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Book Reviews

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The Chaco Meridian: Centers of Political Power in the Ancient Southwest. By Stephen H. Lekson. (Walnut Creek, Calif.: Altamira Press, 1999. 235 pp. Illustrations, maps, notes, appendixes, bibliography, index. $23.95 cloth, $17.95 paper.)

The ruins at Chaco Canyon and Aztec in northwestern New Mexico and those at Paquime (Casas Grandes) in northern Chihuahua are arguably the three most important prehistoric sites in the greater Southwest. All three were large, finely constructed communities that apparently exerted a great deal of influence on the region. All three happen to be located along essentially the same meridian of longitude. In *The Chaco Meridian*, archaeologist Stephen Lekson argues that the north-south alignment of these three important sites is no accident, but rather the result of planning by a migrating elite that chose Chaco, Aztec, and Paquime as consecutive seats of power when drought forced them to relocate.

Lekson, who has written extensively on Chaco and other prehistoric Native American cultures of the Southwest, freely admits that his thesis is difficult if not impossible to prove and expects few scholars to believe it. That said, he goes on to build a strong case for the idea that the alignment of the three sites is not mere chance.

The facts that allow us to link Chaco, Aztec, and Paquime are already well known to archaeologists, according to Lekson. Each site is thought to have been a primary economic and political center, and their time periods follow sequentially from Chaco (ca. 900–1125 C.E.) to Aztec (ca. 1110–1275 C.E.) to Paquime (ca. 1250–1450 C.E.). Each site is thought to have been the center of a "prestige economy" based on control of the distribution of exotic Mexican goods including seashells, copper bells, and macaws (or their feathers). Abstract spatial geometry and long, straight lines were important in Chacoan belief systems. The Chacoans knew how to find north and how to extend very long lines from a starting point over varied terrain, as evidenced by the laying out of the "Great North Road" for fifty-nine kilometers from Chaco almost due

north toward Aztec. Certain architectural features occur at all three sites, including colonnades, room-wide platforms, stone disk post foundations, platform mounds, tri-walled structures, and T-shaped doors. Each site shows evidence of cardinal alignment being important in its internal layout. In addition, the oral traditions of Zuni and Acoma pueblos mention an event when the ancestral people split into two groups, with one group moving south to a place Lekson suggests was Paquime.

To counter claims that Chaco and Paquime are too different in pottery, construction techniques, and site layout to have been created by the same people, Lekson relies on his theory that only an elite moved from Chaco to Aztec to Paquime. The base populations ruled by this elite would have had their own traditions which account for the basic differences in archaeological remains. The elite, which emerged at Chaco, legitimized itself in the eyes of local populations by referring back to Chaco. Locating their new power centers along the same meridian as Chaco, Lekson argues, was the elite's way of doing this.

Lekson makes a strong case for his thesis despite his highly informal style of writing. In the end, though, it is easier to believe that an elite moved the ninety kilometers between Chaco and Aztec than the 720 kilometers between Aztec and Paquime. Yet, while there is not enough evidence to prove that alignment of these sites along the "Chaco Meridian" was intentional, we can no longer discount the possibility.

Gary Van Valen
University of New Mexico

Battle Cries and Lullabies: Women in War from Prehistory to the Present. By Linda Grant De Pauw. (Norman: University of Oklahoma Press, 1998. xvii + 395 pp. Photographs, notes, bibliography, index. $24.95 cloth.)

In this cleverly titled book, De Pauw intends to retrieve and illuminate the forgotten or ignored experiences of women and war throughout the globe from prehistoric to contemporary times. She also hopes to point to a number of topical "trails" that others might follow. I agree wholeheartedly that a comprehensive narrative and coherent analysis of the history of women and war is needed. This volume contains some interesting information and individual vignettes, but the pieces selected are so asymmetrical and unconnected that they resemble the effects of a poorly aimed shotgun. Consequently, the book fails to provide a consistent narrative of the history of war or the social and political context in which warfare occurs and women act.

At the outset, De Pauw insists that her writing will not be "a gendered analysis of war" (p. xiv). But, after reading this book, I would conclude that contrary to this claim, her evidence reinforces the argument that war is indeed dependent on and a reflection of gender. The most consistent topics appearing

throughout the book have to do with issues of sexuality, gender identities, prostitution, cross-dressing, and the roles of women camp followers or army wives. Additionally, De Pauw notes that war can be a "cultural invention [serving] to define gender" (p. 14) and specifically discusses metaphors of masculinity associated with warfare in the late nineteenth and early twentieth centuries (p. 209).

For those with an interest in the history of the U.S. "frontier," the Southwest, or Latin American history, the pickings in this volume are slim. De Pauw briefly discusses "indian-style fighting" in colonial America and devotes five pages to Native women warriors in North America and army wives and laundresses on the nineteenth-century Western frontier (pp. 174-79). Latin America is represented by the swashbuckling actions of cross-dressing Catalina de Erauso, a few pages on the Spanish American War, and several sentences on the more contemporary revolution in Nicaragua and "The Shining Path" in Peru.

The strongest portions of the book focus on the period of the American Revolution, as one might expect since this is De Pauw's specialty. Her examination of the legend of Molly Pitcher is particularly enlightening, and one only wishes that the author had given other individuals and relevant sources the same scrutiny and analysis.

Jane Slaughter
University of New Mexico

Laboring in the Fields of the Lord: Spanish Missions and the Southeastern Indians. By Jerald T. Milanich. (Washington, D. C.: Smithsonian Institution Press, 1999. xi + 205 pp. Illustrations, bibliography, index. $26.95 cloth.)

In *Laboring in the Fields of the Lord,* Dr. Jerald T. Milanich, curator of archaeology at the Florida Museum of Natural History at the University of Florida, presents a concise, scholarly account of the history and archaeology of the Christian Indian missions of Spanish colonial Florida. Written for the educated public, this 195-page story of the Florida missions ranks among the most informative summaries on the subject. The book takes the reader on a swift tour of the century-old archaeology and historiography of the Florida missions, before settling into a lively, fast-paced, fact-filled narrative of the Southeastern missions and their Native American inhabitants.

Laboring in the Fields of the Lord describes the efforts of Jesuit and Franciscan missionaries in Florida to Christianize and educate Native Americans and to incorporate them into Iberian society. The expansion of the mission field in Florida, in turn, made possible the Spanish colonization of the southeastern borderlands of North America. Between 1565 and 1763 more than 150 missions were established within a region that stretched from pres-

ent-day Miami to Chesapeake Bay and from St. Augustine to Apalachicola. At the peak of the mission system in the mid to late 1600s, twenty-six thousand Indians lived in forty missions spread across coastal Georgia and northern Florida. For two hundred years, from the founding of St. Augustine in 1565 to the end of the first Spanish occupation of Florida in 1763, the mission Indians provided a labor force essential to the survival of the Spanish colony. They produced much of the food that fed the friars and the garrison, operated the river crossings along trails and roadways, transported goods throughout the colony, and helped to construct forts and mission buildings.

The success of the Spanish in establishing Christian Indian settlements in the colony was such that the English considered the Florida missions a formidable obstacle to their expansion in the southeast. Convinced that the missions were thinly disguised military outposts, the English encouraged their Indian allies to raid the missions and incite rebellions in the hope of obliterating the Spanish presence in the region. Attacks by pirates and hostile natives succeeded in forcing the abandonment of the missions of coastal Georgia in the late 1600s, but the final blow to the Florida system came in 1702 when Governor James Moore of Carolina launched his first attack on St. Augustine. Although he failed to take the town, he succeeded in destroying the mission system of Florida.

The story of the Florida missions, one of the early chapters in the history of the United States, is not well known outside the field of Borderlands studies. Most of the books and articles written on the subject have been published in academic journals or by university presses with limited readerships. The publication of *Laboring in the Fields of the Lord* by the Smithsonian Institution will bring this missing chapter of American history to a broader audience.

Although Dr. Milanich does not cite his sources in the text, the reader may be assured that *Laboring in the Fields of the Lord,* like all of his work, meets the highest academic standards in the field. The book provides a bibliography that will serve as an excellent guide to further reading about mission history and archaeology.

Cécile-Marie Sastre
Castillo de San Marcos and Fort Matanzas National Monuments

Distant Horizon: Documents from the Nineteenth-Century American West. Edited by Gary Noy. (Lincoln: University of Nebraska Press, 1999. xiii + 467 pp. Notes, index. $22.00 paper.)

Gary Noy's love for the history and the myths of the American West show through his choice of documents from the nineteenth century. First, Noy presents works that reflect the "spirit" and the "myth" of the West, choosing writ-

ings from Meriwether Lewis, Walt Whitman, Willa Cather, and others. Cowboys appear in the first and last of his eleven chapters, which include such topics as mining, railroads, women, people of color, explorers and mountain men, townsfolk and farmers, Native Americans, soldiers, outlaws, and law enforcers. Throughout, he intersperses interpretive pieces (including his own fascinating essay on Tommyknockers in mines) with contemporary letters, essays, lists, poems, newspaper articles, and legal understandings, such as the Treaty of Guadalupe Hidalgo, the Homestead Act, the Chinese Exclusion Act, and the Dawes Act. Chapter Six, however, presents one body of Native voices from various tribes and epochs called "The People."

Prefacing each selection, Noy's editorial remarks provide brief and pertinent comments that help the reader place the piece in context and time. A good index and an inclusive table of contents help the reader find materials. The book lacks an introduction that could have offered thematic interpretation that the preface did not state.

Noy's selections echo the romantic West, a place where Indians and buffalo became displaced by fur trappers, outlaws, soldiers, and sod busters. Noy offers only paltry reference to the ecological changes to the land. Nor does he mention the art, shown in William Goetzmann's *West of the Imagination,* or any of the various advertisements that helped to inspire many pioneers to follow a Western dream.

Noy's unstated theme omits significant players in the nineteenth-century Western scene. He excludes timber, retail, and other commercial endeavors that created capital growth in the region. His pieces do not describe major urban developments, the exploration or mapping activities of the Federal government, the differences in cultural and legal understandings in the Hispanic Southwest, the local governments that organized new states, the establishment of progressive social institutions, or the cultural activities of Western settlements. The excellent section of Mormon documents finds no counterpart in Protestant or Catholic missionary efforts in the Northwest, Midwest, or Southwest.

Even though readers lack a theme for the "roadmap, for a journey back in time" (p. xv), Noy presents them a valuable, interesting reference book to many popular topics of the nineteenth-century West. His documentary selections will continue to prove useful to professors, scholars, and history buffs of the American West.

Carol Lynn MacGregor
Boise State University

William H. Emory: Soldier Scientist. By L. David Norris, James C. Milligan, and Odie B. Faulk. (Tucson: The University of Arizona Press, 1998. 358 pp. Illustrations, map, bibliography, index. $ 29.95 cloth.)

William H. Emory has long been an important historical character to scholars of the American West, Borderlands, and Civil War. This new biography offers a more comprehensive account of Emory's forty-five years as a military officer, scientist, and botanist.

The authors' reliance on Emory's personal papers allows them to chronicle the personal dimension of many familiar historical events. Emory emerges as an admirable figure whose integrity and sense of duty allowed him to accomplish remarkable feats against incredible odds. In a career plagued by government corruption, lack of effective leadership, and factional strife, Emory unceasingly performed above reasonable expectations.

Emory's career had significant influence on the study of the Southwest, the Civil War, the impeachment trail of President Johnson, and Reconstruction. During Emory's work mapping the new American border after the Mexican American War, he compiled an important record of Southwestern exploration that anticipated future areas of study by focusing on Native Americans and aridity. As a Civil War commander, he rose to the rank of brevet brigadier general and was repeatedly commended for rallying his troops in the face of the enemy. Testifying at Johnson's impeachment trial, Emory countered the emotions and politics of the moment with the simplicity of truth. As an administrator of Reconstruction, he responded to the humiliation of being summarily removed by Phil Sheridan, the commander he had served with distinction during the Civil War, allowing the events that followed as his only vindication. Although this biography details these and other worthy accomplishments, the authors' more lasting contribution is in the way they accentuate the underlying values that guided Emory's life.

In short, this new biography succeeds in making Emory come alive to a new generation of historians. The importance of Emory to the study of the Southwest, his contributions to the Civil War, and his frustrations during Reconstruction remind the reader that the individual plays a vital role in history. The integrity, resilience, and sense of duty Emory exemplified speaks to the values we hold in common and to the aspects of the human character best brought to light by historical inquiry.

Thomas J. Budd Mucci
University of New Mexico

Land of Enchantment, Land of Conflict: New Mexico in English-Language Fiction. By David L. Caffey. (College Station: Texas A&M University Press, 1999. xiv + 235 pp. Illustrations, bibliography, index. $29.95 cloth.)

This exercise in literary archaeology, "involving the excavation and sifting of a major portion of the English-language fiction set in New Mexico from 1826 to the present" (p. 7), serves to review the large amount of fiction set in New Mexico. Caffey's review of late-nineteenth-century works is particularly interesting—who reads *Old Hicks the Guide; Or, Adventures in the Camanche Country in search of a Gold Mine* anymore, as the American public evidently did in 1848? This first English-language novel about New Mexico, like many of its successors, focused upon cultural conflict, the main theme of New Mexican literature, according to Caffey. Many of the early novels condemned the Anglos for destroying the pristine condition of the region. The squatter "Red Cedar" in Gustave Aimard's (pseudonym of Oliver Gloux) novel *The Trail Hunter* might be seen as the original land developer/property thief. If alive today, he would have voted for Gary Johnson in the last two elections.

Dime-novel formulas seemed to fit New Mexico's spectacular scenery well into the twentieth century, just as its cultural conflicts gave the stories natural drama. In the 1930s, these conflicts were easily molded into socialist realism, particularly by Lars Lawrence, a New York dramatist and sometimes Hollywood scriptwriter (not well covered here) whose *Morning Noon and Night* was but one of a trilogy of novels about the 1935 Gallup coal strike, that bellwether episode of Depression-era militancy. The poet John Collier (later Commissioner of Indian Affairs under FDR) and Oliver LaFarge (*Laughing Boy*, 1927, and *The Enemy Gods*, 1937) portrayed Native lifestyles without cultural bias, and Edward Abbey became like an anarchist in his defense of the region from further ravages.

Caffey's book is most interesting for its categories, particularly the village chapter, which gets deeply into culture. The "Agricultural West," though less inspiring, is nevertheless very original, as are the chapters on the "Hollywood West" and "Living with the Bomb." In short, an essential survey of the literature on New Mexico and a good read.

Robert Kern
University of New Mexico

John Muir: To Yosemite and Beyond. Edited by Robert Engberg and Donald Wesling. (Salt Lake City: University of Utah Press, 1999. xv + 167 pp. Illustrations, index. $12.95 paper.)

This concise collection of primary documents from John Muir's crucial Yosemite years will be welcomed by those interested in the life and work of

this central figure in the history of American environmental thinking. The editors have assembled a collection of correspondence, journal entries, articles, biographical sketches, and other "writings of various sorts" pertaining to Muir's experiences in Yosemite between 1863 and 1875. The editors' stated goal is to bring together a "composite autobiography" that picks up where Muir's own autobiography leaves off after his departure from the University of Wisconsin. Muir died before he was able to write a companion volume himself, and the editors attempt to "imagine what his book would have contained" (p. xiii). The editors provide a very brief chronology of Muir's life between 1863 and 1875 and an introduction to Muir's life, work, and philosophy. Brief interpretive passages appear at important transitions between the various sets of documents that guide the reader through these years.

Although there is real merit in this collection—the documents are thoughtfully selected and brought together for the first time—the book covers little new ground for Muir scholars, and at times the editors seem unaware of the more recent literature on Muir. In their preface, the editors claim that this collection represents the "first book in . . . forty years . . . to contain materials taken from Muir's unpublished manuscripts" (p. xiii). This statement is somewhat misleading because most of the material in the book has been used by other scholars and has appeared, at least in the form of a note, in several other published sources. In the notes and "Selected Readings" section of the book, the editors inexplicably reference no recent published sources on Muir. Michael Cohen's 1973 dissertation on Muir is cited, but not his more comprehensive 1984 book on the same subject. Other scholars who have extensively researched Muir's life and philosophy and used the same sources from which the editors draw much of their material, such as Stephen Fox, Frederick Turner, and Max Oelschlaeger, are not cited at all. Despite these shortcomings, strong interest in Muir and the environmental movement insures that many will welcome the chance to have these valuable primary documents collected in one easily accessible source.

Andrew Kirk
University of Nevada, Las Vegas

Windows on the Past: Historic Lodgings of New Mexico. By Sandra D. Lynn. (Albuquerque: University of New Mexico Press, 1999. 208 pp. Color and halftone photographs, map. $24.95 paper.)

This picaresque tour of New Mexico's historic hotels examines fifteen of the state's lodging houses, most of which are still in use as hotels. The book ranges geographically from Vermejo Park and Raton to Las Cruces, stopping at many places in between. The author recounts the tales of the characters who

peopled the hotels over the last century, as well as the role the hotels played in the life of each town.

Lynn contends that the hotels did more than just serve the needs of tourists. She argues that the inns became repositories for community identity, shaping the towns they served. Although Lynn's thesis is persuasive in the cases of La Fonda in Santa Fe, the Alvarado in Albuquerque, and the Stratford Hotel in Shakespeare, she fails to prove her point for every hotel she discusses.

Nonetheless, the author's lively tales of small towns with even smaller hotels bring the book to life. The vignettes of people who patronized the public houses paint great pictures of New Mexico and the lively characters who inhabited it, from Lucien Maxwell to Thomas "Black Jack" Ketchum to Ted Turner. Frequently more legend than history, some of the tales have nothing to do with the hotel—like the story of Judge McComas of Shakespeare (p. 64)—but add to a sense of New Mexico as the "wild West."

The best part of *Windows on the Past,* however, is Lynn's discussion in the first three chapters of Fred Harvey and the role he played in developing New Mexico as a tourist center. Giving the reader a brief history of the Santa Fe Railroad, the author illustrates Harvey's partnership with the line. The chapters on the Alvarado Hotel and La Fonda in Santa Fe exhibit the potential to examine how Harvey, an outsider, defined New Mexico for generations of travelers. Lynn does not maintain this level of analysis, however, and her subsequent chapters become anecdotal and disjointed.

Lynn's writing style also inhibits the cohesion of the book. She does not argue from any point of view, and her conversational writing is vague and hard to follow. Lynn has trouble integrating anecdotes into a chronological narrative. Thus, the story jumps around in time and place, providing little structure or analysis. Her discussion of the ghost Rebecca at the Lodge at Cloudcroft, for example, flits around like the apparition itself. This book will be of interest to local history buffs, but it has little to offer a student of tourism, architecture, or historic preservation.

Despite its faults, *Windows on the Past* is an enjoyable read. More travelogue than history text, this book gives the reader a colorful tour of New Mexico's historic hospitality.

Judy Mattivi Morley
University of New Mexico

The Newspaper Indian: Native American Identity in the Press, 1820–1890. By John M. Coward. (Champaign: University of Illinois Press, 1999. viii + 244 pp. Illustrations, notes, index. $39.95 cloth, $18.95 paper.)

The nineteenth-century press inherited an ideology, derived through preceding centuries, that placed Natives in one of two general categories: brutal savages and noble savages. Though the former stereotype dominated, both emphasized the racial difference between Natives and white Americans and stressed the superiority of American civilization, and both persisted in Indian news stories throughout the nineteenth century.

Coward analyzes the political, economic, social, and cultural forces behind Indian news and examines the ways the press transformed the Natives into ideological symbols by which Americans might gauge the progress of American civilization. He argues that this transformation of Native Americans into newspaper Indians resulted from the interaction of ideology and developments in the technology and methods of newsgathering throughout the century.

The advent of the penny press in the 1830s, use of the telegraph, and organization of the Associated Press made speed a premium and news a commodity that readers expected to be factual and exciting. Demand for drama and excitement increased during the Civil War and, later, the Indian wars. Reporters filed stories that purported to be factual, and the public put faith in those facts as reflecting the truth about Native America. But the cultural gap between white Americans and Natives was too wide for journalism to bridge; thus, what readers accepted as truth was the newspaper Indian, not an accurate rendering of Native identity.

Coward examines news reporting of specific events in nineteenth-century Indian history: removal, the Sand Creek massacre, Fetterman's fight, events of Sitting Bull's life, and the reform movement. By analyzing the social, cultural, political, and economic forces as well as journalistic practices that shaped reports of these events, he forces the reader to look at them in new light. Readers will find this book interesting. Every scholar who uses newspaper sources in the study of nineteenth-century Indian affairs would do well to read it carefully.

Daniel F. Littlefield, Jr.
American Native Press Archives

Legends of Our Times: Native Cowboy Life. By Morgan Baillargeon and Leslie Tepper. (Seattle: University of Washington Press, 1998. x + 254 pp. Illustrations, photographs, maps, chart, references, index. $38.95 cloth.)

Antipathetic stereotypes of Indians and cowboys still persist in the American and Canadian imagination. *Legends of Our Times* attempts to illustrate Indians' successful adaptations to ranching and rodeo lifestyles on the

northern Plains and Plateau during the twentieth century, reconfiguring such historical myths. In eclectic fashion, the authors allow Indians to tell their stories about their dynamic relations with the animal world over time. The book's scope is broad, and the narrative sometimes struggles in its categorization of disparate peoples and experiences. Yet, the pride and sustenance in Indian "cowboying" shine through.

The book is divided into three sections. Plains and Plateau Indians' traditional, spiritual relationships with animals is first, followed by separate chapters on ranching and rodeo activities. An abundance of first-person recollections, poems, and songs follow the authors' synthesis of these topics. A creative blend of primary sources, including numerous full-page photographs of material culture, events, and individuals, accompanies the text. Also, identification of tribal groups by indigenous names rather than by traditional signifiers is utilized to enhance Indians' agency. A convenient list of translations for the befuddled scholar is provided and so is an excellent map. For these reasons, this book has a unique place in the paucity of Indian cowboy literature. Despite its aesthetic appeal and refreshing approach, there are a few minor problems.

One particular generalization contradicted other evidence. The authors, like many historians, conclude: "By the late nineteenth century Aboriginal people in the western United States and Canada had been forced onto reserve lands" (p. 6). However, there are exceptions to every rule. The historical inset "At Wood Mountain We Are Still Lakota" provides an insightful overview of the lesser-known Lakota bands who remained in Canada for nearly half a century without a reserve after fleeing U.S. forces in 1876. Also, several hundred Plains Chippewa and Cree (Anishnaabe and Nehiyaw) fled Canada after the Riel Rebellion in 1885, developed a makeshift living in Montana, and were eventually granted a reservation there by Congress in 1916. One other supposition seems troublesome. The authors reckon that "rodeo became more formally structured. The competition broadened" (p. 180). However, impromptu rodeos continue to be held in Indian Country as forms of recreation and community gathering today, outside the norms of professional circuits and exhibitions!

The authors do provide a concise, informed review about the demise of the buffalo. Among the "several factors" cited for the bison's decimation are the "growing markets," sport hunting, governments' and soldiers' initiatives, "concentrated hunting," and "disease" (p. 37). Baillargeon and Tepper often employ such terms as "complexity" and "adaptation" in their careful assessments of larger historical trends rather than simplifying the past. Leaving convenient stereotypes behind, this book's colorful and integrative style satisfactorily thrusts the theme of regeneration into Indian history.

Luke C. Ryan
University of Arizona

Engendered Encounters: Feminism and Pueblo Cultures, 1879–1934. By Margaret D. Jacobs. (Lincoln: University of Nebraska Press, 1999. xiii + 274 pp. Photographs, notes, bibliographic essay, index. $45.00 cloth, $20.00 paper.)

Engendered Encounters examines the interactions between women reformers and employees of the Indian Service and Pueblo women at the turn of the century. Tracing how white women's perceptions of Indian women reflected their own changing gender roles, Jacobs analyzes how some women gradually embraced cultural relativism, while others continued to promote "uplift." Thus, Jacobs highlights women's contribution to the evolution of a culturally plural Indian policy. While her primary focus is on white women, Jacobs also offers glimpses into the Pueblo perspective. The result is a wonderfully cogent synthesis of scholarship on race and gender.

Jacobs's narrative opens with women reformers' attempts to "uplift" Indian women. Here, she effectively summarizes the scholarship on this topic and analyzes how two Bureau of Indian Affairs (BIA) employees, Mary Dissette and Clara True, transmitted ambivalence about gender roles with their message of "true womanhood." To understand how Pueblo women may have responded to the BIA message, Jacobs notes how some Pueblo women interpreted "uplift" to suit their own agendas.

The antithesis of the reformers, the antimodern feminists who extolled Pueblo culture, arrived in Pueblo country early in the twentieth century. Examining the work of popular writers such as Mary Austin and Mabel Dodge Lujan (among others), Jacobs argues that these women constructed a static, romanticized picture of the Pueblos as the antidote to an industrialized and commercialized modern America. In their celebration of Pueblo women's alleged power and freedom in their culture, the antimodern feminists viewed Pueblo women's lives through the lens of white women's changing gender roles. As these feminists questioned their own ideas about gender, they also contested attempts to obliterate the idealized Indian culture they venerated. Rather, they sought to persuade the BIA to "preserve" and "revive" Pueblo culture. While the images these women constructed bore little resemblance to the realities of Pueblo culture in flux, the Pueblos often manipulated them to their own purposes. Jacobs notes that scholars of contact and Native American gender roles "often" conclude that women's status and power declined with contact, but that Pueblo women's situation was "a more complex scenario" (p. 178). Here, Jacobs fails to note a growing body of scholarship that undermines the "declension" model for Native American women. Nonetheless, Jacobs's well-written book provides an impressive analysis of race and gender in Indian policy and constitutes a significant contribution to Southwestern history.

Katherine M. B. Osburn
Tennessee Technological University

Morning Glories: Municipal Reform in the Southwest. By Amy Bridges. (Princeton, N.J.: Princeton University Press, 1997. xiv + 344 pp. Tables, appendix, bibliography, index. $19.95 paper.)

When discussing Progressive urban reform, historians have relied too heavily on eastern models, notably New York City and Chicago. Amy Bridges rectifies this myopia in *Morning Glories,* a well-researched set of case studies that redefines the reform paradigm. In most eastern cities, the reformers, or "morning glories," as George Washington Plunkitt called them, had only limited success, which usually came in the suburbs rather than inner cities. As Bridges shows, this was not the case in the cities of the Southwest. In examining Albuquerque, Austin, Dallas, Houston, Phoenix, San Antonio, San Diego, and San Jose, Bridges finds that reformers in those cities fulfilled their agendas. "[I]n the towns and cities of the Southwest, municipal reformers everywhere designed the institutions of local politics, and advocates of good government ruled for most of this century" (p. 207).

Bridges argues that a set of regional issues, like the lack of capital and the absence of strong political parties, allowed municipal reformers in the Southwest to succeed in implementing institutional changes in urban government. From the turn of the twentieth century until the 1970s, the morning glories in Southwestern cities replaced party politics with non-partisan coalitions, at-large elections, and city managers and commissions. Using an institutional approach, Bridges shows how the different political rules and structures of the Southwest enabled reform strategies. With no bosses entrenched in Southwestern city governments, and with a pro-growth, affluent, Anglo-American consensus, the cities in Bridges' study had few antagonists to reform. Southwestern cities also had groups of civic-minded citizens already mobilized as boosters to bring capital and people to the cities, therefore facilitating reform organization.

The end of big-city government came in the 1970s, when race and class divisions broke up the pro-growth consensus that had governed the cities for most of the century. Despite growth and annexation, Southwestern city governments could not keep the upper-middle-class supporters of reform from moving to suburbs in the wake of civil rights upheavals. By 1990, municipal institutions had again been reorganized, reverting to strong political parties and district elections.

Morning Glories is a well-researched, valuable contribution to the fields of urban history and political science, highlighting the role of region in politics. Bridges makes an important argument for including the West in the study of urban affairs. Bridges gives readers a clearly written, soundly argued reinterpretation of the success of twentieth-century municipal reform.

Judy Mattivi Morley
University of New Mexico

Wilderness by Design: Landscape Architecture and the National Park Service. By Ethan Carr. (Lincoln: University of Nebraska Press, 1998. Photographs, illustrations, notes, bibliography, index. $29.95 paper.)

In his book, *Wilderness by Design: Landscape Architecture and the National Park Service,* author Ethan Carr meticulously documents the evolution of the Western portion of the United States National Park System. While the title of the book is accurate in that Carr educates the reader about the role of design in the formation of national parks and the contribution of landscape architecture to the National Park Service, this work will be of interest to a wider audience than just landscape architects. Historians, planners, historic preservationists, and environmentalists will quickly discover that this book holds a great deal of valuable information because of Carr's thorough approach in research and writing.

The introduction contains a brief discussion of the significance of studying national parks as designed landscapes. The remainder of the book is divided into two parts. Part I sets up the context by acquainting the reader with the historical and theoretical landscape and planning precedents integrally involved in a study of the American park movement as well as the political and economic motivations involved in the formation of the National Park System. Part II incorporates case studies of three Western national parks to illustrate the role of the National Park Service in their design and development. Additionally, the case studies and Chapter 6 effectively tie in subjects such as town planning, engineering, regional planning, and recreational planning (including an informative discussion of state parks) to the history of the National Park Service and national parks generally. The author is particularly effective at weaving in the personalities of the dynamic leaders of the National Park Service which not only gives the book an interesting human dimension, but also emphasizes the influential role and dedication of these remarkable visionaries.

Overall, *Wilderness by Design* provides a realistic and valuable perspective on the importance of design to the legacy of the National Park System and its influence on modern perceptions of scenic beauty. Because images of the Western United States are often embodied in the national park experience, this book documents a crucial component of United States history and identifies the importance of future preservation efforts. Because of the sheer density of information, the addition of subheadings within the chapters might have helped to keep the reader's focus. Nevertheless, Carr has not only provided an excellent theme study, he has written a book that instills in the reader a new appreciation for national parks.

Wendy L. Price
Mary Washington College

Irrigated Eden: The Making of an Agricultural Landscape in the American West. By Mark Fiege. (Seattle: University of Washington Press, 1999. xv + 323 pp. Illustrations, maps, notes, bibliography, index. $35.00 cloth.)

In *Irrigated Eden: The Making of an Agricultural Landscape in the American West,* Mark Fiege examines the attempted manipulation by man of nature and the often unpredictable results. Using the Snake River Plain of southeastern Idaho as his landscape, Fiege portrays the Snake River as a formidable adversary and as an intermittent assistant to the farmers who would recreate the mythical garden of Eden in the sagebrush desert. Rather than promoting the idea of the river and its environs as the victims of man's greed/capitalism, he argues that the Snake River, in reaction to and sometimes in collusion with man, has established a new environment that supports a revised ecology. Focusing on the first period of white settlement in the area in the 1860s through the 1920s, Fiege provides substantial evidence for this contention. He explores the implementation of the most rudimentary irrigation systems to the placing of the first dams and how nature often outmaneuvered the controls agriculturalists sought to impose. In fact, the author chronicles—with fastidious attention to detail—the intertwining of the natural and the artificial, instead of simply bemoaning the destruction of nature by humans.

In this interesting mesh of environmental and social history, Fiege describes the destruction of the indigenous aquatic life as it fell victim to warming water, dams, canals, silt, and new species introduced to aid the ever-determined farmers. To counterbalance this, he analyzes the social and economic structures that developed to accommodate a river that could never be fully controlled: the process of finding crops (including the Idaho Russet Potato) that fit the temperamental climate, the evolution of water management, labor cooperatives, and advertising campaigns. Struggling to assert their control, the settlers also created a leviathan that continues to haunt an extensive region: the legal river. The Snake River Adjudication Process will struggle for decades over a host of questions, including: To whom does the water belong? Are society's needs greater and more important than the maintenance of non-human species? As man has sought to control, reform, and use nature, Fiege explains that nature, itself, has had a lasting impact on Western life. The river (as nature) does not simply abide in the reservoirs and flow through the laterals; it figures prominently in the mythic fight of man against nature—a fight that Fiege effectively exemplifies in the often bloody efforts to eliminate "pests" and allocate diminishing flow. Throughout the struggle, however, Fiege maintains that the transcendent force has been the farmers' efforts to reclaim Eden—and to make a tidy profit.

For anyone who has driven through or lived in southern Idaho, Fiege's monograph is especially compelling. Lush fields interspersed with sagebrush and lava rock reinforce the magnitude of both human artifice and nature's

resistance. His work should also be considered pertinent in the battle over the harsh reality of salmon extinction and the growing fears for the local economy. But, recent environmental studies of the Snake, including a conference (1995) sponsored by the Cecil D. Andrus Center for Public Policy in Boise, indicate that Fiege, despite his protestations, may be too apologetic in his analysis of human interference and the subsequent, often catastrophic repercussions. Nonetheless, *Irrigated Eden* provides an important addition to the literature and complements other works (particularly Keith Petersen's *River of Life, Channel of Death: Fish and Dams on the Lower Snake*) critical to our understanding of our ongoing relationship with nature.

Hope Ann Benedict
Salmon, Idaho

Vision in the Desert: Carl Hayden and Hydropolitics in the American West. By Jack L. August, Jr. (Fort Worth: Texas Christian University Press, 1999. 386 pp. Illustrations, maps, notes, bibliography, index. $29.95 cloth.)

Carl Hayden was elected to the United State Senate seven times, and while this fact alone would make his life an important study, what makes his career even more interesting is his contribution to the United States political landscape as a "Senatorial Specialist" in Federal reclamation. In the West, economic growth is synonymous with the utilization of water for not only domestic use, but also farming, mining, and hydroelectric power. Of course, whenever you are dealing with competing users of a scarce resource, there will be conflicts. Indeed, much can be understood about the history of the West by analyzing its conflicts over water. The most famous water conflict was between California and Arizona over the water in the Colorado River. The central figure of this conflict was Carl Hayden.

The whole premise behind August's book is that Hayden's extraordinary career is best understood in the context of the importance of Federal reclamation to Arizona and the West. Hayden first won election to the United States House of Representatives in 1911 by arguing that Federal reclamation was the most important issue facing Arizona, and his career was ended in 1968 with the authorization of the Bureau of Reclamation's Central Arizona Project. Hayden commanded respect in the Senate at large through his influence in distributing money for Federal reclamation while still "bringing home the bacon" to Arizona in the form of Federal reclamation dollars.

August's book is well researched, and he does an admirable job of explaining the complexities of hydro-politics for the reader. The author maintains a low profile in the book; he generally does not intrude with criticisms or laudits of Hayden. The book is not a comprehensive biography, and it is not a bold treatise breaking new ground in the history of water policy of the West.

This, however, is not necessarily the aim of the book, and I would still qualify it as a must-read for students of the Colorado River and Arizona history.

Daniel M. Davis
American Heritage Center, University of Wyoming

Uphill Against Water: The Great Dakota Water War. By Peter Carrels. (Lincoln: University of Nebraska Press, 1999. xv + 128 pp. Illustrations, maps, notes, index. $25.00 paper.)

This fascinating volume reports a struggle on the northern Great Plains between factions with opposing views regarding appropriate uses of water pumped from the Missouri River. Its author recounts historical events surrounding the congressional Flood Control Act of 1944 and the completion of six mainstem earthen dams along the upper Missouri by 1966. As compensation for the intrusion in South Dakota, Congress paid valley residents for most of their losses and promised regional benefit from a massive irrigation project that would pump water from Lake Oahe north of Pierre. U. S. Army Corps of Engineers and Bureau of Reclamation personnel would channel water into the northeastern quadrant of South Dakota, where periods of drought long had demonstrated a need. Mainly at Federal expense, Missouri River water would become available for urban as well as agricultural uses. Like town and city managers, farmers would surrender land to accommodate delivery and meet the costs of local management and distribution.

Rural opponents voiced their opinions as "United Family Farmers." Commercial developers and construction engineers responded as "Friends of Oahe." Opponents persuaded Congress to abandon the proposed massive irrigation effort, which according to Carrels would have caused rural bankruptcies and ecological disasters. "Friends" received a consolation prize entitled the WEB Development Association Project, which piped Missouri River water for use by cities, towns, and livestock feeding operations scattered across northeastern South Dakota.

Peter Carrels has preserved detailed information not only about a vociferous confrontation between opponents and proponents, but also regarding political ramifications for politicians. Among elected officials who lost favor for their support of the Friends were U.S. Senator George McGovern and President Jimmy Carter (both of whom soon failed in attempts at reelection). Among those who adroitly used the Oahe issue to advance budding political careers were U.S. Senate Minority Leader Tom Daschle and South Dakota Governor Bill Janklow.

Carrels wrote as an amateur historian and local observer from his home near the center of controversy at Aberdeen. Perhaps the best endorsement for his effort came from U.S. Senator James Abourezk, who remembered a strain

in his relationship with McGovern because they voted on opposite sides of the Oahe issue. As a proponent of rural self-determination, Abourezk worked to prevent a massive irrigation project. As a professional historian and native of South Dakota's parched lake district, McGovern spoke out in favor of extensive reclamation. After reading *Uphill Against Water*, Abourezk remarked that nearly "everything in this book is right."

Readers are advised to view an NEH-funded film issued at the height of the controversy entitled "Oahe: A Question of Values" (now available in a video format issued by Cottonwood Productions, P.O. Box 476, Wakonda, SD 57073, at $39.95 plus $3.00 for shipping).

Peter Carrels addresses the initial phase of the water war, which featured successful opposition to a proposed reclamation project that threatened economic ruin for families without substantial cash resources to pay for irrigation delivery systems and aroused concerns about ecological trouble along rivers and creeks scheduled to absorb reclamation runoff. Persons with interests in the histories of the American West, river management, reclamation, urban management, and ecology will enjoy this reliable study written in pleasing narrative style.

Herbert T. Hoover
University of South Dakota

A Generation Divided: The New Left, the New Right, and the 1960s. By Rebecca E. Klatch. (Berkeley: University of California Press, 1999. xiv + 386 pp. Illustrations, appendixes, notes, index. $55.00 cloth, $22.95 paper.)

This sociological study of New Left and New Right activists in the 1960s offers a fascinating, well-researched, and empathic account of young activists on both sides of the political spectrum. Klatch provides the first comprehensive, comparative account of such activists, and her account is particularly noteworthy for the attention paid to members of the Young Americans for Freedom (YAF), the best-known youth conservative movement in the 1960s.

Klatch bases her account primarily on interviews of leading members of the Students for a Democratic Society (SDS) and YAF. Her goal, she says, is "to recast the way people think about the 1960s by viewing the decade as a time of ferment for the right as well as the left. . . . It is the story about two wings of one generation" (p. 2).

This underlying claim about "two wings of one generation," which Klatch takes as a given, is not as self-evident as she would have us believe. By acting as if SDS and YAF are parallel phenomena, Klatch confuses the politics of the era. YAF was directly connected to the 1964 Goldwater campaign, and most of the leading members of YAF at the time, and later, were active within the conservative wing of the Republican Party. Very few SDS members, and none of

the people interviewed for her book, played any similar role in the Democratic Party. Many young members of the late-1960s antiwar movement (such as the Vietnam Moratorium Committee and the New Mobilization Committee), especially those involved in the McCarthy/Kennedy campaigns of 1968 and then the McGovern campaign of 1972, would more closely approximate the liberal twins to the conservative YAF mainstream. Alas, like too many historians of the Sixties, Klatch fails to reckon with the activist liberal youth of the period and instead treats SDS as the only stars of the diverse leftist youth movement of the era.

Despite this concern, Klatch has written a useful book. Her erstwhile SDS and YAF members articulately explain how they became politicized, what it felt like to be politically involved in the 1960s, how each organization worked through questions of political ideology, and how each dealt with factionalization and orthodoxy. Klatch's sustained focus on the experiences of women and how each organization handled gender-related issues is both empirically rich and analytically incisive. For anyone interested in the history of the 1960s or, more generally, the subjective experience of movement politics, *A Generation Divided* is a an important work of scholarship.

David Farber
University of New Mexico

100 Years of Filmmaking in New Mexico, 1898–1998. Edited by Jon Bowman. (Santa Fe: *New Mexico Magazine* and the New Mexico Economic Development Department, 1998. 128 pp. Illustrations, chronology. $38.95 cloth.)

New Mexico Magazine monthly publishes accounts of the myriad ways in which New Mexico is mistakenly excluded from the rest of the United States. *100 Years of Filmmaking in New Mexico 1898–1998,* a joint effort of *New Mexico Magazine* and the New Mexico Film Office, demonstrates that within the film community, New Mexico has a long and well-established place of importance. Consisting of essays by people involved with the New Mexico Film Office, film critics, and journalists, *100 Years of Filmmaking* provides a general history of filmmaking in New Mexico. Further, the text promotes New Mexico as both a site for future filmmaking as well as a scenic state ripe for tourists whose imaginations are piqued by this book.

Throughout the text, the authors attempt to convey the sense that New Mexico has been and remains a special place for films to be made. According to Joseph Dispenza, the spectacular landscapes of New Mexico attracted early filmmakers such as D. W. Griffith and Romaine Fielding. Unfortunately, the book provides more images of actors in New Mexico than images of the land itself. For those readers holding a soft spot for Hollywood westerns, however,

there are plenty of images to demonstrate New Mexico's contribution to the most ubiquitous film genre of the American West.

Max Evans, whose novel *The Hi-Lo Country* was recently released as a major motion picture, contributes his own essay on his involvement in the formation of the New Mexico Film Office. Engaging and informative, Evans provides a blow-by-blow replay of how the film office originated, its purpose, and its contribution to maintaining New Mexico as a hot locale for filmmakers. Likewise, Mikelle Casandaey, deputy director of the New Mexico Film Office, provides interviews with four film directors who have fond memories of New Mexico, especially the professionalism of the residents when it comes time to shoot. In another essay, Casandaey provides descriptive accounts of some of the state's more memorable scenic film locations, sure to inspire filmmakers and tourists alike.

Elmo Baca's piece on the historic movie palaces of New Mexico serves to note that despite being a remote state, New Mexico constructed theaters on par architecturally and ornamentally with those in Hollywood or New York. Further, Baca points out that New Mexico retains many of its old theaters, implying that residents and tourists might find them worth viewing. As a final tantalizer for readers, the text includes an exhaustive filmography of motion pictures containing scenes of New Mexico from 1898 through 1998. So if readers cannot travel to New Mexico, they can at least view New Mexico at home.

100 Years of Filmmaking in New Mexico perfectly serves as a general account of a facet of New Mexico's history, while simultaneously encouraging tourists and filmmakers to come see for themselves. Certainly for those unfamiliar with New Mexico's history or landscapes, this text provides an inviting and informative introduction.

Ben Trujillo
University of New Mexico

New Latina Narrative: The Feminine Space of Postmodern Ethnicity. By Ellen McCracken. (Tucson: University of Arizona Press, 1999. 256 pp. Illustrations, notes, bibliography, index. $19.95 paper.)

Gramsci's notion of hegemony has become a foundation of sorts for cultural critics who argue that identity and discourse are inextricably intertwined. This complex relationship between identity and discourse is the subject of Ellen McCracken's *New Latina Narrative: The Feminine Space of Postmodern Ethnicity.*

A literary critic, McCracken examines literature produced by U.S.-based Latinas in the last two decades. She is particularly interested in their attempts to negotiate, maneuver, and resist the hegemonic environments in which

Chicanos/as, Puerto Ricans, Dominican Americans, and Cuban Americans have been historically situated. Using both feminist and cultural studies theory as frames for her analysis, McCracken argues that these Latina writers redeploy narrative toward counter-hegemonic ends.

In each of the six chapters, McCracken addresses a variety of structural and representational constraints placed on Latina lives. Among them are religious practices and symbols, political structures, traditional family relations, even strategies used by the publishing industry as it commodifies minority cultures. McCracken demonstrates how Denise Chavez, Julia Alvarez, Sandra Cisneros, Graciela Limon, Demetria Martinez, Cristina Garcia, and many others deftly (and occasionally not so deftly) employ narrative strategies that invert, subvert, and transgress practices and symbols that have so fully served to dominate the lives of Latinas.

If there is a problem with this book, it is a certain unevenness of critique. The book moves back and forth between breadth and depth—too-brief critiques of many texts/more in-depth critiques of just a few texts—without clear purpose. Despite this, *New Latina Narrative* does important work. Ellen McCracken explores the complicated and contested arena between discourse and identity as it has been transformed by contemporary Latina writers.

Monica F. Torres
University of New Mexico

Chicano Art Inside/Outside the Master's House: Cultural Politics and the CARA Exhibition. By Alicia Gaspar de Alba. (Austin: University of Texas Press, 1998. 396 pp. Illustrations, appendixes. $35.00 cloth, $19.95 paper.)

Having just encountered numerous aspects of the cultural politics that accompany the research, planning, and implementation of a museum exhibition dealing with Hispano and Latino art of the twentieth century, I found my own curatorial experience mirrored between the pages of Alicia Gaspar de Alba's *Chicano Art Inside/Outside the Master's House: Cultural Politics and the CARA Exhibition.* It was enlightening (and somewhat therapeutic) to read this book as I was undergoing many of the same issues addressed by the author of this interdisciplinary volume.

In this work, Gaspar de Alba presents a case study of *CARA Chicano Art: Resistance and Affirmation, 1965–1985,* an exhibition that toured the nation from 1990 to 1993 and was presented in such "houses" as the UCLA Wight Art Gallery, National Museum of American Art, and the San Antonio Museum of Art. The national exhibition was the first major attempt to expose and define Chicano (as well as Chicana) art which, since the Chicano Movement began in the 1960s, had been sadly locked out of mainstream institutions.

The book, divided into three main parts—"Open House," "CARA'S Politics of Representation," and "Public Reception"—details the struggles and issues faced by the CARA exhibit organizers in getting Chicano art first allowed through the front doors and then properly presented inside the master's house (i.e., the academy and art museum worlds). Gaspar de Alba gives this subject a solid critical and theoretical framework based in feminist and popular culture theory. By doing this type of analysis, the author demonstrates how this material can never again be locked out of the academy and the temple.

Color and black-and-white photographs of the installation and its masterpieces provide the reader with a powerful reminder of why Chicano art and its creators must be included in the mainstream institutions. The overall organization of the book, as well as the two appendixes—one with viewer comments and the other, an explanation of the organizational structure of the CARA exhibition—helps to bring this important exhibition alive for those who were not lucky enough to see it on tour. Gaspar de Alba also interviewed CARA participants and delved into the exhibition archives to augment this significant work.

Chicano Art: Inside/Outside the Master's House is a valuable contribution to Chicano and Latino art history and cultural studies. It will make an excellent text for related classes and research. The book not only provides an overview of a museum exhibition (a pivotal one at that!), but also reflects contemporary cultural dynamics and the continuing struggle for inclusion, representation, and artistic equality. Gaspar de Alba puts into words what many people experience every day—the difficulties of getting invited into the "house" and the hope that you will be asked to stay, only this time, not as a "guest."

Tey Marianna Nunn
Museum of International Folk Art
Santa Fe, New Mexico

An American Family in the Mexican Revolution. By Robert Woodmansee Herr in collaboration with Richard Herr. (Wilmington, Del.: SR Books, 1999. xlvi + 263 pp. Photographs, maps, index. $55.00 cloth.)

This volume traces the experiences of a United States mining family during the Mexican Revolution. Harvard-trained mining engineer Irving Herr took charge of the U.S.-owned El Cubo Silver Mine, near Guanajuato, several years before the 1910 outbreak of the Mexican Revolution. Irving's wife Luella and two sons Robert and Richard—who are responsible for the publication of this book—soon joined him, and the family made its home in El Cubo until 1932.

The Herrs were in a position to observe major political and social changes from the end of the Porfiriato through the post-revolutionary consolidation of

the Mexican state. By weaving their own memories with the rich letters of their parents, and using company records and newspaper accounts to flesh out a coherent narrative, Robert and Richard Herr have created a source valuable for scholars and students alike. Framed by William French's helpful introduction, their work offers vivid descriptions of the business of mineral mining, the social life and interactions of foreign nationals and elite Mexicans, the clientalistic connections between families like the Herrs and Mexicans of more modest station, the interactions of foreign nationals and revolutionary factions, and elite U.S. understandings of Mexico and its revolution. The Herrs' experiences reveal how the revolution brought important changes in labor and social relations even as it left other aspects of power and culture largely unchanged.

The book is richest when it follows the family's firsthand experiences. Racialist thinking and factual errors such as the assertion that Zapata "continued fighting for [Francisco] Madero's principles" until his death (p. 42) make it necessary to read Robert and Richard Herr's explanations of Mexican politics more as reflections of their own attitudes than as contemporary scholarship. Nevertheless, this book is an invaluable source when read in the context of recent secondary literature on the Mexican Revolution and U.S.-Mexico relations.

Benjamin Johnson
Yale University

The Chiapas Rebellion: The Struggle for Land and Democracy. By Neil Harvey. (Durham, N.C.: Duke University Press, 1998. xvii + 292 pp. Illustrations, maps, appendix, notes, bibliography, index. $49.95 cloth, $17.95 paper.)

Neil Harvey's goal is to examine the political impact of the peasant movements that have taken shape since the 1970s in several parts of Chiapas. He argues that those movements were not only about material resources, but also about creating a less authoritarian political culture. Peasant organizations in Chiapas and elsewhere, he contends, constructed a democratic discourse on which the 1994 rebellion of the Ejército Zapatista de Liberación Nacional (EZLN) subsequently built. The result was a precarious opening for democratic change across Mexico, which included the redefinition of citizenship.

Various factors helped shape Chiapan movements. Recent migration into the Lacandon forest had a democratizing effect not found in the highlands, and the church played a critical role in organizing peasants there. Activists from the urban left employed by the government, a 1974 Indigenous Congress, and members of sundry Maoist groups contributed to organizational momentum in both the highlands and the jungle. After 1982, the state began to expand in Chiapas, thereby exacerbating divisions within peasant movements over the

advisability of alliances with state actors. These divisions undermined their ability to resist the neoliberal program of Carlos Salinas de Gortari (1988–1994). But in 1983, a new group of activists, including Subcomandante Marcos, arrived to promote the armed option, and the EZLN ultimately tilted the balance of power, enabling land invasions and demands for indigenous rights and electoral reform.

Harvey began his research well before the EZLN drew so many others to Chiapas. Given that head start, it is not surprising that his book is full of insights into the events that led up to 1994. Perhaps in part because the rebellion forced him to readjust his focus, however, some key concerns are not fully addressed. There is, for example, good material on the role of the church in the 1970s, but that institution then fades from view. The issue of women's rights, meanwhile, is merely an underdeveloped addendum. One might also complain that Harvey's exploration of relations between leaders from the outside and local peasants is limited; indeed, he depends on Marcos to answer that question for the Zapatistas. Still, this book demands a reading from anyone interested in modern Mexico. It is both a work of impressive research that helps us appreciate the complexity of the Chiapan conflict—to understand, for instance, the local politics underlying such events as the 1997 massacre at Acteal—and a theoretically sophisticated contribution to the literature on popular movements.

Samuel Brunk
University of Texas, El Paso

The Green Republic: A Conservation History of Costa Rica. By Sterling Evans. (Austin: University of Texas Press, 1999. xvi + 317 pp. Illustrations, maps, appendixes, notes, bibliography, index. $40.00 cloth, $19.95 paper.)

Costa Rica has gained a reputation over the past thirty years as a country with a rich and diverse environment and a thriving business in ecotourism, which now brings in more revenue than its traditional exports—coffee and bananas. Sterling Evans' book (which began as a doctoral dissertation at the University of Kansas) is a very thorough and evenhanded study of the conservation movement in Costa Rica. Evans divides his book into two parts. In the first part (181 pages), he traces the history of conservation since the colonial era, focusing on the past forty years. The second part (69 pages) examines environmental education, the role of non-governmental organizations, ecotourism, and the National Biodiversity Institute. A useful set of appendixes at the end of the book provides documents on some environmental controversies, as well as a list of Costa Rica's presidents, key acronyms, and a breakdown of the indigenous population of the country.

After a few chapters on the history of science/conservation/environmental awareness before the twentieth century, this book is primarily the story of key

individuals, laws, legislation, and political maneuvering in recent decades. While judicious in his language, Evans's admiration for the founders of the conservation movement, the national park system, and key environmental groups is clear. He does a very nice job highlighting the paradoxes that have often characterized the conservation movement in Costa Rica, in particular, the juxtaposition of conservation with destruction. Here is a country that has constructed an enormous national park system (over 25 percent of the country) while often rapidly destroying the forests outside those parks faster than any country in the Western Hemisphere in the 1980s. As Evans points out, Costa Rica's past has led to an agricultural dilemma, "The problem teeters between agro-development (for short-term economic prosperity) and environmental conservation (for long-term protection of national resources)" (p. 43).

Evans's book is a fine survey that should become a standard source for those interested in the history of Costa Rica or the environmental history of Latin America.

Marshall C. Eakin
Vanderbilt University

Victoria Ocampo: Writer, Feminist, Woman of the World. Translated by Patricia Owen Steiner. (Albuquerque: University of New Mexico Press, 1999. 208 pp. Photographs, notes. $19.95 paper.)

Patricia Owen Steiner offers readers an intimate portrait of one of Argentina's great literary figures and feminists in *Victoria Ocampo: Writer, Feminist, Woman of the World.* Ocampo was a prolific essayist, literary critic, and author of a hefty multivolume autobiography. Her subjects ran the gamut from Dante and Gandhi to her own pampered but restricted childhood. In this volume, Steiner focuses on Ocampo's extensive writings on feminism and women writers. Steiner concludes her book with a collection of nine vignettes and three essays that explore women writers, including Abigail Adams and Susan Sontag, and female literary characters such as Steinbeck's Ma Joad. Victoria Ocampo also founded the literary journal *Sur* in 1930 through which she brought home and translated for Argentina literature from around the world. *Sur* also provided a platform for some of the great writers of Argentina and the rest of Latin America, including Jorge Luis Borges, Julio Cortázar, Mario Vargas Llosa, and others.

The strength of Steiner's work, which uses excerpts from Ocampo's essays and autobiography, is that it shows how personal experiences and encounters, particularly her rejection of the social constraints placed upon women, shaped Ocampo's career as a writer and a feminist. Although Ocampo "had it easy" in the sense that she came from a wealthy family, she chose a path that brought her into constant conflict with family expectations and social

norms about the proper place and work of women in Argentine society. Steiner also does not shy away from the contradictions of Ocampo's life. A tireless advocate of women's rights, and co-founder of the Argentine Women's Union in 1936, she published less literature by women in *Sur* than one might have expected. Steiner also analyzes the source of Ocampo's often difficult relationships with fellow Latin American writers, particularly the Chilean Nobel laureate Gabriela Mistral and the leftist Argentine Alfonsina Storni. Having spent much of her youth in Paris, she had to teach herself to write in Spanish as an adult, and thus it is not surprising that Ocampo generally felt more at home with her European and North American counterparts. And it is clear from Steiner's book that it was overseas, in the company of Virginia Woolf and Waldo Frank, among others, that she found her feminist and literary inspirations.

One drawback of this book is that Steiner provides little background on the Argentine context in which Ocampo lived. Aside from her conflict with General Juan D. Perón in the 1950s, which led to her brief imprisonment, little is heard about how Argentina's increasingly tumultuous economic and political conditions affected her writing and thinking. Finally, Steiner's choice of Ocampo's feminist writings provided at the end of the book is somewhat limited as none of the essays or vignettes touches on any issues or writers specific to Latin America or Argentina in particular. For a better collection of Ocampo's writings on women in the Americas in English, readers are directed to the selections in Doris Meyer's 1979 biography of Ocampo.

Steiner provides a highly readable portrait of Victoria Ocampo. Despite its limitations, it is an original and enjoyable book and will appeal to a broad cross section of readers.

Jonathan D. Ablard
University of New Mexico

Book Notes

American Indian Grandmothers: Traditions and Transitions. Edited by Marjorie M. Schweitzer. (Albuquerque: University of New Mexico Press, 1999. viii + 239 pp. Illustrations, charts, notes, bibliography, index. $45.00 cloth, $19.95 paper.)

Assembling the Past: Studies in the Professionalization of Archaeology. Edited by Alice Kehoe and Mary Beth Emmerichs. (Albuquerque: University of New Mexico Press, 1999. vi + 241 pp. Notes, bibliography, index. $49.95 cloth.)

Before Pecos: Settlement Aggregation at Rowe, New Mexico. By Linda S. Cordell. (Albuquerque: Maxwell Museum of Anthropology and the University of New Mexico Press, 1999. ix + 219 pp. Illustrations, maps, charts, tables, bibliography, index. $28.00 paper.)

Brujas, Bultos, y Brasas: Tales of Witchcraft and the Supernatural in the Pecos Valley. Edited by Nasario García. (Santa Fe, N.M.: Western Edge Press, 1999. xii + 220 pp. Illustrations, maps, appendixes. $16.95 paper.)

Cantos Paralelos. Edited by Mari Carmen Ramírez. (Austin: University of Texas Press, 1999. 312 pp. Illustrations, notes, bibliography. $50.00 paper.)

Cartographies of Desire: Captivity, Race, and Sex in the Shaping of an American Nation. By Rebecca Blevins Faery. (Norman: University of Oklahoma Press, 1999. x + 275 pp. Illustrations, notes, bibliography, index. $39.95 cloth, $18.95 paper.)

Devouring Frida: The Art History and Popular Celebrity of Frida Kahlo. By Margaret A. Lindauer. (Middletown, Conn: Wesleyan University Press, 1999. xii + 218 pp. Illustrations, notes, bibliography, index. $45.00 cloth, $19.95 paper.)

Dictionary of Texas Artists, 1800–1945. Edited by Paula L. Grauer and Michael R. Grauer. (College Station: Texas A&M University Press, 1999. xxiii + 240 pp. Illustrations, tables. $34.95 cloth.)

For Freedom's Sake: The Life of Fannie Lou Hamer. By Chana Kai Lee. (Champaign: University of Illinois Press, 1999. xvi + 253 pp. Maps, photographs, notes, bibliography, index. $29.95 cloth.)

From Mission to Madness: Last Son of the Morman Prophet. By Valeen Tippetts Avery. (Champaign: University of Illinois Press, 1998. xii + 357 pp. Illustrations, notes, bibliography, index. $49.95 cloth, $19.95 paper.)

Heart of Heaven, Heart of Earth and Other Mayan Folktales. By James D. Sexton and Ignacio Bizarro Ujpan. (Washington, D.C.: Smithsonian Institution Press, 1999. viii + 152 pp. Notes. $35.00 cloth, $14.95 paper.)

Immigrants in Courts. Edited by Joanna I. Moore. (Seattle: University of Washington Press, 1999. xi + 262 pp. Appendixes, notes, index. $19.95 paper.)

Idonapshe/Let's Eat: Traditional Zuni Food. Compiled by Rita Edaakie. (Albuquerque: University of New Mexico Press and A:shiwi A:wan Museum and Heritage Center, 1999. xiii + 118 pp. Illustrations, map, bibliography, 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 + 302 pp. Bibliography. $14.95 paper.)

Mythic Beings: Spirit Art of the Northwest Coast. By Gary Wyatt. (Seattle: University of Washington Press, 1999. 144 pp. Illustrations, map. $22.95 paper.)

Machado de Assis: Reflections on a Brazilian Master Writer. Edited by Richard Graham. (Austin: University of Texas Press, 1999. xii + 134 pp. References, index. $25.00 cloth, $11.95 paper.)

Northwest Lands, Northwest Peoples: Readings in Environmental History. Edited by Dale D. Goble and Paul W. Hirt. (Seattle: University of Washington Press, 1999. xiv + 552 pp. Illustrations, maps, charts, notes, index. $60.00 cloth, $29.95 paper.)

The Sierra Pinacate. By Julian D. Hayden. (Tucson: University of Arizona Press, 1998. xv + 87 pp. Illustrations, bibliography. $24.95 paper.)

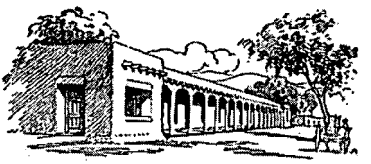
When Panthers Roared: The Fort Worth Cats and Minor League Baseball. By Jeff Guinn with Bobby Bragan. (Fort Worth: Texas Christian University Press, 1999. x + 134 pp. Illustrations, index. $29.95 cloth.)

Wilderness Manhunt: The Spanish Search for La Salle. By Robert S. Weddle. (College Station: Texas A&M University Press, 1999. xiv + 291 pp. Illustrations, maps, bibliography, index. $16.95 paper.)

Women of the Dawn. By Bunny McBride. (Lincoln: University of Nebraska Press, 1999. xii + 152 pp. Illustrations, map. $22.00 cloth.)

A Year of Mud and Gold: San Francisco in Letters and Diaries, 1849–1850. Edited by William Benemann. (Lincoln: University of Nebraska Press, 1999. xxiv + 241 pp. Map, notes, bibliography, index. $29.95 cloth.)

GILBERTO ESPINOSA PRIZE



PALACE OF THE GOVERNORS

The *New Mexico Historical Review* proudly announces the 1999 winner of the Gilberto Espinosa Prize:

DR. COLLEEN O'NEILL has been selected by the Board of Editors as the recipient for her article, "The 'Making' of the Navajo Worker: Navajo Households, the Bureau of Indian Affairs, and Off-Reservation Wage Work, 1948–1960," which appeared in Volume 74, Number 4. Dr. O'Neill is assistant professor of ethnic studies at California Polytechnic State University and she is currently writing a history of twentieth-century Navajo labor.

Awarded annually for the best article published in the *Review*, the prize honors Gilberto Espinosa, a researcher, writer, well-known New Mexico lawyer, and strong supporter of New Mexico state history. He served as a consultant to the *Review* for many years. Following his death in 1983, Mr. Espinosa's family and friends established the award in his honor. This is the fourteenth year for the award, which includes a $100 prize. Previous winners include John O. Baxter, Robert A. Trennert, Martin Ridge, Michael C. Meyer, Michael M. Brescia, and Nancy Hanks.

Friends of Gilberto Espinosa and the Review *who wish to make tax-deductible memorial gifts to the prize fund are urged to send them to The Espinosa Prize, UNM Foundation, Hodgin Hall, University of New Mexico, Albuquerque, NM 87131.*