Since their circumstances and settings are so similar, she wonders why the one in Texas and virtually all others around the state have been abandoned. In the course of examining the histories of Texas's lost springs and spas, she tries to answer that question. She suggests that perhaps bathhouses are unwanted reminders of sickness and pain. Also, she points out that the sense of community in the presence of sacred, healing waters was replaced by the desire for merely entertaining activities and quicker cures. Neither of the latter depended on being at a particular place; so the places were eventually deserted. However, Valenza never explores the cultural and historical differences between the neighboring states of New Mexico and Texas, an examination that might shed some light on why New Mexicans still enjoy many springs and spas quite actively, while Texans are largely unaware that such places even existed in their state. That analysis could have made for an illuminating chapter in response to her question.

Some very useful components of *Taking the Waters in Texas* are the appendixes. Appendix A is a "County List of Medicinal Wells and Springs," which helps resolve one difficulty with the text. As the author writes about the spas, she often does not identify any current town names that would help a reader mentally locate the historic place on the present-day map of Texas. Appendix A provides the listing for each spring or well and a nearby town or recognizable place name. It also lists possible dates of operation. Appendix B, "A Regional Guide to Texas' Medicinal Waters," is a particularly valuable source of information—region by region and county by county—that should be of service to local historians and to travelers with an interest in the tradition of "taking the waters."

Sandra D. Lynn
New Mexico State University at Carlsbad

Great River of the West: Essays on the Columbia River. Edited by William L. Lang and Robert C. Carriker. (Seattle: University of Washington Press, 2000. 181 pp. Halftones, maps, notes, bibliography, index. $18.95 paper, ISBN 0-295-9777-9.)

These nine essays are based on the premise that knowledge of the history of the Columbia River is crucial to understanding the tensions between cultural values and economic development. Fourteen major dams on the main stem of the France-sized Columbia River watershed, in addition to 250 more dams on tributaries, have caused environmental and cultural changes of monumental proportions. Through the lenses of history and anthropology, the nine authors address the issues not with a controversial development-versus-preservation tone, but by explaining how communities have related to the river since the first inhabitants arrived nine thousand years ago.

Ethnobotanist Eugene Hunn describes how the "First Peoples of the Big River" continue to depend on the river for both physical and spiritual sustenance. Petroglyphs and pictographs mark sacred places, many of which were submersed by reservoir waters. Local rock-art historian William Layman presents haunting photographs and interpretations of river places as sacred geography, and his lyrical writing is typical of the poetic style of these essays: "In the back of our minds we hold the difficult knowledge that this highly regulated and complex water system is attempting to fill too many functions for too many species, its once wild waters held back again and again by the vast dams that power our days and light our nights" (p. 53).

Historian James Ronda describes how the first Europeans considered the river to be a commodity, first with the fur trade and then with wheat and cattle followed by the engineering of the railroad and dam builders. Even though the dams drastically altered the hydrology and ecology of the river, the illusion remained that it could still embody all of its former values, including the salmon. Historian Patricia Nelson Limerick tells a compelling story about the danger of entering the river from the Pacific Ocean because of an unpredictable sand bar that served as a boundary between cultures. She argues that ethnic and environmental historians need to connect their stories if we are to understand the implications for long-term resource sustainability and social justice. An American Studies professor, Lillian Schlissel, tells a pioneer woman's story of the hardships involved in moving part of her family from Illinois to Oregon, the uncertainty about where the center of her life was, and whether the new center would hold. Emigration had a profound impact on the

Native peoples, bringing along "a litany of ideas about environment, cultural hegemony, and economic activity that would remake the region" (p. 10).

Historian William Lang, who addresses the difficult questions planners had to face, brings ethnic and environmental histories together in an elegant closing essay. Why is the Columbia special? Are there limits to power development? How should the salmon be protected? Even with a significant tourism industry in the region, early planners decided that the economics of power and irrigation were more persuasive than aesthetics and salmon. Because of the dams, which support the irrigation of 640,000 acres and a huge agricultural and power industry, there is less than 3 percent of the historical abundance of wild salmon. Since the 1980s, public opinion has changed, and more than two billion dollars have been spent to rebuild wild salmon runs. Lang writes, "Polls consistently reflect popular support for saving the salmon, but they also indicate that people hesitate to change the management of the river without guaranteed results. At the end of the twentieth century, the story of the Columbia has become an inescapable conundrum. The compelling mythic story, even in the face of the most difficult choices, is a miraculous blend of both views of the river" (p. 162).

Although thoughtful and articulate, the essayists do not suggest answers to the salmon-versus-power dilemma. Nor do they dwell on the apparent intractability of these difficult issues. However, they do suggest that a historical perspective helps us to understand that both spiritual and economic values are important to most residents of the Pacific Northwest and that the local preference is for a compromise that would preserve both in an acceptable way. The reader is left with a hope that through an understanding of the values of the watershed community, critical cultural and environmental choices can be made wisely.

William Fleming
University of New Mexico

"This Blue Hollow": Estes Park, the Early Years, 1859–1915. By James H. Pickering. (Niwot: University Press of Colorado, 1999. xv + 321 pp. 61 halftones, maps, line drawing, bibliography, notes, index. $29.95 cloth, ISBN 0-87081-528-8.)

James Pickering's *"This Blue Hollow"* is an exhaustive account of about fifty years in the history of Estes Park, one of the Rocky Mountains' most

picturesque valleys. Pickering does a fine job of chronicling the lives and experiences of the pioneer folk that first homesteaded the area and the early pleasure-seekers that hunted its meadows and climbed the surrounding tall peaks. These include early settler Griff Evans, hunter Rocky Mountain Jim, and his likely paramour Isabella Bird (who penned the classic book *A Lady's Life in the Rocky Mountains.*) Each historical figure comes alive through the author's extensive use of primary sources and contemporary newspaper accounts. As a traditional pioneer history of Estes Park this volume will likely never be surpassed.

Capturing the essence of a place as magnificent as Estes Park is perhaps more the work of a poet than an historian, and for that reason alone the shortcomings of *"This Blue Hollow"* can be excused. Little of the park's natural beauty is conveyed through the prose, and for such a lengthy and well-researched book, the span of time it addresses seems a bit short. Thousands of years of human use, well documented through archaeology, receive scant mention in the brief first chapter. One example is the fascinating story of a delegation of Arapaho elders from Wyoming, invited down in 1914 by backers of the proposed national park, who traveled with their hosts through Estes Park and the backcountry to help document the original Arapaho names for local landmarks. Again, this tale is tossed off in a scant five paragraphs, apparently because it does not fit into Pickering's frustratingly narrow focus. Nor does the author place Estes Park within the larger context of the Conservation movement. As a symbol of conservation, how does Estes Park (and the founding of Rocky Mountain National Park) relate to other western locales such as Hetch-Hetchy, Jackson Hole, or the Grand Canyon?

"This Blue Hollow" is not environmental history, nor is it a cohesive narrative of even a brief span of its human history. Rather, it is a series of independent vignettes, each telling the story of some remarkable, often influential character that lived and worked in and about Estes Park. There is certainly no overarching thesis, and the author states in the afterword, "If the preceding history of Estes Park has a theme, that theme has to do with change—or perhaps more correctly change *and* continuity" (p. 237). However, if the book seems at times aimless, it is certainly full of useful sources and will remain an invaluable reference on the subject for many years to come. The author's exhaustive and careful research is to be commended, and *"This Blue Hollow"* is a valuable contribution to the history of Estes Park.

John R. Sweet
University of Colorado, Colorado Springs

La Revolución: Mexico's Great Revolution as Memory, Myth, and History. By Thomas Benjamin. (Austin: University of Texas Press, 2000. xi + 237 pp. Halftones, tables, notes, bibliography, index. $40.00 cloth, ISBN 0-292-70880-7, $18.95 paper, ISBN 0-292-70882-3.)

With the victory of the opposition Partido Acción Nacional (PAN) in the presidential election of July 2000, another date was added to the multitude already accepted in various interpretations as the end of the Mexican Revolution. The disagreement amongst scholars as to the Revolution's span also serves to remind us that, as Jeremy Potter has written, "History is not made by great men and women, nor by social and economic forces. It is made by historians." Mexico's revolution "in words and on paper: a discourse of memory" is the focus of Thomas Benjamin's latest work (p. ix). Benjamin argues that while revolutionaries created "a revolution, or perhaps revolutions, by their actions; they also invented one through their words" (p. ix). This volume is a valuable examination of the one invented with words.

Benjamin divides his study into two parts. In the first part he examines the construction of a national and public myth and official history of the Revolution created largely by the *voceros de la Revolución* who produced revolutionary speeches and other writings during the 1910s and 1920s. Constructed in three phases, 1911–1913, 1913–1920, and 1920–1928, by 1928 an official version of the Revolution had been fairly well solidified and reified.

Benjamin devotes part 2 to an analysis of three different "performances" of the revolutionary tradition: the annual festival on Revolution Day (20 November), the building of the Monument to the Revolution, and the creation of an official revolutionary history. In his conclusion Benjamin brings the revolutionary tradition as understood in Mexico up to the present, with the historical revisionism beginning in the 1960s and a nod to a revival of the popular revolution thesis in the 1980s, noting that while Alan Knight and John Mason Hart have argued for a return to that interpretation Mexican historians themselves have thus far failed to follow their suggestion.

Benjamin has made a valuable contribution to the growing body of work in the historiography of Latin America on the creation of discourses. With chronologies and brief summaries of events this book is accessible to readers less familiar with Mexico's revolution. At the same time his sophisticated analysis of the creation of the discourses of *la Revolución* makes this an indispensable addition to the libraries of scholars of the processes that contributed to the creation of today's Mexico.

Dennis Kortheuer
California State University, Long Beach

Capitol Women: Texas Female Legislators, 1923–1999. By Nancy Baker Jones and Ruthe Winegarten. (Austin: University of Texas Press, 2000. xiv + 328 pp. 95 halftones, map, appendixes, notes, bibliography, index. $45.00 cloth, ISBN 0-292-74062-X, $22.95 paper, ISBN 0-292-74063-8.)

Comprehensive reference materials on women legislators are quite rare, and data on women in state legislatures are especially scarce. *Capitol Women* seeks to fill this void, tracing the background of every woman who has served in the Texas legislature. An important and much needed addition to a meager body of reference works, this volume provides good background material for students of gender and politics, legislative history, and Texan political history.

The book is organized in three sections: "Political Context," "Biographies," and "Snapshots." The first section offers four introductory essays of varying strength. The second section, "Biographies," is by far the strongest and most important part of the book. In these fifty-eight short essays, the authors present profiles of every woman elected or appointed to serve in the Texas legislature before 1990. The profiles provide general biographical information for each legislator, a picture (when available), and short essays of varying lengths describing each woman's entry into politics and highlighting key events of her career. The final section, "Snapshots," is aptly titled. Focusing on women currently serving in the Texas legislature, this section provides only the most general (and readily available) information on each legislator.

Scholars hoping to place this research in the larger context of the development of women's political participation in Texas will likely find the four introductory essays somewhat disappointing. Winegarten's introductory essay primarily weaves together anecdotes gleaned while conducting interviews with current and former legislators and provides very little useful background information. The following two essays present the author's conclusions about the role of gender in the Texas legislature and attempt to place the Texas women in a larger historical and political context. Although the authors do provide some context for considering the biographies, the broad sweep of history and the literature misses crucial details and groundbreaking studies. Notable omissions from the bibliography include Jane Mansbridge and Irwin Gertzog. The final essay on "How the Texas Legislature Works" is a succinct and helpful overview of the Texas political system.

The biography section is the central and crucial contribution of this volume. Although at first glance it might appear that such information would

be widely accessible to researchers, anyone with direct experience in this field will attest that finding and compiling information on female legislators is an arduous, worthy (and all too often thankless) task. Jones and Weingarten assemble historical information never before compiled and contribute greatly to the understanding of the development of women's roles in the Texas legislature. For this reason alone, *Capitol Women* is an important historical reference volume that belongs on the shelf of any historian or political scientist interested in women's political participation.

Amy E. Black
Franklin and Marshall College

Trails to Tiburón: The 1894 and 1895 Field Diaries of WJ McGee. Transcribed by Hazel McFreely Fontana, annotated with an introduction by Bernard L. Fontana. Southwest Center Series. (Tucson: University of Arizona Press, 2000. xxx + 168 pp. 57 halftones, 15 line drawings, maps, appendixes, notes, bibliography, index. $36.00 cloth, ISBN 0-8165-2030-5.)

This volume publishes, for the first time, the field notes of WJ McGee describing his journeys from Arizona to Sonora in 1894 and 1895 among the Papagos (Tohono O'odham) and the Seris. These field notes not only contain descriptions of the countryside, but provide a much needed ethnographic view of two groups of Native Americans whose homelands continue to be the U.S.-Mexico borderlands. Although McGee's portrayal of the people contains many aspects of late-nineteenth-century sensationalism and Eurocentrism, it occasionally reflects a genuine respect for Native peoples and their culture. Transcribed by Hazel McFeely Fontana and annotated (with an introduction) by Bernard L. Fontana, the volume also contains fifty-seven historical photographs from these expeditions, some Papago vocabulary, and an exhaustive bibliography of works by WJ McGee.

The volume represents an important contribution to the literature on the history of the Borderlands and the Southwest in several ways. First, the preservation of McGee's observations, though highly ethnocentric by today's standards, provide a historical point of reference for understanding the Tohono O'odham. To a much lesser degree (both because of the bias and the scant contact McGee had with them), it also offers minimal impressions of the Seris. In addition, the volume provides a revealing example of the thinking of one of the founders of anthropology, though, in this respect, it best serves

as a guide for how *not* to do field research. In addition, the excellent introduction and the explanatory notes provide perspective to counter the very distorted view that McGee's field notes alone would leave. Finally, the book is a timely reminder of the care that anthropologists must take to avoid abusing Native peoples in the process of describing them.

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Bioarchaeological Studies of Life in the Age of Agriculture: A View of the Southeast. Edited by Patricia M. Lambert. (Tuscaloosa: University of Alabama Press, 2000. xv + 280 pp. Halftones, maps, tables, bibliography, index. $29.95 paper, ISBN 0-8173-1007-X.)

The adaptation of humans from foraging to agriculture has long been of interest to the archaeological community, but what of the variability and adaptability of each culture within its specific physiographic region? This collection of essays, first presented as a symposium at the Sixty-fifth Annual Meeting of the American Association of Physical Anthropologists in Durham, North Carolina. brings together several southeastern experts to examine the relationship of diseases, social practices, and the environmental setting in this transition to agriculture.

The volume begins with an excellent overview of nonvenereal treponematosis (endemic syphilis, yaws, and pinta) and tuberculosis in the New World prior to 1492. The next three chapters discuss the types of weapons, settlement patterns, variety of violent injuries, and the dental health at sites in Alabama such as Moundville and Fusihatchee. Also included in this discussion is the integration of archaeological information such as isotopic, botanical, and ceramic data. Three successive chapters focus on the interrelationship of diet and general health. Stable carbon and nitrogen isotope data, degrees of porotic hyperostosis, and degenerative joint disease are measures used to explore the impact of European contact. The effects of local and regional settings, settlement patterns and social customs on health round out the remaining chapters, including a discussion about the diverse mortuary behavior in Virginia and its reflection on the lifeways of the Native Americans.

The synthesis of information in this volume provides a good starting point for both beginning students and those currently working in bioarchaeology. It also reminds us of the inherent problems—such as the use of incomplete

data sets due to the collection strategies, lack of interest in "normal" skeletal material, or even the misplacement of skeletons—involved in bioarchaeological research. Furthermore, the technical issues of how to best describe and score conditions such as porotic hyperostosis and enamel hypoplasias can result in different interpretations through time. The recording of data in a standard format (such as the *Standards for Data Collection From Human Remains*) is critical for collecting and replicating the data to answer future bioarchaeological questions. Another newer technique—three-dimensional stereoscopic imaging (photogrammetric)—may prove to be the best tool in preserving information for future study considering most Native American remains will be repatriated.

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Book Notes

A la redécouverte des Amériques: Les voyageurs européens au siècle des indépendances. Edited by Michel Bertrand and Laurent Vidal. Collection Tempus. (Toulouse, France: Presses Universitaires du Marail, 2002. 258 pp. Halftones, tables, notes. $23.10 paper, ISBN 2-85816-617-X.)

Bernardino de Sahagún: First Anthropologist. By Miguel León-Portilla, translated by Mauricio J. Mixo. (Norman: University of Oklahoma Press, 2002. xi + 324 pp. Halftones, notes, bibliography, index. $29.95 cloth, ISBN 0-8061-3364-3.)

A Boy on the Hill. By Raymond Bences Gonzales, illustrated by Petr Jandacek. (Los Alamos, N.Mex.: Los Alamos Historical Society, 2002. 43 pp. Halftones, line drawings. $9.95 paper, ISBN 0-941232-29-8.)

Class Mates: Male Student Culture and the Making of a Political Class in Nineteenth-Century Brazil. By Andrew J. Kirkendall. Engendering Latin America Series, vol. 6. (Lincoln: University of Nebraska Press, 2002. viii + 269 pp. Notes, bibliography, index. $60.00 cloth, ISBN 0-8032-2748-5, $29.95 paper, ISBN 0-8032-7804-7.)

Cowboy Spur Maker: The Story of Ed Blanchard. By Jane Pattie and Tom Kelly. (College Station: Texas A&M University Press, 2002. x + 146 pp. Halftones, bibliography, index. $24.95 cloth, ISBN 1-58544-174-0.)

Homelands: A Geography of Culture and Place across America. Edited by Richard L. Nostrand and Lawrence E. Estaville. Creating the North American Landscape Series. Published in cooperation with the Center for American Places, Santa Fe, N.Mex., and Harrisonburg, Va. (Baltimore, Md.: The Johns Hopkins University Press, 2001. xxiii + 318 pp. Halftones, maps, tables, graphs, references, index. $49.95 cloth, ISBN 0-8018-6700-2.)

An Illustrated History of New Mexico. By Thomas E. Chávez. (1992; reprint, Albuquerque: University of New Mexico Press, 2002. xii + 253 pp. 215 halftones, 3 maps, notes, index. $24.95 paper, ISBN 0-8263-3051-7.)

Lewis and Clark among the Indians. Bicentennial Edition. By James P. Ronda. Bison Books Edition. (1984; reprint, Lincoln: University of Nebraska Press, 2002. xxi + 310 pp. Halftones, maps, notes, bibliography, index. $17.95 paper, ISBN 0-8032-8990-1.)

The Men of the Lewis and Clark Expedition: A Biographical Roster of the Fifty-One Members and a Composite Diary of Their Activities from All Known Sources. By Charles G. Clarke, introduction by Dayton Duncan. Bison Books Edition. (1970; reprint, Lincoln: University of Nebraska Press, 2002. xix + 351 pp. Halftones, map, notes, bibliography, index. $16.95 paper, ISBN 0-8032-6419-4.)

New Mexico Route 66 on Tour: Legendary Architecture from Glenrio to Gallup. By Don J. Usner, foreword by Elmo Baca. Published in association with the New Mexico Historic Preservation Division. (Santa Fe: Museum of New Mexico Press, 2001. 69 halftones, 11 maps. $19.95 paper, ISBN 0-89013-386-7.)

Partners in Conflict: The Politics of Gender, Sexuality, and Labor in the Chilean Agrarian Reform, 1950–1973. By Heidi Tinsman. Next Wave, New Directions in Women's Studies Series. (Durham, N.C.: Duke University Press, 2002. xiii + 366 pp. Halftones, maps, tables, notes, bibliography, index. $64.95 cloth, ISBN 0-8223-2907-7, $21.95 paper, ISBN 0-8223-2922-0.)

The Reckless Decade: America in the 1890s. By H. W. Brands. (1995; reprint, Chicago: University of Chicago Press, 2002. 375 pp. Bibliography, index. $17.00 paper, ISBN 0-226-07116-2.)

The Sagebrush State: Nevada's History, Government, and Politics. By Michael W. Bowers. Wilbur S. Shepperson Series in History and Humanities. Second edition. (Reno: University of Nevada Press, 2002. xiv + 241 pp. Map, tables, graphs, appendix, notes, bibliography, index. $16.95 paper, ISBN 0-87417-516-X.)

Talavera Poblana: Four Centuries of a Mexican Ceramic Tradition. Curator, Margaret Connors McQuade. (Albuquerque: University of New Mexico Press, 1999. 112 pp. 36 color plates, 10 halftones, bibliography. $30.00 cloth, ISBN 1-879128-19-5.)

Writing Western History: Essays on Major Western Historians. Edited by Richard W. Etulain, foreword by Glenda Riley. (1991; reprint, University of Nevada Press, 2002. ix + 370 pp. Bibliography, index. $19.95 paper, ISBN 0-87417-517-8.)