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Book Reviews

The Sagebrush State: Nevada's History, Government, and Politics. By Michael W. Bowers. (Reno: University of Nevada Press, 1996. x + 299 pp. Map, charts, tables, appendix, notes, bibliography, index. \$13.95 paper.)

Michael W. Bowers, a professor of Political Science and an academic dean at the University of Nevada, Las Vegas, intends *The Sagebrush State: Nevada's History, Government, and Politics* to be a serviceable text for the required course on Nevada's history and constitution given in the state's community colleges and universities. He has succeeded admirably. The book provides a concise, yet insightful commentary on the elements of the state's government: the executive, legislative, and judicial branches, local governments, taxation, and finances. The state constitution is provided for reference in an appendix. Perhaps more important, however, and more to the point of how a state like Nevada conducts its affairs, are the chapters devoted to less structured but equally crucial elements in political affairs: "Civil Rights and Liberties," "Political Parties and Elections," and "Interest Groups and Lobbying." In a state where a single dominant industry has always controlled political forces for its own purposes, mining supported by the Southern Pacific Railroad in the nineteenth century and gaming since at least World War II, these chapters focus on how the political process actually works. Two chapters at the beginning of the book and one at the end sketch an overview of the state's major historical developments.

An informed observer of the political scene will find little that is shocking or contentious in *The Sagebrush State*. Senator William M. Stewart, the father of American mining law, represented his patrons very well, both in the constitutional conventions and in the United States Senate. Stewart rightly assumes the leading role in the discussion of the nineteenth century. Harvey Whittemore and the late Jim Joyce of the Nevada Resorts Association really do conjure up images of Henry M. Yerington and C. C. "Black" Wallace for the Southern Pacific in the nineteenth century. The author displays a level of sophistication in his examination of political events that demonstrates a solid understanding of the subject.

What *The Sagebrush State* is not is a complex, layered analysis of the histori-

cal and social context of Nevada politics. Most of Bowers' references are to the two contemporary standard texts, Russell R. Elliot's *History of Nevada* (1973) and James W. Hulse's *The Silver State: Nevada's Heritage Reinterpreted* (1991). The majority of his historical examples are drawn from the two constitutional conventions: the one that failed in 1863, and the one that succeeded in 1864, and from the last four or five biennial sessions of the legislature. As a result, Bowers does not always show an intimate acquaintance with what happened during some of Nevada's darker periods. For example, he ably outlines current fiscal and social policies that mandate minimal social services and are effectively hostile to welfare and education. Yet, he does not mention "One Sound State," the political movement of the 1930s that was so influential in enshrining those attitudes and the policies that articulate them. Conversely, he does link Nevadans' ancestral resentment at colonization with outside economic and political forces, especially from California and Washington, D.C., Bowers also addresses the state's insistence on opposing both short and long term storage of nuclear waste at Yucca Mountain.

The Sagebrush State will succeed quite well as a college text. Bowers' style is extremely accessible, and his interpretation is sound. Given that he believes his book will need periodic revision, this is an informative snapshot of contemporary politics in the Battle Born state.

Peter L. Bandurraga
Nevada Historical Society

Frank Hamilton Cushing and the Hemenway Southwestern Archaeological Expedition, 1886–1889. Vol. I. The Southwest in the American Imagination: The Writings of Sylvester Baxter, 1881–1889. Edited by Curtis M. Hinsley and David R. Wilcox. (Tucson: University of Arizona Press, 1996. xxxix + 266 pp. Illustrations, map, notes, bibliography, index. \$40.00 cloth, \$16.95 paper.)

In many ways, the appearance in 1996 of a volume entitled *The Southwest in the American Imagination* could not be more timely. Recent scholarly investigations of cultural encounter and transformation in the Southwest, and of the influence exerted by the region upon the nation, have produced such notable works as Leah Dilworth's *Imagining Indians in the Southwest* (1996) and *The Great Southwest of the Fred Harvey Company and the Santa Fe Railway* (1996), edited by Barbara Babcock and Marta Weigle. The first of a projected multi-volume series, *The Southwest in the American Imagination* (1996) represents an extremely ambitious contribution to this new tide of scholarship.

Resurrecting the story of the Hemenway Southwestern Archaeological Expedition (1886–89) and its remarkable director, Frank Hamilton Cushing, the author begins with an intriguing tale of archival loss and recovery that is in some ways a metaphor for the project that Hinsley and his collaborator David R. Wilcox have undertaken. After tracking the dispersal of the expedition's records into repositories from Brooklyn to Los Angeles, Hinsley argues that the piecemeal character of

the previously known documents has crippled a proper understanding of the expedition's role. Now, with a much fuller portion of the record at hand, Hinsley and Wilcox contend that an extensive sampling from the letters, journals, and notes kept by participants such as Cushing and Frederick Webb Hodge will provide the essential tool: "a cultural history of the Hemenway Expedition and early anthropology of the Southwest" (p. xv).

With the goals of understanding the expedition and its influence upon the "invention" of the Southwest, Hinsley and Wilcox have launched the series with a compilation of the writings of Sylvester Baxter (1850–1927). An energetic Massachusetts journalist, Baxter became the de facto publicist of the Hemenway party, thereby cultivating the interest of a national audience in the esthetic and ethnological dimensions of the Southwest. Baxter's articles, reprinted from sources as diverse as the *Boston Herald*, *The American Architect and Building News*, and *Harper's Monthly*, provide detailed depictions of Cushing at work among the Zuni, life at Zuni Pueblo, and the activities and accomplishments of the Hemenway Expedition. Baxter's writings illuminate the evolving effort underway in the 1880s to portray the cultures and landscapes of the Southwest to audiences in the rest of the United States. This volume is therefore likely to find a fairly wide following among those interested in such related topics as tourism and regionalism, as well as those interested in the Hemenway Expedition and the origins of Southwestern anthropology. All who come to it will also find it a well-edited and organized volume, equipped with such useful tools as detailed explanatory end notes, a chronology of the Hemenway Expedition, a selected bibliography of Sylvester Baxter's writings, a number of well-reproduced vintage illustrations, and a thoughtful analysis of the developing regional identity of the Southwest at the turn of the century. The final product, attractively designed and produced by the University of Arizona Press, bodes well for the continuing value of this important endeavor in documentary editing to students of the Southwest.

Peter J. Blodgett
Huntington Library

Wild Plants and Native Peoples of The Four Corners. By William W. Dunmire and Gail D. Tierny. (Santa Fe: Museum of New Mexico Press, 1997. 312 pp. Illustrations, maps, charts, bibliography index. \$22.50 paper.)

This book has been written as a companion volume to *Wild Plants of the Pueblo Province* by the same authors. The first book was devoted to the plant lore of the New Mexico Pueblos. This addition treats the same subject with relation to the Hopis, Navajos, Ute Mountain Utes, Jicarilla Apaches, and, to a limited degree, the Southern Paiutes. The format is generally similar to that of the earlier publication, but an effort was made to repeat no more than necessary the information in the former, allowing each to stand alone.

The initial three chapters describe the country and prehistory of the region. These are followed by a very brief chapter on each of the four main tribes. Chapter 8, "Weedy Gardens," deals with the effects of people's activities on wild plants. Chapter 9 establishes the major categories of use considered in the book, and Chapter 10, "Four Corners Ethnobotany," describes in some detail the methods of ethnobotanical research, especially in an archaeological context.

Chapter 11 tells of the flora in five national park areas, followed by descriptions of over fifty species of plants and their uses, each illustrated by line drawings and one or more photographs. This is the heart of the book—the guide to field identifications and key to the virtues and dangers of the species.

The book ends with a chapter on "Other Places to Visit," an "Annotated List of Useful Plants" (covering 515 species), a section of acknowledgments, a bibliography, photo credits, and an admirable index. The sturdy cover and secure binding make this book well adapted to field use, while the text will foster an appreciation for Native Americans' knowledge of plants. It is also an excellent source for all who want a solid introduction to what is known about native uses of plants on the Colorado Plateau.

David M. Brugge
Albuquerque, New Mexico

Navajo and Photography: A Critical History of the Representation of an American People. By James C. Faris. (Albuquerque: University of New Mexico Press, 1996. xv + 392 pp. Illustrations, charts, appendix, notes, bibliography, index. \$39.95.)

I eagerly approached *Navajo and Photography* because it addresses a tremendously important topic: namely, the presumed right of anthropologists, historians, and professional photographers to pick up a camera and snap uninvited photos of Navajo life and culture. Anthropologist James C. Faris correctly argues that European-Americans have long depicted Navajos as "other"—savage, noble, or vanishing—and that photographs have simply reinforced these erroneous views. His work raises provocative questions of intrusion, respect, and stereotyping, which easily extend to all Native Americans. Still, I finished this book with a vague sense of disappointment.

Faris notes that from the earliest photographs taken in 1866 during captivity at the Bosque Redondo to the present, photos have revealed little about Navajos, but have unfortunately helped to mold Western views about Navajo people. Photographers from Edward Curtis, with his penchant for phony poses and costumes, to twentieth-century counterparts sporting "John Collier-inspired attitudes" have perpetuated the stereotypes (p. 237). Too often, photographers have remained blind to Navajo resistance despite so many instances when subjects have heads turned or were photographed running away. Faris reserves special censure for those few whose particularly offensive photos of the dead, dying, and inebriated illustrate the depths

to which some have plunged. He devotes one short chapter to Navajo photographers, but maintains that indigenous photography is another study altogether.

This book incorporates a fascinating wealth of rare, largely unpublished, archival photographs that at times seem neither to advance nor support text. Also, captions have the disturbing tendency to assign thoughts or emotions to photo subjects, which are not necessarily apparent, or to raise questions that remain unexplored. For example, one caption ponders "posing on horseback seemed to have special significance . . .," but leaves readers to determine what that might have been (p. 130). Early chapters clearly state that the book's purpose is not to correct historical misconceptions or critique photography, and Faris readily admits it "may not interest very many Navajo" because it lacks Navajo input (p. 38). It may, however, prove useful to students of Navajo history who possess a familiarity with the subject.

The issues in *Navajo and Photography* are so far-reaching that I hoped to see parallels between Navajos and other Native Americans, which admittedly may be unfair. Yet, an entire chapter on Edward Curtis—admittedly in Navajoland for only a few days—afforded a perfect opportunity to draw comparisons between the photography of Plains tribes and Navajos. A more user-friendly approach and writing style would also have enhanced this study.

Kathleen Chamberlain
University of New Mexico

Mexico's Sierra Tarahumara: A Photohistory of the People of the Edge. By W. Dirk Raat and George R. Janecek. (Norman: University of Oklahoma Press, 1996. vi + 212 pp. Illustrations, maps, notes, bibliography, index. \$49.95.)

Referred to as the Tarahumara by Spanish-speaking colonists, the 50,000 descendants of these natives who today call themselves the Rarámuri, inhabit a rugged world of canyonlands and mountains in the Sierra Madre range of southwestern Chihuahua. The Tarahumara, whom anthropologists designate as belonging to the culture area of the Greater Southwest, have for centuries been engaged in a struggle for survival against forces wrought by nature and, particularly during the last 400 years, brought by outsiders.

The Tarahumara had occupied their homeland in the Sierra long before the Jesuits arrived to convert them in 1607. By the time the Spanish Crown expelled these missionaries from America in 1767, they had grafted patterns of Iberian lifeways on to the Tarahumara's stock of prehispanic culture. The Sierra Tarahumara were exposed to other carriers of change following Mexico's independence from Spain in 1821. Mineral-seekers replaced missionaries as the principal agents of cultural change during the latter half of the nineteenth century. Life in the Sierra has been further transformed since the Mexican Revolution of 1910 by the construction of railroads and the introduction of electricity. These, in turn, have fostered the development of copper mining, wood production, and tourism in the region.

Yet, despite the imprints left in the Sierra by these invasive elements over the centuries, the Tarahumara have continued to survive by adapting their old ways to the new.

Historian W. Dirk Raat and photographer George R. Janecek have deftly crafted the first comprehensive recounting of the Tarahumara's story. Raat's documentation is unassailable, and has not only drawn upon a variegated body of written materials but has made extensive and effective use of interviews conducted with natives and non-natives alike residing in the Sierra. His contributions as both ethnohistorian and ethnographer have melded these two disciplined perspectives throughout the book to produce a text that is erudite but never turgid. While Raat informs the mind, Janecek informs the heart. The 104 black-and-white images comprise far more than an effective pictorial backdrop for the book's prose. Rather, each of the photographs is a work of art in its own right, and together they construct a poignant visual chronicle of a people's tested resilience and enduring dignity.

In sum, this study is an engaging and important contribution to the growing body of literature on the Native Americans of the Borderlands, and it is highly recommended to specialists and the general reading public.

Stephen A. Colston
San Diego State University

The Mormon Battalion: U.S. Army of the West, 1846–1848. By Norma Baldwin Ricketts. (Logan: Utah State University Press, 1996. xviii + 375 pp. Illustrations, maps, notes, bibliography, index. \$22.95 paper.)

Seeking out dozens of primary sources from archives and libraries as well as documents from relatives of Mormon volunteer soldiers, Norma Baldwin Ricketts has produced a comprehensive reference work relating to all aspects of the Mormon Battalion's service in the U.S.–American War.

Some of the chapters are presented in the form of a composite diary in which Ricketts combines quoted or paraphrased entries by the Mormon volunteers. This approach follows the battalion's progress in the summer of 1846, from its assembly at Fort Leavenworth through its harrowing march across the continent to help capture California for the U.S. The battalion reached California in January 1847. The diary format will delight some readers, as its dated paragraphs and detailed day-by-day approach make developments easy to follow. On the other hand, many short and choppy sentences reflect the style of some nineteenth-century diarists, and lengthy block quotations weigh down several pages.

A strength of the work is Ricketts' careful attention to the composition of the battalion. The author gives a complete roster of more than 300 soldiers in the battalion and other lists for each of its components. During the war, for various reasons, detachments and subunits split off from the battalion and went to different places. Ricketts traces the routes and activities of each of these detachments, in-

cluding background and family information about many of the soldiers and some of the women who accompanied them.

The author raises a confusing point by appearing to indicate that the Mormon Battalion "was a part of the regular army," though signing up for one year of war-time service in a volunteer unit was quite different from enlisting for a multi-year hitch in the U.S. Army (p. 15).

The book is supported by a comprehensive index and a variety of maps and illustrations. Some of the maps were so reduced in size that a magnifying glass was helpful to read them. The illustrations are interesting and well chosen, but views of some grand mountain scenes, river vistas, and cities are so small that most detail is lost.

This substantial book reflects many years of research in its subject. Norma Baldwin Ricketts provides an introduction for readers curious about the Mormon Battalion, but her work is not the analytical narrative history that others might have liked.

Joseph G. Dawson III
Texas A&M University

The Journals of the Lewis & Clark Expedition, Vol II: The Journals of Joseph Whitehouse, May 14, 1804–April 2, 1806. Edited by Gary E. Moulton. (Lincoln: University of Nebraska Press, 1997. xvii + 459 pp. Map, tables, notes, index. \$55.00.)

Lewis and Clark reported that seven members of the Corps of Discovery were keeping detailed journals of their expedition. It is ambiguous as to whether that included themselves, and to some extent it is mysterious who these men were. The editor of this splendid series, Gary E. Moulton, speculates that in addition to the journals of Sergeants John Ordway, Charles Floyd, Patrick Gass and now private Joseph Whitehouse that forms the present volume, others may have been written by Sergeant Nathaniel Pryor and Private Robert Fraser. The latter announced his intention to publish his account (with the "permission of Captain Meriwether Louis") only a month after the Corps of Discovery reached St. Louis. It was never forthcoming. Sergeant Pryor lived long after at frontier outposts but his journal, if he kept one, has never been found.

The present volume, that of Private Joseph Whitehouse, ends abruptly on April 2, 1806, on the return journey when the Corps is camped near the junction of the Columbia and the Willamette. Moreover, Whitehouse or somebody else made "fair copies" of most of his entries. Then, in numerous cases, a third person adds to Whitehouse's entries. Moulton never makes clear who made the "fair copies" entries, though he does, on p. xvii of the introduction, refer to "Whitehouse's scribe." Apparently, he has no idea about the "third man." What a mystery!

Moulton's short biography of Whitehouse is interesting, even intriguing. Born in Fairfax County, Virginia "about 1775," he moved with his family to Kentucky

in 1784, enlisted in the regular army in 1798 and served five years in the 1st Infantry at Kaskaskia, Illinois. He then reenlisted in 1803 in time to be selected for the Corps of Discovery, enabling him to execute his "favorite project" and satisfy his own "ambition." At Kaskaskia he had met many Missouri River Indian traders who suggested that an expedition could cross the continent via the Missouri River which he located precisely in 47° 21' 12" North Latitude. Nobody, however, could tell him what lay beyond the mysterious "Welsh" Indian Mandan Villages that lay on that latitude, far up the Missouri from St. Louis. Through hard experience with the Corps of Discovery he found the answer to the major question of his life.

At this point this reviewer has read all of the volumes of this modern edition of the journals of the Corps of Discovery. Fascinating as this multi-transcontinental experience has been, the journals all have a sameness. They are all straightforward logs of the trip, with no insights into individuals, white or red, no particular attention paid to Sacagawea (we don't even know what she looked like, or what her personality was). Only later travelers' accounts indicate that Toussaint Charbonneau, her husband, was a drunk. In short, there are no idiosyncrasies in all these journal pages—no up close and personal gossip. This reviewer now wants someone, as a screenwriter friend put it, "to read between the lines." What were those hardy, upright (rugged individuals?) frontiersmen really doing? Were there no fights, no liaisons, or territorial stakeouts?

Was no one hyper, crazy, frightened, lonesome or afraid of water, snakes, bears, Indian ghosts? I hope some day we will find a way to know, but official military reports or unit histories have not changed much from this day to that.

William H. Goetzmann
University of Texas, Austin

On the Edge of Empire: The Taos Hacienda of Los Martinez. By David J. Weber. (Sante Fe: Museum of New Mexico Press, 1996. 120 pp. Illustrations, maps, tables, appendixes, notes, index. \$24.95 cloth, \$17.50 paper).

With graceful style and ease, David J. Weber delineates the origins, maturity, and decline of a manor house, attendant family, and economy in *On the Edge of Empire: The Taos Hacienda of Los Martinez*. Regrettably for the field of Southwestern historical studies, this type of exact local social study is not common. Extensive footnotes, an appended extensive will, and useful photographs add much to this informative narrative. The immediate occasion for this brief book springs from the restoration of the best surviving example of a Taos Valley colonial manor house—thus, the welcomed interest in buildings and associated material culture.

Sources are an amalgam of colonial administrative and church records, family documents, foreign visitor references, period objects, photographs, and the increasing and improving secondary scholarly literature of New Mexico. Combined and synthesized by Weber, these offer a perspective on the formation of a significant estate and the dynamics of one family who prospered longer and more than most.

Like other Weber publications, this is a fine professional work. Weber himself is sensitive to the shortcomings of available sources. Social relations—family, labor, ethnic, and gender—are tantalizingly but too briefly referenced. Granted, the principal attention is on the first half of the nineteenth century. The dispersal of the family and the decline of its economic bases, however, are as equally compelling if not more so than the initial rise and transient prosperity of the Martinez estate.

Juan Gómez-Quirón
University of California, Los Angeles

The Mountain West: Interpreting the Folk Landscape. By Terry G. Jordan. (Baltimore, Maryland: Johns Hopkins University Press, 1997. xii +160 pp. Illustrations, maps, appendix, notes, bibliography, index. \$35.95.)

The Mountain West: Interpreting the Folk Landscape is a fascinating guide to the folk buildings of the western United States and Canada. Based on extensive field investigations from New Mexico to Alaska, the authors draw connections between the origins of folk buildings in North America and their appearance in various parts of the West. The authors' stated goal is to use interpretation of existing structures to answer the question of whether the West is an archaic, frontier version of the East, or whether it is a distinct subculture that developed indigenously to meet the particular environmental challenges of the region.

The authors analyze more than 1,500 log structures in the West, including dwellings, outbuildings, fences, and haying structures, and relate them to their antecedents in the eastern United States and Canada, as well as Mexico, Russia, Finland, and other countries. They also identify several structures, probably influenced by American Indians and others, that appear to be indigenous inventions developed to meet a particular local need. The chapters on fencing and hay stacking equipment are particularly interesting. As the authors point out, these folk structures reveal important information about early western farming practices as well as the origins and innovations of their builders. Taming and farming the West required miles of wooden fencing and innovations in equipment to stack and store huge amounts of hay for the long winter months. Today these structures, generally considered secondary to houses and barns and often overlooked by preservationists, are disappearing at an alarming rate.

The careful on-site research, coupled with a broad knowledge of folk building traditions, results in a fascinating study that contributes greatly to the understanding and appreciation of these humble structures. It is unfortunate, however, that the authors repeatedly use their research to try to prove or disprove a particular generalization about the West. Not surprisingly, the evidence suggests that no one theory can explain the distinctiveness of the West. As the authors conclude "Traditional wooden structures tell us that the West is at once indigenous and imported, innovative and ultraconservative, Anglo-American and ethnic, unitary and plural" (p. 123).

The book is very well illustrated with excellent black-and-white photographs

and numerous maps showing distribution of the various building types and styles. The book could have benefited in some cases from drawings, however, to illustrate types of log building notching and fence construction.

Scholars and fans of the Western cultural landscape will appreciate and enjoy this book, and will find that it contributes much to their understanding of the simple log structures that dot the landscape.

Mary M. Humstone

National Trust for Historic Preservation, Denver, Colorado

Before Rebellion: Letters & Reports of Jacobo Sedelmayr, S.J. Translated by Daniel Matson. Edited by Bernard L. Fontana. (Tucson: Arizona Historical Society, 1996. xxxiv + 61 pp. Maps, notes, bibliography. \$65.00.)

In the eighteenth century Jacobo Sedelmayr, a Bavarian trailblazing Jesuit missionary, served his Order among the Natives of New Spain's northwestern territory. In this small but important book, Matson and Fontana offer a collection of Sedelmayr's reports regarding his travels in the present-day states of Sonora, Mexico and Arizona, U.S.A.

For the most part, these documents express a sense of optimism regarding the Jesuit goal of bringing Christianity and European culture to the Natives of America. Sedelmayr described the physical nature of the territories he visited. He joyously pronounced that in the barrenness of this desert landscape there are pockets of fertile lands "... wholly suitable for the foundation of Christian communities and missions." Sedelmayr was especially impressed with the lands along the Gila and Colorado rivers. He felt that the abundant waters provided by these sources made this territory an excellent arena for continued Spanish expansion in North America. This goal met with limited success due, in large part, to Indian hostility towards forced acculturation and assimilation into Spanish society.

Spanish-Indian relations is the major theme of this book. In his reports, Sedelmayr rarely alluded to actual tensions between the Jesuits and Indians of the region. Although he preferred a policy of peaceful coercion, Sedelmayr wrote that a military presence would be necessary to realize the goal of incorporating Indians into Spanish society. In 1751, this lofty dream seemed completely lost when the Pima Indians of Pimeria Alta rebelled against their European rivals. Led by Luis Oacpicagigua, the Pimas hoped to rid themselves of all Spanish religious and social customs introduced to the region in the 1680s by Eusebio Francisco Kino. Specifically, the Pimas hoped to reverse Jesuit efforts to "... restrain or temper traditional [Native] dances, festivities . . . [and the] centuries old tradition of polygamy" (pp. xi-xii).

The Pima rebellion lasted until the spring of 1752 and resulted in the deaths of some missionaries and about 100 *Gente de Razon* (people of reason). Although the Pimas achieved some of their goals, success proved to be temporary. In 1753, the Jesuits returned to Pimeria Alta. This time, however, their missionary efforts were

accompanied by an increased military and presidial presence. Spain's message was clear: the Pimas and other Natives of the northern frontier must accept the Jesuit goal of assimilation, or they would have Spanish culture forced upon them.

This book offers more than a glimpse into Spanish-Indian relations. It is packed with information that would delight most historians of the Spanish American colonial era. The footnotes provide excellent biographical sketches of key people involved in the narrative. The rebellion of 1751 is clearly explained in the introduction, as is the institutional breakdown of the Jesuit Order, and the mechanics of missionary work in the region. The editors also offer a beautiful map of the Sonora-Arizona frontier that illustrates a region where Indians and Spaniards competed for limited natural resources. From Sedelmayr's reports, one learns to appreciate the language of the times, and one develops a better understanding of Jesuit and Spanish goals in eighteenth-century America.

No work on history is perfect, this one included. Matson and Fontana's efforts could be enhanced if copies of the actual documents were laid out next to their translations. In this way, the transcriptions provided could be compared with their originals. My only other concern about this source is that its price will make readers shy away from it. This is unfortunate because, as a work on history, this book offers a lot more than its small size suggests.

Carlos R. Herrera
University of New Mexico

Aldo Leopold: A Fierce Green Fire. By Marybeth Lorbiecki. (Helena, Montana: Falcon Publishing Company, 1996. xii + 212 pp. Illustrations, notes, bibliography, index. \$19.95.)

Marybeth Lorbiecki's *Aldo Leopold: A Fierce Green Fire* offers an enlightened look at the life and career of one of the United States' premier environmental philosophers. Aimed at a popular audience, this concise and well-illustrated biography introduces the reader to the man whose book, *A Sand County Almanac*, became the Bible of modern environmentalism and shaped the philosophy of a generation of conservationists. Throughout, Lorbiecki demonstrates how Leopold's private life, family, and professional experiences influenced his environmental philosophy and uniquely qualified him to sum up "the questions, the conflicts, and the longings of an ecological approach to life" (p. xii).

Environmental historians and other readers familiar with Leopold's environmental philosophy will find an insightful and evenhanded look into the personal life of this private man known mostly through his published works. While the popular focus often leaves one wanting more analysis, there is enough new material here to keep even the best informed reader engaged. Lorbiecki organizes her book chronologically, breaking Leopold's life into chapters that each cover roughly four years. The brief chapters explore the events in Leopold's personal life which influenced his evolving ecological awakening. The first half of the book delves into Leopold's

childhood, education, and early work experiences in the U.S. Forest Service. Lorbiecki emphasizes the formative influence of Leopold's childhood in Iowa where his father and grandfather, avid outdoorsmen, inspired him to respect animal habitats and basic principles of conservation.

Many accounts of Leopold's career focus on his years with the Forest Service in the Southwest, where he completed his pioneering work on the wilderness concept. In fact, Leopold is best known to the general public as the "father of wilderness." Lorbiecki, however, spends little time on this specific aspect of Leopold's career. Instead, she wisely chooses to view the wilderness achievements in the context of Leopold's evolving philosophy about ecosystem health. This broader focus allows the author to spend more time discussing Leopold's years in the desert Southwest, where he began to conceive his ideas about land restoration implemented during his years at the University of Wisconsin.

The second half of the book concentrates on Leopold's forays into public policy and advocacy and concludes with an overview of his years as the chair of the United States' first university department in wildlife management. To some extent the analysis of ideas in this section seems even thinner than in the first, but, again, the personal narrative and careful attention to detail provides interesting insight into Leopold as teacher and mentor. While generally lacking in analysis, Lorbiecki's effort to uncover the personal life of this complex thinker and bring his important story to the general public have resulted in a work both accessible and significant.

Andrew Kirk

University of New Mexico

Lambshead Legacy: The Ranch Diary of Watt R. Matthews. Edited by Janet M. Neugebauer. (College Station: Texas A&M University Press, 1997. xx + 277 pp. Map, illustration, appendixes, bibliography, index. \$24.95.)

Lambshead Legacy, edited by Janet M. Neugebauer, chronicles the life of Texas rancher Watt R. Matthews from 1951 to 1980. Frances Mayhugh Holden's introduction and Matthews' terse diary accounts describe the successful operation of a huge family ranch. Watt Matthews is a second-generation rancher on 40,000 acres that his parents began to assemble in the 1880s. A previous book, *Interwoven*, by Sallie Reynold Matthews (Watt Matthews' mother), describes the family's earlier experiences.

Watt R. Matthews' diary entries note the weather including high and low temperatures, movement and sale of cattle, social events, and attendance at state and national cattle association meetings. He faithfully documents rainfall, the condition of range grass, brandings, and work completed by cowboys under his management. His diary is enhanced by Janet Neugebauer's comments. For instance, on 3 May 1961, Watt Matthews describes attending an American Hereford meeting in Kansas City and "looking at IBM outfit" (p. 135). As Neugebauer explains, the breed association used IBM equipment for the first time to electronically trace and

compile bulls' ancestry. The association issued three-generation pedigree certificates in July 1961. Neugebauer's comments enhance the reader's understanding of the diary entries and explain developments in the cattle industry.

Generally, Neugebauer's additions to the diary are valuable, but in a few places she oversteps acceptable bounds imposed in editing a diary. On 20 July 1969, Matthews records the temperature and a few words about the "moon walk." Neugebauer then describes Neil A. Armstrong's first step on the moon and states that Matthews' parents crossed another frontier in ranching in northwestern Texas. Next, she asks the reader to imagine the "giant leap" for Watt Matthews between the "horse-and-buggy to the space age" (p. 178). Unfortunately, Matthews leaves no record of how the moonwalk affected him personally and Neugebauer's comments are not documented.

The introduction by Frances Holden is written in a highly complimentary style, describing the many strengths of Matthews and his family. She places the Matthews ranch in historic context and describes his life prior to 1950 when the diary begins.

This book will be useful to Texas history buffs and those outside the Bluebell state interested in ranching history from 1950 to 1980. Matthews' accounts and Neugebauer's comments illustrate the ranching industry's development and movement by national associations to enhance Hereford breeding, to institutionalize improved medical techniques, and to create alliances to affect taxation and land-use policies. The book fails to explain social relations or family dynamics. Matthews is a bachelor with an active social life, which is described in undescriptive, short sentences.

Mary Melcher
Arizona State University

Beautiful Swift Fox: Erna Fergusson and the Modern Southwest. By Robert Franklin Gish. (College Station: Texas A&M University Press, 1996. xiv + 205 pp. Illustration, appendix, notes, bibliography, index. \$29.95)

For Robert F. Gish, director of Ethnic Studies and professor of English at California Polytechnic State University, Erna Fergusson (1888–1964) was a New Woman, an independent traveler and writer, and was recognized during her lifetime as the "first lady of New Mexico letters" (p. 164). Born into a prominent Albuquerque family, Fergusson attended local schools and one in Los Angeles before graduating from the University of New Mexico and receiving a master's degree in history from Columbia. Later, she taught school, worked on the *Albuquerque Herald*, and during World War I traveled across New Mexico as a supervisor for the Red Cross. After the war she and a friend established Koshare Tours, guiding tourists to New Mexico's Pueblos and into Navajo country. Fred Harvey subsequently hired Fergusson to train women couriers for his Indian Detour (auto tours through Indian Country). A prolific writer, she published thirteen books, some rec-

ognized today as Southwest classics.

Beautiful Swift Fox (a name Fergusson allegedly received after winning a foot race with Hopi girls) is a literary study rather than a biography. By reevaluating her writings, Gish hopes to revitalize Fergusson's spirit and inspire others to read her books. Fergusson wrote about the Southwest because the region inspired her; she loved its land, climate, and people. Gish devotes much of Chapter One to examining the impact that "place" had on Fergusson's writings, which, he believes, are in the "romantic tradition of writing about the West as discovery" (p. 5). Chapter Two focuses on Fergusson's attempts to interpret Native American and Hispanic worlds to an Anglo audience. Here, Gish examines Fergusson's "first and best book-length travel narrative" (p. 32), *Dancing Gods* (1957), a popularized account of Indian ceremonials. In a third chapter devoted to Fergusson as historian, Gish places her in the tradition of the great narrative historians of the West, such as Frances Parkman and Wallace Stegner.

A fourth chapter looks at Fergusson as an advocate of Native American rights, even though today her rhetoric often appears ethnocentric and patronizing. General readers will find this and a final chapter the most satisfying because here we catch glimpses of Fergusson as a sensitive human being. Although this is an important study of a major Southwest personality, Erna Fergusson awaits her biographer.

Darlis A. Miller
New Mexico State University

A New Significance: Re-Envisioning the History of the American West. By Clyde A. Milner, II. (New York: Oxford University Press, 1996. xiii + 318 pp. Illustrations, notes, index. \$19.95.)

Anyone interested in the American West will benefit greatly from this essay collection, which came out of a 1992 conference. The editor, Clyde Milner, asked young scholars to commemorate the centenary of Frederick Jackson Turner's 1892 essay by writing their own thoughts about Western history in the late 20th century. What followed from that conference is an incredible set of essays that will provide the novice with an excellent insight not only into the field of Western history, but also into the flourishing fields of cultural and gender studies, as well as Chicano, Asian American, African American, and Environmental History. Western historians will also find much to contend with as they delve into these nine thought-provoking essays and their accompanying commentaries by experts such as Vicki Ruiz, Patricia Nelson Limerick, Gary Y. Okihiro, and Elliott West.

While each essayist exhibits the field's fine talent, the writings of David Lewis, Gail Nomura, and Quintard Taylor strike a particular chord by asking historians to re-envision Turner's world by destabilizing the dominant western narrative of white men moving west across the plains to settle the savage frontier. All three make timely and convincing cases for why that myth can no longer stand by arguing that the "just add and stir" methodology of incorporating people of color simply will no

longer satisfy either scholars or students. Rather, historians need to reconceptualize what it means to be a Westerner—indeed, what it means to be an American—in such a way that all people can be included equally under these labels. Perhaps the boldest essays within this vein are by Susan Leé Johnson on gender and David Gutiérrez on Mexican Americans. Both authors push this critique even farther, and, in the end, utilize cultural studies, gender analysis, and “transdisciplinary approaches” to reconceptualize ideas such as western, male, frontier, ethnicity, and identity. Johnson and Gutiérrez provide excellent examples for reconstructing Western history and employing new methodologies.

The collection, however, reflects the confusing current state of Western history. Although each contributor grapples with a definition of the “New Western History” and with what holds the West together as a region, the reader will find no essay completely satisfying in answering these larger questions. Perhaps the most disappointing part of the book is the concluding essay in which the reader hopes that William Deverell and Anne Hyde will tie the essays, and indeed the entire field, into a nice, neat, easy-to-digest conclusion. Unfortunately, as these essays show, Western history offers no easy answers. While a few of the essays hint at using such radical tools as literary criticism and transnationalism to complicate our notions of the west, almost all of the authors, with the exceptions of Johnson and Gutiérrez, avoid such a bold approach.

Nevertheless, this collection is an essential component of the field and points to all the exciting work that has been generated in the last decade. The collection may fuel future debates that will continue to transform historical interpretations of the American West well into the twenty-first century.

Maria E. Montoya
University of Michigan

When the Land Was Young: Reflections on American Archaeology. By Sharman Apt Russell. (Reading, Massachusetts: Addison-Wesley Publishing Company, Inc., 1996. xv + 230 pp. Illustrations, notes, index. \$23.00.)

Russell’s reflections cover archaeology across the United States, from Washington state to Florida; the Southwest, where she lives, is clearly her favorite area. This is a large topic on which to reflect, but Russell does so in 202 pages. Of necessity, her focus is specific; she is mainly interested in how archaeology relates to the present.

The book touches lightly on different approaches, theories, and discoveries. Her interest, however, lies in arguments of a more cultural and political nature. How do women figure in archaeology—in the record and in the discipline? How is archaeology changing? How do archaeologists work with Native Americans whose past they investigate? In examining these current affairs, Russell has interviewed archaeologists extensively and the excerpts from these interviews form dialogue.

The tone is conversational and journalistic, rather than in-depth. Russell’s

inclusion of the discussions enhance the descriptions, information, and intuitive ideas. The book will appeal to the general reader, especially one interested in South-western archaeology, who does not want or need all the details of the excavations.

The problems with the book lie in its very nature; it cannot do more than glance at any one issue. The notion that archaeology has a strong relationship to the land, though different from that of Native Americans, is suggested too subtly to make this distinction clear. For example, the Native American Graves Protection and Repatriation Act (NAGPRA) is a topic that warrants closer examination. No mention is made of disputes between the Hopi and Navajo, though they relate to current archaeology. However, Russell clearly has an affinity for archaeology and an interest in evenhandedly presenting current discussions.

Willow Roberts Powers
University of New Mexico

News of the Plains and Rockies, 1803–1865. Vol. 1. Edited by David A. White. (Spokane, Washington: The Arthur H. Clark Company, 1996. 456 pp. Illustrations, maps, tables, appendixes. \$45.00.)

This, the first volume in a projected eight-volume series, represents an ambitious undertaking. Not since Ruben Gold Thwaites' *Early Western Travels* (1904–1907), has a documentary series attempted such an assembly of similar material. Indeed, editor David A. White and publisher Arthur H. Clark perceive this series as an extension of Thwaites's compilation of documentary sources from the early West. Both editor and publisher are to be commended for their contribution. Handsome, easy-to-use, and admirably appointed, this series will be richly rewarding to scholar, researcher, and collector alike.

In all, 168 narratives—"rare news reports of pioneers who epitomized the Western spirit"—are projected for the series (p. 7). This volume offers twenty-four of their reports. All are, or will be, drawn from Henry R. Wagner and Charles L. Camp's critical bibliography of exploration, adventure, and travel in the American West from 1800 to 1865. That one-volume work, titled *The Plains and the Rockies* was published in 1953 and expanded in the fourth edition by Robert H. Becker in 1982. Separate appendixes in White's volume list, alphabetically and by number, all 712 Wagner–Campbell–Becker items.

Editor White made his selections, representing in all about one-fourth of the entire Wagner–Camp–Becker list, based on availability of original copies or worthy reprints for facsimile reproduction, and on brevity (twenty-three pages or less). As he notes in his introduction, the chief merit of this new compilation is to "bring to light shorter contributions that focus mainly on first-hand observation and fact" (p. 9). Narratives are organized "roughly by what drew [their authors] from their homes" (p. 7); that is, they are grouped as explorers, fur hunters, traders, missionaries, Mormons, Indian agents, captives and warriors, scientists and artists, gold seekers, railroaders, and mailmen. Some items are first-time reprints of rare or

unique originals, and all are relevant to what the author says was the kind of material that "shaped the views of the American people about the West from 1803 to 1865" (p. 7).

Volume I offers a series introduction that explains the type of material to be found in Wagner–Campbell–Becker, the criteria for selection, and selected references. There are two sections: Section A, "Early Explorers, 1803–1812," with six narratives; and Section B, "Fur Hunters, 1813–1847," with eighteen entries. Each of these has a brief introduction to provide historical context and provenance. Individual selections get brief introductions as well that note the narrative's significance, the author's biography and importance, itinerary of the author's travels, highlights of the narrative's contents, its legacy, and pertinent references.

Section A concentrates on expeditions sponsored by Thomas Jefferson, but also includes John Sibley's "Letter from Louisiana" of 1803 and his son George C. Sibley's "Journal to the Pawnee and Kansas Villages" of 1812. Section B blends well-known narratives with obscure sources reprinted from newspapers, government documents, and one magazine. Beginning with Wilson Price Hunt and Robert Stuart's report to *Niles' Weekly Register* on their round-trip crossing of the West between 1810 and 1813, Section B offers narratives by or about, among others, Thomas Hart Benton, Hugh Glass, Daniel T. Potts, Jedediah Smith, Robert Isaacs, Robert Campbell, and James Kirker.

White, a retired petroleum geologist, provides valuable maps showing locations and routes of authors as well as tables of travel times. Also reproduced are facsimiles of document title pages. An alphabetical listing of the authors and a guide to future volumes rounds out the volume. A cumulative index is planned for Volume 8. Printed on heavy stock with readable-sized type and handsome in its high-quality library binding, this series is distinctive in its production as well as in its contents.

Charles E. Rankin

Montana Historical Society, Helena

Spanish New Mexico: The Spanish Colonial Arts Society Collection. Edited by Donna Pierce and Marta Weigle. (Santa Fe: Museum of New Mexico Press, 1996. 320 pp. Illustrations, appendixes, notes, index.)

Spanish New Mexico: The Spanish Colonial Arts Society Collection is one of the Museum of New Mexico Press' most impressive productions in a long time. This double volume slipcover edition is not only a handsome tribute to the Spanish Colonial Arts Society's collection but also a wonderful travelogue into the society's origins. The scholarly work of Donna Pierce, Marta Weigle, and others is not only readable but also thoroughly enjoyable. Jack Parsons' photographs and William Field's design tempt the reader to overlook the text, but it is the writing that adds richness and wonder to this historical journey into the *artesania* of New Mexico's early colonial artists and craftsmen.

But this is not a nostalgic peek into the past. The vitality of contemporary *Santeros*, weavers, tinsmiths, and other artisans is also examined. From the delicacy of filigree jewelry to the most common of utilitarian objects, the Society's collections are indeed an American legacy carefully collected so that future generations can enjoy the marvel of a colonial people struggling to survive in the harshest of environments. How many of us have experienced the intricacy of a tortoise shell comb or filigree jewelry? How many of us have experienced a magnificent reliquary locket made of silver, ivory, and glass from the eighteenth century?

What this marvelous book allows us is a rare look into our artistic beginnings in New Mexico. Turning the pages of this book is like taking one of those marvelous guided tours offered at the Prado or at the Louvre. At our fingertips unfolds the vibrancy of our artistic patrimony with its indelible connections to Mexico, Spain, and our own vision and adaptation of artistic impression.

This is one of those few works I rarely tire of. It is a must for all libraries and universities in the West and for art libraries and collections in both this country and abroad. Most important, this two-volume set belongs in every Hispano's home. It is said by our *viejitos* that art, *hecho por nuestras manos*, is the best of our culture. Indeed, this book—almost an encyclopedia—proves it.

There is little doubt as an archivist and librarian that this work will become a collector's choice. As a Santero there is little doubt that this work is a very important contribution to the artistic sensitivities of our ancestors. This book is highly recommended to anyone who loves New Mexico and its artistic patrimony.

Orlando Romero

Fray Angelico Chavez History Library

Lady's Choice: Ethel Waxham's Journals & Letters, 1905–1910. Compiled and edited by Barbara Love and Frances Love Froidevaux. (Albuquerque: University of New Mexico Press, 1993. xix + 394 pp. Illustrations, maps, notes, bibliography, index. \$16.95 paper.)

First published in 1993, the University of New Mexico Press issued the paperback version of *Lady's Choice* in 1997, making this remarkable collection even more accessible to both a general and scholarly readership.

Born in Rockford, Illinois in 1882, Ethel Waxham was educated in the public schools of Chicago, Albuquerque, and Denver. The family eventually settled in Denver with hopes that her mother's ill health would improve. Her father became a prominent physician, working with St. Joseph's Hospital and the University of Colorado Medical School. Her mother died in 1898, an event that was to appear as the subject of Ethel's poetry in later years (examples of which appear here). She began her rigorous academic career at Wellesley College and took a one-year teaching job near Hailey, Wyoming after graduating. Her experiences there profoundly affected her life over the course of the next four years.

Organized chronologically, and with discreet but informative editorial commentary, the first four chapters deal with Waxham's experiences in Wyoming, documented primarily through journal entries. As a writer, she was remarkably vivid, filling her pages with descriptions of events and people that often left me laughing out loud, as in the following passage: "Somehow the talk turned to baths. Bruce takes one once or twice a year at the warm spring below. 'The dirtiest man was "Dirty Bill" Collins. He never took a bath in his life. [I]t was that that killed him. He took one at last and began to die right away'" (p. 61). It was during her time in Wyoming that Waxham met her future husband, rancher John G. Love, who courted her by mail for over four years. She finally married him in 1910.

Chapters 5 through 11 feature her story through correspondence with John and with college friends and people she had met in Wyoming. The letters she exchanged with her future husband are remarkable not only in their documentation of the growing affection between the two, but also in the support that John voiced to her as she furthered her education (M.A. from the University of Colorado at Boulder) and continued her teaching career, though she eventually grew disillusioned with its low pay and long hours.

I concur with Charles Rankin's introductory remarks that her story is "out of step with current historical studies." It does deal with "an urbane, upper middle-class, well-educated white woman," and "the compilation's focus is not ethnicity and the under-class" (p. xiii). Nevertheless, her story sheds light on a western juxtaposition: the conditions settlers faced in remote areas (Hailey, Wyoming) and the continuing urbanization of other western regions (Colorado's Front Range). The value of this volume lies also in the fact that Waxham generated a remarkable amount of material that survived over the years. In addition, she was a wonderful writer who told a top-notch story and made certain to provide lively descriptions of the things and people she came across during the five years documented here. I commend the Loves not only for maintaining this collection as they have done, but also for presenting this exceptional voice to a wider readership.

Evelyn A. Schlatter
University of New Mexico

Army Wives on the American Frontier: Living by the Bugles. By Anne Bruner Eales. (Boulder, Colorado: Johnson Books, 1996. xiii + 210 pp. Illustrations, map, notes, bibliography, index. \$16.95 paper.)

The story of nineteenth-century Army officers' wives' experiences in the post-Civil War is, by now, a familiar one. Blurbs on the book's back cover notwithstanding, Eales' work does not address "a subject that previous scholars have ignored." Twenty years ago, Patricia Stallard sparked scholarly interest in Army dependents with her revised Master's thesis, "Glittering Misery." Since then, Edward Coffman, Sandra Myres, Shirley Leckie, Glenda Riley, and myself have all turned our attentions to Army officers' wives, exploring various aspects of their

lives or their representations of their lives. Anne Eales' work, also a revised Master's thesis, offers a nicely written, relatively light account of the subject. Alas, it offers no new insight into our understanding of these women. Furthermore, some will find her fundamental thesis—that western experiences changed these women in most profound ways—unconvincing. Eales argues that no longer dependent, "social appendages" to their husbands, army wives emerged from their "frontier" experience as independent and self-reliant. Such assertions require evidence that, unfortunately, is largely missing from the book.

Eales follows her predecessors' basic organization of material, beginning with the officers' wives' accounts of their journeys westward, elaborating on the hardships they often encountered at isolated posts, and investigating the social dynamics of garrison existence. The author relies primarily upon the wives' published memoirs, letters, and diaries. She reinforces others' conclusions about the caste system of Army life and Army people's basic ambivalence about Indians and the Indian wars. Interestingly, she does not credit other scholars' interpretations but rather uses their works as "sources" for examples. Her primary contribution is adding fresh examples from "new" sources discovered and published in the last several years. She has also found some wonderful heretofore unpublished photographs.

This book will prove most useful to students and the general reader who may, in turn, be sufficiently inspired to read the officers' wives' original texts as well as the many substantive works scholars have produced on this subject.

Sherry L. Smith

University of Texas, El Paso

Dreams of Development: Colombia's National School of Mines and Its Engineers. 1887–1970. By Pamela S. Murray. (Tuscaloosa: University of Alabama Press, 1997. xiv + 154 pp. Illustrations, maps, charts, notes, bibliography, index. \$24.95 paper.)

Pamela S. Murray's study is a microhistory that explores the role and motivation of *Antioqueño* elites in the development of Colombia's National School of Mines (*Escuela Nacional de Minas*). Murray's investigation relies closely on secondary sources, and the records and recollections of Escuela officials and students. Her goal is to explain the political, technical, and academic contributions made by Escuela alumni between 1887 and 1970. The six substantive chapters describe the cultural, political, and educational factors that determined or undermined the training of competitive engineers for national service.

Murray's first two chapters outline the efforts of one *Antioqueño* family to establish a regional engineering school. She explains the criteria for early academic programs that experimented in practical curriculum offerings despite tremendous difficulties to secure and pay qualified faculty. Subsequently, distinguished graduate students and future Escuela faculty completed engineering programs at U.S. universities. They returned to teach future graduates who would direct and

manage transportation, industrial development and economic planning.

The third and fourth chapters explore the annexation of the school (renamed the *Facultad Nacional de Minas*) to the national education system. Murray discusses the nationalist project and the links between liberal constitutional reform, curriculum change, and problems in funding higher education. The study, however, does not analyze the following: the effects of the 1948 formation of the state oil company, *Empresa Colombiana de Petróleos (Ecopetrol)*, the need for trained engineers, and Ecopetrol's successful control of Colombia's oil industry from 1959 to 1970. Moreover, what was the relationship of Facultad graduates and instructors to Ecopetrol policies in the late 1960s?

A unique contribution of Murray's study introduces the significant shift in Facultad policy to train female engineers following constitutional reforms in 1936. She evaluates the experiences of the only four female graduates of the Facultad between 1946 and 1965. Murray compares men's and women's efforts to find employment in private industry. Murray's observations open the door for future research on the recruitment, training, and contributions of female engineers to the globalization of Latin American economies.

Murray concludes that despite efforts to modernize in the early 1960s, the Facultad could not compete with private institutions and national universities. She successfully identifies the scientific contributions of a few notable Facultad graduates and evaluates the curriculum adaptations and career opportunities of Colombian engineers not considered in recent social histories on Colombia.

Jayne Spencer

University of California, Los Angeles

Wanted Dead or Alive: The American West in Popular Culture. Edited by Richard Aquila. (Urbana: University of Illinois Press, 1996. x + 313 pp. Illustrations, notes, bibliographies, index. \$29.95.)

Frederick Jackson Turner in 1893 ascribed the American national character to westward expansion and the frontier environment. Richard Aquila's recently published work *Wanted Dead or Alive: The American West in Popular Culture* effectively argues the modern national character to be a product of the West's image as conveyed through fictional literature, motion picture, television, and song. Modern forms of communication and entertainment have shifted character development from the realm of experience to one of virtual experience.

Turner's overstatement of the frontier experience gave rise to the "mythic West," an image reinforced and, more often than not, exaggerated through dime novels, Hollywood films, country music, television programs, and corporate advertising campaigns. *Wanted Dead or Alive* traces the portrayal of this image in the modern media and connects associated values to the nation's character and self-image in the twentieth century. Aquila and his contributors contend Americans

have increasingly felt constrained and without individual identity as a result of industrialization, urbanization, corporate social structures and global affairs. The popularity of the "mythic West" in American culture is a direct response to the enclosing nature of contemporary society. Individuality, self-reliance, opportunity, freedom, justice, and equality are the values Americans fear lost; Wyatt Earp and Sky King, Johnny Cash and Clint Black, Zane Gray and Owen Wister have all provided Americans with a refuge where simplicity and frontier values reign.

Popular images of the "mythic West" are a reflection of the temperament and experiences of their transmitters and receivers that have ingrained those images into the national character. That the image of the West in modern society has seldom borne any resemblance to frontier realities matters little—image is everything. It has defined who we are as individuals, as a people, and as a nation.

The ten articles combined in this single volume, each penned by specialists in their respective fields, clearly demonstrate the imprint of the "mythic West" on popular culture over the past 100 years and its convergence with issues both social and political. Aquila confesses that his work remains incomplete. Children's comics and toys, Broadway plays, and clothing fashions are fields which should also be examined to complete the study. The failure to include these topics is the book's single weakness.

Kenneth William Townsend
Coastal Carolina University

Few and Far Between: Moments in the North American Desert. By John Martin Campbell. (Santa Fe: Museum of New Mexico Press, 1997. xiii + 161 pp. Illustrations, map, bibliography. \$40.00 cloth, \$29.95 paper.)

I have always known that my way of teaching the history of the Southwest was somewhat different from the linear, political account in which my Borderlands colleagues specialize. But the Southwest cannot be understood without relating the people to the desert. The history of Native Americans, Spaniards, Mexicans, and Anglo Americans in this area have been so greatly affected by aridity that it is almost impossible to comprehend their story without understanding the desert. John Martin Campbell's book allows students to see the impact of the landscape on history.

Few and Far Between is a photographic study of the four deserts of North America: Chihuahuan, Sonoran, Great Basin, and Mojave. Although tenuously linked from eastern Washington to Zacatecas, Mexico and from California to west Texas, the four deserts are quite distinct. What Campbell attempts to show us through his magnificent black-and-white photographs is the connection between the natural history of these areas and the survival methods of the first Americans who lived here. An anthropologist, Campbell allows the lens of his camera to open up some of the significant lessons of his academic experience.

Campbell notes in the first section that the deserts of the world have been growing, both from natural causes and human meddling. In the U. S., poor land management and short-term water use policies have encouraged this trend. But the main reason for desertification in the American West is the presence of the Sierra Nevada and Cascades which block the interior from water-laden air moving eastward.

In the second section, "The Face of the Desert," Campbell chronicles the role of wind, soils, and temperature. In the final section, Campbell discusses the people who entered this world in prehistoric times and identifies the plants used for sustenance. He notes the problems desert people had maintaining enough animal protein in their diets. Some bands herded "millions of grasshoppers into subterranean traps, and harvest[ed] the larvae of a certain fly" (p. 122). The Hopi Indians and the Anasazi have lived in a landscape that has changed little in the last 1000 years. Similarly, the Hohokam achieved equal success in the Sonoran Desert with their many miles of irrigation ditches.

Completing this book will leave readers wanting more. As with any artist, Campbell focuses on certain aspects of the subject: the natural history and the aboriginal connection to the land. He wants us to appreciate the continuation of life in a landscape that many see as totally barren of meaning and variety. One can hope that he will do a second volume.

Daniel Tyler
Colorado State University

A Frontier Army Christmas. Edited by Loria A. Cox-Paul and Dr. James W. Wengert. (Lincoln: Nebraska State Historical Society, 1996. xii + 136 pp. Illustrations, maps, notes, bibliography, index. \$12.95 paper.)

According to recent trends in film and television, the Indian-fighting army of 1865-90 consisted of barbarians who preyed mercilessly on helpless Native Americans. Such a vicious stereotype is no more true than the anti-Indian images popularized by the mass media earlier in this century. These politically correct times cry out for publications that will reacquaint the public with the softer side of the frontier military, a unique American community whose members were no better appreciated in their own day than in ours.

Such a book is *A Frontier Army Christmas*, a collection of eyewitness accounts describing how frontier soldiers and their families marked Victorian America's favorite holiday. The editors have grouped a series of short, lively passages in chapters that deal with Christmas observances in garrison and field: holiday food, drink, decorations, gifts, rituals, entertainments, and efforts to include local Indians in the festivities. There is also an appendix featuring three Christmas tales, including one about a clever practical joke that Buffalo Bill Cody played on his wife in 1869 at Fort McPherson.

This book richly explores the ingenious ways Christmas was celebrated at isolated western posts from the 1850s to the 1890s. Many of the voices heard in these pages should be familiar to students of the frontier military, but the editors also tapped the letters, diaries, and memoirs of lesser-known soldiers and their dependents.

It is striking how little mention religion receives in most of the book's selections—powerful testimony to how quickly Christmas became a secular holiday in American culture. Another recurring theme concerns the efforts made by most garrisons to ensure that all the children on post received presents, including those of the lowliest enlisted men. Thus, Christmas brought an unaccustomed taste of democracy to an institution renowned for its hidebound caste system.

Skillfully edited and annotated, *A Frontier Army Christmas* should appeal to students of the West, women's history, and the American military.

Gregory J. W. Urwin
University of Central Arkansas

The Caddos, the Wichitas, and the United States, 1846–1901. By F. Todd Smith. (College Station: Texas A&M University Press, 1996. xvii + 190 pp. Illustrations, maps, table, notes, bibliography, index. \$29.95.)

Both the Caddos and Wichitas bore old acquaintance with European invaders. Coronado encountered Wichitas in 1541; DeSoto catalogued Caddos in 1542. The actual occupation of their ancestral homelands by Europeans began in the late seventeenth century. After years of accommodating Spanish, French, and Texan influences, these two tribes had to confront the people and government of the United States.

In this book, F. Todd Smith continues the analysis he began in *The Caddo Indians: Tribes at the Convergence of Empires, 1542–1854*. In this sequel, Smith provides a political history of encounters among Caddos, Wichitas, and the United States.

Smith frames his presentation within the context of change and continuity, examining how their adaptation to American demands was tempered by the persistence of Caddo and Wichita tribal cultures. Despite rigorous assaults on their identities over the past 150 years, these tribes retain their cultural distinctiveness today. Smith tracks the ways both groups "took advantage of the shift in federal Indian policy to reassert control over their own lives" (p. 154).

After introducing each of the two tribes in brief ethnohistorical sketches, the author continues his analysis with an assessment of the Caddos' and Wichitas' respective relations with the nation of Texas and a discussion of the Treaty of Council Springs. Smith then turns to interactions with the United States; he is effective at tracking the labyrinthine twists and turns of federal Indian policy.

Smith argues that "the ultimate goal of the reservation system" was to transform native people, as much as it was designed to protect them (p. 39). At that, he

claims, the federal government met only partial success. He also insists that the record of relations among the Wichitas, Caddos, and the United States "demonstrates that land, rather than assimilation, was the true goal of federal Indian policy" (p. xvi).

Vincent Vinikas

University of Arkansas at Little Rock

Explorers, Traders, and Slavers: Forging the Old Spanish Trail, 1678–1850. By Joseph P. Sánchez. (Salt Lake City: University of Utah Press, 1997. xi + 186 pp. Maps, appendixes, notes, bibliography, index. \$29.95.)

Author of *The Rio Abajo Frontier* (1987), a beautiful book about the earliest settlers of New Mexico, Joseph P. Sánchez has given us a related work on the genesis of frontier New Mexico's trade link with California. The book synthesizes dispersed data on how New Mexicans established a connected pathway to the Pacific. Sánchez' analysis also elevates the search for mythical *Teguayo* to the same importance as *Quivira* and relates the colonial exploration of California to New Mexico's dream. Because most of his material has been known to scholars for a century, the author wisely avoids repeating the details of Spanish cartographic technique or the exploration of Dominguez and Escalante. But, where appropriate, he presents some new data, notably an excellent translation of Antonio de Rivera's 1765 journals.

The New Mexico to California packmule trail was not continuously traveled until the 1830s, giving rise to the old adage that it was neither "old" nor "Spanish." Sánchez clearly shows the hope of a continuous route was voiced by Spanish officialdom in the 1770s and every link worked out by 1821. The search by New Mexicans for a market for their domestic products after independence from Spain was the crucial impetus to make a continuous trail to California. Sánchez presents many examples of frontier New Mexican travelers, many of them *genizeros* and Indians. It was indeed a path for daring frontiersmen of the Rio Arriba, as well as Anglo-European traders after 1821. Sadly, Indian slaves, usually women and children, were a major aspect of the trade.

Although eleven significant old maps illustrate the early chapters, this book has no map of the "Old Spanish Trail." The knowledgeable reader will wonder if the author missed seeing Greg Crampton and Steven Madsen's *In Search of the Spanish Trail* (1994). A single, clear, overall map of the trail and its antecedents would seem essential, and the publisher should be held accountable for its absence. There are other essential works that the author may have used but are neither cited nor noted in the book's bibliography. The most serious omission is the translation and most complete annotation of the Rivera journals: a dissertation by Austin N. Leiby, "Borderlands Pathfinders" (Northern Arizona University, 1985).

These complaints aside, I recommend this well-written book to all general readers interested in Hispanic New Mexico. It is clearly conceived with a high level of scholarly analysis.

Andrew Wallace
Northern Arizona University

Book Notes

A Road We Do Not Know: A Novel of Custer at the Little Bighorn. By Frederick J. Chiaventone. (Albuquerque: University of New Mexico Press, 1998. 333 pp. Illustrations, maps. \$15.95 paper.)

Two Lives for Oñate. By Miguel Encinias. (Albuquerque: University of New Mexico Press, 1997. vi + 230 pp. Map. \$45.00 cloth, \$19.95 paper.)

America's Historic Trails. By J. Kingston Pierce. (San Francisco, California: KQED Brooks, 1997. x + 260 pp. Illustrations, maps, bibliography, index. \$19.95 paper.)

Hispanic New Mexican Pottery: Evidence of Craft Specialization, 1790-1890. By Charles M. Carrillo. (Albuquerque, New Mexico: LPD Press, 1997. xvii + 265 pp. Illustrations, maps, charts, tables, notes, bibliography, index. \$54.95 cloth, \$39.95 paper.)

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