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Book Reviews

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Textile Traditions of Mesoamerica and the Andes: An Anthology. Edited by Margot Blum Schevill, Janet Catherine Berlo, and Edward B. Dwyer. (Austin: University of Texas Press, 1996. xxi + 503 pp. Illustrations, Maps, charts, notes, bibliographies, index. $19.95 paper.)

Years ago tourists and foreign buyers discovered that the wonderful hand–woven, natural fiber Latin American textiles dyed with indigo, cochineal, logwood, and other traditional coloring agents were being replaced by ubiquitous loud–colored machine embroidered polyester. Saved from the arduous work of spinning, dyeing, and weaving with the backstrap or other hand looms, indigenous producers, most women proclaimed the advances of products that wore better and absorbed less of their time. Progress for overworked peasant women, however, was not welcomed in the fashion boutiques of the developed world. There, the beautiful hand–made textiles and garments of indigenous Mexico, Guatemala, Ecuador, Peru, Bolivia, and other countries made statements differing from the intentions of their original creators. This anthology contains eighteen individual essays, divided into six sections, by leading anthropologists, art historians, and specialists on weaving and dyeing. Margot Blum Schevill introduces the major themes, with Janet Catherine Berlo concluding the study. First printed in 1991 by Garland Publishers following a 1987 symposium at Brown University, this new edition has appeared in response to growing needs and interest by scholars and students in areas such as Latin America Studies, anthropology, Women's Studies, material culture, art, and textile studies. It also has appeal for general readers enthusiastic to learn more about indigenous textiles.

The contributors researched questions concerning clothing traditions and textiles from pre–Columbian civilizations through the Spanish colonial epoch, to the increased pace of political, technical, and scientific changes of the nineteenth and twentieth centuries. Despite occasional periods of repression, some Indian and mestizo communities maintained cultural autonomy through their distinctive dress and textiles. Although there have been changes in the clothing continues to play special roles in identifying villages or districts that excel in certain crafts or products. Distinctive clothing also signifies ethnic identity, marital status, membership, rank, and advertises self–expression. On the other hand, ethnic dress sometimes produces negative responses and disrespectful treatment from other sectors of the populace. Many indigenous people discarded their traditional clothing to adopt much cheaper and more comfortable factory–made garments. Even in the case of fiesta clothing, the pace of change in fashion and uses of color became more pro-

nounced in the late nineteenth century with the introduction of factory yards and synthetic dyes. By the mid–1970s, Mexican textile factories had switched from woolen yarns to acrylics. Modern sewing machines and new technology relieved women from the laborious tasks of hand–stitching and embroidering.

In Mesoamerica and the Andes, woven textiles and clothing have been of great importance for at least 5,000 years. This informative and thoroughly–illustrated anthology brings the topic up to the end of the 1980s. As many of the authors noted, there is much more room for research on this subject from historical, anthropological, and technical perspectives. Fortunately or unfortunately, depending upon one's point of view, the invasion of polyesters, acrylics, and modern technology will continue to displace hand–woven textiles and distinctive indigenous clothing.

Christon I. Archer
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Choctaws and Missionaries in Mississippi, 1818–1918. By Clara Sue Kidwell. (Norman: University of Oklahoma Press, 1995. xvi + 271 pp. Illustrations, maps, table, notes, bibliography, index. $14.95 paper.)

The nineteenth century was turbulent for Native Americans. As the United States recognized its vision of "manifest destiny," all Indian nations ceded lands to the United States, and the federal government implemented the reservation system, forcing natives to change their social, cultural, and religious structures. The efforts to curtail native ways were not, however, implemented solely on a governmental level. Indeed, as Clara Sue Kidwell so aptly points out in *Choctaws and Missionaries in Mississippi, 1818–1918*, the efforts of missionaries to change indigenous religious and social structures proved devastating to Indian lives and customs. Native s' struggles to maintain their lands and their cultural identities is the central focus of this work.

Kidwell begins her study with Choctaw origin beliefs and their concept of how the world is, and should be, ordered. Maintaining this ideal became a major struggle as missionaries established themselves among the Choctaws, putting to test traditional religion, leadership positions, and social customs. Children were primarily targeted by missionaries for the civilization process. Kidwell asserts, "as the Choctaw children learned the skills of civilized life, and as Choctaw leaders touted the advances of the nation in law–making, farming, and education, Mississippi politicians and white citizens looked at Choctaw lands and saw not civilized people but potential for wealth. Civilization was not the salvation of the Choctaw Nation" (p. 115). Historical events proved that no matter how much the Choctaws changed, they would not be allowed to participate in the United States as citizens, despite acceptance of education and Christianity that would aid them in their attempt at civilization.

Scholars tend to focus on the five nations' removal from the Southeast, rarely considering those who stayed in their homelands. Those who moved, however, were not the only ones affected by the removal. Kidwell demonstrates that it caused considerable upheaval in the Choctaw nation, with both the Choctaws destined for Indian Territory and those who remained in Mississippi. It had an opposite effect, however as those who remained in Mississippi fell out of state, national , and—to some extent—the missionaries' view.

"Choctaw culture was changing but not disappearing" (p. 162). Indeed, Mississippi Choctaws were able to maintain one of the most important customs of the nation—matrilineal kinship system. Kidwell needed to expand on gender structures in the Choctaw nation before, during, and after the removal.

The strength of this book lies in its focus on the Choctaws who stayed in Mississippi, their lives after the removal, and how they survived well into the twentieth century. Perhaps Kidwell best states how they were able to maintain their distinct culture, regardless of the social upheaval: "They could simply be Choctaws" (p. 171).

Rebecca Bales
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Black Frontiersman: The Memoirs of Henry O. Flipper, First Black Graduate of West Point. Compiled and edited by Theodore D. Harris. (Fort Worth: Texas Christian University Press, 1997. 190 pp. Illustrations, notes, bibliography, index. $22.95.)

The original memoirs, first published in 1963, describe Henry Flipper's service in the frontier army from 1878 to 1882, followed by his civilian career as a mining and civil engineer in New Mexico, west Texas, Arizona, and northern Mexico to 1916. From 1891 to 1901 he served the U.S. Justice Department as a specialist in mining claims based on Spanish and Mexican law.

This new edition is expanded to include additional documents, some never before in print. There are letters written during or about his military service, as well as his statement to the court martial board that dismissed him. Also added is Flipper's essay recognizing, perhaps for the first time, the importance in southwestern exploration of Estevanico, an earlier black frontiersman. Theodore D. Harris presents newspaper articles suggesting that Flipper gave aid to Pancho Villa , together with his denial. Another addition is correspondence between Albert Fall, U.S. Senator from New Mexico, and Flipper—who reported to Fall from El Paso on the Mexican Revolution. Fall assisted Flipper's efforts to gain reinstatement in the army. Finally, the editor offers Flipper's letters, written in Georgia during the late 1930s that reflect the connservative views of his old age. Half of this edition is new material.

Harris' introduction fills gaps, providing information on Flipper's family background and education, including his personal isolation at West Point. The editor also summarizes the Flipper court martial, and his historical writings that appeared in *Old Santa Fe* magazine. Folklorists are reminded that Flipper searched for the legendary Tayopa mine in Mexico. Finally, the editor notes Flipper's work as a petroleum engineer in Venezuela during the 1920s.

An important theme in this volume is the complex nature of race relations in the West. Flipper at times reflected attitudes of Indians and Mexicans as being little different from Anglo views. On other occasions he related more readily to those ethnic–cultural groups. Flipper, who met some prominent African Americans during his visits to Washington, described them to some extent with relation to their attitude toward his reinstatement efforts. While denying he aided Pancho Villa, Flipper did mention black officers in the Mexican Revolution. Harris suggests that Flipper, in his 1930s letters, foreshadowed late twentieth–century black conserva-

tives. Yet those letters seem to reflect a traditional early twentieth–century African American suspicion of southern influence in the Democratic party and *laissez faire* views common to the businessmen with whom he worked. Flipper showed little understanding of unemployed urban workers during the Great Depression, or of southern states' use of the poll tax to limit voting.

Flipper's recollections, valuable as one of the few black memoirs about the West, have been significantly enhanced in this well–edited second volume.

Alwyn Barr
Texas Tech University

Mr. Polk's Army: The American Military Experience in the Mexican War. By Richard Bruce Winders. (College Station: Texas A&M University Press, 1997. xvi + 284 pp. Illustrations, tables, notes, bibliography, index. $34.95.)

Building skillfully upon the work of a recent generation of authors, editors, and archivists, Bruce Winders has given us a valuable study that signifies the coming of age of Mexican War literature. As he observes in his introduction, this literature has consisted primarily of accounts by individual military participants and of comprehensive, general histories of the war. The number of published unit histories and specialized studies has also grown recently. Winders has brought them all together and produced a work which is also specialized, focusing on the army, but on a level so broad and insightful as to strike a new degree of maturity and significance.

Mr. Polk's Army is neither a history of battles and campaigns nor of causation in diplomacy or politics; for those one must look elsewhere, and probably should do so prior to picking up Winders' book. His purposes are to describe the make–up of the army of the Mexican War (his preferred term) and to demonstrate the importance of the army's political grounding—hence the book's title which identifies the army with its commander–in–chief and the Jacksonian political philosophy he epitomized.

In describing the army's make–up, Winders succinctly discusses its size and condition in 1846. He explains how companies, regiments and other units were made up, as well as training, arms, equipment, etc. He writes more entertainingly, surely, of the soldiers' experiences, observations, prejudices, and other aspects of their lives. In contemplating the present sesquicentennial of the U.S.–Mexican conflict, *Mr. Polk's Army* is not just interesting but valuable in its reflection on the life experiences of ordinary Americans, soldiers or not, during that period. Few historians realize, for example, that this conflict was proportionally the most deadly in history for American combatants. With apt quotations from very extensive research, and brief descriptions of many kinds of procedures, and analysis of statics, Winders has just about said it all. In this he clearly supersedes James M. McCaffrey's *Army of the Manifest Destiny* (1992) and earlier studies.

Winders' particular emphasis on the political orientation of the army is seen especially in his chapter on "Mr. Polk's Generals" and notably in his "Epilogue, a Pyrrhic Victory," discussing the war's aftermath. Without once citing Justin H. Smith's magisterial work in the latter chapter, perhaps to one's surprise, Winders

points out that postwar attitudes on the war's justification were colored by those of Whig–Republican writers. Abraham Lincoln, for example, "was a Whig, and took the position of the Whigs of his day" (p. 206). Winders asks how it could have been otherwise. This book is strongly recommended.

John Porter Bloom
Las Cruces, New Mexico

Shavetails and Bell Sharps: The History of the U.S. Army Mule. By Emmett M. Essin. (Lincoln: University of Nebraska Press, 1997. xvii + 245 pp. Illustrations, notes, index. $37.50.)

There is an old saying in the military: "Amateurs study battles; enthusiasts study strategy; professionals study logistics." Dr. Essin highlights the development of logistics with his history of the Army mule and does a handsome job in the bargain.

The chronological structure of this book draws the reader through United States military history at a brisk pace. Dr. Essin weaves details about the military use of mules into his narrative gracefully, with a keen appreciation of what details will add significantly to the reader's understanding of the mule's role. Such details as mule breeding, procurement standards, price, training (of mules and packers), and pack methods do not stall the narrative but broaden the view of, for instance, Custer's march to the Little Bighorn. Additionally, Essin effectively uses quotes to reinforce specific points about the performance and value of wagon and pack mules. He is scrupulous about defining unfamiliar terms and placing them in understandable context. His bibliographical essay will particularly benefit the reader who wishes to focus on specific campaigns or battles.

In terms of specific campaigns, *Shavetails and Bell Sharps* covers ground often overlooked—specifically the "forgotten theaters" of Burma and Italy (WW II), the Greek Civil War (1948), and the Korean War (1950). Dr. Essin is careful to point out incidents of animal abuse and poor employment as well as the successes of mule trains and teams. The author relates one anecdote that speaks volumes about the utility of the Army mule. Although it sent no mules to Korea, the U.S. 1st Cavalry captured a Chinese Army mule with a U.S. Army brand; the mule had been deployed to Burma during WW II. Presumably, this mule had gone from the U.S. Army to the Nationalist Chinese, then the Communist Chinese, and back to the U.S. Army. If a Dr. Doolittle were available, what stories could this animal tell!

A few very minor errors emerged in the text. Most references on the 7th Cavalry (Utley, Wert, Kinsley) refer to Sergeant Daniel A. Kanipe (rather than Knipe) of the 7th Cavalry. The camels used by American forces in the Boxer Rebellion would have been Bactrian rather than Bactarian. In the WW II Burma campaign, Essin states that "British soldiers of the Fourth Prince of Wales Gurke [sic] Rifles attempted to swim their . . . mules" (p. 184). Strictly speaking, there are no British soldiers in the Fourth Prince of Wales' Gurkha Rifles; all riflemen and Viceroy Commissioned Officers are Nepalese. None of these errors affect, however, the thrust of the book in any material way.

At first, as a West Point graduate, I regretted that Dr. Essin had ignored the Army mule as the symbol of West Point; indeed, the West Point Mule Riders are a visible part of its pageantry. However, this book appropriately focused on the mule as a working part of the Army. As the final sentence states, "Image be damned . . . . We have yet to win a war without mules" (p. 202).

In summary, Dr. Essin has written an enjoyable, valuable work. Any serious student of United States' military history can benefit from this volume. The author's appreciation for the contribution of the Army mule, and his careful scholarship, make a unique contribution to military history.

Joseph G. Brooks
University of New Mexico

The Hernando de Soto Expedition: History, Historiography, and "Discovery" in the Southeast. Edited by Patricia Galloway. (Lincoln: University of Nebraska Press, 1997. xvi + 457 pp. Illustrations, maps, tables, notes, index. $60.00.)

Although southwesterners commonly think of Francisco Vásquez de Coronado's *entrada* as the beginning of Spanish exploration and settlement in what is now the United States, the 1539 Soto expedition into strategically valuable Florida was potentially more important to the Spanish crown. Yet, Soto's journey has attracted relatively little scholarly interest. Until recently, the most complete study has been the 1939 report of the United States De Soto Expedition Commission. In the past decade, however, renewed interest—sparked in large part by archaeological discoveries—has refocused scholars' attention on Soto and the four textual sources that underlie most of our knowledge of the expedition. It has also pointed to the lack of a modern historiography of the event.

To address this problem, Patricia Galloway has gathered essays from nineteen scholars in a half-dozen disciplines into this volume specifically aimed at establishing a historiographical cornerstone upon which to build further research. In doing so, she also demonstrates how effectively various disciplines can complement one another when focused on a common goal. Some of the work included in this book derives from a 1991 meeting of the Mississippi Historical Society devoted to new scholarship about the Soto expedition.

Galloway divides the collection into four general parts: the Sources, the Expedition, the Expedition and Indian History, and the Expedition and Euro-American History. Although all of the papers contained in this volume are of interest and each adds its strength to the overall work, the eleven thought-provoking essays contained in parts One and Two deal most directly with the expedition. Especially notable for their approach to the textual sources are Ida Altman's "An Official's Report: The Hernández de Biedma Account," Galloway's "The Incestuous Soto Narratives," and Martin and Evana Elbl's "The Gentleman of Elvas and His Publisher."

The nineteen scholars address a wide range of topics, from Lee Dowling's study of the literary world of Garcilaso de la Vega to Charles Hudson's examination of the historical significance of Soto's route. David Henige gives insight into

what constituted truth in the sixteenth century, while Curt Lamar discusses Soto's career prior to his Florida *entrada*. Galloway brings us full circle back into the twentieth century with "Commemorative History and Hernando de Soto," an essay that looks at the current state of Soto historiography.

Without doubt, this is the most important work on the Soto expedition published in the past fifty years. It asks more questions than it answers, but that is precisely why it is important. It is a provocative call to scholars of many disciplines to renew their efforts to understand one of the significant events in American history. Aside from that, the interdisciplinary approach, demonstrating the expertise and special perspectives of the various authors, makes the book great fun to read. Galloway should be proud of her fine accomplishment.

William H. Broughton
Arizona Historical Society

Myths, Misdeeds, and Misunderstandings: The Roots of Conflict in U.S.–Mexican Relations. Edited by Jaime E. Rodríguez O. and Kathryn Vincent. (Wilmington, Delaware: Scholarly Resources, Inc., 1997. xiii + 278 pp. Illustrations, maps, tables, notes, bibliography, index. $45.00.)

Few scholars have contributed as much as Jaime Rodríguez to our understanding of the historical roots of Mexico's political development generally, and to its relations with and differences from the United States. This work, and a companion volume now under review (*Common Border, Uncommon Oaths, Race, Culture, and National Identity in U.S.–Mexico Relations*), also to be published by Scholarly Resources, happily bring to light many of the salient issues, highlighting with clarity an precision the sources of the two countries' conflicts in the nineteenth and twentieth centuries. Both books are the products of conferences held in 1992 under the auspices of the University of California MEXUS program, where co–editor Kathryn Vincent has made many valuable contributions.

The editors provide a brief but apt introduction into several major heritages between the two countries, but it is worth noting that while scholars typically stress New Spain's anti–Protestant stance, the editors emphasize United States' religious intolerance toward Catholics. Catholics did not enjoy similar civil rights to Protestants, even as late as 1776. The remainder of this collection consists of nine contributions, many of them by leading figures in Mexican and/or Mexican and Mexican–U.S. history, balanced between Mexico and North American scholars.

The topics covered in this volume include the origins of United States–Mexican relations, the colonization and independence of Texas, the 1846–1848 war between the two countries, conflict and accommodation along the U.S.–Mexican border between 1848 and 1911, the attitude of the U.S. government toward the Mexican Revolution, the United States and the Mexican Revolution after 1921, the historical role of Mexican immigration in their bilateral history, and the issue of undocumented migration from Mexico to the United States. Each of these contributions is well–researched, many involving original archival sources, and the high quality of the contributions is unusually even.

Although space does not permit a discussion of important arguments offered in each essay, among those prominently presented are the misunderstanding of the significance of the colonization of Texas for the founders of the Mexican republic;

the United States' pursual of war with Mexico as an alternative to solving its internal–sectional conflicts during the second half of the nineteenth century. The pattern resulting from this effort to solve their conflicts persists to this day, and cultural conflict being the most influential variable in the tension between Mexico and the United States in the first half of the twentieth century.

Roderic Ai Camp
Tulane University

Protestantism, Capitalism, and Nature in America. By Mark Stoll. (Albuquerque: University of New Mexico Press, 1997. xii + 276 pp. Notes, bibliography, index. $50.00 cloth, $24.95 paper.)

In writing an intellectual history that examines the impact of religious thinking on environmentalism in the United States, Mark Stoll opens the door to a re–examination of the basic philosophies underlying the consideration of ecology. Ever since Lynn White's 1967 essay in *Science* magazine placed the blame for the ecological crisis on Christianity, and Richard Means' subsequent article suggested a pantheistic world view as a suitable replacement, the environmental movement has been severed from its cultural and historical roots. Now, thirty years later, Stoll anchors the impetus to both develop and preserve nature within the Protestant tradition.

Rather than denigrate Western culture, like so many recent works, Stoll shows how "money and ecology, capitalist development and environmental protection—are Protestantism's double legacy" (p. x). Stoll argues that Christianity in its Calvinistic expression was the driving force behind the nation's ideas about nature. From the same roots sprang the justification for transforming the wilderness into a productive garden and preserving it as sacred temples to the Almighty. Ecology and environmentalism originated in the religious heritage of America.

Protestantism, Capitalism, and Nature in America is more than environmental history; it is a journey through the American mind. Chapters One and Two comprise the first of its two sections, providing the theological framework for Protestant thinking in relation to nature. In the remainder of the work the author weaves a story of the nation's emerging ecological consciousness through biographical sketches of ministers, thinkers, industrialists, and preservationists from Anne Bradstreet and Jonathan Edwards to Annie Freeman and David Foreman. Their beliefs and values Stoll sees as originating in the Puritan tradition of colonial New England, which experienced progressive adjustment through periodic revivals down to the present day. This legacy has created a drive for material success, together with a desire to preserve nature from corruption.

Of particular value to students of the American West are the new opportunities for research that this study uncovers in examining these impulses and their work in the growth of the region. Stoll asserts that not only did industrialists and environmentalists spring from the same evangelical root, but the desire for profit and the love of nature also formed unions beneficial to both. The cooperation between John Muir and the Southern Pacific Railroad serves as one example. Much profitable work awaits future scholars tracing the impact that the Protestant heritage has had on the linkage between economic development and ecological preservation in the West.

Recent developments in the forests of Northern New Mexico have stung many environmental groups, questioning their lack of connection to other viewpoints. Mark Stoll's book promises to reframe that debate. It is an important work and deserves to be read.

Daniel R. Carnett
Albuquerque, New Mexico

Indians and Anthropologists: Vine Deloria, Jr. and the Critique of Anthropology. Edited by Thomas Biolsi and Larry J. Zimmerman. (Tucson: University of Arizona Press, 1997. x + 226 pp. Notes, bibliographies, index. $45.00 cloth, $19.95 paper.)

At a conference held west of the Great Lakes in the early 1990s, an archaeologist delivered the keynote address. His theme was science and repatriation, but his audience was almost exclusively Native American. His thesis ignored those who listened, for the most part politely, to his harangue on behalf of Science and its prerogative to study human remains. The hostile emotional tension in that large gathering was so palpable I can still feel it today.

This experience illustrates the chasm that continues to separate the indigenous people of North American from those whose roots lie outside Turtle Island. As the editors of *Indians and Anthropologists*, Thomas Biolsi and Larry J. Zimmerman suggest, in Deloria's seminal chapter in *Custer Died for Your Sins* (1969), entitled "Indians and Anthropologists," has led to greater sensitivity on the part of anthropologists and other scholars, but "some things remain very much the same—indeed colonial" (p. 6). This collection of essays, most of which originated at a session held during the 1989 American Anthropology Association's annual meeting, assesses the personal and professional toll exacted by Deloria's famous chapter.

Editors Biolsi and Zimmerman rightly suggest that the post–*Custer* decades have witnessed an "emergent Indian consciousness and action," along with "a variety of ideological positions and actions among . . . scholars" (pp. 5–6). Volume contributors, almost exclusively anthropologists, one–fourth of whom are Native American, drive these points home. Although each writer addresses a specific dimension of this sensitive issue, and all concur on its compelling nature, the most provocative essays are those of Randall H. McGuire, Gail Landsman, and Peter Whiteley. Archaeologist McGuire suggests that Deloria confounded archaeologists by confronting the long–held belief that "they are the inheritors of Indian pasts," and arguing "that the pasts they study are the pasts of a living people" (p. 63). McGuire concludes that "most archaeologists have not yet realized how profound a transformation of the discipline [this altered perceptions] requires" (p. 64). In her revisionist interpretation of Haudesaunee (Iroquois)–Euroamerican relations, Landsman enters the terrain of the cultural broker. As an intermediary she suggests that neither the anthropologists (Iroquoianists) nor the traditionalist Iroquois writers hold the "one truth." Rather, "each version is partial and situational" (p. 165). Focusing on the Hopi, with whom he has worked for two decades, Whiteley writes a bitterly insightful assessment of the harsh impact of Western fascination—"academic and otherwise"—with Hopi culture (p. 187).

In their introduction, Biolsi and Zimmerman remind us that the questions of ethics and power that Deloria had raised "will not go away, and scholars will need to deal with them directly, whether they choose to or not." Deloria concurs in the column's conclusion and calls for anthropologists to serve as critics of their own mainstream society, thereby contributing to American culture rather than draining Native American cultures. A provocative reassessment of reaction to Deloria's 1969 challenge, this collection of essays raises further questions about the debate, suggesting that the controversy will continue to challenge both the academy and Native America.

Margaret Connell–Szasz
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The Mexican National Army, 1822–1852. By William A. DePalo, Jr. (College Station: Texas A&M University Press, 1997. xi + 280 pp. Maps, appendixes, notes, bibliography, index. $39.95.)

According to William A. DePalo, Jr., the Mexican army in the first generation of its independence was essentially a dysfunctional institution—destructive to domestic tranquility, ineffective in safeguarding the nation's territorial integrity, and impervious to repeated attempts at reform. This army, says DePalo, "came to resemble a large penal institution" with the ranks heavily filled by "vagrants, criminals, and sundry other misfits" as a result of a vicious cycle of conscription, abuse, desertion, and coercion (p. 31).

The fundamental problem, in DePalo's view, is that there was a Mexican national army before there was a Mexican nation. Freedom from Spain was won by an alliance of convenience. The former rebels and royalists had, between them, no national agenda nor sense of national unity. Despite an official ideology of racial equality, the country was deeply split along mutually reinforcing fault lines of class, color, and culture that were reflected in both the structure and the behavior of the military.

From the earliest days of independence, high rank in the army was used as both a reward for political loyalty and a springboard to power, especially for the ambitious middle–class *criollos* epitomized by Antonio López de Santa Anna. Mexico's history came to resemble a chess game with no king—just an endless series of moves by knights, bishops, and pawns, with captured pieces quickly returned to the board. Military chieftains, equipped through forced loans from the Church when tax revenues were exhausted, used their mostly Indian and *mestizo* troops for cannon fodder in this deadly game while imposing light and temporary punishments on opposing commanders, secure in the knowledge that they could expect similar treatment when the tables were inevitably turned.

The author has researched broadly and deeply in Mexican sources, but he may have learned more facts than history. A career U.S. Army veteran, DePalo is steeped in a very different tradition and culture from the officer corps he examines here, and he sometimes seems to be using a "Yankee yardstick" to measure the shortcomings of the Mexican military. One looks in vain in his extensive bibliography for the works of Glen Caudill Dealy and his wise counsel against judging Latin American institutions and practices solely by North American expectations.

Ironically, some of the weakest portions of this book are those concerned with "traditional" military history. In his discussion of the Texas Revolution, DePalo misstates almost every aspect of the coastal campaign of General José Urrea. There is also a poor correspondence between maps and text with the Texas map bearing modern city names rather than the features of the period. The map of the northern Mexico campaign omits the site of the crucial Battle of Buena Vista.

James E. Crisp
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Blue Horses Rush In: Poems and Stories. By Luci Tapahonso. (Tucson: University of Arizona Press, 1997. xvii + 107 pp. Notes. $22.95 cloth, $12.95 paper.)

Sitting in her parents' yard under the hot, Shiprock, New Mexico sun and enchanting blue sky, Luci Tapahonso and her extended family share food, stories, laughter, and serious moments. *Blue Horses Rush In* is an intimate look, through old and new poems and stories, at Navajo culture and traditions, always told with humor, sadness, and a deep respect for the land and people. The book takes its title from a poem about the birth of her granddaughter, Chamisa.

"Diné people far from home are always scheming and planning as to how to get some mutton and Bluebird or Red Rose flour" begins the section entitled "Notes for the Children" (p. 36). For Navajos who don't live on or near the reservation, (Tapahonso teaches at the University of Kansas in Lawrence), getting those staples is a challenge, as she humorously shows. But there is a real yearning for the mutton, frybread, or tortillas that goes deeper than mere taste. Those away from home are reminded "of the mountains, the air, the laughter and humor surrounding a meal, but mostly we are reminded of loved ones" (pp. 36–37). Because of this reminder of loved ones, mutton is as integral to Navajo tradition as the story of the first hogan for First Man and First Woman. Preserving traditions by handing down stories that were passed down to her, as well as creating new stories for the children, grandchildren, and future generations, is central to Tapahonso's work.

Also, maintaining a sense of history and identity for Native Americans is crucial. "We're all still here . . . ." "And we're all still the same," Tapahonso tells the spirits of the Arizona Hokokamki, whose former land is dissected by a freeway (p. 26). In the quartet of poems and stories for the Hokokamki, the author tells of the small cache of clay animals found by archaeologists she observed. The archaeologists believe that these figures are ritual ceremonial pieces. In a dream that night, Tapahonso returns to her childhood when her mother taught the children to make toy figures with the desert clay. This selection, titled *"Daané é Diné"*—roughly translated as "Toys of the People."

The rest of the book is essentially Navajo–centered. Tapahonso tells traditional stories of the four sacred mountains, the stars, and of Coyote. Numerous stories, like my favorite, "In Praise of Texas", explains why she always looks nice when she travels in Texas—she might run into George Strait at the airport, as a friend of hers did. Stories of the power of music and song, sacred or secular; stories of birth; stories of death, loss of love, and letting go are all included.

Tapahonso's strength lies in her accurate rendering of Navajo culture. Her best work is story-telling that encompasses Navajo stories, Navajo tradition, and Navajo land—including her family's stories, rituals, and traditions. Those poems and stories are on a par with Leslie Silko's *Storyteller* (1981) and Scott Momaday's *The Names (1976)*. Not so strong are the poems or stories of a highly personal, emotionally-charged nature. Such works do not have the ingenious clarity of image and voice that make the rest of Tapahonso's work so compelling.

The introduction to *Blue Horses Rush In* is as intriguing and informative as the stories and poems. It includes a written snapshot of everyday summer life in the Navajo Nation—vehicles pulled off the side of the road, Chevy or Ford truck tailgates down with the grown-ups sitting, talking, and laughing while the kids play in the dusty dirt. Everyone is oblivious to heat, noise, and passing cars. While the snapshot would indicate a place in time, there appears to be no such thing as time while friends or family leisurely catch up on their gossip and stories. The Navajo never seem to be in too much of a hurry to stop to talk. It has always been their way, and there is no indication that it will ever change. Tapahonso's book is an important contribution to Native American and Southwestern literature.

Julia Dobson
Crownpoint Institute of Technology

Red Cloud: Warrior-Statesman of the Lakota Sioux. By Robert W. Larson. (Norman: University of Oklahoma Press, 1997. xvi + 366 pp. Illustrations, map, bibliography, index. $24.95.)

Among Plains Indian leaders revered today for their staunch, albeit ill-fated, resistance to American westward expansion, Oglala Lakota Chief Red Cloud stands as one of the most important and controversial figures of the late nineteenth century. Military genius or brutal warrior? Shrewd negotiator or manipulative diplomat? Selfless and constant champion of his people, their life ways, and their land, or self-aggrandizing politician bent on defending his own status? Is there a "real" Red Cloud and, if so, would he please stand up?

Historian Robert W. Larson invites students of American Indian history to join his exploration of the life and times of this complicated man in *Red Cloud: Warrior-Statesman of the Lakota Sioux*. This gracefully-written addition to the Oklahoma Western Biographies Series offers the latest and most comprehensive account of the Oglala Lakota leader best remembered for his stunning defeat of the United States Army along the Bozeman Trail.

As the biography's title suggests, the search for the "real" Red Cloud leads straight to the intersection of the sometimes complimentary, sometimes contradictory, roles of warrior and statesman. Larson persuasively argues that while Red Cloud's military prowess may have been responsible for his initial rise to power and influence, his skills as a diplomat kept him at the forefront of Lakota—U.S. relations for the better part of forty years. The statesman Red Cloud who emerges in this book was a mercurial figure to Native and non-Indians alike. Yet, the author rejects the traditional interpretations of his behavior, those that label the Oglala chief as duplicitous and untrustworthy, as far too simplistic. The "real" Red Cloud, according to Larson, kept his eyes on the prize—the Lakota land base and the autonomy that territory afforded his people—and did whatever was necessary and

prudent to insure that his people retained their patrimony. When it was time for war, he fought. When it was time for peace, he negotiated. He was resourceful, daring, and tenacious in both arenas. But, as Larson also candidly admits, Red Cloud's leadership was textured by a darker side—one that expressed itself in bitter personal vendettas against other Indians as well as federal officials.

Ultimately, *Red Cloud: Warrior–Statesman of the Lakota Sioux* does reveal a more "real" Red Cloud to us. Larson's Red Cloud is a remarkable man who shaped the history of westward expansion for both Euro–Americans and Native Americans through his sheer force of will and his unwavering commitment to his people. Warrior–Statesman? Absolutely! Oglala Lakota? Always!

Lisa E. Emmerich
California State University, Chico

The Saintly Scoundrel: The Life and Times of Dr. John Cook Bennett. By Andrew F. Smith. (Urbana: University of Illinois Press, 1997. xiii + 271 pp. Illustrations, notes, bibliography, index. $26.95.)

Most Mormons acquainted with the history of their first generation would consider John C. Bennett a suitable candidate for the ninth circle of hell, the abode reserved by Dante for arch–betrayers. It was Bennett who, with astonishing speed, scaled the highest echelon of the Mormon hierarchy in the winter of 1841, only to be excommunicated for gross sexual misconduct in the spring of 1842; and who then set out on a book and lecture circuit "exposing" the secrets of Mormon geo–political designs and nascent polygamous practices. Until now, little has been known of his career before and after his engagement with the Mormons in Illinois, nor the extent of his influence on Mormon institutions througthout the 1840s. Andrew Smith's biography has brought both out of obscurity. The results will be welcomed by students of Mormonism and of nineteenth–century American culture as well.

By drawing upon an extraordinary array of letters, articles, broadsides, and other primary sources, Smith has constructed a portrait of Bennett (1804–1867) as an untiring "booster" of frontier development whose protean labors impacted on education, religion, agriculture, and animal husbandry. Although accounted a "good physician and surgeon," Bennett craved public notoriety, political power, and apparently, members of both sexes (p. 65). To achieve his ends, Bennett learned the arts of religious conversion, self–promotion in the media, influence peddling, special interest political lobbying, plagiarism, flattery, and incessant vagabonding. *The Saintly Scoundrel* provides a compelling view into a society "on the make."

In a ground–breaking chapter entitled "Nauvoo: The Saintly City," Smith shows the crucial role Bennett played in writing and lobbying for the passage of a bill through the Illinois state legislature that bestowed extraordinarily autonomous powers upon the citizens and institutions of the Mormon city. How the Mormons, demoralized and disorganized by their recent state–sponsored removal from settlements in Missouri, scored such a political victory has always been something of a mystery. Smith demonstrates that Bennett offered his considerable experience writing incorporating charters, and his connections as quartermaster–general of Illinois to help the Mormons secure a powerful instrument of self–government in building his own political career. Joseph Smith, the Mormon prophet, found Bennett's offer to

the political influence–starved Mormons of western Illinois irresistible. In return for his services and enthusiasm, Bennett was quickly elevated to the positions of assistant president of the church, mayor of the city of Nauvoo, chancellor of the University of Nauvoo, and major general of the Nauvoo Legion. This fascinating chapter, along with the four which follow and chronicle Bennett's subsequent "Mormon" career, make a substantial contribution to nineteenth century Mormon history.

Much more could have been said about the driving quest for respectability that haunts the pages of *The Saintly Scoundrel*. So great was that hunger, that to satisfy it professionals, politicians, and religious leaders alike knowingly made pacts with hosts of confidence men and "scamps," like Bennett, to secure the acclaim and deference of the world.

Steven Epperson
Brigham Young University

Nicaragua without Illusions: Regime Transition and Structural Adjustment in the 1990s. Edited by Thomas W. Walker. (Wilmington, Delaware: SR Books, 1997. viii + 332 pp. Tables, notes, index. $55.00 cloth, $21.95 paper.)

In democratization theory, a dictatorship is shown giving way to political elites who promise to protect the interests of the outgoing rulers. The obvious criticism of that model is that the authoritarians often remain as an independent force in the new democracy. For example, one need only consider that ex–dictator Augosto Pinochet could well become the next president of Chile's Senate. By contrast, in Nicaragua, the road to political democracy led through a revolution which ousted the Somoza dictatorship followed by a war whose negotiated end allowed many of its supporters back into the country and the political arena.

Philip J. Williams (*Comparative Politics*, 1994) noted that Nicaragua's revolutionary period left a legacy of popular mobilization as protection for its new democratic institutions. Editor Thomas W. Walker uses Williams as a point of departure for introducing democratization as one of three theoretical issues addressed in *Nicaragua without Illusions*. Especially, but by no means unique in Nicaragua, democratization is linked to a second concern, intervention by the United States. The third of Walker's issues is neo–liberal structural adjustment, the principal dilemma of contemporary Latin America. In this book, as in Nicaragua and much of the world, structural adjustment looms as an *Eminence grise* other than as an issue for the political system—itself a commentary on the general state of democracy.

Walker writes that the book's "objective . . . is not so much to generate new theory ... as it is to shine a spotlight on an unusual case against which those issues can be examined" (p.16). Except for Walker's own chapters, few of the offerings explicitly address theoretical concerns. In William I. Robinson's contribution to the international context, he argues that Latin American "democracy" as promoted by democratization theorists and transnational actors is better conceived as a "polyarchy"—a limited choice between competing elites who control the political process and agree to alternate in power.

Ariel C. Armony's chapter on participation in politics by former *contras* suggests an inherent contradiction between the "resurrection of civil society" key to democratization theory and the imperative to protect elite interests. When access to

policy–making structures is impeded, the democratic options of "civil society" are limited. And, in a country emerging from civil war, recourse to violence is far too convenient. Unfortunately, Nicaragua's circumstances are not unique, but are seldom taken into account by democratization theorists.

Most of the authors take Walker's stated objective literally. They describe the transition from Sandinista "social" to western style "electoral" democracy while generally refraining from theoretical musings. Two sections on "The New Order" of the 1990s and "Groups and Institutions" fill the bulk of the volume. Though somewhat uneven, this collection provides a vivid snapshot of the Violeta Chamorro period from 1990 to 1996. Many of the articles foreshadow Arnoldo Alemán's 1996 election as president, an event summarized in an "Epilogue" by the editor.

Nicaragua without Illusions will perhaps be most valuable as a concise update for those who have less closely followed events in Nicaragua since the fall of the Sandinistas. It should also serve as a reminder that exceptional cases like Nicaragua suffer the same ills as the models so often served up by theorists. Both need to be considered in such analyses.

Bruce A. Erickson
University of New Mexico

Comparing Cowboys and Frontiers. By Richard W. Slatta. (Norman: University of Oklahoma Press, 1997. xvi + 320 pp. Illustrations, maps, notes, bibliography, index. $24.95.)

One rather surprising outcome of the growing interest in comparative borderlands studies is the resurrection of the frontier concept. Although nicknamed the "F word," and thought to be an Anglocentric concept by some revisionist historians, the frontier is, in fact, now the focus of renewed study by Latin Americanists. They note that Spain also recognized areas at the periphery of established power—that is *fronteras*—where settlements were sparse and centralized law and authority challenged. These frontiers were often the setting of considerable cattle ranching activities that supplied the mines, missions, presidios, and cities. They were, thus, the realm of people who trended stock on the ranges—cowboys. Just when many scholars had wondered aloud whether it was possible to say anything new (or significant) about well–worn topics like the frontier and cowboys, along comes Richard W. Slatta's *Comparing Cowboys and Frontiers* to remind us that frontiers, and the various peoples who inhabited them, remain very much alive.

Using Frederick Jackson Turner's famous 1893 "frontier hypothesis" as a starting point, Slatta urges readers to reconsider the concept of the frontier as applied to the diverse by challenging environments where ranching developed. Although authors have long drawn parallels between cowboys in various parts of the Americas, Slatta places the familiar *vaqueros, gauchos,* and others in the context of their physical and social environment. Consisting in part of some previously–published essays on topics such as frontier institutions (notably Western saloons and Argentine *pulperías*) and the elaborate material culture (saddles, dress, etc.) As adapted to conditions, this book provides a valuable synthesis of diverse topics. Slatta's comparison of many factors, including similarities and differences in environment from region to region, is especially helpful and welcomed by those who recognize that history and geography are interrelated.

In comparing ranch environments and cultures in the Americas, Slatta urges readers to reconsider certain aspects of Turner's frontier thesis that still appear to have some validity, and admonishes scholars not to overreact through over–revisionism. Noting, for example, that "I found no nineteenth–century ranch record in any country listing women as ranch hands," Slatta invites readers not to discard earlier frontier history out of hand in favor of a new, politically correct (but inaccurate) history (p. 183). "Brand me a reactionary (only symbolically, please) . . ." Slatta humorously adds, and one suspects that some reviewers indeed will (p. 191).

This reviewer, however, appreciated the sweep of the vast geographic area covered in this book, which is nothing less than the semi–arid grasslands of the New World from the Canadian Prairies down to the southern Pampa and Patagonia. New Mexico lies somewhere between these poles, as it were, and is typical of the areas where Native Americans came face to face with Old World ranching traditions to create a characteristically American frontier economy and culture. As regards shortcomings, because Slatta's book covers so much cultural and geographical territory, the discussion of any one locale is limited. New Mexico, for example, is covered in but a few pages. And yet, this book's strength lies in its comprehensive approach and willingness to draw conclusions over a broad period of time and space. Slatta clearly respects, rather than discards, the earlier generations of scholarship that add to this book's informative bibliography. In part reactionary and in part refreshing enviromental/cultural history, *Comparing Cowboys and Frontiers* is a valuable addition to the ever–growing literature of comparative frontiers.

Richard Francaviglia
University of Texas, Arlington

News of the Plains and Rockies, 1803–1865: Original narratives of overland travel and adventure selected from the Wagner–Camp and Becker bibliography of Western Americana, Vol. 2: *C:Santa Fe Adventurers, 1818–1843; D: Settlers, 1819–1865.* Compiled and annotated by David A. White. (Spokane, Washington: The Arthur H. Clark Company, 1996. 510 pp. Illustrations, maps, tables, appendix, bibliographies. $50.00.)

This lengthy volume is second in a curiously–projected set of selected reprints from items in H. R. Wagner, C. Camp and R. Becker's classic bibliography, *The Plains and the Rockies* (1982 edition). To those who have long ago researched and written definitive work in the area covered by Volume One, *Early Explorers, 1803–1812* and *Fur Hunters, 1813–1847*, together with the present volume covering the Santa Fe and Oregon Trails, this compilation seems both arbitrary and pretentious. The latter aside, the book suffers from too much about not enough. It is an incomplete work of antiquarianism as is indeed the whole projected series listed on pages 507–510. It is not clear for whom these volumes are intended. Scholars will see them as incomplete, while casual readers will not know they are incomplete and sometimes wrong. This is not a source book for popular historians or novelists, though the latter cannot be totally ruled out. Some items are arresting. For instance, learning from the author's notes that Isaac I. Stevens, leader of the 1853 Northern Pacific Railroad Survey, suffered from a severe hernia as he crossed the northern plains and Rockies. It is even more interesting to learn that he, as governor, illegally extinguished Indian land titles in Washington Territory with apparent reck-

less abandon. Reading Jules De Mun's Santa Fe experiences, with those of William Becknell and Thomas Falconer's account of the Mexican atrocities committed on Americans and Texans who came close to or wandered into Mexican Territory, illustrates what a blessing the Mexican War was. Pages 18–23 provide a valuable, if erroneous, chronology of the Santa Fe trail, including Spanish and Mexican atrocities. However, the first entry neglects to mention that Coronado, in 1640 (not 1641) rode north through present dry Arizona, across New Mexico, and then onto the Staked Plains of Texas. We also learn that Zebulon Pike's trip was "profitable" and that in 1816 a smallpox epidemic killed exactly 4,000 Comanches.

One can understand this is a labor of love—a longing for the days when the titles in Wagner, Camp, and Becker made Western History interesting, as opposed to the deadly, didactic, pretentious dullness of the so–called "New" Western History. Many of the reprinted entries constitute real western history and still fascinating insights into a past largely condemned today. Episodes of intelligence and courage, as well as folly and cruelty, filter through these news reports from a vast, virtually unknown country. Like any newspaper, magazine or TV news report, these accounts are selected events. If such Western History must be compiled, fifty dollar volumes are not what is needed. This reviewer would much prefer an updated paperback of Frank Bergon and Zeese Papnikolas' *Looking Far West: The Search For the American West in History, Myth and Literature*, also now out of print.

William H. Goetzmann
University of Texas, Austin

Wide Ruins: Memories from a Navajo Trading Post. By Sallie Wagner. (Albuquerque: University of New Mexico in cooperation with the Albuquerque Museum, 1997. xii + 150 pp. Illustrations, index. $16.95 paper.)

This story–filled book describes the lives of Sallie Wagner and her husband Bill Lippincott on the Navajo Reservation between 1938 and the late 1940s. The tales of those who traded with the young couple at "Wide Ruins Trading Post" document the lives and culture of the Navajo people.

Wagner describes the joys and misfortunes of a people with long memories. She met survivors of the 1868 "Long Walk" and listened to their experiences. Partially because of their empathy, Wagner and Lippincott became vital parts of the Navajo community and the dramatic changes made on the reservation as a result of Indian Commissioner John Collier's reforms in tribal government, conforming it with that of the United States.

The Lippincotts helped members of the tribe meet the challenges wrought by Collier's changes and introduced new concepts into Navajo lives. They learned to speak the language as the People honed their English skills. Descriptions of the day–to–day activities at the Trading Post illuminate the lives of the young couple and the People who traded there. A sensitivity about tribal customs and way of life emerged—one that could only be learned from an immersion in the Navajo culture. Wagner's insightful narrative opens vistas not previously seen by outsiders.

The poignant final chapter alone makes the book valuable to those seeking a better understanding of the People. In many ways, the story of Ned is the story of the Navajo Tribe. The book deserves a place on the bookshelves of those who wish to place early twentieth century Native Americans in a contemporary setting.

Henry H. Goldman
University of Phoenix

The Arizona Diary of Lily Frémont, 1878–1881. Edited by Mary Lee Spence. (Tucson: University of Arizona Press, 1997. xiv + 276 pp. Illustrations, notes, bibliography, index. $35.00.)

If the diary she kept while her father, John C. Frémont, was territorial governor of Arizona is any indication, Elizabeth (Lily) Benton Frémont was not given to self–pity. A modern reader, however, will find it difficult to shake the pathos that clings to her account. At one level, Lily's diary is a valuable narrative of life among the movers and shakers of territorial Arizona; she was an eyewitness to their aggressive jockeying for political and economic advantage. She was also an astute observer of class and racial lines in an unstable society. At another level, however, Lily's diary is a record of the sacrifices that her family, seemingly without thinking, demanded of her—demands that she, also seemingly without thinking, accepted as her lot. This sophisticated woman defined herself first and foremost as a loyal daughter. In Arizona, that loyalty was sorely tried.

Anyone familiar with the checkered career of John C. Frémont will hardly be surprised by this less–than–glorious performance as Arizona's Territorial Governor. Having reduced his family to near penury with the failure of his railroad speculations, Frémont saw in his governorship an opportunity to recoup his fortune through fresh ventures in mining, railroads, and ranching. The Pathfinder proved a consummate carpetbagger. In his scant three years in office, he spent more time away from the territory pursuing his speculations than he did as resident governor.

The same could not be said of his daughter. Unlike any other member of her family, Lily remained in Arizona for the duration of John C. Frémont's appointment. Her mother had left Arizona after a year to serve as point–woman for her husband's business interests and her brother Charles, an army officer, was posted to Montana shortly thereafter. A spinster in her late thirties, Lily spent two years in Prescott, the territorial capital, as her family's housekeeper and her father's secretary. She never ventured more than five miles from home. When Frémont moved to Tucson, the better to pursue his speculations in ranching, Lily moved with him—again her father left her, nearly to die of a fever.

As Mary Lee Spence, the editor of the diary points out, Lily had two ways out of her confining role as loyal daughter: marriage and employment. Why she remained single we do not know. Most of the poorly–paid work then available to women, however, could have erased her position as a lady. In any case, Lily seems never to have seriously considered either alternative. Her early diary thus reads as a cautionary tale, reminding us of the structural constraints on the lives of Anglo–American women in the nineteenth century.

Susan E. Gray
Arizona State University

Chardon's Journal at Fort Clark, 1834–1839: Descriptive of Life on the Upper Missouri: of a Fur Trader's Experiences Among the Mandans, Gros Ventre, and Their Neighbors; of the Ravages of the Small–Pox Epidemic of 1837. Edited by Annie Heloise Abel. (Lincoln: University of Nebraska Press, 1997. lxviii + 458 pp. Illustrations, map, appendixes, notes, index. $20.00 paper.)

Charles Larpenteur described Francis A. Chardon as a "very singular kind of a man." This unique character emerges from the pages of Chardon's journal as a hard–drinking man who colored his entries with sardonic humor. He often spoke of Indians in angry terms, but reeled at the suffering and death of the smallpox epidemic of 1837. His journal reveals not only a great deal about the character of the man, but about daily life at an important fur trading post at a critical time.

During these five years, Chardon records the shift in the trade from beaver and buffalo hides to almost exclusively buffalo. During the last year, beaver skins disappear from his accounts and he notes that all his beaver hunters are dead. Besides robes, both traders and Indians hunt for bison daily, and days of plenty are quickly followed by "starvation." However, in the last months of the journal, it becomes apparent that the waste of this great food source has begun. Chardon records that he and his hunters are returning with tongues only, which he salts for later transport.

The routine of daily life is one of the most important features of *Chardon's Journal.* His and other post employees' relationships with a succession of Indian wives, as well as other women, are particularly important to a fuller understanding of the fur trade's social aspects. Although Abel sees Indian women as "exploited" by the traders, Chardon indicates that the women often asserted themselves in marriage and left their husbands whenever they wished (p. xiv). These relationships need a more careful analysis than Abel presents in her introduction.

Chardon's entries concerning the smallpox epidemic of 1837 that claimed the lives of ninety percent of the Mandans and devastated most of the trading tribes are overwhelming, even today. His usually brief entries become expansive as he tells the stories of the sick and dying. Chaos replaced the orderly life of the post and villages. As the epidemic subsided, Chardon noted the subsequent shifts among the survivors, including the relocation of the Arikaras to the deserted Mandan village.

Abel's notation of the journal is exceptionally thorough and useful—the few errors are noted by William Swagerty. Many of Abel's notes contain the reference in full or a lengthy discussion of various perspectives on the issue. Serious scholars of the fur trade will want to examine them carefully, while undergraduates will find the notes daunting, and teachers will find in them a good source of various fur trade documentation. The absence of a map for the Missouri River tributaries, forts, and villages creates a void in understanding the location of events.

The entries in Charcon's journal suggest that a multilayered analysis of the plains fur trade might yield a subtle understanding of the huge scope of changes in human and animal ecology, as well as in the distribution of political, social, and economic power wrought by the Plains' fur trade.

Barbara Handy–Marchello
University of North Dakota

Death's Deceiver: The Life of Joseph P. Machebeuf. By Lynn Bridgers. (Albuquerque: University of New Mexico Press, 1997. viii + 268 pp. Notes, bibliography, index. $39.95 cloth, $21.95 paper.)

Joseph Projectus Machebeuf was a French priest who came to the United States in 1839 to work in Ohio. By 1851 he was in New Mexico with his lifelong friend, Jean Baptiste Lamy, who later became the archbishop of Santa Fe. Machebeuf became bishop of Denver in 1868 and died a year after Lamy, in 1889. The title of this book, *Death's Deceiver*, comes from the fact that Machebeuf had many close brushes with death, yet lived to be seventy-six years old.

Death's Deceiver is a readable biography of Machebeuf, aimed at an audience who has no previous knowledge of the subject. The book draws heavily from two biographies that cover the same ground: *Lamy of Santa Fe: His Life and Times*, by Paul Horgan, and *Life of the Right Reverend Joseph P. Machebeuf, D.D.*, by W.J. Howlett. *Death's Deceiver* owes much to both of these authors—its sentimental writing style to Horgan (both Bridgers and Horgan follow in the steps of Willa Cather's *Death Comes for the Archbishop*), and its material to Howlett. Although the author says that most of her information came from letters that Machebeuf wrote, these same letters were cited as Howlett's source ninety years ago. This new biography covers much of the same ground.

Death's Deceiver follows Machebeuf chronologically through his career, placing his actions within the context of frontier events of the time. This can be awkward when the events are unrelated to Machebeuf's work, such as the Sand Creek Massacre in Colorado (1864). The author admits that Machebeuf's impressions went "unrecorded." Other minor inaccuracies in the book diffuse its credibility. For example, the author places the chapel of *La Castrense* on the east side of Santa Fe's plaza, when it should be on the south, and Mexican Bishop Zubiría is described as pro-*Penitente* when, in fact, he banned the Brotherhood's activities in 1833.

Death's Deceiver is particularly unsettling as the biography of a man containing no picture of him, although several exist. The only photograph is on the cover of the book, and it is of Saint Francis Cathedral in Santa Fe—one church that Machebeuf had no hand in building.

The author says in her introduction that she was inspired by growing up in Lamy's shadow, but the depth of her writing about Machebeuf is from a great distance. By omitting pictures of Machebeuf, the author makes him faceless. By placing Machebeuf in the context of the Great American West instead of the narrow confines of the Catholic Church, she makes him appear smaller than he was. Students of Southwest history will find *Death's Deceiver* of interest only if they have not already read Horgan, Howlett, or Cather. For those who have, Bridgers stands in that triumvirate's shadow, as well as Lamy's.

Nancy N. Hanks
Santa Fe, New Mexico

A–Train: Memoirs of a Tuskegee Airman. By Lieutenant Colonel Charles W. Dryden, United States Air Force (Retired). (Tuscaloosa: University of Alabama Press, 1997. xviii + 421 pp. Illustrations, index. $29.95.)

Fortunately for aviation and World War II historians, there has been a recent surge of interest in the activities of minority contributions to twentieth–century American conflicts. This attention has led to a plethora of publications, both secondary and primary, that are opening a number of people's eyes regarding the activities of this country's minority citizens in protecting our national security. The recent number of individual memoirs has proved to be of special interest, and the recent addition to this group by Lieutenant Colonel. Charles W. Dryden, USAF (Retired) is very welcome.

Dryden, a 1942 graduate of the second class of cadets from the Tuskegee Army Flying School, fought with distinction in North Africa and Italy as part of the 99th Fighter Squadron. After his first tour ended, he returned to the United States where he served as an instructor pilot and then began preparations for a combat tour in Asia. The dropping of the two atomic bombs over Hiroshima and Nagasaki and the consequential end of the war in Asia, prevented Dryden from fighting in the skies over Japan. Following the end of World War II, Dryden served on a variety of bases, completed training as a communications officer, and served a combat tour in Korea.

The combat sections of the book, describing Dryden's activities in the European Theater during World War II and in Korea, are some of the most exciting, engaged parts of the book. Some combat historians may be disappointed, however, that these sections comprise a relatively small part of the work. Dryden's strength lies not in his description of aerial combat but in his descriptions of personal experiences in a segregated military and his adjustments to desegregation.

After growing up in New York where he experienced discrimination but not systematic and institutionalized Jim Crow laws, Dryden's reactions to his changed situation in Alabama while in training, and then in a segregated military after training, provide some of the mot insightful parts of his memoir. Over thirty years after leaving the service, the justifiable rage experienced by Dryden and his fellow officers comes shining through as he describes the indignities of being accused of impersonating an officer and being excluded from officers' clubs throughout the United States. Further, while Truman's executive order ending the segregated military came as a great relief to Dryden and his fellow African American officers and enlisted personnel, his descriptions of the trepidation about leaving the support and friendships in the all African American units provide the reader with an understanding that is lacking in some of the more academic histories of Tuskegee Airmen.

Charles Dryden's account of his experiences in the United States Air Force will serve as a welcome complement to some of the excellent histories of the Tuskegee Airmen like Robert J. Jakeman's *Divided Skies* and Stanley Sandler's *Segregated Skies,* as well as other memoirs, especially Benjamin O. Davis, Jr.'s autobiography. Dryden has broadened our understanding and appreciation of one important aspect of aviation history.

Jeanne T. Heidler
United States Air Force Academy

Water, Land, and Law in the West: The Limits of Public Policy, 1850–1920. By Donald J. Pisani. (Lawrence: University Press of Kansas, 1996. xii + 273 pp. Notes, index. $29.95.)

Pisani brings together in this book ten of his own essays published in various journals between 1982 and 1994. He groups them under four descriptive headings: "Water Law," "Land," "Forests, Conservation and Bureaucracy," and "Federal Reclamation." The essays themselves appear as originally published, with only minor changes, although Pisani has added a useful preface and written helpful introductions to each of the four sections. This work offers valuable retrospect on Pisani's prodigious career in natural resources policy history.

The essays in Part One trace the early development of water law, especially the Doctrine of Prior Appropriation that guides water rights determinations in the West. Gratefully, Pisani goes beyond standard legal history and discusses the economic, political, and social context within which western water law evolved. The three essays in Part Two of the book explore specific issues in the early disposition of land in the American West. The author is particularly interested in who gets land from the public domain, how they get it, and how the resulting land ownership patterns relate to social values and the political economy of the time.

Part Three contains two chapters that seek to reinterpret the roots of "conservation," especially Progressive era conservation. Pisani acknowledges his debt to Samuel Hays' *Conservation and the Gospel of Efficiency* (1959), and then outlines what he believes is an improved framework for interpreting nineteenth century conservation. Historians, he states, need to pay more attention to the roots of the conservation movement in the decades prior to the Progressive era; they need to de–emphasize the "scientific" elements of the movement and pay more attention to bureaucratic fragmentation and contradictions within.

While Pisani's approach to understanding conservationism is undeniably useful, his criticism of Hays is strained. Too often when contrasting his own interpretation with other scholars, Pisani creates straw dogs out of his opponents. For example, at one point Pisani states, "The evidence suggests, contra Hays, that bureaucratization inhibited rather than encouraged, unified, coordinated, rational planning" (p. 123). Hays' argument is that Progressive era conservationists like Pincho *sought* coordinated, rational land use planning, and that—to a large extent—they launched the modern era of scientific land management. The fact that various federal bureaucracies often worked at cross purposes or that coordinated planning met numerous obstacles does not negate Hay's point.

The final section on "Federal Reclamation" features two essays focusing on irrigation as social engineering, including one essay looking at the efforts of the Indian Irrigation Service. Both are critical of the federal reclamation bureaus and both elaborate a theme of failed opportunities. Lost opportunity is, in fact, a consistent underlying theme of all these essays. Pisani ultimately sympathizes with ideals of justice, equity, home rule, environmental protection, and economic sustainability, while lamenting our ancestors' failure to achieve these and other lofty goals. He does not, however, pack his narratives with overt judgments and one must often read between the lines to find his implied moral. This is quite intentional, as Pisani takes pride in his effort not to judge past behavior by today's

standards, despite rather strong feelings about the issues. The result is double-edged; his essays are complex, open, and free from dogma—yet they portray a sense of equivocation, as if the author is not always certain which interpretive route to take. This leaves readers often on shifting ground.

Pisani is one of the profession's most diligent researchers and honest reporters who combines story-telling with revisionist intent. The central thrust of his revisionism is to challenge scholars who see unity, rationality, or the "H-word" (hegemony) among parties responsible for developing natural resources in the American West with Donald Worster being one of his favorite targets. Instead, Pisani emphasized fragmentation, competition, and the dispersal of power—an important and valuable approach that makes his essays and monographs an indispensable part of the historiography of the American West and Environmental history.

Paul Hirt
Washington State University

Journal of an Expedition to the Grand Prairies of the Missouri, 1840. By William Fairholme. Edited by Jack B. Tykal. (Spokane, Washington: The Arthur H. Clark Company, 1996. 186 pp. Illustrations, notes, bibliography, index. $50.00 cloth, $29.50 paper.)

Canadian-British Lieutenant William Fairholme has created a journal about his travel with other officers some 5,000 miles between eastern Canada and the central plains in 1840. His sighting report adds depth to a profile already available through a dozen publications mentioned in the introduction, plus scores of other accounts.

Four features stand out. One provides impressions about noteworthy places, including Michilimackinac, Chicago, St. Louis, Westport, Wheeling, Baltimore, Philadelphia, and New York; and of transportation methods—wagons, steamboats, railroads, and carriers on the National Road. Secondly, he also describes equipment, livestock, personnel, and techniques essential to a sporting buffalo hunt. Further, the lieutenant includes methods of hiding food and ammunition in caches underground while on the chase, and exploitation of smaller game to preserve bison humps and tongues as gifts for friends in eastern Canada.

A third feature is detailed regarding natural features and animal behavior. The party fled from a prairie fire, for example, and discovered how prairie dogs share their villages with rattlesnakes. A final point of interest is an exposure of prejudices. For example, he maligns beleaguered Pawnees, whom everyone despised for their efforts to survive on unwanted, barren land, and wrote about a "shawnee squaw" (p. 70). He expressed admiration for Canadian-French Careful editorship as better plainsmen than were U.S. citizens.

Careful editorship fashioned a readable text, but the introduction is flawed. It offers little context and misleads a reader in several ways. One includes an argument that the "sole purpose" of the expedition was a buffalo hunt (p. 24). Surely these British officers worked as spies to look for signs of U.S. intentions regarding Texas, New Mexico, and Oregon Country. Otherwise, they might better have accompanied Metis on a bison hunt in Assiniboia.

Another failing in this book is the assertion that "in 1840 the west was still empty and largely unknown" (p. 22). At the peak of the fur trade era in 1840, the central and northern plains were overloaded with tribes and interlopers, and were so well chartered that a traveler could acquire direction to almost any valley or plateau. They were more safe for travelers than at any other time in the nineteenth century. Indeed, Old Provost, Windham, and Henry guided Fairholme's party without confusion or serious danger of attack.

Flaws in the introduction, however, little diminish values in this text. Frontier historians, ethnologists, biologists, and ornithologists as well as general readers with interests in Great Plains history should all enjoy Fairholme's reminiscence. Librarians ought promptly to place their orders as this edition is limited to 750 copies.

Herbert T. Hoover
University of South Dakota

Valley of the Shining Stone: The Story of Abiquiu. By Lesley Poling–Kempes. (Tucson: University of Arizona Press, 1997. xxii + 272 pp. Illustrations, map, notes. Bibliography, index. $24.95 paper.)

Valley of the Shining Stone glitters with many stories of local lore and legend. From precontact Native Americans who lived in the Piedra Lumbre (Valley of the Shining Stone) to Georgia O'Keeffe's Ghost Ranch, to Reies Lopez Tijerina's *Alianza Federal de las Mercedes*, Lesley Poling–Kempes chronicles the history of one of the most enigmatic valleys in New Mexico. Since before the entry of Europeans, the area was a contested nexus between the pueblos on one hand and the Navajos and Apaches on the other. During Spanish colonial times, the village of Abiquiu, peopled by genízaros, continued to serve as a border crossing on the frontier between the European settlers clustered along the Rio Grande and the Native American tribes to the west. In the twentieth century, the breathtaking beauty of the valley attracted tourists and artists who vacationed at the dude ranch that later became painter Georgia O'Keeffe's Ghost Ranch.

As an entertaining narrative, *Valley of the Shining Stone* weaves fascinating tales about all of these periods. Unfortunately, the book lacks a thorough historical foundation with the lack of footnotes pointing to three major difficulties. One wonders where these stories originate since only direct quotes are cited, and not even all of these are given attribution. The consequences of this lack of rigorous scholarship become evident in the section on Los Alamos. Poling–Kempes states that the scientific laboratory that developed the atomic bomb was in full operation and recruiting guests from Ghost Ranch by early 1942. In fact, Los Alamos was not chosen by General Leslie Groves and J. Robert Oppenheimer until November 1942, and scientific personnel did not start arriving at the site until March 1943 at the earliest.

Writing about a poor part of New Mexico, Poling–Kempes concentrates in this century on the rich and famous, such as Georgia O'Keeffe, who passed through the dude ranches and pays little attention to the families who comprise the majority of the population in the valley. *Valley of the Shining Stone* does discuss Hispanic land grant struggles of the 1960s and 1970s. A more comprehensive history of the valley would have evolved, however, had the book analyzed the class and race

components within Abiquiu and told more about the residents of the Piedra Lumbre, rather than dealing just with Chicano activists and Anglo residents. *Valley of the Shining Stone* is well written and engaging. In the end, however, the lack of a broad historical foundation hurts the book.

Jon Hunner
New Mexico State University

The Mexican War Correspondence of Richard Smith Elliott. Edited and annotated by Mark L. Gardner and Marc Simmons. (Norman: University of Oklahoma Press, 1997. xi + 292 pp. Illustrations, maps, notes, bibliography, index. $29.95.)

The war with Mexico, America's first to be fought on foreign soil, touched the lives of the American people more intimately and with greater immediacy than any previous conflict, for it was also the first war to be widely reported in the nation's press. For the first time, also, that newspapers employed war correspondents to accompany the armies on their campaigns. Large numbers of newspapermen, editors and printers enjoyed the ranks as volunteer soldier. Countless volunteers made arrangements with their hometown newspapers to serve as "special correspondents."

Twenty–nine–year–old Richard Smith Elliott was already an experienced journalist living in St. Louis when he responded to the call for volunteers soon after the outbreak of the war. He was elected first lieutenant of the Laclede Rangers, a unit that would soon join Colonel (later Brigadier General) Stephen Watts Kearny's Army of the West. During the following year, Elliott sent over seventy dispatches to the St. Louis *Reville* under the pseudonym "John Brown." He detailed his experiences at the rendezvous at Fort Leavenworth, on the often arduous march over the Santa Fe trail, in the bloodless capture of Santa Fe, and during the long, sometimes tense, occupation of New Mexico, prior to his return to St. Louis and discharge from the army.

Mark Gardner and Marc Simmons have combined their expertise in the history of the southwestern borderlands to produce a model of documentary editing and publication. The footnotes, clear and explanatory, reveal the breadth of their research.

A break in Elliott's letters occurs when the newspaper regarded their contents as old news and did not print them. This gap has been filled by Gardner and Simmons, with extracts from Elliott's autobiography, published in 1883, thus maintaining the continuity of the narrative. Furthermore, the editors have included several of Elliott's literary sketches, based on episodes during his service, that were also published in the *Reville*. Elliott was a perceptive observer as well as an accomplished writer—his letters are sprinkled with literary allusion, testament to the cultural literacy of mid–nineteenth century Americas. In his letters, he endeavors to achieve "an exact representation . . . of the actual state of affairs"; there was no place in them for "romance and fancy" (p. 84). This is why his writing has become such a valuable source of military operations as well as descriptions of New Mexican society, the daily lives of its people, and their attitudes toward the occupying soldiers (which was not always cordial and often erupted into defiance and rebellion). Elliott does not hesitate to express his admiration for Kearny while criticizing the way the war

was conducted—his disgust, for example, with the volunteer service and a concern for the dissipation and lack of vitality and spirit among the soldiers. There were moments when he felt that the government had forgotten the Army of the West and the "conquered Province" Kearny had annexed to the Union (p. 197).

Robert W. Johannsen
University of Illinois, Urbana–Champaign

A History of the Timucua Indians and Missions. By John H. Hann. (Gainesville: University Press of Florida, 1996. xvi + 399 pp. Maps, notes, bibliography, index. $49.95.)

As with the Apalachees and the Calusas, John Hann, historian at the San Luis Archaeological and Historic Site of Tallahassee, Florida, has written a most comprehensive historical and archaeological study of the Timucua Indians. These Native Americans once inhabited northern Florida and Southern Georgia. Further, this work is an archaeological history of the Spanish missions that converted them.

Despite a population numbering in the hundreds of thousands, the agricultural Timucuas were militarily defeated by the Spanish in the late 1500s. Then rapidly, and apparently willingly, the Timucuas accepted Spanish authority and acculturation. At the insistence of the Spanish, the Timucuas relocated to the missions set up by the Franciscans, provided the Spanish with labor and food, and served as their military allies against non–missionized Indians and rebellious Timucuas. They only asked that the Spanish respect their right to choose their own chiefs and recognize chiefly privileges. In the end, they became more Spanish than Timucua as they converted to Christianity, took Spanish names, and adopted Spanish customs. Timucua women married Spanish soldiers and insisted on being recognized as Spaniards.

Even the Timucua revolt of 1656 was not to throw off the Spanish yoke. It was more a fit of pique instigated by a few leading men because the Spanish governor insisted that chiefs carry their own food during a military expedition. Still, Timucua conversion could not save them from disease and attacks by the English and their Indian allies in the eighteenth century. The end of the Timucuas in Florida came in 1763 when the Spanish removed the last ninety–five of them to Cuba after ceding Florida to the English.

Hann has done an incredible job of research—relying heavily upon archaeological site reports and a plethora of Spanish–language primary sources—primarily from the Archivo General de India in Seville. This tremendous research and thoroughness with which Hann details the Timucua political and social systems, life ways, material culture, language, cosmology and how these changed under the Spanish make this a scholar's book. Still, the work suffers from almost too much detail. Hann has an archaeologist's tendency toward the minutiae and every bit of information about the nearly dozen missions and chiefdoms that existed at one time or another during the two hundred years of Spanish rule gets recorded. He includes each relocation, even if only a few yards away, together with each disappearance or reappearance and every census.

Rather than a narrative interpretation, Hann "writes up" his sources, and each primary source itself is examined. Sometimes the Timucuas get lost in this forest of information. Readers may also be jarred by Hann's use of "heathen" when referred to non–missionized Indians and "natives" when referring to Indians in general. Why are French peasants or Russian serfs never "natives," while only dark–skinned, scantily–clothed Indians or Africans are?

Still, this should not detract from Hann's excellent scholarship. Any future work on the Timucuas will have to go through this book.

David La Vere
University of North Carolina, Wilmington

Discovering Dinosaurs in the Old West: The Field Journals of Arthur Lakes. Edited by Michael F. Kohl and John S. McIntosh. (Washington, D.C.: Smithsonian Institution Press, 1997. xvii + 198 pp. Illustrations, maps, tables, appendix, notes, bibliography, index. $24.95.)

During the late 1800s, the scientific exploration of the American West not only opened new frontiers in natural science but was also an integral part of the social and economic development of the region. Among the natural sciences, discoveries in paleontology opened new chapters in the history of life and reshaped a science born scant decades earlier in Western Europe. Not the least of these discoveries were those of dinosaurs, excavated by men largely employed by Othniel Charles Marsh of Yale University and his *béte noire* and Edward Drinker Cope of Philadelphia. Arthur Lakes (1844–1917) was one of the men Marsh employed to dig in Colorado and Wyoming, especially at Como Bluff (one of the world's greatest Jurassic dinosaur quarries).

Most vertebrate paleontologists have long known of the watercolors Lakes painted—the only visual images that captured the work at Como. However, Lakes also kept extensive journals of his work, two of which the senior editor of this book recently discovered in Smithsonian Institute archives. *Discovering Dinosaurs in the Old West* . . . publishes those journals, Lakes' 1878 journal of dinosaur excavations at Morrison, Colorado, and his 1879–80 journal of work in Wyoming.

The journals reveal Lakes as a perceptive and erudite student of nature. For example, his geological sketches and observations are detailed, on a par with those of a modern field geologist. His journal entries are well written and are colored by attentive details of camp life and the excitement of phenomenal fossil finds—imagine discovering a limb bone with a twenty–five inch circumference!

The editors introduce the journals, provide extensive text notes, maps of routes travelled, and boxed text. Also featured are men Lakes worked with, explaining some basic geological principles. An appendix updates the scientific status of the dinosaurs Lakes discovered. No analysis or interpretation of Lakes' journals is attempted—they are essentially allowed to "speak for themselves."

To the historian, this book works on several levels. It forms part of a biography of Lakes and provides an in–depth picture natural science practice in the field during the late 1800s. It also contains many glimpses into day–to–day life and

culture in 1878–80 Colorado and Wyoming. Foremost, though, the book documents part of an important and far-reaching episode in the history of paleontology, the great dinosaur rush of the late 1800s. This is an excellent book, a good read, and a significant contribution to the history of science.

Spencer G. Lucas
New Mexico Museum of Natural History

A Mine of Her Own: Women Prospectors in the American West, 1850–1950. By Sally Zanjani. (Lincoln: University of Nebraska Press, 1997. xii + 375 pp. Illustrations, maps, notes, bibliography, index. $32.50.)

The mining prospector is a familiar icon of the American West. Alone with pickax, goldpan, and burro, the prospector symbolizes unfettered independence and opportunity. Of course, as the image projects, he is male. Sally Zajani challenges this traditional picture with a book packed with colorful stories about the one hundred women prospectors who for over a century pursued the West's rich ore veins with the same passion as their male counterparts. Through prodigious research in scattered reminiscences and newspaper accounts, the author interprets the lives of women miners from the desert Southwest to the frozen Yukon. Though she sometimes romanticizes their lives much like the local sources she uses, Zanjani pieces together some important conclusions about these overlooked women.

The author asks whether women were drawn to prospecting in order to survive or out of a quest for independence. Most entered mining through other enterprises: Nellie Cashman ran boardinghouses and restaurants in mining camps; Lillian Malcolm began her career as an actress; Gertrude Sober clerked and homesteaded. Although Zanjani claims that these were working-class women, many were entrepreneurs and professionals who seized upon mining as a way to accumulate capital and become more prosperous. Most had something to start with in order to stake a claim and survive while searching for ore. This is why more domestic servants, laundresses, the foreign-born, Indians, African Americans, and Hispanics did not join their numbers.

What lured these women to isolated mining claims? Freedom as well as financial independence beckoned. Women could abandon society's rules in a mining culture that appeared to tolerate gender-bending behavior. Some of the women had numerous lovers, others wore pants, and all were self-sufficient. Just as they contested rigid gender roles, women prospectors redefined notions of family. Some put their children in orphanages in order to prospect, some cohabited with male and female friends or relatives, a few were lesbians or bisexuals, and others prospected with husbands. Zanjani explores the folklore and contemporary accounts which were most interested in the prospectors' deviations from standards of womanhood. After the 1920s, the women no longer captured the public imagination—perhaps because of greater acceptance as well as declining numbers and opportunities.

Like their male counterparts, women discovered pay dirt, made and lost fortunes, became addicted to the lure of the rich strike, and persisted despite meager finds. They were ambitious and fiercely independent, preferred the company of men, bragged about their fearlessness, and often married someone much younger. Most insisted, like Lillian Malcolm, that "woman can endure as much as a man" (p.

95). Unlike men, however, women's activities were circumscribed by their gender. Women had to contend with children, sexual harassment, and limited occupational alternatives if no ore was discovered. Most of the women were single, widowed, or mature in age—primarily because childbearing was incompatible with mining.

Zanjani concludes that most of the women remained prospectors because they appreciated wilderness living. This preference for solitude tests conclusions of other women historians who have found that women sought female companionship and disliked the seclusion of the frontier. While it often bogs down in detail and is sometimes chronologically confusing, *A Mine of Her Own* substantially contributes to our understanding of some of the West's most fascinating and enigmatic working women.

Laurie Mercier
Washington State University, Vancouver

Pueblo Indian Painting: Tradition and Modernism in New Mexico, 1900–1930. By J. J. Brody. (Santa Fe, New Mexico: School of American Research Press, 1997. xi + 225 pp. Illustrations, map, appendixes, bibliography, index. $60.00 cloth, $30.00 paper.)

The creative legacy of Pueblo Indian art receives an important examination in this new volume by J. J. Brody, professor emeritus of art and art history at the University of New Mexico. In *Pueblo Indian Painting* Brody provides a detailed analysis of the genesis and consequent flourishing of what he terms to be "the first modern tradition of American Indian painting."

This tradition originated as a direct result of the cultural collision of two worlds in and around Santa Fe during the early twentieth century. Brody traces the art form to a fall day at San Ildefonso Day School where a "Euro–American" teacher, Esther Hoyt, gave her young Pueblo charges watercolors and paper in a creative effort to begin the acculturation process. What emerged from this introduction of new materials and media were exquisite renderings of Pueblo ritual religion and daily life.

Pueblo Indian Painting focuses on seven artists who applied their talents to create this magnificent body of work: Velino Shije Herrera (Ma–Pe–Wi), Fred Kabotie (Naqávoy'ma), Cresencio Martinez (Ta'E), Tonita Peña (Quah Ah), Otis Polelonema, Alfonso Roybal (Awa Tsireh), and Abel Sanchez (Oqwa Pi). The work and lives of other artists such as Albert Looking Elk, a Taos Indian who modeled for artist Oscar Berninghaus and then applied his own paintbrush to canvas, are also examined briefly.

Brody combines the focus of the Native American Pueblo painters with the influence of the Euro–American teachers, patrons, and other supporters in an admirable way. Yet the reader cannot help but wish there was more information regarding the artists themselves. The artistic, social and cultural interactions of this era in New Mexican history and art history are intricately complex. Often the focus of comparable studies in this era of Southwestern history and American art is on the mechanics and administration of the Euro–American or Anglo participants and not the Native American or Hispano artists creating the art. Research is often more difficult with the latter groups. When such is the case, the first layer of the story is often told through the eyes and accounts of the Anglo participants and artistic elite.

In the case of Pueblo Indian painting, the art form, born of both native and Anglo cultures, served as a method of communication and "interaction between the artists and their intended audience" (p. 12). Such "creative interactions" need to be studied in relation to each other.

The artists mentioned in this volume often utilized representational elements from pottery design and Pueblo, church, and kiva wall paintings in their works on paper. According to the author, their art went through three phases from 1900 to 1930. The first focused on descriptive and didactic representation of ritual and life. The second included realism and Euro–American perspective. Abstraction and more stylized and codified representation of typical genre and dance scenes for the tourist market typified the third phase. It is here that Brody ends his study.

Perhaps the most fascinating aspect of this book is Brody's intentional engagement and investigation of the "art" versus ethnographic object debate as it applies to the Pueblo Indian painters and their creations. From its beginning, the art form was supported and encouraged by the School of American Research and the Laboratory of Anthropology; both archaeological and anthropological–based institutions in Santa Fe. Outside of New Mexico the paintings were exhibited in the Museum of Natural History in New York. The medium of watercolor helped to place the works within an Euro–aesthetic sensibility and the art form achieved momentum. The Pueblo paintings were then shown in the Fine Arts Museum in Santa Fe as well as galleries and exhibitions in New York. Through these types of promotional vehicles, the art of the Pueblo Indian painters in New Mexico is brought to the forefront and embraced by the Modernist movement. The role of the Euro–American patrons in encouraging, while at the same time dictating subject matter "protecting" the Pueblo artists from the "rigors" of marketing and the outside world, are also addressed.

Recovering the artistic history from the silenced voices of non Euro–American cultures is a difficult task. In a scholarly era where multi–disciplinary approaches to art and art history are being implemented, J. J. Brody has made a notable contribution to this ever–expanding and engrossing methodology. The volume also serves as a catalog of the paintings in the collections of the School of American Research and Museum of New Mexico's Laboratory of Anthropology/Museum of Indian Arts and Culture collections.

Tey Marianna Nunn
University of New Mexico

Barry Goldwater: Native Arizonian. By Peter Iverson. (Norman: University of Oklahoma Press, 1997. xix + 267 pp. Illustrations, maps, index. $27.95.)

Three biographies of Barry Goldwater have been published during the past two years. The previous works, Robert Goldberg's *Barry Goldwater* (1995) and Lee Edwards' *Goldwater* (1995) are both extensively–documented and fully–detailed biographies. They chronicle every aspect of Goldwater's long and full political life. What could a relatively brief biography of such a dynamic force contribute to an understanding of Barry Goldwater, a man who served Arizona as a senator for twenty–eight years? Peter Iverson's new biography makes just such a major and significant contribution.

The subtitle of this volume in the Oklahoma Western Biographies series reveals the major contribution, Goldwater's impact on Arizona. Iverson carefully establishes a thesis and a context for his work. In his view, Goldwater's political, economic, and private life mirrors Arizona in the twentieth century. Born prior to Arizona statehood, Goldwater literally grew up with the state and through his career became a major participant in Arizona's development. Indeed, Iverson pays little attention to Goldwater's initial two Senate terms that saw him emerge as a spokesman for the ultraconservative wing of the Republican Party and gain the Presidential nomination in 1964. Although most other writers view that foray as the defining time of his career, Iverson chooses to examine a much more complex and intriguing Goldwater—the Arizonian who represented his state very well.

The author examines Goldwater's long involvement with Native American issues that are always significant *in reservation* because of Arizona's numerous reservations. He also follows the transformation of Goldwater, like many of his western counterparts, from dam–building to environmental spokesman. Again, Goldwater is an excellent example of a region coming of age. In part responsible for the rapid growth of Phoenix and the entire state, Goldwater became concerned about water, pollution, and destruction of the desert. His career reflects flexibility and evolution, not a rigid commitment to an ideology.

Goldwater has lived long enough to measure his own career and Iverson captures his candid self–appraisal. Consequently, Iverson's focus on Goldwater's Arizona allows him to contribute to a complete understanding of the legendary political icon. The Oklahoma series continues to set a standard of excellence with the Iverson volume. Most of the illustrations come from Goldwater's own exhaustive photograph collections that documents another aspect of his artistic versatility. This volume provides a significant addition to Arizona historiography.

F. Ross Peterson
Brigham Young University

A Frontier Documentary: Sonora and Tucson, 1821–1848. Edited by Kieran McCarty. (Tucson: University of Arizona Press, 1997. xv + 145 pp. Map, notes, index. $29.95.)

Twenty years ago Kiernan McCarty presented his *Desert Documentary* that dealt with the Spanish colonial years in Tucson and the old Primería Alta. This gathering of translated documents filled many details of social history formerly missing from the mission and military history of the region. In this short volume McCarty picks up the Hispanic theme now transformed by the events of Mexican Independence, and the collapse of the old Spanish systems of control. If nothing else, this volume—like its predecessor—displays the fragility of frontier history. No weighty tomes were left behind as records, only brief letters and succinct reports.

Forty letters, in translation, cover a multitude of subjects, including Indian warfare, mission abandonment, the coming of the Americans, Mexican politics, Indian insights, and women on the frontier. What is lacking in depth in the record is compensated by variety. Each of the letters is preceded by a concise, contextual commentary that, when added together, weave an intriguing tapestry of daily life in the Old Pueblo of Tucson and its environs.

Names of lesser-known persons emerge in these letters to verify their important place in regional history—Comadurán, Elías González, Escalante, Perez Llera, Urrea. Their appearance in these pages is unassuming, but significant. Indeed, the entire treatment by McCarty is subtle, even gentle, leading to the certain conclusion that no one sufficiently knows the details of frontier history that genuinely shaped the Southwest. The author correctly stresses the people of history, without heavy theory or philosophical jusficiation, which is frankly a relief in the pretentious world of academe. The selections, the scholarship, and the translations are first class. This book, although thin, is like gold—a weighty contribution to regional history. McCarty demonstrates a polished prowess in editing documentary history as it permits the actors to tell their stories in their own words and ways. Because he does, the desert comes alive with unexpected alacrity.

Charles W. Polzer, S.J.
Arizona State Museum, Tucson

Homicide, Race and Justice in the American West, 1880–1920. By Clare V. McKanna, Jr. (Tucson: University of Arizona Press, 1997. xiv + 206 pp. Illustrations, maps, tables, notes, index. $40.00.)

Homicide is a study of "lethal violence" in the American West. The author studies three areas: Douglas County, Nebraska; Las Animas County, Colorado; and Gila County, Arizona—arguing that minorities in these areas were special targets of injustice owing to a justice system dominated by a majority Anglo culture.

In the first two chapters the author presents a good overview of existing literature on the subject, and clearly lays out the methodology he intends to use in the study. Clare V. McKenna painstakingly uses information culled from coroners' inquests and trial records to comparatively analyze minority versus Anglo treatment in the justice systems of the communities in question. *Homicide* is a well-written narrative laced with charts and graphs which add perspective to the topic. For the die-hard violence fans, there also are plenty of photographs and anecdotal tidbits.

Homicide appears to be a book desperately wanting sophistication, separating itself from the kind of history so popular with Western history buffs. Although the author is to be commended for attempting such a serious study of violence, his effort is not without problems. First, while the author promises to provide a comparative analysis of the American West and Eastern urban areas, only passing reference is made to the topic. Although McKanna's book focuses on just three counties, the title suggests it is a comprehensive study of violence in the West.

This book would be more significant if it demonstrated how violence in the three counties in question is or is not reflective of the Western communities—and is or is not a microseism of national trends. For example, the period in which his study falls, 1880–1920, involves the Red Scare, together with the paranoia, nativism, and brutalities associated with that period. How was the West affected by these trends?

As it stands, the events addressed in McKanna's three counties might as well have taken place in a vacuum. There is little perspective for the reader to grab. Finally, despite the charts and graphs, this book boils down to a conclusion that minorities were treated unfairly by the Anglo judicial system—hardly a revelation.

Jerome Steffen
Georgia Southern University

Rolando Hinojosa and the American Dream. By Joyce Glover Lee. (Denton: University of North Texas Press, 1997. ix + 221 pp. Notes, bibliography, index. $19.95.

Rolando Hinojosa is one of the foremost writers of Chicano literature. Like many good authors, he tells what he knows—his life in the Texas valley and subsequent rise in Anglo culture. In his *Death Trip* Series, Hinojosa shows that the Texas–Mexican or Chicano culture is not homogeneous, but is as fractured by class, locality, and gender as any other society. Therefore, it is difficult to write a typical version of Chicano life in the Texas valley, and Hinojosa does not attempt to do so. Instead, he write his own story. In *Rolando Hinojosa and the American Dream,* Joyce Glover Lee both applauds and criticizes Hinojosa for presenting his own story as fictional.

Lee argues that Hinojosa's work should not be judged as Mexican American, Texan, or Chicano—but as American literature. She asserts that his regional concentration is no different from James Fenimore Cooper's or William Faulkner's and should not be banished to the margins of our literature. She also effectively argues that Hinojosa's characters ". . . go forth to face and conquer a natural wilderness," just as traditional American heroes have done (p. 8). Their wilderness is not the intimidating frontier, but the equally confrontational wilderness of a dominant Anglo society.

In the earlier works of the series, Lee admires Hinojosa's ability to show the new Tejano without losing touch with the older members of the community—those who look more toward Mexico than the United States. She applauds his ability to detail the struggle between the two cultures through dialogue and with little narration. However, in the last two books, *Partners in Crime* and *Becky and Her Friends,* Lee claims that "Hinojosa has abandoned *la raza* to a large extent, focusing instead on a few 'superior' individuals who have moved into the Anglo middle class" (p. 168.)

Lee herself falls into the trap of assuming uniformity in the Texas–Mexican community. She acknowledges that times have changed for the Texas–Mexicans in the valley, but posits that ". . . things are not as rosy as Hinojosa would have them seen in *Partners in Crime* and *Becky*" (p. 181). However, for Hinojosa and some of his characters, they are. For example, two of his characters—Rafe Buenrostro and Jehu Malacara—are autobiographical. They were born in the valley, speak Spanish and English, graduated from the University of Texas, and returned to enter the middle-class Anglo-dominated world. They never cut their ties with their Texas–Mexican community but function quite successfully in the Anglo one as well. This is also Hinojosa's story, although instead of returning to the valley, he became successful in the Anglo-dominated world of academia. Hinojosa's valley has changed and so should his characters.

One criticism not made by Lee concerns Hinojosa's writing style. Literary critics have reproached Hinojosa for his lack of narrative and fractured writing. His books are composed of letters, sketches, and short asides from which the reader discerns the story being told. Although Hinojosa is quit adept at this style, it can prove disjointed.

Given this criticism, it is still true that Hinojosa is effective in telling an important American story. Joyce Glover Lee is right—Hinojosa's literature is as American as Mark Twain or Toni Morrison. Her book proves it.

Daryl Stevens
Alvin (Texas) Community College

Dividing New Mexico's Waters, 1700–1912. By John O. Baxter. (Albuquerque: University of New Mexico Press, 1997. viii + 135 pp. Illustrations, notes, bibliography, index. $24.95 paper.)

Reclaiming the Arid West: The Career of Francis G. Newlands. By William D. Rowley. (Bloomington: Indiana University Press, 1996. xii + 199 pp. Illustrations, notes, index. $27.50.)

In his magisterial 1985 study of western water resource development (*Rivers of Empire: Water, Aridity, and the Growth of the American West*), historian Donald D. Worster called the Newlands Act of 1902 evidence of the failure of the much–heralded Homestead Act (1862). Worster further encouraged students of the region to examine twentieth–century themes and issues in light of the need for federal investment in alteration of the natural landscape, in particular the massive, some say obscene, water and power projects from North Dakota to New Mexico, and from Seattle to San Antonio.

The 1980s call for more detailed studies of the West's most precious natural resources has generated such works as the two cited. Where the previous decade posed big questions about the morality and ethics of western water development, Rowley's biography of Francis G. Newlands, and Baxter's brief survey of water use and policy in one of the most arid states of the Union, indicate the merit of more focused attention to validate or realign the assumptions of Worster, et al.

Unfortunately, neither of these volumes provides the deeper insight of two important features of western water history that monographs can elucidate. Rowley, a professor of history at the University of Nevada, Reno, had before him a subject who appears in everyone's western history textbook: the U.S. senator from Nevada who marshaled the votes in Congress to change the course of public works history nationwide. Baxter, an independent scholar and legal researcher of Southwestern history, attempted to synthesize the lengthy and complex heritage of Spanish, Mexican, and American water use and policy.

Perhaps it is a function of the glamor and romance of conventional Western history that water issues remained obscure for so long. Yet the challenge to appreciate the significance of water to Western history has been on the minds of regional scholars at least for the past decade. Rowley's task was not merely to understand how Newlands became champion of the federal government's subsidization of agriculture in the West. He also had to place Newlands in the context of Pacific Coast

politics, then link him to national trends of the late Gilded Age and early Progressive era. Baxter, on the other hand, looked only at the internecine struggles of successive waves of conquerors in the Southwest to eke out a living in a harsh and beautiful land.

One comes away from Rowley's portrayal of Newlands wishing that the author had done one of two things: either study his role in western water policy in greater detail, with comparison to other titans of irrigation (Elwood Mead, Willard Smythe, William Hammond Hall, etc.)—or generalize about Newlands' contributions to western economic and demographic change, expanding his credentials as a Progressive. Rowley tried to mix both perspectives into one narrative; a daunting task even when studying someone as uncritical of regional history as California's Hiram Johnson (whom Rowley never mentions, despite discussion of the Golden State's influence on Newlands). Paradoxically, the inferences about Newlands' racism, his support for labor groups, and his championing of urban growth all fit the pattern of Progressive ambivalence more familiar to scholars of the subject nationwide.

New Mexico's water evolution policy, as seen through Baxter's reading of two centuries, overwhelms all who seek its meaning. Ira G. Clark's massive treatment, *Water in New Mexico: A History of Its Management and Use* (1987), reserved but twenty-four pages to the same time frame and themes as Baxter's 100–page volume. This latter work also echoes the recent trend in New Mexican water litigation to employ historians as researchers and expert witnesses. The thickness of detail, especially during the sparsely populated Spanish and Mexican eras, indicates the divisive nature of court proceedings and findings that could not rely solely on United States law. The book is also tilted towards the earlier years of New Mexican history, leaving unmentioned the critical features of the Anglo era, especially the creation of the Office of Surveyor General (1854–91) and its successor, the Court of Private Land Claims (1891–1904).

Readers interested in the life of Francis G. Newlands, or of his success at altering western water policy, should use Rowley's text as a point of departure for further comparison to other Progressives, and to later generations of western political leaders. As for those whose thirst for water history in New Mexico may be insatiable, Baxter reminds us that the world of western resource development was not all harmonious before the arrival of the Anglos. The contentiousness, and the need for litigation following the Pueblo Revolt, should be a caution to those who heed Donald Worster's admonition that the twentieth–century West is to blame for the diminution of water resources and democratic principles.

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Thomas Jefferson and the Changing West: From Conquest to Conservation. Edited by James P. Ronda. (St. Louis: Missouri Historical Society Press in conjunction with the University of New Mexico Press, 1997. xx + 204 pp. Maps, notes, index. $29.95 cloth, $16.95 paper.)

On his deathbed in 1826, John Adams is supposed to have uttered, perhaps with a degree of resignation, "Thomas Jefferson still survives." In fact, Adams was mistaken: Jefferson had preceded him in death by a few hours. But in the longer

context of what the distinguished Jeffersonian scholar Merril D. Peterson has identified as the "symbolical architecture of this nation," *The Jeffersonian Image in the American Mind* (New York, 1960), Adams was most certainly correct. Successive generations of Americans since 1826 have felt the need to define themselves in Jeffersonian terms. The nine essays contained n *Thomas Jefferson and the Changing West* confirm Peterson's sense that Jefferson's "shadow" has only lengthened with the passage of time.

It must be noted at the outset that only two of the contributors—John Logan Allen and Peter S. Onuf—have written extensively about Jefferson or the Jeffersonian era. The others, with the exception of Anthony F.C. Wallace, are scholars whose works have focused on the history and problems of the American West in the later nineteenth and twentieth centuries. As a result, most of the essays in this volume have little to say about Jefferson and much to say about the changing West. Readers interested in the former should turn to essays done by Wallace and Onuf. Wallace offers a harsh assessment of Jefferson's priorities with regard to Native Americans and concludes that his vaunted "civilization" policy was a "public relations device" aimed at justifying actions that were morally indefensible (p. 39). Onuf argues that Jefferson's opposition to those who sought to restrict the expansion of slavery into Missouri (1819–20) was not the result of a retreat from earlier more noble positions, nor an indication that he was, in the end, a loyal member of his class or region. Rather, Jefferson's stand must be understood within the context of the political philosophy he had consistently articulated since 1776: that the founding principle of the American federal republic was equality among the states, new and old.

Of the essays that focus on the changing West, Elliott West's discussion of Jeffersonian imagery and the development of the Great Plains is by far the best. He offers a vivid description of the massive migration of people and animals from the 1840s to 1860 by contrasting the prevailing image of the West as "garden land" with the reality of its experiencing an "environmental disaster equal in its way to the most infamous ones over the next century" (p. 167). Other essays on the changing west are engagingly written but less successful than West's. Robert A. Williams, Jr., Helen M. Ingram, and Mary G. Wallace seek to make Jefferson "usable." Williams finds a Jeffersonian message for Native Americans living in a "postmodern . . . decolonized world" (p. 62). Ingram and Wallace employ a simplistic definition of Jeffersonian democracy in their criticism of the "bureaucratic, professionalized, and interest–dominated . . . policies governing western natural resources" (p. 93). The essays by Robert Gottlieb and Mary Clearman Blew on the landscapes of the twentieth–century west made no mention of Jefferson at all. Ronda explains that readers should look for the Jeffersonian connections implicit in these evocative essays—was this not the primary responsibility of these authors?

Ronda seems entirely justified in concluding that the 1994 conference on Jefferson and the West, where these essays were first presented, was a great success. Whether this anthology further supports his contention that conference papers need not be "too random in argument, too scattered in direction" to make a good book is less certain (p. ix).

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Book Notes

The Social Life of Stories: Narrative and Knowledge in the Yukon Territory. By Julie C. Cruikshank. (Lincoln: University of Nebraska Press, 1998. xxv + 211 pp. Illustrations, maps, notes, bibliography, index. $45.00.)

Covered Wagon Women: Diaries and Letters from the Western Trails, 1853–1854, vol. 6. Edited by Kenneth L. Holmes. (Lincoln: University of Nebraska Press, 1998. xi + 291 pp. Illustrations, notes, index. $13.00 paper.) Reprint of the 1986 edition with a new introduction by Linda Peavy and Ursula Smith.

Storm and Stampede on the Chisholm. By Hubert E. Collins. (Lincoln: University of Nebraska Press, 1998. xxvii + 296 pp. Illustrations. $14.95 paper.) Reprint of the 1928 edition with a new introduction by Robert R. Dykstra.

Art of the State: The Spirit of America, New Mexico. By Cynthia Bix. (New York: Harry N. Abrams, Inc., Publishers, 1998. 96 pp. Illustrations. $12.95.)

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

Gila: The Life and Death of an American River. By Gregory McNamee. (Albuquerque: University of New Mexico Press, 1998. 215 pp. Illustrations, maps, bibliography, index. $14.95 paper.) Reprint of the 1994 edition.

Fur Trappers and Traders of the Far Southwest: Twenty Biographical Sketches. Edited by LeRoy R. Hafen. (Logan: Utah State University Press, 1997. xxix + 305 pp. Illustrations, map, notes. $17.95 paper.) Reprint of the 1965 edition with a new introduction by S. Matthew Despain.

Che Guevara: Guerrilla Warfare. 3rd Ed. By Brian Loveman and Thomas M.

Davies, Jr. (Wilmington, Delaware: Scholarly Resources, Inc., 1997. xii + 442 pp. Illustrations, maps, appendixes, notes, index. $55.00 cloth, $21.95 paper.) Reprint of the 1985 edition.

Reflections of a Cultural Broker: A View from the Smithsonian. By Richard Kurin. (Washington, D.C.: Smithsonian Institution Press, 1997. xv + 315 pp. Illustrations, map, table, notes, index. $34.95 cloth, $17.95 paper.)

The Political Economy of Latin America in the Postwar Period. Edited by Laura Randall. (Austin: University of Texas Press, 1997. vii + 319 pp. Maps, charts, tables, bibliography, index. $30.00 cloth, $15.95 paper.)

Usable Pasts: Traditions and Group Expression in North America. Edited by Tad Tuleja. (Logan: Utah State University Press, 1997. x + 335 pp. Illustrations, notes. $19.95 paper.)

Gunfighter Nation: The Myth of the Frontier in Twentieth–Century America. By Richard Slotkin. (Norman: University of Oklahoma Press, 1998. 850 pp. Notes, bibliography, index. $24.95 paper.) Reprint of the 1992 edition.

Black Innocence: The Immigrant, a Drama in Three Parts. By David Wilde. (Albuquerque: Wilde Publishing, 1997. 98 pp.) Reprint of the 1992 edition.

History of the Lincoln County War. By Maurice Garland Fulton. Edited by Robert N. Mullin. (Tucson: University of Arizona Press, 1997. 433 pp. Illustrations, maps, notes, index. $19.95 paper.) Reprint of the 1968 edition.

The Hopi Survival Kit. By Thomas E. Mails. (New York: Penguin Books, 1997. 376 pp. Illustrations. $10.95 paper.)

Grassland: The History, Biology, Politics, and Promise of the American Prairie. By Richard Manning. (New York: Penguin Books, 1997. 306 pp. Map, bibliography, index. $12.95 paper.) Reprint of the 1995 edition.

Tinisima. By Elena Poniatowska. Translated by Katherine Silver. (New York: Penguin Books, 1998. vi + 357 pp. Illustrations. $12.95 paper.) Reprint of the 1995 edition by Farrar, Straus & Giroux, Inc.

Poems, Protest, and a Dream: Selected Writings. By Sor Juana Ines de la Cruz. Translated with notes by Margaret Sayers Peden. (New York: Penguin Books, 1997. xlix + 254 pp. Notes. $12.95 paper.)