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Book Reviews

Waters of Zion: The Politics of Water in Utah. Edited by Daniel C. McCool. (Salt Lake City: University of Utah Press, 1995. xi + 202 pp. Maps, charts, tables, notes, index. \$24.95 paper.)

Although water is of critical importance in Utah, the second driest state in the nation, no book-length study about the state's water politics existed until the publication of *Waters of Zion*. Edited by Daniel McCool, this series of essays grew out of an effort to write a book about the politics of water that would stimulate further interest in the subject.

The subsequent nine-chapter book is divided into four parts. The introductory chapter lays the foundation by describing water policy both in terms of the political process and substantive history. The second chapter recounts the history of the development of water policy in the Salt Lake Valley with particular emphasis on the physical characteristics of the Central Utah Project (CUP), a primary feature of the state's water development plan. The next two chapters deal with the changed in the CUP's sponsoring agency as well as the conflict over the use of water resources among competing interests, specifically between CUP, recreation, and tourism.

Part three contains a variety of topics: one author examines alternative uses and sources for water in cities—an important topic considering the phenomenal rate of urban growth in the state; another looks at how groundwater policy has changes over time. The third author explores the topic of instream flow and competently explains the problems and importance of this concept in shaping contemporary state water policy. A valuable concluding chapter in part three places Utah's experience within the larger context of national trends in water policy. The final part provides a current account of the CUP Completion Act and the efforts made to implement it.

This work is quite different than the seminal studies on water policy and development published only a decade ago. Unlike the compendium history of water in New Mexico by Ira G. Clark, this book makes no pretense at inclusivity. It simply explores and discusses some of the many fascinating topics within the larger subject, hoping to provoke others' interests and research. Nor does *Waters of Zion* resemble the broad, theoretical work of Donald Worster in *Rivers of Empire*. Rather, it is a simple but technical work that presents process and history in a commendably unbiased manner. More specific than regional works on the topic, *Waters of Zion* closely follows the themes and methodology used in Robert Dunbar's *Forging New Rights in Western Water* and in McCool's own *Command of the Waters*, which discusses the Utes' water rights.

In this refreshingly readable book, the authors have achieved their goals of diversity of viewpoint and objectivity in presentation. It serves as a fine model for book-length studies on the same subject in other states.

Stefanie Beninato
Santa Fe, New Mexico

Now the Wolf Has Come: The Creek Nation in the Civil War. By Christine Schultz White and Benton R. White. (College Station: Texas A&M University Press, 1996. xvi + 193 pp. Notes, bibliography, index. \$20.00.)

In autumn 1861, as opening shots of the Civil War were heard across the South, nine thousand Native Americans left Indian Territory for the promise of protection in the North. Seven thousand arrived in Kansas in January 1862, starving, half-frozen, and confused by federal apathy toward them. Two thousand died along the way from disease, exposure, and warfare with pursuing Confederates, especially Confederate Cherokees under Stand Watie and Creeks commanded by Daniel McIntosh, a mixed-blood whose assimilationist views represented a decades-long split in the Creek-Muskogee Nation. *Now the Wolf Has Come* dramatically relates this deadly journey and how a corrupt Indian Bureau not only turned its back on its "wards" isolated in the South, but profited from the situation.

One strength of this book lies in its narrative, which reads like a novel. The authors tell this poignant story through the eyes of the aged Opothleyahola, a revered Creek leader who planned and led the escape. Readers observe a man and a people torn between their land and the consequences of remaining in the South, between breezy assurances of protection by white bureaucrats and the awful reality that the Indian Office did not care. The story is compelling and at times complex.

A weakness, however, is that complexity breaks down with McIntosh and assimilationist views, which are often seen as simplistic and shallow. Whites are depicted as consistently evil, and the Richmond and Washington governments akin to Sodom and Gomorrah. Unfortunately, this was at times all too true, but multiple motivations are more revealing and accurate. Throughout the story, for example, Opothleyahola reflects upon the duplicity of whites, so one is hard-pressed to understand why he put such trust in them. On the strength of a single letter from E.H. Carruth, a missionary, educator, known liar, and cheat who "leeches a living off the Cherokee Nation and other nations in the Territory for years," Opothleyahola led nine thousand Indians into the wilderness (p. 124).

Despite this, *Now the Wolf Has Come* tries hard to provide the elusive Indian voice and does so very effectively. It addresses a topic that has received little attention: the migration of those isolated in Indian Territory and cut off from federal support. The historiography of Native American participation in the Civil War has grown in recent years, but not this view. The bibliography contains extensive archival sources and a lengthy list of secondary publications. The authors also conducted oral interviews with members of the Muskogee Nation for this book that could have been better reflected in text notes. Strengths far outweigh weaknesses, however, and this book is so well-written that it will be enjoyed by a general audience in addition to students of Native American and Civil War history.

Kathleen Chamberlain
University of New Mexico

The Great Southwest of the Fred Harvey Company and the Santa Fe Railway. Edited by Marta Weigle and Barbara A. Babcock. (Phoenix, Arizona: The Heard Museum, 1996. xvii + 254 pp. Illustrations, appendixes, notes, bibliography, index. \$24.95 paper.)

Several books have been written about the famous entrepreneur Fred Harvey and his efforts to civilize Western taste in dining and railroad travel around the turn of the century. This book is the most complete collection of information describing the profound absorption and dedication the Harvey system, in conjunction with the Santa Fe Railroad, undertook to "construct the national imaginary of the West . . . and its native peoples . . . [to be] seen by thousands of Americans" (p. 3).

The twenty essays edited by Marta Weigle and Barbara A. Babcock illustrate the massive scope and diversity of involvement by the travel giants to promote and popularize Southwestern Native American art. The exploitation of the myth of an "American Orient" and a "Vanishing Race" begins with the essay "To Experience the Real Grand Canyon," by Marta Weigle and Kathleen L. Howard, and ends with Barbara A. Babcock's "First Families: Gender, Reproduction and the Mythic Southwest."

This informative study is prefaced by a chronological chart beginning with merchant William Becknell, "Father of the Santa Fe Trail," making the inaugural journey into New Mexico in 1821. There are yearly entries of railroading importance, ending with the dissolution of the Fred Harvey Fine Arts Foundation in 1979.

This anthology of Fred Harvey lore explains the impact of railroads and the Harvey system on the Southwest's peoples and economy. It also explains the use of art, literature, advertising, and entrepreneurial skills to sell an illusion to a willing market by enterprising individuals who ended up believing the dream they created. During the peak period of railroad travel promotion, the largest Native American art collections were held by the Harvey Family Foundation, the Harvey system's only female architect, Mary Colter, and Herman Schweizer, Harvey's anthropologist.

The Great Southwest of Fred Harvey and the Santa Fe Railway is a well-researched documentary portraying southwestern Native Americans as active participants in the realistic though mythic portrayal of their culture for the benefit of the tourist trade. The book has many beautiful, explicitly captioned illustrations. Although not for the average reader, this book contains a wealth of important information for historians and scholars, especially those interested in railroading history.

Carmen R. Chávez
University of New Mexico

Education for Extinction: American Indians and the Boarding School Experience, 1875-1928. By David Wallace Adams. (Lawrence: University Press of Kansas, 1995. xi + 396 pp. Illustrations, tables, notes, index. \$34.95.)

In a thematic presentation drawing extensively on government documents, reports, newspapers, memoirs, and "as told to" accounts, David Wallace Adams argues that Indian students reacted to their experiences at off-reservation boarding schools in a variety of ways ranging from resistance to accommodation. Through a detailed examination of boarding school life from the 1880s to the 1910s—including

such schools as Hampton, Carlisle, Haskell, Phoenix, and Albuquerque, among others—Adams demonstrates that Indian parents and children did not passively accept government policies. Instances of students' escapes, arson, disrespectful nicknaming of teachers, cultural maintenance (often clandestine), drifting from school to school, ingesting hallucinogens, as well as parents' support of these activities, offer telling evidence of active resistance. Indeed, parents' frequent visits to the reservation day and boarding schools, along with tribal activities around nearby agencies, prompted school superintendents and reformers to argue for the removal of all children to off-reservation schools. But as the author, an associate professor of education at Cleveland State University, shows, parents also served as instruments of government policy by voluntarily enrolling their children, then encouraging them to learn the white man's ways.

Education for Extinction vividly and comprehensively sketches what life was like at boarding schools. Adjusting to new surroundings; coping with discipline, death, and disease; and learning the curriculum of civilization, citizenship, and self-reliance all play a significant role in Adams's monograph. The sixth chapter of the ten-chapter book, entitled "Rituals," provocatively explains how religion, gender relations, sports, and calendar rituals—such as Indian Citizenship Day and Arbor Day—combined to impact policy makers' messages. Drawing on Clifford Geertz's analysis of "deep play," Adams suggests that not only did Carlisle's football program symbolize social integration and acculturation but, in games against Harvard, Yale, and others, the sport also symbolized Indians' efforts to reverse the impact of the Indian-white frontier and to oppose discrimination. Incorporating a multidisciplinary analysis, Adams incorporates literature on institutions, resistance, acculturation, reform, progressivism, social theory, cities, and gender.

The study founders in places, however. For instance, when Christmas was first introduced at Truxton Canyon, Arizona, along with the ritual of Santa Claus' arrival, Walapai and Havasupai parents and students stood transfixed until an "old wiseman" screamed "Quiqete, Quiqete," while jumping up and waving his arms. Many rushed out of the building before order was restored. Afterwards, students favorably received gifts from Santa, but the reader never learns what "Quiqete" means and what the initial objection was (p. 195). Considering the thoroughness of Adams' research, this oversight is probably due to lack of sources, but just mentioning this dilemma would help guide the reader. Regarding the appearance of Indians' voices on a broader level, however, I wonder whether a study emphasizing students' boarding school experiences should introduce non-Indian policymakers, administrators, teachers, and reformers in the story before the Indians themselves? As for Adams's periodization, the late 1870s seems a likely starting point, and the Meriam Report (1928) the standard ending point, but Adams' account trails off in 1918, when the Board of Indian Commissioners announced that the success of the boarding schools had been overstated and when many former boarding school students testified before Congress in favor of peyote use in religious observances. Having highlighted this point, the author's treatment of the 1920s and John Collier seems tacked on. But as a whole, Adams has performed a valuable service in bringing this material to the attention of other scholars in such an analytically and insightful manner.

Jerry A. Davis
University of New Mexico

Paradise Valley, Nevada: The People and Buildings of an American Place. By Howard Wight Marshall. (Tucson: University of Arizona Press, 1995. xiv + 152 pp. Illustrations, maps, notes, bibliography, index. \$55.00.)

Paradise Valley, in northern Nevada, is not likely to be on most travelers' itineraries unless they have read Marshall's extensive, thorough study of the history of the place and the evolution of its vernacular architecture. After a sojourn reading this description and study of Paradise Valley, one becomes well-acquainted with the stone masons from the Piedmont region of northern Italy and their long-lasting architectural accomplishments skillfully made from local granite and other materials.

It is also the story of an industrious group of immigrants who settled the area with ranches and farms. In "The Historical Framework" chapter, Marshall offers the results of his painstaking research into the historic occupancy of the area so that the reader gains intimacy with the varied ethnic differences of the residents and their roles in the community.

Hardrock miners were followed by settlers of "old-stock Americans, German farmers, Italian stonemasons, Hispanic-Californian vaqueros, Chinese laborers, and Basque shepherders" (p. 5). Displaced Paiute Indians resorted to raiding, but once the United States Army had secured the valley a tentative peace prevailed, and Native Americans began to find work on the farms and ranches.

The architectural personality of Paradise Valley changed after 1863 with the arrival of Italian stone masons. It is with this group that Marshall concentrates an in-depth study demonstrating the importance and significance of "cultural baggage," a subject that has attracted many geographers. There is a broad spectrum of interest in *Paradise Valley, Nevada*. Those interested in historical architecture will find a valuable resource in methodology as well as in synthesis. Cultural geographers should be intrigued by the Italian stone masons, house types, and settlement patterns. But readership of this book need not be confined to scholars.

Marshall's writing style is appealing to anyone with interest in the West. Marshall also has the foresight to discuss the term "vernacular" in an appendix so that the reader can understand the term and why he uses it instead of "folk" or "traditional" architecture. The volume is elaborately illustrated with excellent photographs and drawings documenting the various buildings of the area along with photographs of the people, past and present, who have hewn a community in an isolated, beautiful valley in northern Nevada.

John Duncklee
Oracle, Arizona

U.S.-Mexico Borderlands: Historical and Contemporary Perspectives. Edited by Oscar J. Martinez. (Wilmington, Delaware: Scholarly Resources, Inc., 1996. xix + 264 pp. Notes, bibliography. \$40.00 cloth, \$16.95 paper.)

This anthology centers on conflict and cooperation in the Mexico-United States borderlands region. The volume comprises historical and contemporary essays written by Chicano, Mexican, and United States historians, geographers, and other writers. Related documents supplement the essays. These include treaties, proclamations, a memoir, an oral history interview, advocacy or position statements,

reports by journalists, and Mexican and United States government reports. The period covered in this fine collection begins in 1836 when Texas declared its independence from Mexico and it ends in 1994 with the enactment of the North American Free Trade Agreement (NAFTA).

In the first essay, Professor Richard Griswold del Castillo discusses the concluding deliberations (2 February–30 May 1848) over the Treaty of Guadalupe Hidalgo by Mexican and United States officials. Debates in the United States Senate over the newly acquired territory (northern Mexico) focused on questions of slavery, titles to Spanish and Mexican land grants, and the United States–Mexico boundary. Mexican liberals, including Manuel “Lencho” Rejón, Melchor Ocampo, and Benito Juárez, governor of Oaxaca, strongly objected to ratification. Rejón believed the treaty would be “our death sentence.” Further, he did not believe the United States would protect the rights of Mexicans.

In the late 1850s Juan “Cheno” Cortina, motivated by a “profound indignation” against injustice, led the resistance along the border in South Texas. “Mexicans,” Cortina proclaimed, “you have been robbed of your property, incarcerated, murdered and hunted like wild beasts . . . it appears that justice has fled from the world . . . We must exterminate the tyrants!” (pp. 76–77). Educator, writer, philosopher, and political leader José Vasconcelos (1882–1959) recalls bitter experiences as a child attending school in Eagle Pass, Texas, during the 1890s. “The memory of the United States–Mexico War and related “deep racial hatred” kept alive “bloody clashes” between “gringos and greasers,” Vasconcelos wrote (p. 103). Señora Flores de Andrade, a participant in the Mexican Revolutionary Movement (1910) in the El Paso—Juárez region, exemplified the role of women during that critical juncture. She became an organizer of the Daughters of Cuahitémoc, a group linked to the *Partido Liberal* led by the Flores Magón brothers. J.T. Canales, a South Texas state representative and lawyer, spoke out diplomatically against the “undesirable conduct” of the Texas Rangers. He cited several episodes in which he believed Mexicans had been killed without justification.

During Prohibition era in the United States (1920–33) border cities, particularly Juárez and Tijuana, experienced an economic “boom” heavily bolstered by tourism. United States patrons seeking booze, gambling, and other “sinful entertainment,” flocked to the border. The Great Depression caused severe hardships in the border cities. Since World War II, interdependence has significantly increased with increased trade and tourism, the large migration of workers across the border, and the development of large United States assembly plants (maquiladoras) in Mexico. Several problems continue to plague borderland inhabitants: exploitation and abuse of workers; the flow of drugs, air, and water pollution; and, most significantly, a huge increase in crime. The enactment of NAFTA in 1994 has placed yet another spotlight on the border. What positive or negative effects NAFTA will have on the border is an open question.

Sharp contradictions and high drama mark the region. A poem, “La Frontera,” written expressly for this anthology by the editor, describes the essence of the border: contempt, pride, conflict, cooperation, poverty, profit, despair, and vitality. A judicious selection of essays, documents, and reports by scholars and activists make this volume a great contribution toward a better understanding of the paradoxical Mexico–United States Borderlands.

Tobias Durán–Romero
University of New Mexico

El México Olvidado: La Historia del Pueblo Chicano. 2 vols. Edited by David Maciel. (El Paso & Ciudad Juárez: University of Texas at El Paso and Universidad Autónoma de Ciudad Juárez, 1996. 338 + 571 pp. Notes, tables. \$20.00 paper.)

This two-volume anthology is a compilation of some of the best essays written in Spanish and English about the historical experience of Chicanos in the United States. The selection of essays crosses the international boundary with studies by leading Mexican and United States historians. As a panoramic survey of the major problems and themes in Chicano history, this is an invaluable book since most of the Mexican contributions have not had a wide circulation in either the United States or Mexico. Many will recognize the essays by well-known Chicano historians first published in English. This anthology presents both Mexican and Chicano perspectives and is a true bi-national work.

The first volume begins with a survey by David Maciel of the formation of the Mexican North during the period 1600–1836 and is followed by essays reflecting Mexican and Chicano perspectives on the United States–Mexican War. Rudolfo Acuña argues that the war was one of colonial conquest, following a pattern of domination and subordination that would be followed by European powers later in the nineteenth century. Josefina Vásquez argues that the war was inevitable given the expansionist politics of the United States in the 1830s and 1840s. Agustín Cué Cánovas analyses how the subsequent Treaty of Guadalupe Hidalgo was violated and Mexicans despoiled of their lands. Subsequent essays by Manuel Servín, Américo Paredes, and Carlos Cortés discuss the economic and social struggles of Chicanos in the last part of the nineteenth century. The resistance movements of Juan Cortina and the *Gorras Blancas* are treated in two excellent essays by Mike Webster and Robert Rosenbaum, respectively. This first volume concludes with a discussion of urbanization during the first part of the twentieth century. One of the strengths of this volume is that it analyzes Mexican communities outside the historical Southwest. Louise Año Nuevo de Kerr, for example, has an excellent article on the Chicanos of Chicago.

The second volume covers Chicano history in the twentieth century and has a variety of themes. One explores the relationship between Mexico and Aztlán, the Chicano homeland in the Southwest. Original essays by Victoria Lerner, Juan Gómez-Quiñones, and David Maciel discuss this topic. Another theme developed is working class history with an important essay by Maxine Baca Zinn on the education and employment of Chicanas. A section on the evolution of Chicano politics in the twentieth century has a Spanish-language translation of a seminal essay by Alfredo Cuéllar periodizing and critiquing the evolution of Chicano politics. To present the history of the Chicano movement, Maciel includes essays by César Chávez, Rudolfo Acuña, David Montejano, and others who were actively involved in this period of history. This volume has a discussion of the evolution of Chicano cultural expression that is at once theoretical and practical with a Spanish version of the very important essay on culture by Juan Gómez-Quiñones as well as a reminiscence by Rupert García, an internationally known Chicano artist.

It would be difficult to find better representative articles to present to the reading Mexican public an introduction to Chicano history and studies. Maciel is to be complimented on his drawing together such a variety of perspectives and in organizing the volumes in coherent thematic divisions. With these books, Mexican readers now have a solid factual basis for understanding their cousins to the north.

Richard Griswold del Castillo
San Diego State University

Black Texas Women: 150 Years of Trial and Triumph. By Ruthe Winegarten. (Austin: University of Texas Press, 1995. xv + 427 pp. Illustrations, charts, tables, bibliography, index. \$60.00 cloth, \$14.95 paper.)

Ruthe Winegarten's *Black Texas Women: 150 Years of Trial and Triumph* fills a gap in the history of the Lone Star State. Winegarten skillfully chronicles the legacy of "black Texas women who have resisted oppressive institutions, people, and laws and built their families, communities, and careers from the ground up" (p.vii). This study is divided into five parts: Antebellum, Reconstruction and Redemption, Education and Culture, The New Century, and The Modern Period. Beginning with Antebellum, Winegarten examines free women of color residing under both Spanish and Mexican rule and the years before statehood. The author also highlights the work, culture, religion, and community of the women who endured the lash under the "Peculiar Institution." Subsequent chapters treat black female Texans' roles in resistance after emancipation, clubs and community building, the struggle for equal rights, World War II, and the Civil Rights Movement.

Black women were victims of both racism and sexism. Nevertheless, they endured. From slave Mary Armstrong to Senator Barbara Jordan, black Texas women have stood strong in battling the destructive forces of oppression. They stood beside their men in building homes and providing for their families. They were on the front lines when combating lynching, demanding suffrage and challenging a racist America.

This study deals with more than a few famous and well-known Texas women. It identifies the hundreds of black women who have played significant roles in their communities and institutions. Eliza Peterson, Lucy Gonzales, Maud Cuney Hare, Mattie B. White, and Hattie Briscoe are among those whose contributions have been noted. By revealing their names and unveiling their faces, Winegarten has ensured that their places in Texas and United States history will not be lost. The accompanying photographs and primary documents add testimony to the beauty, persistence, strength, and triumphs of Texas' black women.

Winegarten's *Black Texas Women* is a much-needed general and readable contribution to Texas, women's, and African American history. While there are no major revelations or startling new interpretations, *Black Texas Women* quenches an academic thirst by serving as an excellent text and reference work. *Black Texas Women: 150 Years of Trial and Triumph* should serve as a model for other state studies.

Maxine D. Jones
Florida State University

A Mary Austin Reader. Edited by Esther F. Lanigan. (Tucson: University of Arizona Press, 1996. ix + 271 pp. Illustrations, notes, bibliography. \$40.00 cloth, \$16.95 paper.)

Mary Hunter Austin was an eco-feminist writer who drew her inspiration from the peoples and landscapes of the early twentieth century American Southwest. Although her literary career spanned four decades until her death in 1934, feminist scholars have only recently begun to include Austin as an important feminist writer on par with contemporaries like Charlotte Perkins Gilman, Kate Chopin, and Willa Cather.

Austin biographer Esther Lanigan draws from some thirty books and hundreds of shorter works to create a sampler of Austin's writings for readers unfamiliar with both the woman and her work. She provides an in-depth introduction to Mary Austin the person and writer, and organizes excerpts of Austin's writings by genre, including fiction, nonfiction, and poetry. Lanigan chooses examples of Austin's writings that "amplify modern ideas" concerning such topics as feminism, environmentalism, and multiculturalism (p. 14).

Grouping the writings by genre makes sense if the purpose is to discern Austin's merits as an artist. But since many of the pieces included are either semi-autobiographical or autobiographical, Lanigan reveals more about the artist than the art itself. Curiously, she places excerpts of *Earth Horizon*, Austin's autobiography, at the end of the collection when it would have been a useful departure at the beginning to more clearly illustrate the autobiographical strands in the following sections. Furthermore, though Lanigan supposedly organizes the essays by genre, she separates into disparate sections selections from *The Land of Little Rain* (1903) and *The Land of Journey's Ending* (1924), both naturist writings considered by most Austin scholars to be companion works. Although the latter was published some twenty years after the first, it seems Lanigan should have remained consistent with her overall organization of chapters.

Readers seeking to learn more about Austin the public figure and activist may be disappointed. Lanigan is more interested in presenting Austin as a literary figure than showing her role in the political movements of her day. As a self-proclaimed feminist and an Indian rights advocate, Austin played an active role in both arenas on the local and national level.

Overall, however, this is a useful collection that clearly represents Austin's range as a writer and poet. It not only has selections from Austin's "greatest hits," but also highlights some of her lesser-known unpublished works, such as the novella *Cactus Thorn*. On balance, Lanigan provides quintessential Austin writings for readers unfamiliar with one of New Mexico's foremost women writers.

Catherine B. Kleiner
University of New Mexico

Lost Legacy: The Mormon Office of Presiding Patriarch. By Irene M. Bates and E. Gary Smith. (Chicago: University of Illinois Press, 1996. viii + 258 pp. Illustrations, charts, notes, bibliography, appendixes, index. \$32.50.)

The hothouse of Mormon history has generated enormous investigation in the last quarter-century on virtually every aspect of the church's origins and development. Historian Irene Bates and attorney E. Gary Smith, whose father was the church's last Presiding Patriarch, have made a significant contribution to the literature.

The office of Presiding Patriarch was created by Joseph Smith, Jr., the Mormon prophet, in 1833 and bestowed upon his father. Although the patriarchate carried no ecclesiastical authority, it was essentially a position with a pastoral ministry. It enjoyed symbolic stature, and those who held the office had the ability to help shape church policy and membership attitudes. From the time of the office's institution until its discontinuance in 1979, the Presiding Patriarch had always been a literal descendant of the Mormon church's founding family, and enjoyed a special place in the hearts of the rank and file. Joseph Smith, Sr., held the position from 1833 until his death in 1840. Hyrum Smith, Joseph Smith's brother, held it until his assassination in 1844. William B. Smith, the only surviving brother, held the position briefly in 1845 and 1846 but he ran afoul of the institutional hierarchy and was excommunicated. Thereafter, a succession of Smiths held the post, most recently Eldred G., who served between 1947 and 1979.

The authors take a chronological approach to dealing with the various individuals and events shaping the patriarchal office. They appropriately expend considerable effort to chart the formation of the office and the development of its boundaries. They also analyze William Smith's debacle, the first instance but far from the last in which charismatic authority in the form of the Smith family crossed swords with official ecclesiastical authority.

This recurring controversy shapes *Lost Legacy*, as the authors use Max Weber's "routinization of charisma" theory to explain the jousting between members of the Smith family who held the Presiding Patriarch office and those who achieved their ecclesiastical position through the bureaucratic process. In the end, predictably, routinization resulted in the overthrow of charisma, and the last few Presiding Patriarchs found their role gradually circumscribed until the office was discontinued altogether.

There is much to praise in *Lost Legacy*. It is a detailed, useful volume that asks difficult questions about the Mormon institution. It is sympathetic without being apologetic, and Bates' and Smith's conclusions are well-measured.

Roger D. Launius
NASA Chief Historian

The Countryside in Colonial Latin America. Edited by Louisa Schell Hoberman and Susan Migden Socolow. (Albuquerque: University of New Mexico Press, 1996. xiii + 295 pp. Illustrations, maps, notes, bibliography, index. \$45.00 cloth, \$19.95 paper.)

Rural society has been a major theme of study for scholars of colonial Latin America. But, as Louisa Schell Hoberman points out in her conclusion, institutions such as the *encomienda*, the *hacienda*, or the mission village have often been the focus. The anthology moves away from this institutional emphasis and integrates new methodologies and findings in a very engaging collection of essays. The discussion of material life and ecology reflects new interests in the profession and is a welcome addition in a book aimed at the classroom.

The individual pieces fall into two groups: those that deal with structures such as the rural economy and those that discuss social groups such as middle groups, blacks, and indigenous peoples to name but a few. Although the essays are thematic, there is some constructive overlap, for instance, between the studies on blacks and indigenous peoples and analyses of conflict, violence, and resistance. This reiteration, however, simply strengthens the overall picture of the countryside and its dynamics.

The individual authors do not limit their discussions to the regions in which they specialize but rather all provide wide coverage of many areas within the colonial world. The result is a book that to a greater degree than often available in textbooks integrates and compares regional experiences not only within the Spanish empire but also Brazil.

The prose is clear and well-written and does not lapse into academic jargon. Illustrations accompany each piece, although generally they are not integrated into the discussion. For the specialist of colonial Latin America, this book will not hold many surprises but it is still an agreeable review of current findings and it is primarily aimed at students. It is not, however, condescending nor does it avoid hard issues and controversial interpretations. This book should be very useful for the classroom since the organization will fit in well with most syllabi and the level of discussion should please the brightest students and challenge the weaker ones without frustrating them.

Sonya Lipsett-Rivera
Carleton University

A Shared Space: Folklife in the Arizona-Sonora Borderlands. By James S. Griffith. (Logan: Utah State University Press, 1995. x + 207 pp. Illustrations, map, appendixes, notes, bibliography, index. \$34.95 cloth, \$19.95 paper.)

In this era of international free trade and immigration issues, border studies from the various academic disciplines become increasingly important to our understanding of complex cross-cultural relations. Often, particular geographical segments of the borderlands can be defined and studied as separate and dynamic cultural regions. Such is the case with James S. Griffith's *A Shared Space: Folklife in the Arizona-Sonora Borderlands*.

In this thoroughly engrossing compilation of exploratory essays, James S. Griffith delves into numerous cultural aspects of the Pimería Alta, the border area that bridges southern Arizona and northern Sonora. This shared region of Mexico

and the United States is rich with Mexican, Mexican American, Native American, and Anglo influences. The author respectfully demonstrates how the popular arts and "folk" cultures that result from this intermingling of communities become integral indicators of tradition, life, and landscape.

Griffith examines artistic and cultural forms such as the tradition of hand-painted and hand-decorated "Magdalena Holy Pictures" from the town of Magdalena de Kino, Sonora, and *cascarones*, the confetti-filled blown eggs that are cracked over the heads of fiesta goers and merry-makers in both Arizona and Mexico. The art of decorating and attending to the graves of those who have passed on and the veneration of folk saints, "victim intercessors," and devotional images is given much attention. Chapters also detail cowboy songs and horse-race *corridos*. Finally, Griffith discusses the continuation of Mexican baroque aesthetic and cultural sensibilities from the eighteenth century to the present.

As he addresses each cultural component, Griffith traces what is known of its historical beginnings and details each through their present-day manifestations and applications. One of the most impressive aspects of this volume is the intentional treatment and importance given to the individual artists and perpetuators of these material and sociocultural forms. For example, Ángela Montoya, who makes fabulous *cascarones*, and Álvaro Moreno, who creates the religious souvenir frames in Magdalena de Kino, are treated with much the same respect as other masters. Such detail is invaluable to scholars and those interested in studying folk traditions and popular arts. All too often the names of folk artists, especially those from non-European countries are noticeably left out of written histories making their lives, stories, and creations nearly impossible to trace.

Griffith also pays close attention to the mechanisms involved in the evolution of popular arts and culture. He demonstrates how the interest shown by a number of groups—including an often dominant Anglo society, multicultural intellectual communities, primary consumers of the creations, and even Griffith himself as a participant-observer—all affect and contribute to the ebb and flow of tradition.

The author has spent over two decades studying and documenting the dynamic culture of the Pimería Alta, and his experience certainly shows in *A Shared Space*. The text is so engaging that both academic and armchair scholars will not help but finish the book with new knowledge, understanding, and respect of the cultural practices of the Pimería Alta. Once again, James S. Griffith has provided an outstanding contribution to the areas of American studies, anthropology, art history, folklore, history, and popular culture. His grasp of the intricacies involved in studying the borderlands is to be loudly applauded.

Tey Marianna Nunn
University of New Mexico

New Westers: The West in Contemporary American Culture. By Michael L. Johnson. (Lawrence: University Press of Kansas, 1996. xii + 408 pp. Illustrations, notes, bibliography, index. \$29.95.)

In *New Westers*, Michael Johnson attempts to lasso a whole range of mythical constructions, and drive this sorry herd into one amorphous territory called the West, that space between the Pacific Ocean and the "100th—or 98th—meridian" (p. 23). Given the nature of such a drive, the corral fence is bound to bend, sway,

give, and just plain collapse at times from all those New Age dogies trying to break for the East, South, Northwest, or even, heaven help us, California. In seven chapters and more than four hundred pages, Johnson surveys and attempts to put a brand on what he calls the New West, from fashion to film, literature, history, art, and music. Most significantly, the author makes sense of the nouveau chic of what—borrowing from Norman O. Brown—he calls “historical identity . . . made out of identifications: ancestral figures we identify with” (p. 21). Johnson does all of this in some of the clearest, most cogent, and at times even lyrical prose I have seen in a very long time.

Johnson’s West is, he confesses, “an open space of the spirit, as much a mental as a geographical landscape” (p. 25). The overarching theme of this encyclopedic study seems to be summed up in a line Johnson borrows from William W. Savage, Jr., “what people choose to believe about their past is more important than the facts of their past” (p. 62). At the same time, however, Johnson is extremely good throughout this volume at suggesting and showing the ways in which what we choose to believe does not often correspond closely to what those “facts” were or are. While his heart is clearly with Garth Brooks, as is evidenced by a quite lengthy paean to this neo-country, cross-over megastar (in some of the finest prose in this book), Johnson gives wide play to revisionist historians and writers such as Patricia Nelson Limerick, Richard White, and Donald Worster, and even wider play to revisionist writers such as Wallace Stegner and Cormac McCarthy,

If *New Westers* has failings, they arise perhaps inevitably from the magnitude of the attempt here. Johnson gives the impression of truly being a Western polymath, but the trail drive across all this disparate territory does leave a few strays in its wake and throws a long rope over some vague rangeland. I feel a bit of strain, for example, in attempts to legitimize “Western” literature as a significant sub-canon. When an absurdly bad novel such as Louie L’Amour’s *Last of the Breed* is heralded (and Jane Tompkins quoted for support), western literature is on dubious terrain. When very weak fiction such as Rudolfo Anaya’s *Albuquerque* is celebrated and Hillerman’s post-1986 fiction called “an exemplification of maturing Western literature,” one feels less than secure in the face of New York’s age-old contempt for art west of the Mississippi (p. 137). Other questions abound. When Tom Robbins’ “gosh aren’t I zany” fiction is described seriously as “re-mythologizing and ‘regendering’ an ecologically saner West,” one wonders why Richard Brautigan, who certainly re-mythologized the West in far more important ways than Robbins ever did, merits no discussion at all (pp. 126–27). And when the subject of Native American writing comes up, how in the world does Louise Erdrich merit rather extensive commentary when none of her fiction even remotely approaches the 98th or 100th meridian or anything one could conceivably consider “Western”? Why not at least a brief discussion of Gerald Vizenor’s fiction, poetry, and non-fiction? Vizenor’s *Bearheart* turns the Westering metanarrative on its head in fine, traditional trickster fashion; his *Heirs of Columbus* re-invents the West and the whole myth of America. One has the feeling that Erdrich gets into the New West herd because many readers have “heard” of her—an easy-reading best-seller is always good to have on any literary trail drive, even if it’s a holstein amongst the longhorns. Johnson is even less satisfying in discussing contemporary literary criticism. His summation “So literary criticism is alive and well in the New West,” comes across as more than a bit too pat given the mere tip of the hat he offers to that subject (p. 196).

When I used to work cattle on California ranches, we would lasso and tie up a young bull and in a matter of squalling minutes the calf would be de-horned, ear-clipped, inoculated, branded, and castrated. When we opened the corral gate, the poor, stumbling creature bore little resemblance to the bucking, kicking young fellow he'd recently been. Westering can be harsh even today. Too often critical operations seem to have a similar result, leaving once-vital literature and art a lot less lively than it was before dissection. One of the finest attributes of *New Westers* is that Michael Johnson doesn't do that to his subject. He moves quickly and with a light hand across an astonishing range of contemporary Western culture, and a reader comes away with the impression that this region and mythos is alive, vibrant, and charged with potential.

In assessing any work of this magnitude one can quibble and carp as I've done above, but despite omissions or what I take to be missed opportunities, ultimately what must be said about *New Westers* is that Michael Johnson has produced a fascinating and truly impressive book that anyone interested in the Western United States must read.

Louis Owens
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Take My Word: Autobiographical Innovations of Ethnic American Working Women. By Anne E. Goldman. (Berkeley: University of California Press, 1996. xxxv + 237 pp. Notes, bibliography, index. \$40.00 cloth, \$16.00 paper.)

In this critical analysis, Anne E. Goldman provides insight to the various techniques employed by American ethnic working women to voice their own individual histories within social, historical, and folkloric "extra-literary" works. Goldman challenges us to redefine the traditional models of literary history by expanding the accepted definition of autobiography to include New Mexican and African American culinary narratives, the memoirs of a New Mexican midwife and an African American healer, and the histories of Jewish garment workers. Goldman very effectively points out that despite the emphasis on editorial interests in some cases, and the attempted portrayal of cultural icons in others, the subjects find ways to insert their own voices into these autobiographical texts. This book will be of value to those interested in marginalized texts in the areas of autobiography, history, literature, and Chicana/o studies among others.

Because of my interests as a Chicana literary scholar, I will only review parts of the book. Part one, "Defining Genre: Culinary Autobiography," in which Goldman analyzes the voices of early Nuevo Mexicanas like Fabiola Cabeza de Baca and Cleofas Jaramillo; and part two, "Negotiating Authority: Edited Personal Narrative," which discusses the "collaboration" between Jesusita Aragón and Fran Leeper Buss. The first chapter, "'I yam what I yam': Cooking, Culture, and Colonialism in New Mexico," has been previously published in *De/Colonizing the Subject: The Politics of Gender in Women's Autobiography* (1992), edited by Sidonie Smith and Julia Watson. Goldman successfully elucidates how Cabeza de Baca and Jaramillo build their authority on their cultural knowledge of cooking that permits the telling of personal stories in the culinary narratives. Although appreciative of Fran Buss' work, Goldman criticizes her, the collaborator/editor, for excluding Jesusita Aragón's name from the cover, implying a negation of Aragón's "authority" and an emphasis

on Buss'. Goldman keenly highlights the rhetorical patterns in Aragón's words. These patterns illustrate that the midwife manages to interject her own story into an apparent effort on the part of Buss to iconize her as a cultural rarity whose profession is inferior to that of a medical doctor.

Although Goldman's bibliography is extensive, she acknowledges that it may not meet the standards of some readers because of her omission of traditional European literary theory. I agree with her decision and her inclusion of appropriate Chicana/o and other ethnic theory and criticism.

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Becoming and Remaining a People: Native American Religions on the Northern Plains. By Howard L. Harrod. (Tucson: University of Arizona Press, 1995. xx + 149 pp. Map, notes, bibliography, index, \$29.95 cloth, \$15.95 paper.)

The role religion plays in Native American cultures is essential to understanding the manner in which Indian people preserve their group and individual identity. Howard Harrod, a faculty member at Vanderbilt University and author of other works on Native American religions, presents a profound look at how religion affected both social continuity and change in Native American societies on the Northern Plains. Harrod uses the Mandans and the Hidatsas as examples of tribes who have reinterpreted their religious oral traditions and rituals in order to preserve and/or change their experiences when circumstances warranted. In addition, Harrod explains the role religion played in the social transformation and development of a special identity for the Crows, who separated from the Hidatsas, and for the Cheyennes, who became nomadic buffalo hunters. What results is a fascinating and provocative examination of religious traditions and ritual processes as they relate to the dynamics of identity issues.

Harrod argues that many of the cultural anthropologists of the early twentieth century failed to recognize the primary role religion played not only in fostering change but also in resisting change. The author presents important information about how dreams and visions enabled Indian societies to interact with non-Indian societies. The power of bundles, sacred items wrapped in animal skins, is deftly detailed. Moreover, Harrod explains how religious symbols played a prominent role in interpreting disasters such as epidemic diseases.

In his concluding chapter, Harrod cites several important points regarding Indian religions. The Indians' worldview includes experiences and relationships between humans, plants, animals, and elements of nature, and the impact religion has on political and economic issues. Finally, Harrod reminds his readers that Northern Plains peoples constructed and reconstructed their religious traditions and ritual processes by adopting new elements from Indian and non-Indian sources to meet their own needs.

Becoming and Remaining a People is a valuable contribution to understanding the relationship of Indian religions to social identity and social change. All serious students of Indian religions will want to read this work.

Raymond Wilson
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Kendall of the Picayune: Being His Adventures in New Orleans, on the Texan Santa Fe Expedition, in the Mexican War, and in the Colonization of the Texas Frontier. By Fayette Copeland. (Norman: University of Oklahoma Press, 1997. xviii + 351 pp. Illustrations, maps, notes, bibliography, index. \$16.95 paper.) Reprint of the 1943 edition with a foreword by Robert W. Johannsen.

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Coronado's Land: Essays on Daily Life in Colonial New Mexico. By Marc Simmons. (Albuquerque: University of New Mexico Press, 1996. xii + 183 pp. Illustrations, bibliography, index. \$10.95 paper.) Reprint of the 1991 edition.

Early Innings: A Documentary History of Baseball, 1825–1908. Edited by Dean A. Sullivan. (Lincoln: University of Nebraska Press, 1997. xix + 312 pp. Illustrations, tables, bibliography, index. \$15.00 paper.) Reprint of the 1995 edition.

Hero of Beecher Island: The Life and Military Career of George A. Forsyth. By David Dixon. (Lincoln: University of Nebraska Press, 1997. xviii + 257 pp. Illustrations, maps, notes, bibliography, index. \$32.50 paper.) Reprint of the 1994 edition.

Where Wagons Could Go: Narcissa Whitman and Eliza Spalding. Edited by Clifford Merrill Drury. (Lincoln: University of Nebraska Press, 1997. 280 pp. Illustrations, maps, notes. \$12.00 paper.) Reprint of the 1963 edition with a new introduction by Julie Roy Jeffrey.

Echoes of the Trinity Site. By Jim Clayton. (Huntington, West Virginia: University Editions, Inc., 1996. xix + 79 pp. Illustrations, notes, bibliography. \$8.95 paper.)

Afoot and Alone: A Walk from Sea to Sea by the Southern Route. By Stephen Powers. Edited by Harwood P. Hinton. (Austin: The Book Club of Texas, 1995. xxxv + 368 pp. Illustrations, maps, notes, bibliography, index. \$165.00.)

Mormonism in Transition: A History of the Latter-Day Saints, 1890–1930. By Thomas G. Alexander. (Urbana: University of Illinois Press, 1996. xx + 399 pp. Illustrations, tables, appendix, notes, bibliography, index. \$24.95 cloth, \$16.95 paper.) Reprint of the 1986 edition with a foreword by Stephen J. Stein.

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