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Book Reviews

Taking It to the Streets: The Social Protest Theater of Luis Valdez and Amiri Baraka. By Harry J. Elam, Jr. (Ann Arbor: University of Michigan Press, 1997. xi + 187 pp. Illustrations, notes, bibliography, index. \$37.50.)

Taking It to the Streets delivers a critical analysis of the social protest performances of Luis Valdez's El Teatro Campesino and Amiri Baraka's (LeRoi Jones) Black Revolutionary Theater during the period 1965 through 1971. Harry Elam, Jr. emphasizes the historical context through the stage performances while providing the reader with the necessary political and cultural background on both theater companies. The author goes on to highlight the role of ritualism in the social protest performances and fuses the symbology of ceremony with political activism. Elam states "As symbolic meditations, the social protest performance of El Teatro and Black Revolutionary Theater similarly sought to connect the social and spiritual with the performative" (p. 14).

The contemporary political and social circumstances of the 60s and 70s were foundational elements for the social protest performance. In chapter two, Elam introduces two plays, *Black Ice* (Black Revolutionary Theater) and *Las Dos Caras del Patroncito* (El Teatro), presenting ritual performance as a resistance effort against a pre-existing hierarchical power structure reacting to sociopolitical contexts and shaping a reorganized social order. The writer shows through content and form, ritual and ceremonial acts, how sociopolitical conditions catalyzed the development of both theater companies. Elam examines in chapter three *The Prayer Meeting* (Black Revolutionary Theater) and *Los Vendidos* (El Teatro) to demonstrate how the content and form of these plays fused cultural expression and political activism to empower the disenfranchised Chicano and Black target audience. Audience awareness was raised through the integration of satire, parody, myth, and history. Furthermore, incorporating audience participation encouraged viewer involvement in the spectacle of the social protest. The content and form of these plays ennobled the active audience, affirmed cultural identity, and urged the viewer to take social action. This nationwide political environment affected both theaters in the same manner.

In chapter four Elam presents two social protest plays, *Slave Ship*, written by Amiri Baraka, and *Acto Quinta Temporada*, by El Teatro, and examines the similarities of dramatic content by viewing chants, music, gestures, physical action, and comic business, and how the plays emerged as effective devices for social change. Another highly effective element invoked in the performance was the authenticity of the settings, the very site of oppression—in these cases a slave ship and the fields. However, Black Revolutionary Theater incorporated more brutal

language and violent behavior while El Teatro treatment invoked more festive elements. In both performances, images and symbols were used to represent the past collective memory of the target audience and its linkage to the contemporary sociopolitical struggle. The setting and techniques were both confrontational and comforting.

El Teatro and Black Revolutionary Theater evolved in a similar artistic fashion to address Black and Chicano social and political issues. *Black Mass* (Black Revolutionary Theater) and *La Conquista* (El Teatro) demonstrate to the reader the similarities in production and philosophy of Black and Chicano social activism across the continent.

Overall, Elam succeeds in analyzing two political theaters that shared synergistic performance techniques that contributed to the spirit of ethnic unity and commitment to the social protest nationwide. He provides insights on the effective dramatic techniques used to address Chicano and Black cultural nationalism. This book is well-researched, logically organized, and a good addition to Chicano and Black theater history. It provides new insights into the theory and development of social protest theater, and it will appeal to Chicano and Black performing artists and scholarly readers alike.

Cecilia J. Aragón
La Casa Teatro

Wide Skies: Finding a Home in the West. By Gary Holthaus. (Tucson: University of Arizona Press, 1997. xix + 170 pp., \$39.95 cloth, \$16.95 paper.)

In this slim and gracefully written volume, poet and educator Gary Holthaus has gathered a number of essays, stories, and personal experiences from the past forty years and arranged them loosely under the umbrella of his reflections of a life-long affection for the American West. The strength of *Wide Skies* is not that Holthaus adds much that is new to our understanding of the West as either a place in the imagination or as a region where real people live, but that he attempts through his writing to affirm both the spiritual West and the material one.

As a child growing up in Iowa, Holthaus formed his adolescent notions of the West as an open space for heroic adventure and individual freedom from the popular novels, histories, and Hollywood westerns of the day. This romantic perspective remains an important part of his sense of western reality. It also explains perhaps why home (in the sense of a permanent settlement) is never found, and why he is always "on the move, scurrying through the dark like a coyote . . ." (p. xi). From the tales of the men in his family and from youthful hunting and fishing expeditions in the Iowa countryside, Holthaus also developed an appreciation for the outdoors, for the natural world, and at least a degree of reflectiveness about man's proper place within it. A number of the stories are based upon recreational hunting and fishing experiences and although these result in some of the most vivid natural landscape descriptions in the volume, the apparently senseless killing of deer and moose is difficult to square with a mature naturalist philosophy (Henry David Thoreau's, for example); Holthaus' attempts to do so are disappointing.

In addition to the romantic and naturalistic perspectives, *Wide Skies* also offers several moving portraits of individuals, families, and small communities in Utah, Oregon, Montana, and Alaska. These people in general are not suffering from life-and-death challenges, but they are concerned about their schools and their

economic futures and they are worried about development and ethnic tension and the community decline in public spirit. *Wide Skies* is not history, the selection of subject and the point of view is always the author's, but Holthaus is a good listener—with an excellent ear—and his sympathies are genuine.

Reid Badger

University of Alabama

Dreams and Promises: The Story of the Armand Hammer United World College. By Theodore D. Lockwood. (Santa Fe: Sunstone Press, 1997. 227 pp. Illustrations, index. \$26.95.)

From his experience as the first president of the Armand Hammer United World College, author Theodore Lockwood commands a unique participant-observer understanding of the founding and first decade of operation of the "other Las Vegas" college. In the spring of 1981, the author initially was hired as a consultant by the London office of the United World College movement to investigate the feasibility of establishing a United World College affiliate in the southwestern United States that would be subsidized by the generosity of entrepreneur-philanthropist Armand Hammer. Lockwood, who had already announced his intention to retire as President of Trinity College in Connecticut, was thus drawn into a crucial discussion that led to the approval of the American UWC and the selection of the old Montezuma Hotel property at the edge of the Pecos Wilderness as the site for the new college. Personally selected by Hammer as the first president, Lockwood led the new institution through its first decade of formation. His story, subtitled "A Critical Analysis," relates the complex and often frustrating process of creating the infrastructure for a new campus in a fairly remote location in northern New Mexico, recruiting 200 qualified students from all over the world, and assembling a faculty that could implement an innovative and challenging curriculum—in a little over a year's time.

Dreams and Promises is a well-crafted, intelligent account of Lockwood's demanding relations as chief administrator and head academic officer with the volatile founder/funder whose own expectations and personal pledges of support greatly shaped the college's destiny. The book is thus an instructive case history of the politics of philanthropy that often occur when an institution (and its president) must depend for survival upon the good will and wisdom of a celebrity donor who does not hesitate to intervene in college business. Lacking a clear charter document, an accountable Board of Trustees, or significant independent financial resources, the college was unusually vulnerable and dependent on Hammer's energetic good will.

In addition to its emphasis on the institution's structural development, the volume is a valuable addition to the general history of higher education. It particularly illuminates the nature of the post-World War II movement to establish alternative international schools such as United World Colleges. As head of the only American UWC and acting as Hammer's agent, Lockwood was at the center of constant UWC struggles over finances and policy decisions at both national and international levels. His narrative analysis clarifies the issues and pressures facing the World College movement as it matured and developed institutionally. The author also describes the two-year International Baccalaureate curriculum championed by the UWCs. It is clear that the college's adaptation and refinement of the International Baccalaureate at the Montezuma site for students from over seventy

countries was central to its success and integrity.

The story of the college's interaction with its New Mexican culture is less satisfying. After discussion of the initial site selection and subsequent construction, there is little continuing assessment of how, if at all, the college interacted with its neighboring communities or the degree to which it may have affected education and culture in the region, or vice-versa. Nor does the volume, by design, endeavor to capture the reality of the educational institution as experienced by students, faculty, and staff.

In sum, Theodore Lockwood has deftly recounted the multiple, complex administrative and institutional contexts of the Armand Hammer United World College's dynamic first decade. *Dreams and Promises* is a clear and cogent exposition of the exhilaration and frustration of creating a significant alternative educational institution in the postwar Southwest.

Charles D. Biebel
University of New Mexico

On the Prairie of Palo Alto: Historical Archaeology of the U.S.-Mexican War Battlefield. By Charles M. Haecker and Jeffrey G. Mauck. (College Station: Texas A&M University Press, 1997. xi + 227 pp. Illustrations, maps, notes, bibliography, index. \$39.95.)

This excellent work is an outstanding contribution to literature on the 1846-48 war between the United States and Mexico. The authors, National Park Service archaeologist Charles M. Haecker and consulting historian Jeffrey G. Mauck, examine the opening battle of this war on 8 May 1846 at a site now in the National Park system. They write first in conventional historical terms about the start of the war and troop movements by both armies leading up to the battle. This is accomplished flawlessly, using abundant, appropriate sources.

A long chapter then utilizes published sources and museum collections with clear, useful illustrations of the physical objects (weapons, clothing, etc.) used by both armies. This artifactual history gives understanding to what would be recovered by means of archaeology. The authors next delve skillfully into "Topographic and Documentary Analyses," and with much, but not overwhelming, detail. "The Physical Evidence of the Battle" is followed by "Conclusions." With abundant illustrations and well-organized text, the archaeologist-author describes the procedures involved and the results attained.

Several salient impressions emerge from a review of this work, one being the reinforcement of my skepticism concerning the practice of historical archaeology. The authors felt, and I agree, that the best results tend to come from skilled historians working "in tandem" with skilled archaeologists (p. 6). In-depth analysis of Mexican armaments and munitions of all kinds, in comparison with those of the U.S. Army, substantiates the oft-expressed judgment that American troops had significant advantages at all levels, not merely with regard to "flying artillery" whose battlefield superiority has always been recognized. Notably, Mexican soldiers were equipped in great numbers with India Pattern "Brown Bess" muskets that were British cast-offs. In an 1838 accounting, Mexico possessed 18,542 *fusiles ingleses* (English muskets) of which only 2,428 were new and 3,844 were defective (p. 63). Many textual comparisons along this line culminate in the conclusion that "One warring nation upheld the ancient traditions of the artisan class; the other

was an active participant in the Industrial Revolution" (p. 183). Many readers will be interested in the explanations of how battle tactics were influenced and limited by an army's equipment.

The index, bibliography, glossary, annotation, and general design of this work is admirable. Reaching for a shortcoming, I will add that literally no mention is made of the adjoining site of the battle of Resaca de la Palma, following that of Palo Alto, at which Mexican troops were driven entirely from the U.S.-claimed left bank of the Rio Grande.

John Porter Bloom

New Mexico State University

The Journals of Patrick Gass: Member of the Lewis and Clark Expedition. Edited by Carol Lynn MacGregor. (Missoula: Mountain Press Publishing Company, 1997. xi + 447 pp. Illustrations, map, appendixes, notes, bibliography, indexes. \$20.00 paper.)

Two separate works by Patrick Gass are contained in this volume. The first is his journal, written as a member of the Lewis and Clark expedition. The second is his personal account of the years 1826–37 and 1847–48. His was the first journal published by a member of the expedition—beating by two years that of Meriwether Lewis. In 1807, Gass arranged for David McKeehan of Pittsburgh to edit and publish his journal. This resulted in a flurry of criticism, centered on the suspected number of changes made by McKeehan. Since the original manuscript was lost sometime after publication, speculation has continued about the extent of editorial, spelling, and style changes or enhancements. In an effort to answer these questions, the editor of this volume, Carol Lynn MacGregor, has included the account book of Patrick Gass. The original handwritten manuscript of these accounts still exist. The editor contends that a comparison of the style used in the journal with that used in the accounts indicates McKeehan corrected spelling and added his own notes, but did not alter the basic expressive style of Patrick Gass. Also, the accounts of his expenditures provide us with an interesting view of life in the first half of the nineteenth century.

The Patrick Gass account of the Lewis and Clark expedition is straightforward and concise. It therefore has a natural flow and is easy to read. Gass concentrated on the events of the day, primarily upon work activities, and made few comments on the scientific and cultural aspects of the journey. This should not surprise the reader, since it was his skills in carpentry and construction, as well as leadership, that made him valuable to the expedition. When the journal is read in conjunction with works such as *Undaunted Courage*, by Stephen Ambrose, a greater appreciation is developed for the observations of Patrick Gass, as well as the hardships of the journey.

This edition of the journal of Patrick Gass is presented as it was published in 1807. MacGregor has added numerous annotations to provide the reader with additional information about locations, circumstances, and events. These annotations are both helpful and enriching. The editor used numerous sources for these citations, including a large number of references to the first ten volumes of *The Journals of the Lewis and Clark Expedition* edited by Gary Moulton. One minor problem is noted in the annotations but this does not, however, damage the overall quality of the work. When using streams as a part of location, "above" or "below" refers to

direction of stream flow, hence "above" is upstream while "below" is downstream. Therefore, contrary to what appears in the notes, the Salmon River enters the Snake River "below," not "above" Hells Canyon (p. 244, note 388). The journal, as edited by MacGregor, provides useful insights into the journals of Lewis and Clark. It will be a welcome addition to the collections of libraries and individuals interested in the expedition.

James R. Chrisman
Black Hills State University

Four Trails to Valor: From Ancient Footprints to Modern Battlefields: A Journey of Four Peoples. By Dorothy Cave. (Las Cruces: Yucca Tree Press, 1998. 386 pp. Illustrations, maps, bibliography, appendixes, index. \$24.95 cloth.)

This attractive volume is a remarkable account of four men, their personal stories, and the histories of their communities and cultural groups. Dorothy Cave uses *Four Trails to Valor* to weave the account of how men from four New Mexican cultures had unique and yet unifying experiences during World War II.

Mike Romero of Taos represents the Cornmeal Path of the Pueblos. His heritage helped him survive the unspeakable Bataan Death March and the Japanese prison camps. Harold Foster from the Navajo Beautyway became one of the "Code Talkers." Edras Montoya of Monticello, with his Hispanic Way of the Cross heritage, escaped from the Death March and survived in the jungles. Morris Snow of Roswell, an Anglo from the Yankee Trail of Destiny, fought in North Africa, Sicily, and Italy.

In some measure, this book is a follow-up to Cave's award-winning *Beyond Courage* (1992) about New Mexicans in the Bataan Death March from Japanese prison camps. Two of the survivors appear in Cave's work.

Four Trails to Valor is divided into three books. Book I relates the historical and cultural backgrounds of the subjects. Book II relates their World War II experiences, told in their own words whenever possible (an approach that makes their stories more personal and enables the reader to feel their emotions). Book III tells of the men's return to their home communities and their disillusionment with the "progress" that had taken place while they were gone.

This work is not intended to be a history of New Mexico, yet it provides an extraordinary insider's view of each culture—Pueblo, Navajo, Hispanic, and Anglo. The author's treatment of World War II emphasizes those aspects in which her subjects were involved, but her adroit narrative ties it all together into a succinct history of the war.

Dorothy Cave handles words with skill, and may have invented some of her own ("wombland"). Her prose is sometimes mystical, sometimes stilted, but nearly always eloquent and quite readable. Several other features contribute to making her book a valuable source: eight maps (although one has errors), over thirty pictures, endnotes, an outstanding bibliography organized to parallel the text, and an extensive index. Dorothy Cave's *Four Trails to Valor* is a worthwhile addition to the literature of New Mexico.

Elvis E. Fleming
Historical Society for Southeast New Mexico

American Indians in World War I: At Home and at War. By Thomas A. Britten. (Albuquerque: University of New Mexico Press, 1997. x + 254 pp. Illustrations, notes, bibliography, index. \$34.95.)

World War I proved a definitive time in the lives of 10,000 Native Americans who served with the American Expeditionary Force. Hundreds crossed the border to join Canadian units and tens of thousands worked on the home front. Thomas A. Britten's work illuminates the complex nature of these times for tribal members, approximately one-third of whom the American legal system failed to recognize as citizens. Avoiding the tendency to present a single "Indian" experience, Britten reveals the diversity of Native American participation and contributions during the war years.

The author writes beyond his title, placing tribal wartime experiences into the larger context of late nineteenth- and early twentieth-century federal Indian policy. He discusses the preservationists' promotion of segregated Indian units and assimilationists' efforts to establish the "triad of allotment, education, and military service" (p. 14). In chapter 6, "American Indians and Other Minorities in World War I," Britten's social history compares the experiences of Native American troops with other ethnic minorities within the Allied war effort.

Britten highlights the diversity of tribal responses to the war throughout the book. Assiniboine Clarkson Maine appealed his ineligibility for military service due to a "noncitizen" status, but later enlisted in the military. At the same time, Goshute (Onondaga) and other tribal members resisted the draft for specific reasons. Still, thousands served with distinction. Military leaders assigned tribal members more dangerous duties as scouts, snipers, and messengers, due to their legendary fighting abilities. This service led to an estimated 5 percent casualty rate for Indian servicemen as compared to an overall one percent for other American forces.

This first major study suggests that the war years represent a "cultural watershed" in American Indian history (p. 157). Britten recognizes that tribal leaders promoted, and federal officials reluctantly permitted, a ceremonial renaissance on many reservations to honor wartime service. The author also reveals that federal neglect of reservation communities, education opportunities, and economic incentives prompted a slow post-war trickle of tribal members to the cities.

Britten organizes his work into eight chronological and thematic chapters. His inclusion of sixteen photographs reinforces his theme of diverse tribal participation. The enormity of his task, however, does not allow for detailed cultural exploration of the war's influence in specific native communities. Still, Britten provides readable prose based on manuscript collections, oral histories, government documents, newspapers, Indian journals, and secondary literature. This book will serve college students and scholars of social, military, and federal policy history.

Robert W. Galler, Jr.
Western Michigan University

Chicanismo: The Forging of a Militant Ethos Among Mexican Americans. By Ignacio M. Garcia. (Tucson: University of Arizona Press, 1997. x + 175 pp. Notes, index, \$35.00 cloth, \$17.95 paper.)

More than two decades after the era known as "the Chicano movement" faded, there has emerged the first concise, yet comprehensive and thoughtful, synthesis of

the activities, and some of the consequences of the movement. In a notably succinct manner, Ignacio M. Garcia has managed to create the single best exposition of a short but critically important historical era for Mexican Americans. He begins with an objective and largely descriptive account of the major political activities of that time and what he views as largely ineffective "liberal reformist" political efforts preceding it. He provides concise descriptions of each of the movement's four major leaders and their activities. This is followed by interpretations of Mexican American history—from the negatively-biased stereotyping of social scientists to the counter "radical" reinterpretations of Chicano movement scholars and artists. Chicanos created a new historical image for themselves with their own heroes, legends, intellectual foundations, and culture to combat the negative interpretations previously imposed upon them. The author concludes that this new "historical re-interpretation would be one of the most significant products of the Chicano movement" (p. 67.)

The ethos that grew from the activities of this period was known as "Chicanismo." In essence, this was a loose ideology incorporating various forms of class analyses as well as strong cultural nationalism. At its root, it shifted the direction of politics from one of incorporation to one of a distinctive cultural identity and group empowerment. Although the intellectuals, or activists, never really converted the masses to accept the totality of the more radical ideas, what lives on is a legacy that has been incorporated into the mainstream politics of the past two decades and changed the way Mexican Americans think about group-based cultural solidarity and ethnic self-consciousness in their history, identity, and politics.

There is little new in this volume, with the possible exception of the emphasis on the significant role of women, and the de-emphasis of the role of students and young people. The account is generally more descriptive than analytical and is never very critical of movement occurrences which sometimes had less-than-beneficial consequences. Although the author apparently has strong feelings about the Chicano movement and Chicanismo—having been an active participant—the narrative is notably calm and even-handed in its recounting and interpretation of a passionate and emotional era in the history of Mexican American people.

F. Chris Garcia
University of New Mexico

Handbook of the American Frontier: Four Centuries of Indian-White Relationships, Vol. IV: The Far West. By J. Norman Heard. (Lanham, Maryland: The Scarecrow Press, Inc., 1997. xiv + 369 pp., \$59.50.)

The fourth in a projected five-volume series on the American frontier, J. Norman Heard's focus is on the area encompassing the Rocky Mountains, the Southwest, and the Pacific coast. Earlier volumes include the Southeastern Woodlands (1987), the Northeastern Woodlands (1990), and the Great Plains (1993). This volume, like the earlier ones, is composed of short entries that cover various Indian tribes and agents, battles, Native leaders, mountain men, missionaries, and major events of Native and Anglo contact in the West. Written in narrative style with sources listed at the end of each entry, the final volume promises to enhance the first four with a comprehensive index and bibliography.

This work of career librarian and researcher Heard provides a handy reference for teachers and students of western history. While it draws on few archival materials, it does make use of hundreds of primary and secondary sources, from George Bancroft and Herbert Eugene Bolton to Robert Utley and Robert Prescott Webb. Concise and fairly thorough, it presents a more balanced view of Indian-White relations than previous references, making use of newer ethnohistorical research. While some omissions and inaccuracies exist (for example, William Gray's tenure in the West went beyond his missionary career and culminated in the publication of one of the earliest histories of Oregon,) Heard is to be commended for including many lesser-known leaders such as Nez Perce Presbyterian preacher Mark Arthur. The McBeth sisters, however, who trained more than a dozen Nez Perce ministers, are omitted.

Heard's series is a useful tool for easy reference and enjoyable reading. Although not as comprehensive as the Smithsonian projected twenty-volume *Handbook of North American Indians*, it is a valuable resource for those with more modest budgets and less demanding academic concerns.

Bonnie Sue Lewis
University of Dubuque

Comadres: Hispanic Women of the Río Puerco Valley. Edited by Nasario García. (Albuquerque: University of New Mexico Press, 1997. xiv + 243 pp. Illustrations, map, \$19.95 paper.)

In a similar effort to his previous publications on oral literature of the Río Puerco valley, Nasario García increases our understanding of *costumbrismo*, people's customs in rural New Mexico of a bygone era. In this work, García concentrates his attention on the Hispanic women living in the small ranching and farming communities of Guadalupe, Cabezón, Casa Salazar, and San Luis.

Born the year New Mexico became a state, García grew up in the remote Río Puerco valley homesteaded by his father. His life is emblematic of many twentieth-century rural Hispanos. García has collected many of the stories of the Hispanas who lived in the valley and presents them in a bilingual format, preserving the archaic vernacular Spanish of the area. By publishing the words of these women exactly as they were spoken, García establishes an intimacy between the reader and these women. We feel as if we are at the kitchen table listening to them reveal their vibrant enthusiasm for life as well as their memories of a vanished culture. García thus has preserved the long oral tradition of Hispanas, as well as the local idiom of that valley.

Personal accounts of ordinary, even trivial, daily life provide some of the most telling insights into a cultural heritage. The reminiscences of *Comadres* make plain the daily experiences of a people. The book is filled with details of how the women harvested pinto beans, how they baked bread in beehive ovens, and cleaned the ditches. We learn about butchering, diet and special recipes, planting and harvesting, holy week celebrations, weddings, and comadres' get-togethers. Frances Lovato, for example, talks about making her own dolls out of old socks and Pina Lucero describes how women wallpapered with catalogues. Throughout the book these women display a congenial sense of humor, for although their lives were difficult by today's standards, they were survivors.

Comadres effectively conveys the texture of daily life in Río Puerco. The dignity and humility that infuse Río Puerco life are further captured and conveyed through the text and photographs, imbuing the stories with vitality and historical reality. The prose recorded verbatim in Spanish and English details the principles and practices of faith, tradition, and human interaction through the voices of fourteen women. The book is an important acquisition of period history, essential to the interpretation of Hispanic culture in New Mexico.

Rosalie C. Otero
The University of New Mexico

Massacre on the Lordsburg Road: A Tragedy of the Apache Wars. By Marc Simmons. (College Station: Texas A&M University Press, 1997. xviii + 250 pp. Illustrations, map, notes, bibliography, index. \$27.85.)

People who live across the dry, wrinkled landscape of southern New Mexico and Arizona still feel chills down their spines when anyone mentions the McComas "Massacre." This part of the territory belongs to the Apaches, or did in frontier days. On 28 March 1883, sometime during the noon hour, Chato's war band of Chiricahua came across Judge Hamilton C. McComas, his wife Juniata, and their blue-eyed boy, Charley, near the mouth of Thompson Canyon, a few miles north of Lordsburg, New Mexico. Driving a team and buggy from Silver City on business for a mining company at Pyramid City near Lordsburg, the family had stopped for lunch just minutes before the war band rode up the canyon. The mess left behind revealed that McComas "died game," holding off the Apaches with a Winchester, while Juniata whipped the horses for 300 yards up the road in a wild-eyed effort to get away with Charley. But the Apaches shot down the "off" horse in the traces, then ravaged Juniata, who undoubtedly died still clutching her little son. The war band took Charley with them and, though family and friends searched for years, he was never found. Some said he had died or been killed; others that he had become a white-skinned Apache war leader himself.

Perhaps no one will ever know for sure. But Marc Simmons' new book considers all the questions about Charley's fate and about the family and their bloody deaths on the Lordsburg road. Tracing the lives of McComas and his wife from childhood, Simmons follows them to Silver City where the judge, a first-class attorney, had moved from St. Louis to take advantage of the mining prospects. Simmons examines a great range of evidence from widespread archival sources to recreate the lives of these dependable, well-educated people and he stresses the all-too-human irony that this bright, normally sensible man brought his family to grief by his own poor judgment. Reports of Chato's band had been circulating for days, and McComas ought to have known better than to take his family on an outing into the wild and isolated Burro Mountain country west of Silver City.

Now that scholars and general readers can at last know them through Simmons' thorough research and lively narrative style, the tragedy of the McComas family seems all the greater. This book is essential reading for anyone who wants to understand the hatred, the violence, and the cost—for both settlers and the Chiricahuas—during the closing years of the Apache Wars.

David Remley
Silver City, New Mexico

On the Padres' Trail. By Christopher Vecsey. (Notre Dame: University of Notre Dame Press, 1996. xvii + 440 pp. Illustrations, maps, bibliography, index. \$50.00.)

In this, the first of what is to be a three-volume work, Christopher Vecsey seeks to demonstrate the intricate ways that Catholicism has impacted American Indians and traditional belief systems, as well as how Native Americans view Catholicism today. In pursuing this line of research, Vecsey has attempted to synthesize over 500 years of Catholic and American Indian interaction.

The author divides his book into four sections. In the first three, he traces the expansion of Catholicism into the Caribbean region and northward into the Yaqui and Tohono O'odham (Pima and Papago) lands. He then moves into New Mexico with a look at the Pueblo Indians. With each of these groups, Vecsey traces the spread of Catholic influences, starting with the arrival of the padres in the area and following through to Indian and Diocese interactions today. He ends the book with a close look at the impact of the missionization process in California, concluding with the current Father Junípero Serra controversy. Within this study, the overall pattern shows each one of these groups continuing to go through varying cycles of resistance, acceptance, and ambivalence to Catholicism.

Regarding the Yaqui, Vecsey paints a picture of a Catholicism that has become interwoven into the very fabric of religious worship and Yaqui identity. This American Indian group certainly considers itself to be Catholic, regardless of the Native American influences that contribute to ceremonialism and social patterns. For the Pueblo Indians, the emerging pattern is one of parallelism in which American Indian traditional religions exists alongside Catholic doctrine, with less interaction between the two than seen with the Yaqui and Tohono O'odham. The mission groups of California are at the opposite end of the spectrum of Vecsey's analysis, having lost much of the Native American tradition, and still unsure of their comfort with Catholic practices. In all cases however, Vecsey argues that Catholicism has, for better or worse, become part of religious life, whether it be the syncretism of the Yaqui, the parallel coexistence of the Pueblo Indians, or a combination of these for the California groups.

A well-researched book overall, *On the Padres' Trail* provides an admirable synthesis of existing works on the topic. New primary and oral research exists mainly, but not exclusively, in the California section of the book. It is extremely readable and nicely highlighted with the voices of priests and Native Americans from archival sources and oral interviews conducted by the author.

The only failing lies in the author's tendency to rely too heavily on the information of one or two secondary sources in certain sections of the book, especially with regard to the Pueblo Indians. This narrows the impact of some conclusions. However, this problem does not detract from the significant contribution this book makes. It is certainly recommended reading for anyone interested in American Indian and religious history of the Southwest.

Kimlisa Salazar
University of New Mexico

Myths of Ancient Mexico. By Michel Graulich. Translated by Bernard Ortiz de Montellano and Thelma Ortiz de Montellano. (Norman: University of Oklahoma Press, 1997. xii + 370 pp. Illustrations, maps, chart, tables, notes, bibliography, index. \$32.95.)

This work is an English translation of the author's Spanish edition, *Mitos y rituales del Mexico antiguo* (1990), but without the information relating to native ritual. Even so, it is a most welcome addition to an expanding corpus of scholarly titles about Native American religions and mythologies.

Michael Graulich's focus is on indigenous myths in Mesoamerica and his purpose is to bring together all extant relevant sources for comparison and contrast in order to ascertain a common, or at best, unifying, *leitmotif*. One difficulty, however, is the nature of the sources themselves, for they vary. How to reconcile Maya, Mexica, and Mixtec pictorials, Nahuatl-language annals, Maya-language narratives, and early colonial reports in Spanish. Moreover, many are fragments or imperfect copies of originals now lost. Additionally, the sources are typically anonymous and widely divergent; essentially, each reflects the philosophy and history of a very distinct, sovereign Mesoamerican population. For example, it was not uncommon for native scholars in a particular ethnic state to neglect information about other groups, or even critical events affecting everyone, and write instead exclusively to glorify their own polity.

What is myth and what is history are primary concerns, and since many documents date to the post-contact period, Judeo-Christian intrusions must also be taken into consideration. It seems that all people have creation myths, and the Mesoamericans were no exception. Their creation beliefs reflect indigenous perceptions of a fourfold universe ruled by a dual-natured Supreme Being, *Ometeotl*. Gods and earthly things, including humans, eventually become a part of the universe as well, and all time, space, religion, and human existence came to be codified into eras, or Suns. Depending on the myth, a "day" could represent an entire era (i.e., with Genesis in the Old Testament) as could the life cycle of a particular personality (i.e., the man/deity *Quetzalcoatl*.) Accordingly, there had been a series of Suns, each of which ended cataclysmically due to indiscretions ("sins") on the part of humans or their deities. A major concern in the course of one's earthly life, then, was to carefully follow divine prescriptions in order to put off the inevitable. But transgressions occurred nevertheless.

Graulich meticulously explores the various myths and frequently resorts to the Quiche Mayas' *Popul Vuh* as a touchstone (because of its completeness, he believes) to fill *lacunae* in accounts from the Nahuas' sphere. He labors to prove the sameness of the myths, especially because the creation beliefs of the Mexica appear to deviate sharply from those of most other native people. The Mexica had five Suns, not four, and they made and unmade history with layers of myths to suit their own exaggerated purposes. Indeed, what is traditionally accepted as a turning point in Mesoamerican history based on interpretations of a very complex and sophisticated system of Mexica beliefs receives little credit from Graulich.

Somewhat puzzling are occasional Nahuatl-to-English translations as well as Graulich's repeated use of "sin," when no such concept or behavior existed for the Nahuas. One also wishes for greater charity and appreciation of the purpose of all the world's peoples when it comes to constructing their myths and recording their histories as they justify the costs of conquest. A classic example is any U.S. history

textbook's obscurantism with regard to the place and rights of indigenous peoples of North America. These are minor points, however, and they are not intended to compromise the overall contribution of this interesting book.

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The Penitentiaries in Arizona, Nevada, New Mexico and Utah from 1900 to 1980. By Judith R. Johnson. (Lewiston, New York: The Edwin Mellen Press, 1997. iv + 247 pp. Notes, bibliography, index. \$89.95.)

Judith Johnson presents in this book a social history of prisons in the Far Southwest from the territorial era to 1980. Following a general introduction of early prison development in the U.S. and Far Southwest, she divides the book into chapters, reporting events in the first eight decades of this century, and concludes with a brief epilogue that serves as a summary and conclusion.

The book is a rich chronology, compiled from many sources, of events in the Far Southwest, a region usually overlooked in more general prison histories. The author correctly observes that cultural, ecological, economic, and political conditions in the Southwest have contributed to a pattern of prison development distinctive from the rest of the country. She pays particular attention to the problems faced by prison administrators managing usually overcrowded prisons. The safety of prisoners and staff was vital, as was response to public opinion concerning cost-effective criminal punishment. Johnson focuses on prison industries and education programs as strategies to reduce idleness, defray costs, and rehabilitate the offender. When these programs worked well they were effective management tools, but when they were inadequately supported and/or implemented, prisons often devolved into individual violence, brutal riots, and escapes.

The Penitentiaries is weakest in its general conception of penology. It is not well-grounded in the sociological, political, or organizational literatures of corrections, and uses no scientific material produced in the past ten years to address general topics such as inmates' rights, prison cultures, professionalization, or organizational innovation. Consequently, the book reaches simplified conclusions about the evolution of prisons in the region and country. Johnson does assert that the central problem with prisons in the United States is a lack of consensus among professionals, government officials, and the public about their mission. This is certainly true, and it is a point commonly made by leaders in the field of penology. However, the author leaves it to the reader to determine how the events she depicts might support this assertion. Without a clearly executed conceptual position, the book is reduced to a chronology of events with only a commonsense rationale for their inclusion. As a history of prisons, this puts the book at a disadvantage relative to other more general historical accounts. Most scholars in this field have agreed on a sequence of prison history epochs that do not fit the author's convenient ten-year periods, or occur at the same time in all locales. The latter point is particularly true in the Far Southwest. As Johnson points out, prisons in the Far Southwest were slower in adopting innovations, and have seldom been leaders in the field.

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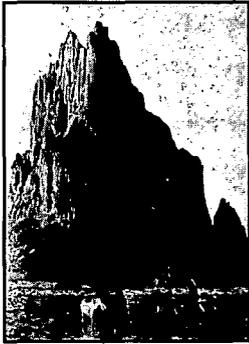
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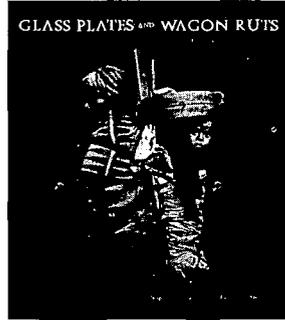
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