New Mexico Historical Review

Volume 74 | Number 2 Article 6

4-1-1999

Book Reviews

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Frontier and Region: Essays in Honor of Martin Ridge. Edited by Robert C. Ritchie and Paul Andrew Hutton. (Albuquerque: University of New Mexico Press, 1997. xvi + 263 pp. Illustrations, notes, index. $29.95.)

The contributors to this volume were convened in 1992 to honor Martin Ridge on his retirement as Director of Research at the Henry E. Huntington Library. Beginning his teaching career in 1951, Ridge joined the history faculty at the University of Indiana in 1966 and edited the *Journal of American History* until he joined the staff of the Huntington Library in 1977. As editor and member of the executive board of the Organization of American Historians (OAH), and again at the Huntington, Ridge proved himself a skillful administrator, as well as a wise councillor. He was also marvelously adept at suggesting improvements in manuscripts or research projects. While with the OAH, Ridge was an important figure in the councils of the profession and his views and impeccable scholarship made him a central participant in the rekindled Turner controversies during the 1980s. Throughout, his positions were soundly based, his demeanor calm, his helpfulness unfailing, and his sense of humor ever present. Commemoration of service was never more deserved.

In Part I of this volume the editors present papers concerning the location of the West. Walter Nugent describes how various groups came to find their Wests, James P. Ronda outlines the river-centered western vision of Thomas Jefferson, and James H. Madison argues that the Midwest is no longer western. In dealing with the political West, Charles E. Rankin traces the career of Frederic E. Lockley, Donald J. Pisani examines federalism in the American West during the years 1900–1940, Richard Lowitt sketches the debate in the United States Senate over Hetch Hetchy Dam, and Melody Johnson explains Lyndon Johnson's contributions to the National Parks system. The third section deals with the Wests of American popular culture. Paul Hutton considers the Crockett Almanacs and Glenda Riley analyzes the cowgirl image that Annie Oakley created. Richard White contrasts the Wests of Frederick Jackson Turner and Buffalo Bill Cody. In Part IV, focusing on historiography, Albert L. Hurtado discusses Herbert E. Bolton and the case of the "Fake Drake Plate," while Howard R. Lamar describes the contributions of leading creative writers in sustaining the frontier hypothesis, 1920–1960. Hutton provides an insightful introduction to the collection. This book handsomely fulfills its purpose.

Allan G. Bogue
University of Wisconsin, Madison

Native American Identities: From Stereotype to Archetype in Art and Literature. By Scott B. Vickers. (Albuquerque: University of New Mexico Press, 1998. xiii + 194 pp. Illustrations, notes, bibliography, index. $40.00 cloth, $19.95 paper.)

In *Native American Identities*, Denver-based writer Scott Vickers argues that Indians' self-concepts have been transformed by artists and writers in the late nineteenth and twentieth centuries from stereotypically negative and simplistic views to more archetypically positive and complex images. In the process, however, Indian artists and writers tended to become more individuated and separated from their cultural traditions. To prove this argument, Vickers offers some compelling and, in some cases, convincing evidence. I am inclined, however, to dispute his underlying thesis that Christian traditions have encouraged Native Americans to embrace an individualistic value system more in line with non-Indian than with Indian communities. Some Native American traditions have remained more prolific than the Christian ones that the author discusses. Furthermore, at one point (p. 129), Vickers links individuation with maturation in a way that privileges the category of individualism over traditionalism in his analysis.

The subject of identity in general is a difficult one, and Vickers should be applauded for taking on the ambitious topic of Native American identity in particular. By bringing together material on Indian artists and writers, Vickers contributes enormously to the growing historiography on evolving cultural and social self-conceptions. The author reveals the many-faceted aspects of Indian identity, and, where possible, allows artists and writers to speak for themselves. In one memorable quote, the postmodern painter Jimmie Durham (Cherokee) offers an "Artist's Disclaimer" that pokes fun at the "pure Indian" seal of approval mandated by Public Law 101-644, also known as the Indian Arts and Crafts Act of 1990: "I am a full-blood contemporary artist, of the subgroup (or clan) called sculptors. I am not an American Indian, nor have I ever seen or sworn loyalty to India. I am not a Native 'American,' nor do I feel that 'America' has any right to name me or unname me" (p. 163).

Although I found *Native American Identities* to be challenging and rewarding, unfortunately I cannot recommend it to a wider, popular audience. Vickers deals with a variety of topics and theoretical approaches, but his study does not provide adequate background information on, and justification for, socio-psychological theory. In addition, the author incorporates much material that is not new, including analyses of western films, discussion of the savage/civilization dichotomy, and reiteration of secondary literature. As for the Native "voice," Vickers often provides views of Indians from non-Indian perspectives; indeed, Emily Dickinson is mentioned more often than Leslie Marmon Silko. Still, despite these criticisms, *Native American Identities* tackles a daunting subject in an informative and insightful way.

Jerry A. Davis
University of New Mexico

The Battle of Glorieta Pass: A Gettysburg of the West, March 26–28, 1862. By Thomas S. Edrington and John Taylor. (Albuquerque: University of New Mexico Press, 1998. ix + 176 pp. Illustrations, maps, charts, tables, appendix, notes, bibliography, index. $29.95.)

The Civil War in the Southwest has gained increasing scholarly attention, including two books published in 1995—John Taylor's *Bloody Valverde: A Civil War Battle on the Rio Grande* (University of New Mexico Press) and Donald S. Frazier's excellent overview, *Blood and Treasure: Confederate Empire in the Southwest* (Texas A&M University Press). Taylor and Thomas Edrington now provide a detailed treatment of another part of the New Mexico campaign—the Battle of Glorieta Pass.

While the numbers of troops engaged in the Southwest was modest—only a few thousand men—each side recognized that fighting there widened the war. By attacking the Federals in New Mexico, Southerners might expand the boundaries of the Confederacy at the expense of the Union. Winning battles and holding new territory could have boosted Confederate status and morale.

Edrington and Taylor carefully describe and analyze the tactics and leadership on both sides at Glorieta Pass, located only a few miles southeast of Santa Fe. In the authors' view, both sides fielded colorful leaders, though few of them proved to be stalwart military commanders. The authors re-examine a battle known in its outline and in some of its particulars, but never has the engagement been dealt with in such detail. Tactically, the Confederates invading New Mexico won the sequence of engagements comprising the Battle of Glorieta but were crippled when Union cavalry burned their supplies and wagons. Edrington and Taylor demonstrate that this logistics disaster forced the Confederates to retreat into Texas.

The book's subtitle raises a question. In their analysis the authors reject the notion that Glorieta should be compared to Gettysburg, the famous battle involving much larger armies fought in Pennsylvania the following year. In their conclusion (pp. 113–14) they discuss features that may make the battles seem similar (both were three-day battles coming after southern forces attacked deep in Union territory), but do not stray from their introductory contention that "the analogy between Glorieta and Gettysburg is far from a perfect one and perhaps serves the novelist better than it does the historian" (p. 4). They do not offer references to several historians who support the analogy.

The book is handsomely designed. Fourteen maps, some using military figures and cannons to portray troop locations, are easy to read. The authors' research is grounded in primary sources and supported by secondary works. Thirty-five photographs of participants and places along with a detailed appendix on the armies' order of battle and casualties round out the work.

Joseph G. Dawson, III
Texas A&M University

Undocumented in L.A.: An Immigrant's Story. By Dianne Walta Hart. (Wilmington, Delaware: Scholarly Resources Inc., 1997. xxix + 136 pp. Notes. $45.00 cloth, $16.95 paper.)

An oral history of a Nicaraguan family's journey to and life in the United States as undocumented immigrants, this book focuses on Yamileth, whom the author first met in 1983 in Nicaragua. Preceded by her older sister, Yamileth, who had worked for the Sandinistas, immigrated with her son to Los Angeles in 1989. The book is filled with rich descriptions of Yamileth's and her family's life in Los Angeles and puts a human face on the immigration debate. There is a lot here about the daily lives of immigrants and this, in fact, is the most important contribution of the book and, perhaps, the principal one the author wants to make.

But it is only one story, and while the book provides glimpses into the lives of other immigrants with similar experiences, the author makes little attempt to place this case into a broader analytical context. She does not cite or critically engage the rich and extensive immigration literature and, thus, as a scholarly piece, the book is of limited value to researchers. Hart cites newspaper articles almost exclusively, for example, including, an account of a Rand Corporation study she could have read and cited directly. On the other hand, Hart does remind researchers that case studies and oral histories of immigrants and the myriad activities in which they engage can be instructive and are pieces of a puzzle on immigration that we are trying to assemble. I wish Hart had made more of an attempt to put her piece together with the work of others, but I enjoyed the book nonetheless and recommend it to anyone interested in learning more about the lives of immigrants in Los Angeles today.

Hector L. Delgado
University of California, Irvine

Mormon Passage: A Missionary Chronicle. By Gary Shepherd and Gordon Shepherd. (Chicago: University of Illinois Press, 1998. xvi + 454 pp. Illustration, bibliography, index. $49.95 cloth, $24.95 paper.)

As one of the fastest-growing religions in the world, the Mormon Church's increased membership is a direct function of the number of Latter Day Saint missionaries laboring in the field. Recruitment rather than natural increase is what drives Mormon expansion, and the best single predictor of the annual Mormon conversion rate is the size of the church's missionary force. The current number of approximately fifty thousand missionaries requires thirty thousand new missionaries to enter service every year at an annual cost to church members of over $225 million. But more than a mechanism for fueling the church's growth, the missionary ethic lies at the heart of Mormons' active lay participation and the church's ongoing vitality. The missionary experience serves two functions: recruitment of new members into the faith, and a rite of passage and training ground for Mormon youth.

Gary Shepherd and Gordon Shepherd's *Mormon Passage* provides a first-hand study of the largely overlooked Mormon practice of missionary service—what the authors believe is the predominant paradigmatic shaping experience for Mormons. The Shepherds are twin brothers who were called to missionary service at the same

place and time (Mexico in the mid-1960s), and the volume is an edited integration of their personal journals and letters as youthful missionaries, supplemented by academic essays on the structure, historical context, and significance of the Mormon missionary enterprise.

The authors document and analyze the LDS missionary experience as a complex social system where young missionaries follow the developmental path prescribed by the Mormon community. What emerges is an illustration of the process in which religious careers are forged, tested, and solidified, foreshadowing the development within the lay church as neophytes increase their self-confidence and acquire the requisite skills for eventual assumption of leadership responsibilities.

The Shepherds convincingly argue that the Mormon mission becomes the most powerful formative episode in the subsequent lives of those who serve, and the practical training gained through the mission experience provides church members with the ability to meet institutional objectives that include fulfilling the needs of ordinary people to belong and participate. As an idealized training ground for the rest of a church member's life, the mission becomes a microcosm of the institutional church where a Mormon-American managerial culture is modeled and transmitted, providing generational continuity for Mormon society.

Dan Erickson
Chaffey College

Descansos: An Interrupted Journey. By Rudolfo Anaya, Juan Estevan Arellano, and Denise Chávez. (Albuquerque: Academia/El Norte Publications, 1995. 180 pp. Illustrations. No price.).

Three premier Chicano writers collaborated on this collection of fleeting reflections on culture, mortality, and memory as expressed in the folk tradition of *descansos* or roadside crosses that grace the highways and byways of New Mexico. Sixty-one stunning photographs by Estevan Arellano are captioned with proverbs, laments, and prayers such as "Dios da y Dios quita" (God gives and God takes away) and "Nomas los recuerdos quedan" (only memories remain). Other texts include poems, anecdotes, legends, and even a short play. Rudolfo Anaya recalls the journeys of his youth and earliest lessons on life and death: "La Llorona flew out in a fury to distract passing motorists. . . . Later, the crosses of the descansos grew like sunflowers near that bridge"(p. 47). Arellano's discoveries include the petroglyph crosses that honor the Nuevomexicanos who died defending their homes from the invading American Army in the 1847 Battle of Embudo. A native of Las Cruces, the city named for the crosses by the Camino Real, Chávez invents epitaphs suggested by landscape and the names of the dead: "Lucero / The light-filled one / buried at the top of the crest / in a river of rocks. / Your stones / are prayers / carried with you / in your dying" (p. 158). If the reproduction of the photographs had only achieved the same resonance and fidelity of the texts, this book would be what it aspires to be: the definitive study of the descansos of New Mexico.

Enrique R. Lamadrid
University Of New Mexico

Rethinking American Indian History. Edited by Donald L. Fixico. (Albuquerque: University of New Mexico Press, 1997. x + 139 pp. Notes, bibliography, index. $35.00 cloth, $16.95 paper.)

This provocative collection of articles challenges the way historians have written American Indian histories. *Rethinking American Indian History* traces the evolution of American Indian history from the early studies on Indian warfare, ethnographies, and anthropological studies of the 1950s, to the changes of the 1960s and 1970s. Providing valuable historiographical and methodological reviews, the authors offer suggestions for incorporating ethnohistory, oral history, women's history, environmental history, and new analyses.

In Part One entitled "Historiography," James Axtell carefully defines terminology, dispels myths, and lays out the origin and development of ethnohistory. He appropriately suggests that the best places to utilize ethnohistories are in "Frontiers" (p. 24). Axtell offers a valuable and comprehensive list of previously overlooked sources. William T. Hagan traces the development of American Indian history, explaining that long before "New Western History" appeared, the American Society for Ethnohistory challenged American Indian history to reach beyond pioneers' and governmental officials' documents. He continues that tradition by offering enlightening directions for inquiry, urging scholars to emphasize Indian initiatives and calling for a more comprehensive combination of tribal, environmental, biographical, and recent Indian history. Glenda Riley's article is equally intriguing. Riley aptly asserts that while western women's history originally overlooked American Indian women, historians began to look into the public, private, intimate, and ceremonial lives of American Indian women after the 1980s.

Part Two, entitled "Analysis and Methodology," begins with an interesting article by Theda Perdue. She cautions historians, archaeologists, and anthropologists to "overcome not only the legacy of their disciplines, but also their own ethnocentrism"(p. 78). Her non-condemnatory article argues for an understanding of American Indian women's lives from their points of view, particularly their ritual life. Although obscure in historical documents, ritual lives "can nevertheless be inferred" (p. 79). Richard White urges historians to discern how American Indians felt about and interacted with the natural world by delving into archaeology, language, spatial history, and environmental history. He also cautions, "If interdisciplinary history is not going to be one field borrowing the mistakes of another, we need to be constantly aware of other disciplines" (p. 98). Angela Cavender Wilson's article is a well-argued call to include oral traditions and oral histories. Since few authors have incorporated oral history and traditions, she describes the moral and ethical considerations of "doing" oral history. Finally, Donald L. Fixico provides a comprehensive summary of current methodologies and an extensive historiographic essay. He urges scholars to continue oral, environmental, biographical, women's, quantitative, agricultural, demographic, and narrative histories, as well as ethnohistory. First encounters, economic history, contemporary history, and the re-creation of Indian communities are areas that should be explored more thoroughly.

One of the most valuable contributions of this book is its ability to illuminate problems inherent in historiographic records and monographs without condemning them, and to see them instead as contributing to a progressive understanding that

will continue to develop. Offering new directions and lessons learned from former classics of American Indian history, scholars will appreciate *Rethinking American Indian History* as a guide for those who are " thinking about American Indian history" (p. 3).

Most daunting about this call for more comprehensive studies is the level of inference advocated by some authors. In a cautionary note, Riley suggests that the issue of who can "do" women's history has vexed and often separated women's historians (p. 50). The same quandary has surfaced in American Indian history as well. To what extent will Pueblo Indians, for example, allow non-Indians to "infer" their past from Spanish documents? One must certainly try, yet incorporate as many elements of New Indian History as possible to create a better understanding, for as Angela Cavender Wilson stated, "the time for accountability. . . has definitely come" (p. 106).

Sandra K. Mathews-Lamb
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The Rural West Since World War II. Edited by R. Douglas Hurt. (Lawrence: University Press of Kansas, 1998. 258 pp. Illustrations, tables, notes, bibliography, index. $45.00 cloth, $25.00 paper.)

Although most westerners in the second half of the twentieth century were urban dwellers, the rural West during this period still played a significant role in the region's life. This collection of essays focuses directly on the non-urban West and touches on a wide range of topics dealing with its development.

Professor Hurt is the current editor of *Agricultural History* and the author of several excellent books about the history of western agriculture. Although the essays in this collection are not grouped, they do fall into several broad categories. Most deal with social topics while others discuss economic, political, and environmental subjects. Surprisingly, the important place that the rural West occupies in the imagination of Americans is addressed in this volume.

David Lewis concerns himself with conditions of Native Americans in the West. He finds that their situation is anomalous because while they have had a rural identity, most have not been engaged actively in farming or cattle-raising. Paula Nelson finds other paradoxes in her analysis of rural life and social changes. While the material living standards of most rural people rose appreciably during the last half of the century, they also faced increasing disruption of their sense of community. Sandra Schackel writes about the lives of farm and ranch women. The impact of technology on their lives was considerable. Since 1945, fewer women were to be found in field work, with the exception of migratory workers. Rather, women became full-time homemakers, and increasingly took on a variety of jobs in nearby towns. As for the farm workers, Ann Effland deals more fully with seasonal labor. She considers the influence of technology on their lives, and emphasizes the changing ethnic composition of this work force, especially in California where Hispanics eventually predominanted. She focuses mainly on American conditions. It would be helpful to be less ethnocentric and at least to recognize the other side of the border. There, enormous population pressures, high unemployment, and the state of the Mexican economy provided the context for Hispanic workers in the United States.

Other essays deal with economic issues. Mark Friedberger provides an informative description of cattle-raising and dairying, emphasizing the increasing complexity of the industry. Harry McDean concerns himself with agribusiness. He describes the role of individual companies such as Tenneco, John Deere, Caterpillar, and Gallo Wine. Their functions often seemed less related to food production than to high finance.

Political influences also shaped the rural West. Thomas Wessel astutely traces federal agricultural policy since 1945. The purpose of public policy was to control surplus production and to prevent low prices. In 1996, Congress terminated what had become one of the massive subsidy programs of the era. Donald Pisani contributes a cogent analysis of federal water policies. He suggests that these programs, together with rising land prices, irrigation costs, and the need for greater capital investments, contributed to the decline of the family farm in the West.

James Sherow concerns himself with environment and farming in the region. In tracing the often conflicting views of farmers and environmentalists, he suggests that greater mutual understanding developed in the years after 1970. That, he predicts, provides greater hope for the future.

Professor Hurt hopes that these essays will be a useful reference, and also a point of embarkation for future research. They certainly accomplish these objectives and are a most useful addition to the literature of Western history.

Gerald D. Nash
University of New Mexico

Rituals of Rule, Rituals of Resistance: Public Celebrations and Popular Culture in Mexico. Edited by William H. Beezley, Cheryl English Martin, and William E. French. (Wilmington, Delaware: Scholarly Resources, Inc., 1994. xxxii + 374 pp. Illustrations, tables, notes. $55.00 cloth, $17.95 paper)

This book does what a good collection should: it is a work that is intellectually more than the sum of its parts. It accomplishes this through careful organization of essays, an introduction that clearly posits the central theme, and a perceptive conclusion by Eric Van Young.

Rituals of Rule, Rituals of Resistance is an outgrowth of papers presented in 1990 at the Eighth Conference of Mexican and North American Historians in San Diego. The essays are centered on the use of public rituals and celebrations to impose dominance and elicit compliance and consensus, and the use by the subaltern—through popular culture—to utilize public celebrations to support subversion and resistance of the dominant system. Students of resistance in Latin America will appreciate how some essays establish the concept of the hegemonic use of public ritual in Mexico so that it is easier to understand the resistance described in those studies that focus on popular culture's challenge to and subversion of dominant authority.

The introduction clearly defines the central theme, and is supported through a wide variety of historical and theoretical sources. To develop the concept of public ceremonies used for consensus and control, the editors cite scholars important to postmodern and cultural studies such as Michel Foucault, Mikhail Bahkhtin and Benedict Anderson, and intellectual historians and anthropologists including Ina Clendennin, Alan Knight, Clifford Geertz, and Dominick LaCapra.

The conclusion by Van Young is critical to the overall value of the book. Van Young summarizes and comments upon the other studies, the book as a whole, and adds his own ideas about the principal themes. Among these is a discussion of ethnicity, an area largely neglected in the preceding essays.

Many essays bear specific mention for their unique contributions. William Beezley's study, set principally in Mexico City and Guadalajara during the Porfiriato, profiles how Porfirian elites transformed the public celebrations of three civic holidays. The holidays became more individualized and sanitized spectator events to display the consumerism of the elite, rather than the participatory and carnivalesque celebrations of the past that reinforced tradition and community.

William E. French investigates the Parral mining district and the inculcation of the work ethic among mine workers. Using numerous primary sources, he describes how workers employed aspects of popular culture to claim their self-worth and identity as separate from that of the *gente decente*. Although they came to internalize aspects of the work ethic and the moralizing of the middle class, they also developed distinctive concepts and used aspects of popular culture to transform the middle-class discourse.

Finally, Cheryl English Martin contributes an insightful consideration of eighteenth-century Chihuahua and the use of public fanfare in labor discipline. Martin describes the planning and management of public celebrations carried out by council members, who balanced demands of civic pride, loyalty to Bourbon monarchs, and the need for labor discipline and control. Martin mentions that workers in Chihuahua had less-entrenched traditions for celebrations because many had emigrated to the area and had left their family and community networks. On the other hand, workers did find ways to maintain a resistance to total elite control.

Carol E. Pearson
North Dakota State University

As If Jesus Walked on Earth: Cardenismo, Sonora, and the Mexican Revolution. By Adrian A. Bantjes. (Wilmington, Delaware: Scholarly Resources Inc., 1998. xix + 320 pp. Illustrations, tables, notes, bibliography, index. $50.00)

The book's title led me to assume it was a eulogy to the Lázaro Cárdenas era. In fact, it is an excellent study based upon solid research. Well written and supplemented with interesting photographs, it is fundamental to understanding Sonora during the 1930s.

Although this book is mostly jargon-free, there are a few lapses at the outset. To declare that a capitalist society became the goal of 1920s governments is overstating matters, if only because Bantjes declares on the same page (p. 9) that Jacobinism became the key feature after 1931 before massive resistance forced Cárdenas to redefine the goals of the Mexican state.

After the first dozen pages, clear writing and solid analysis emerge. The mindless, unpopular "defaniticization" program directed against religion is an interesting feature that the author describes vividly. There is also a fine rendition of the role of teachers, who often pursued a confrontational path against local traditions at the behest of federal authorities. Bantjes succinctly uses data to back up his points. In fact, each chapter contains a set of conclusions, a testimony to the book's tight organization.

Bantjes has an amazing ability to discuss clearly the complexity of Sonora at all socioeconomic levels. For example, the autonomy of local labor groups and their relationship to both Sonora and the federal government is quite revealing. Bantjes' analysis of the 1938 oil expropriation and how it led to a change of direction in federal policies, particularly the ability of conservative governors to persuade Cárdenas to curtail his radical programs, is a fine corrective to the traditional interpretation. Bantjes makes a good case for arguing that 1938 is the turning point from Cárdenista populistic mobilization to today's policies. He cogently chronicles the labor history of Sonora up to the 1970s. His goal of critically examining the Cárdenas period in Sonora must be considered a great success because of the author's balanced perspective. If Bantjes seems somewhat partial to the Cárdenas reform agenda, it does not mar the narrative.

Douglas W. Richmond
University of Texas, Arlington

Land of Many Hands: Women in the American West. By Harriet Sigerman. (New York: Oxford University Press, 1997. 188 pp. Illustrations, map, bibliography, index. $24.95.)

When I settled back to dig into this copiously illustrated and accessible volume, I discovered immediately that it was not what I had expected. This is not a work that devotes itself to deep, intensive analysis of women's roles in the West à la the social historical mantra (race, class, gender, sexuality). Rather, it is a reasonably researched and nicely presented historical narrative in which Sigerman intersperses descriptions of women's work and women's lives on the trail, the homestead, and in the burgeoning urban West with the words of women themselves lifted from the pages of their letters and diaries.

The author begins her tour in Chapter 1 with a discussion of "Native Peoples and Early Hispanic Settlement." She then moves into a description of westward migration and the myriad peoples involved in the search for something "better" out west. Chapter 3 deals with life on the Overland Trail; Chapters 4 and 5 tackle life on the frontier and the varieties of tasks in which women were engaged; Chapter 6 provides a glimpse of "Western Women at Work," including descriptions of ranching, midwifery, boarding houses, and a fledgling service economy that employed waitresses; and Chapter 7 discusses women's roles in building western communities through churches and clubs.

I must admit that I was mildly disappointed with the simplistic and generalized approach Sigerman employs: "[Indian] Men mostly held more visible positions of authority, but [Indian] women bore essential responsibilities because they provided the practical needs of their people—they grew the food and made the clothing and tools from the big animals caught by their men" (pp. 18-19). Such a sentence reads more like a layperson's guide to anthropology than a historical analysis of Indian women's roles.

And though I do applaud the author's attempts to incorporate women from a variety of ethnic, racial, and cultural backgrounds into *Land of Many Hands* (those of us who study western women's history are perhaps hyper-vigilant in this re-

spect), I was frustrated by what I could not help but feel was a superficial treatment of the subject, given the untapped resources the author discovered. The photographs of African Americans, for example, who came west are truly remarkable and left me wanting much more than Sigerman supplied.

In the author's defense, I would assign this book in undergraduate western history courses because her descriptions, derived from primary and secondary documents, of the material aspects of everyday life lend valuable insight into the hardships westward-bound migrants faced not only on the trail, but at trail's end. *Land of Many Hands* is a wonderfully visual work in terms of narrative history and I think very useful for readers who want a quick and entertaining introduction to western women's history. For those who want a more in-depth and analytical approach, this is not it.

Evelyn A. Schlatter
University of New Mexico

Before the Great Spirit: The Many Faces of Sioux Spirituality. By Julian Rice. (Albuquerque: University of New Mexico Press, 1998. xiii + 175 pp. Illustrations, bibliography, index. $45.00 cloth, $22.50 paper.)

Julian Rice again enriches our understanding of Sioux culture through in-depth examinations of oral and written narratives. Exploring stories and their relation to the cultural practices of the Dakota, Nakota, and Lakota, Rice expands some ideas introduced in his four earlier volumes, but here focuses exclusively on Sioux spirituality. Throughout, he discusses the need for a continued manifestation of spirituality in Sioux life that "keeps the community alive" (p. 23). Drawing upon previously unpublished manuscripts, ethnographic texts, and new investigations of works such as *Black Elk Speaks*, Rice investigates spirituality as evidenced in stories about the roles of warriors, tricksters, culture heroes, Thunderers, heyokas or scared clowns, spirits, symbols, and games. He emphasizes "creative variations and lack of dogma" (p. 154) in Sioux spiritual thought as evidenced in what some have seen as "inconsistencies" in narratives. This recognition of spiritual independence and intellectual creativity directly contradicts the unity and monotheism projected by such writers as James R. Walker, the agency physician at Pine Ridge from 1896 to 1916, to whom Rice devotes an entire chapter. Walker's explication of the Lakota world view is strongly influenced by his own Puritan ethic. Other anthropologists and writers who provide the basis for Rice's discussions include Frances Densmore, Paul Radin, Samuel and Gideon Pond, Stephen Riggs, Wilson Wallis, George Bushotter, and, in particular, Ella Deloria.

Rice writes in a clear and accessible style. His use of both widely read works and unpublished or lesser-known sources makes the volume of potential interest to diverse audiences.

Joyce Szabo
University of New Mexico

Lawman: The Life and Times of Harry Morse: 1835–1912. By John Boessenecker. (Norman: University of Oklahoma Press, 1998. xviii + 366 pp. Illustrations, map, notes, bibliography, index. $29.95 cloth.)

This work by an eminent writer on old-time outlaws and lawmen can be viewed from several vantage points: the storied career of Harry Morse, the ins and outs of law enforcement in the Old West, and the interplay between Hispanics and Anglos in Old California. Boessenecker describes Morse as a "gunfighter, manhunter, and sleuth whose career is without parallel in the history of the American frontier" (p. xiii). More importantly, the author, like other western historians in recent years, shows the difference between the blood-and-thunder school of thought about Old West gunfighting lawmen who occasionally pinned on a tin star, and those individuals who saw law enforcement in the American West as a profession. As a career-minded peace officer, Morse spent decades learning the techniques needed to investigate crimes and to track and capture outlaws and desperados.

From 1864 to 1873, Morse (born in New York in 1835) served as sheriff of Alameda County, California, where he carried out both mundane and dramatic duties. On the one hand, in the mold of sheriffs described by Larry Ball in his writings on the territories of Arizona and New Mexico, Morse served summonses, collected fees, kept records, and managed the county jail. On the other hand, Morse and his posses chased, captured, or killed in desperate gun battles numerous hard-nosed characters: Narciso Bojorques, Tomás Procopio Bustamante, Joe Newell, Charlie Pratt, Juan Soto, and Jesús Tejada. Morse even led a state-funded posse to catch Tiburcio Vasquez. To some, Hispanic outlaws were despicable bandidos; to others, they were looked upon as social bandits fighting for a vanishing way of life. Although Morse twice used unreliable evidence or false testimony in criminal cases, his career as a sheriff, in the words of the author, was a "vital contribution to the growth and development of California" (p. 225). His image in the field of law enforcement had changed from "El Muchacho" (the boy sheriff) to "El Diablo"—The Devil.

From 1878 until his death in 1912, Harry Morse ran a detective and patrol agency. Here he carried out a variety of police operations that included hiring out night patrolmen to exposing corrupt state and federal politicians, to taking into custody Charles Boles, otherwise known as "Black Bart, the Poet Highwayman." With his determination and ability in investigating crime, Morse can be compared to other California detectives such as Isaiah Leas of the San Francisco Police Department and James Hume of Wells Fargo & Company. All three lived through changing economic and social conditions in California. All three excelled in the field of detection. All three became rivals in collaring lawbreakers. And all three left a legacy of law and order in the state of California.

Harold J. Weiss, Jr.
Jamestown Community College

Foxholes and Color Lines: Desegregating the U.S. Armed Forces. By Sherie Mershon and Steven Schlossman. (Baltimore, Maryland: Johns Hopkins University, 1998. xiii + 393 pp. Illustrations, bibliography, index. $34.95.)

This work by Sherie Mershon and Steven Schlossman has updated previous versions about Black Americans in defense of our nation. This book serves to remind all Americans of the numerous adversities that Black Americans encountered from WWII to Vietnam. It should be read by all who wish to understand what it took for Black Americans to serve their country and to deal with the powers of institutional racism. If one wishes to understand the role and power of the Black press in the desegregation process of the military, Mershon and Schlossman provide valuable new insights.

The authors analyze the rationale for racial discrimination. They also chronicle the desegregation process of all the military branches through the use of outstanding primary sources. These sources provide us with invaluable information on those who opposed desegregation. These political and military leaders have negatively affected America's race relations that still resonate. The policies they implemented had far-reaching implications—even as far as the European community.

Mershon and Schlossman also provide new insights into Truman's Executive Order 9981, which called for the desegregation of the armed forces. Mershon and Schlossman should be commended for this well-researched work. However, like so many writers of history, their work is dominated by men. Much more could have been said about the encounters endured by Black females in the military, such as the 6888th Central Postal Battalion; Black nurses sent to Monrovia, Liberia; the 168th Station Hospital in England; and the role of desegregation played by the Defense Advisory Committee on Women in the Services (DACOWITS).

Overall, however, this work is a significant contribution to the history of sociopolitical race relations in the military and their impact on the American people.

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Anasazi Architecture and American Design. Edited by Baker H. Morrow and V. B. Price. (Albuquerque: University of New Mexico Press, 1997. xviii + 241 pp. Illustrations, maps, tables, notes, index. $70.00 cloth, $29.95 paper.)

Anasazi Architecture and American Design is a provocative contribution to the study of prehistoric Puebloan buildings. In contrast to the growing body of "coffee-table" literature on ancient architecture in the northern Southwest that evokes a remote and mysterious past, editors Baker H. Morrow and V. B. Price offer a scholarly book that is intended to elicit inspiration from the past for "making humane and ecologically safe new cities in the future" (p. xv). In their view, the people who built the magnificent communal structures in Chaco Canyon, New Mexico, and Mesa Verde, Colorado, between 900 A.D. and 1300 A.D. were actively creating architectural metaphors for their societies, physical representations of a harmonious balance between culture and nature. In 1991, the editors organized

a symposium at Mesa Verde National Park to explore the possibility that these metaphorical buildings might offer planners a guide to improving modern-day urban life in the arid Southwest. *Anasazi Architecture and American Design* is a compilation of essays presented by participants in that symposium.

The authors include professionals and scholars from different disciplines, but while each chapter is interesting and thoughtful, few actually attempt to utilize the past to prepare for the future. Instead, the overwhelming emphasis by individual authors is on using the present to interpret the past, whether by architects and planners employing modern design theory to infer the motives and sensitivities of prehistoric builders, or archaeologists reading modern Puebloan cosmology into ancient architectural forms. Only the architect Anthony Anella's discussion of his design for a new visitor center at Mesa Verde National Park makes a strong case on behalf of the volume's stated goals. Collectively, the volume's contributors are much more concerned with assigning meaning to the ruins of Chaco and Mesa Verde than offering lessons for today's urban designers, a point made in Chapter I by the art historian J. J. Brody.

Most of these efforts to interpret prehistoric architecture from modern perspectives are compelling in identifying likely social influences on the location and configuration of individual buildings, especially those studies that systematically examine the potential role of cosmology. The chapter by Anna Sofaer, for example, suggests that lunar and solar cycles may have been incorporated into the positioning and layout of large Chacoan pueblos. It is curious, however, that the volume largely neglects the economic and cultural context that social scientists would consider paramount in explaining the social role of large communal buildings. Current archaeological research at Chaco and Mesa Verde focuses on warfare, social inequality, disease, and ecological degradation as critical elements in the development of densely nucleated human settlements, yet *Anasazi Architecture and American Design* rarely even hints at these issues. As a result, the argument that Anasazi architectural achievements provide an appropriate model for modern urban design and social planning is not as thoroughly developed as it might have been. Nevertheless, this is a stimulating book that should promote innovative directions in the study of prehistoric Southwest architecture.

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A Chinaman's Chance: The Chinese on the Rocky Mountian Mining Frontier. By Liping Zhu. (Niwot: University Press of Colorado, 1997. xi + 231 pp. Illustrations, maps, tables, notes, bibliography, index. $29.95.)

In *A Chinaman's Chance*, Liping Zhu examines the experiences of a significant but oft-ignored Chinese community in the Boise Basin during the second half of the nineteenth century. At their height in 1870, the Chinese made up 28.5 percent of the population in the Idaho Basin. Using archival documents, interviews, local, regional, and California newspapers, and government materials, Zhu explores aspects of Chinese life, including migration from China to Idaho, occupations, economics, and politics. His objective in this work, however, is not simply to study this community, but to reverse the "'negative history' about the early Chinese experience" put forth by New Western Historians who tell "only the partial truth" (p. 2)

In his "positive" account, Zhu deflates images of the victimization and exploitation of the Chinese. Zhu argues that the "different but equal" climate offered many opportunities for economic success in certain occupations (p. 159). For example, Chinese miners were able to keep their placer mines working longer than those of their competitors because of their superior water-management skills, and merchants became leaders of their communities in Boise despite being at the bottom of the traditional Chinese hierarchy.

In his efforts to highlight the positive, however, he does not discuss the more subtle and complicated processes of discrimination. Zhu implies that the lower wages paid to Chinese workers were beneficial because it made them more competitive. He also suggests that the prostitution to which Chinese women were subjected was positive because it offered them good economic opportunities. In his effort to reverse the "negative," Zhu has overstated the importance of economics and ignored the harsher realities of Chinese life. Also problematic are Zhu's use of antiquated terms and concepts, such as the "melting pot" theory and the terms "Anglo-Americans" and "oriental," and his reproduction of the sterotyped, caricatured English of the Chinese.

Zhu provides insight into a community that has been largely ignored; however, more work must de devoted to the study of the communties of this region, and both "positive" and "negative" histories must be explored.

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Book Notes

Adventures of a Church Historian. By Leonard J. Arrington. (Urbana: University of Illinois Press, 1998. 249 pp. Illustrations, bibliography, index. $29.95.)

University of Texas of the Permian Basin: A History. By V. R. Cardozier. (Austin, TX: Eakin Press, 1998. vii + 280 pp. Illustrations, tables, appendix, index. $19.95 paper.)

Of Earth and Elders: Visions and Voices from Native America. By Serle Chapman. (Missoula , MT: Mountain Press Publishing Company, 1998. xiii + 218 pp. Illustrations. $24.95 paper.)

The Santa Fe Trail. By R .L. Dufus. (Albuquerque: University of New Mexico Press, 1999. 283 pp. Map, bibliography, index. n.p.)

The Freeing of the Deer/Se da la libertad al venado: And Other New Mexico Indian Myths/y otras leyendas de los indios de Nuevo Mexico. By Carmen Gertudis Espinosa. (Albuquerque: University of New Mexico Press, 1999. x + 83 pp. Illustrations. $9.95 paper.)

Cuentos de Cuanto Hay: Tales from Spanish New Mexico. Collected by J. Manuel Espinosa and edited and translated by Joe Hayes. (Albuquerque: University of New Mexico Press, 1998. Illustrations. $35.00 cloth, $15.95 paper.)

Howl: The Artwork of Luis Jimenez. By Camille Flores-Turney. (Albuquerque: University of New Mexico Press, 1998. 75 pp. Illustrations. $45.00.)

The Calling. By Dick Hyson. (Niwot: University Press of Colorado, 1999. 422 pp. $24.95.)

Return of the Assassin: John Wilkes Booth. By W. C. Jameson. (Plano: Republic of Texas Press, 1999. ix + 282. Illustrations, map, appendixes, bibliography, index. $16.95 paper.)

Ancient Mexico: An Overview. By Jaime Litvak King. (Albuquerque: University of New Mexico Press, 1999. vii + 134 pp. Illustrations, map, bibliography, index. $10.95 paper.)

Santa Fe in the Fifties: A Memoir of Change in the City Different. By Violet Kochendoerfer. (Santa Fe: Western Edge Press, 1998. vi + 162 pp. Illustrations. $16.95 paper.)

Under Cover for Wells Fargo: The Unvarnished Recollections of Fred Dodge. Edited by Carolyn Lake. (Norman: University of Oklahoma Press, 1998. xxvi + 280 pp. Illustrations, map, index. $28.95.)

Don Luis Leal: una vida y dos culturas. By Luis Leal, with Victor Fuentes. (Tempe, Arizona: Bilingual Review/Press, 1998. v + 153 pp. Illustrations. $16.00 paper.)

The Great Persuader: The Biography of Collis P. Huntington. By David Lavender. (Niwot: University Press of Colorado, 1999. 444 pp. Maps, notes, bibliography, index. $24.95.)

Custer & Company: Walter Camp's Notes on the Custer Fight. Edited by Bruce R. Liddic and Paul Harbaugh. (Lincoln: University of Nebraska Press, 1998. xiii + 189 pp. Illustrations, maps, notes, index. $13.00 paper.)

The Players: The Men Who Made Las Vegas. Edited by Jack E. Sheehan. (Reno: University of Nevada Press, 1997. xiv + 224 pp. Illustrations, index. $18.95 paper.)

Dodge City: Queen of Cowtowns. By Stanley Vestal. (Lincoln: University of Nebraska Press, 1998. xvi + 285 pp. Illustrations, notes, bibliography. $12.95 paper.)