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Book Reviews

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Frontier Defense in the Civil War: Texas' Rangers and Rebels. By David Paul Smith. (College Station: Texas A&M University Press, 1992. xiv + 237 pp. Illustrations, maps, notes, bibliography, index. $39.95.)

Any discussion of the Confederate military effort in the Civil War usually concerns campaigns against Union armies east of the Mississippi River. The purpose of David Paul Smith's volume is to explore an exception to the Confederacy's primary military task in the East, the defense of the 400-mile Texas frontier against warlike Comanches and Kiowas. The author holds the doctorate in history from the University of North Texas (Denton) and teaches history in the public schools in Dallas, Texas.

Although the Confederate Government agreed to allocate one unit to the defense of the Texas frontier, the First Regiment, Texas Mounted Rifleman, the legislature in Austin quickly concluded that this force was inadequate. In January 1862, the Texans raised a locally-funded force, the Frontier Regiment. When Indian raids increased, each county along the frontier was also required to raise minutemen (Rangers) as well. When all formal efforts failed to discourage the native predators, the frontier residents simply "forted up" and defended themselves. Both state and Rebel regiments suffered from shortages of men, money, and supplies, and jurisdictional squabbles between the two regimes prevented close cooperation. To justify withholding some military resources from the Confederacy in order to fight the Indians, the Texans employed the doctrine of States Rights. As the Civil War progressed, the meager Rebel forces were sometimes diverted from the frontier to meet the threat of Union invaders and to police northeastern Texas against new, and embarrassing, problem: draft dodgers and deserters from the Confederate Army, as well as, suspected Union Leaguers, guerrillas, and white outlaws. The primary focus of much of the activity against the Indians and this new threat lay in the Confederacy's Northern Sub-District of Texas, which bordered upon the troublesome Indian Territory. By 1864, the Texans felt compelled to establish an additional military force, the Frontier Organizations, and to assign it to defend "three newly created Frontier Districts" (p. 92). While these districts were state responsibilities, at least one of them encroached upon the Confederate Northern Sub-District. Although the military

authorities in Richmond were perhaps correct in regarding the Indian problems as a minor distraction, the citizens of the Lone Star State profoundly disagreed. When officers and men of the Confederate Army surrendered in the spring of 1865, the inhabitants of the Texas frontier were constrained to continue their vigil against the nomadic Indian raiders.

This detailed volume fills a void in the historical literature about the Civil War. Since the sources were scattered and fragmentary, historians have hesitated to perform the labor necessary to complete such a work. David Paul Smith has researched his subject thoroughly, to include the pertinent collections in the National Archives. While this book might be of interest primarily to local or regional readers, it should attract a wider scholarly audience. The necessity to defend the Texas frontier against roving Indians, however minor a problems to Richmond, presented a test case for the Confederacy's willingness—or inability—to defend its realm and to command the complete loyalty of the member states. In this instance, President Jefferson Davis's regime failed. One area where some clarification would be of assistance concerns the relationship, if any, between the Confederate responsibility to defend the Texas Indian frontier and its problems farther west, in Arizona Territory. The maps, appendices, and full endnotes also contribute to this book.

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Indigenous Rulers: An Ethnohistory of Town Government in Colonial Cuernavaca. By Robert Haskett. (Albuquerque: University of New Mexico Press, 1991. xii + 294 pp. Illustrations, map, tables, appendix, notes, bibliography, index. $37.50 cloth, $17.50 paper.)

In recent years there has been an accumulation of valuable regional studies on social history of colonial Mexico. These studies have revealed much about the dynamics of relationships in conquest/colonial settings: the tenacity of institutions, behaviors, and beliefs; the changing relations among indigenous peoples themselves; the processes of cultural adaptation and blending; and the importance of considering regional variations in these patterns and processes.

Indigenous Rulers, by Robert Haskett, contributes a stimulating and data-rich study of Curenavaca to this growing body of regional histories. Although the book focuses on the structure and operation of town government in colonial Curenavaca, a wide array of cultural and social matters are nicely woven in, including rules of kinship and marriage, concepts of ethnicity, and notions of property and material culture. Nonetheless, the emphasis is on political institutions and processes, with detailed examinations of electoral procedures, *cabildo* structure, town tribute and finances, litigation, types of

officers and their duties, and career patterns of selected officials. In these discussions, Haskett moves gracefully from the general to the specific and back again, carefully documenting his presentation with an impressive amount of archival research.

True to its title, the book focuses on elite actions: elites as electors and officeholders, elites as principals in disputes and factions, elites as intermediaries between native and introduced lifeways. This focus derives primarily from the nature of the ethnohistoric sources, which emphasized elite roles and activities over those of commoners. But this emphasis on the nobility also corresponds with the book's conceptual thrust: that the native elites were pivotal actors on an animated colonial stage. Haskett very clearly sees the dynamic role of indigenous elites in the contact situation—in his own words, "These were resilient, resourceful people; they were not simply demoralized or culturally bankrupt imitators of their conquerors' society" (p. 195). But the situation was traumatic and the processes of cultural continuity, accommodation, and adaptation were indeed complicated. Haskett carefully elucidates areas of indigenous cultural tenacity along with differing degrees and types of cultural syncretism.

This is in no way an impersonal rendering of the functioning of political institutions—indeed at points the book leaps to life through in-depth views of real individuals, following the careers of particularly well-documented town officials or deciphering especially juicy personal and factional disputes. Throughout, Haskett clearly distinguishes between ideal rules/expectations and the reality of personal actions—roles were repeatedly redefined, rules were stretched and broken, individuals did the unexpected. In all, *Indigenous Rulers* artfully combines meticulous and insightful scholarship with comfortable readability and interesting personal histories.

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Anasazi and Pueblo Painting. By J. J. Brody (Albuquerque: University of New Mexico Press, 1991. xiv + 191 pp. Illustrations, map, bibliography, index. $36.00.)

In his preface to this book, the author states emphatically that he is an art historian, not an anthropologist, and that he has written art history, not anthropology, in this work. I cannot agree, but I am willing to compromise and to judge the product of his labors as an interdisciplinary undertaking of a high order. Having held a position as director of an anthropology museum for many years, Brody is no mere dabbler in the science of the human species.

He does bring to the subject knowledge of the history and techniques of painting not possessed by the average anthropologist. This background allows him to show how tribal arts have gained recognition and status in the thinking of scholars in our own society, and to access the technical and aesthetic qualities of the paintings he has studied in a variety of ways for insights that would not otherwise be possible.

He also brings to his work an ability to use anthropological data and theory critically and responsibly, in a manner that some professional anthropologists might, or at least should, envy. His opinion, that the inference that the practice of shamanism can be identified on the basis of rock art is deficient, is a sound application of anthropology, that is long overdue in the professional literature. He is commendably cautious in reading function into rock art, concluding that the only purpose of the art of which we can be sure is the pleasure it gave the artists, leaving open the possibility that any social function was entirely fortuitous.

The remarkable achievements of the Pueblo people in the kiva mural art of Pueblo IV period (A.D. 1300-1600) are seen as a development that cannot be readily explained in historical terms, but which Brody feels can be best understood in terms of anthropological theory. While I feel that he may push his application of structuralist theory a bit further than I would be inclined to do, he does so in a fully professional manner. On the other hand, his suggestion, that the artists who painted the kiva murals were specialists who received training of some sort, is an insight that clearly derives from his background in art history, but one that is significant for an anthropological understanding of the paintings.

As befits a book on art, the illustrations are numerous, many never published previously and others from the sources that are not easy to find. All are well chosen to go with the text. A few suffer from lack of contrast, but most reproduced very well.

The book is not only enlightening account of the graphic arts in Anasazi and Pueblo history which identifies what is known and what remains to be learned, but an outstanding example of what an interdisciplinary study should be.

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B. Traven: A Vision of Mexico. By Heidi Zogbaum (Wilmington, Delaware: Scholarly Resources, 1992. xxiii + 255 pp. Map, notes, bibliography, index. $24.95.)

During the latter part of his life B. Traven, the anarchist author of a series of popular adventure novels set in Mexico, became so preoccupied with secrecy that he "created an effective smoke screen around his identity," (xv) a smoke screen that left his life in the years in which he wrote on Mexico (1924-1940) particularly obscure. In this biography of Traven, Heidi Zogbaum's goal is to shed light on these years by examining the only facts with which Traven could not meddle, the historical circumstances in which he lived and wrote. By doing so, she hopes to reconcile the emotional depth she finds in his novels with the "cantankerous and self-important" (xvi) man he became by the mid-1940s. It is her thesis that Traven's disillusionment with the results of the Mexican Revolution of 1910-1920 explains this change.

Zogbaum does a good job of showing us the politics of radical labor in Tampico during the mid-1920s, and how Travern, newly arrived from Germany, became a Mexican nationalist under the influence of this labor activity. Later in the decade she travels south with him to Chiapas, and describes post-revolutionary working conditions in the logging camps there. These conditions, she argues convincingly, left Traven so disappointed with the revolutionary process that he eventually gave up writing altogether. Zogbaum's provocative approach to her historical problems fails, however, because she does not establish the relevance for Traven's life of much of the historical details presents. Though part of this can be attributed to a sometimes unclear writing style and to certain organizational difficulties, Zogbaum seems uninterested in Traven's life in Mexico City, in the school teacher he lived with, or in the accusations of plagiarism that were levelled against him—all subjects that most biographers would explore more fully. In general, her work is plagued by a lack of insight into the psychology of this peculiar man of many contradictions, and even her basic premise—that there were two distinct Travens to reconcile—seems weak. Traven was *always* secretive and idiosyncratic, discarding and adopting names throughout his life, and Zogbaum does little to explain why.

Samuel Brunk
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Yaxchilan: The Design of a Maya Ceremonial City. By Carolyn E. Tate. (Austin: University of Texas Press, 1992. xiv + 306 pp. Illustrations, appendices, map, charts, tables, notes, bibliography, index. $35.00.)

Yaxchilan is a monograph describing and analyzing the relief-carved monuments and their context within the urban-scape of that ancient, Precolumbian site. Divided into two parts, the first part provides an overview of ancient Maya society and aesthetics followed by an analysis, informed by this overview, of the monumental imagery at Yaxchilan. The second part is a corpus or catalogue of Yaxchilan's buildings and associated monuments.

Part One, "Maya by Design," presents the author's considerable efforts at understanding the larger issues of ceremony, city planning, aesthetics, artistry, royal iconographies, patronage, and history. For this reviewer, a major contribution is the author's convincing discussion of the structure of the ancient community, which effectively elicits more information about ancient Maya life than just the concerns of the elite rulers, and, indeed, forms an important part of the author's reconstructed history. Another real contribution lies in the explanations for the iconographies of royal costume and regalia. In a field beset by iconographical jargon, here one is guided by careful research into previous assessments and by persuasive contextual analysis. The author's most singular contribution, "The City as a Solar Cosmogram," is the climax of Part One, and offers a structural explanation, based on empirical observation, for the deeper meanings behind the themes expressed by the iconographies of royal power.

Part Two, "Description of the Site and Its Monuments," presents basic information about the buildings of Yaxchilan and their associated monuments. Its great value is in the detailing of such information as measurement, placement, dating, and glyphic texts, and that this is all brought together in one publication. While Part One is interpretive, Part Two is a compendium of fairly raw data, and as such, is very useful.

Except that they both deal with the monuments of Yaxchilan, the two parts are not coherently connected. The second part, the corpus, makes almost no references to the material discussed in the first part, either in its text or in its organization (which is by building or structure number: Structure 1 and its monuments, followed by Structure 2, and so forth). And in reading Part Two, one also realizes how few of Yaxchilan's monuments were actually used to illustrate the interpretations of Part One.

In the end, however, the book is a successful and an admirable representation of Yaxchilan's ancient greatness. The author persuasively situates this ancient city in the large arena of human history.

Flora S. Clancy
University of New Mexico

Hecho en Tejas: Texas–Mexican Folk Arts and Crafts. Edited by Joe S. Graham. (Denton: University of North Texas Press, 1992. xi + 357 pp. Illustrations, maps, notes, bibliography, index. $29.95.)

Hecho en Tejas is as an eclectic a collection of essays on Tejano folk culture as are the manifestations of that culture discussed in the book. Two themes appear consistently, that many of the folk crafts discussed are slowly dying out, and that Tejano folk culture is a panoply of usages deserving of recognition.

Among the crafts featured are quilting, paper-flower making, ceramic sculpture, musical-instrument making, and piñata making. The two essays by Joe S. Graham, the editor, on *vaquero* crafts and saddlemakers are noteworthy. Perplexing, however, is the inclusion of his essay of the *jacal* as folk house. Unlike the other essays in the book, it discusses a tradition that no longer exists in Texas. May Anna Casstevens's article, "Randado: The Built Environment of a Texas-Mexican Ranch," better demonstrates the continued utility of Mexican adaptations to the South Texas environment.

A number of articles deal with folk practices that provide expression to a continued separate ethnic identity among Tejanos. The practices of roadside crosses to mark tragic deaths, of devotional statuary both in yard niches and home altars, and cemetery decoration are Catholic and Mexican at the same time. Particularly effective is Cynthia L. Vidaurri's essay "Texas-Mexi-

can Religious Folk Art in Robstown, Texas," which takes the reader from public demonstrations of religiosity at the cemetery, through semi-public expression in the front yard of the home, to private devotion at an in-door altar.

Hecho en Tejas suffers from problems common to many collections. Considerable overlap occurs among some articles, including repetition of material within adjoining articles. A number of minor but annoying errors should have been noticed. For instance, Matehuala (not Motehuala) is not a Mexican state (p. 118) but a municipality in the state of San Luis Potosí. More important is the absence of color plates. The large number of black and white photographs reproduced hardly does justice to a text that continually reminds us of the colorfulness of the crafts being discussed. Ironically, the caption for one of the figures asks the reader to note "the color of the paint" on the grave markers pictured in the black and white photograph (p. 237).

Hecho en Tejas is a good survey of the richness of Texas-Mexican folk culture. Sadly, it is also an endangered species list of many of them.

Jesús F. de la Teja
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The Dispossession of the American Indian 1887-1934. By Janet A. McDonnell. (Bloomington: Indiana University Press, 1991. viii + 163 pp. Illustrations, maps, notes, bibliography, index. $20.00.)

This well-researched book addresses the divestment of tribal lands as legislation forcibly changed the lives of American Indians. Using the Dawes Land Allotment Act of 1887 as the benchmark of this irreversible transformation, Janet McDonnell has carefully analyzed the government allotment policy and related legislation. The premise of this national study suggests a familiar view, presented by other historians—D.S. Otis, Frederick Hoxie, Angie Debo and others—that the federal government believed that "changing" the Indians' relationship with the land to that of the Anglo farmer or rancher, and make them into civilized "individuals" with American citizenship. Politics and enormous losses of tribal lands, estimating eighty-six million acres from 1887 to 1934, plagued this land policy. Currently, American Indian lands consist of 2.3 percent of the United States.

This overview of the Dawes Act is not a complete examination of land allotment, although it stresses the importance of bureaucratic policy impacting Indian people. Basically the author describes and analyzes the origin of the legislation, its application and tragic results. The scope of this study begins with the federal effort to alter Indian tribalism to individualism in 1887 which ironically ended with the revitalization of native tribalism supported by the Indian Reorganization Act of 1934. Tremendous changes occurred in the early twentieth century amidst a storm of social and cultural transitions. McDonnell faults the paternalistic ineptitude of federal officials. These myopic bureaucrats whose inability to understand "Indian" life attempted to assimilate Native Americans into a culturally alien land system.

McDonnell argues successfully that the allotment policy failed and resulted in fraud committed against Indian allottees. Even more, Indians and their tribes became dependent on the federal government. The important questions of "why" and "how" the Dawes Act failed at a bureaucratic level are addressed in this latest study of land policy. Furthermore, the author examines the poor federal administration of this legislation and how it led to the shrinkage of the tribal land base.

This study of federal policy and politics surrounding Indian lands is a timely publication, according to the author, as tribal communities and governments are rebuilding their land bases. As McDonnell reminds us, it is important to beware of the roots of the problems on the Indian land question and its troubled history before true reform can occur. This book of land policy is a necessary volume for readers of federal-Indian relations.

Donald L. Fixico
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Banking in the American West: From the Gold Rush to Deregulation. By Lynne Pierson Doti and Larry Schweikart. (Norman: University of Oklahoma Press, 1991. ix + 357 pp. Illustrations, tables, appendix, notes, bibliography, index. $38.50.)

Doti and Schweikart do historians of the American West, especially those in economic and business history, a great service. They bring together, in one volume, their own extensive primary research and years of accumulated secondary scholarship to profile the development and growth of banks in the western states. They argue that the history of western banking differs from trends in the East in that western banks existed as an integral part of the community and gained prestige as solid institutions based on the personal reputations of their founders. Most often merchants grew into the role of banker as their experience in business grew and word of their honest dealings spread. Bankers went to great lengths to project the image of a secure and stable establishment by obtaining a sturdy safe, surrounding it with an imposing vault and housing it in an impressive building.

The economic hardships of the late 1800s and the risky practices of some bankers caused the financial community to regulate and professionalize itself. The period from 1913 to 1939 wrought numerous changes and challenges for western banking. Problems in the predominately agriculture states had begun already in the 1920s, but despite the economic woes of the nation, western bankers managed to survive the maelstrom in some states by being permitted, under new regulations, to engage in branch banking and aggressive consolidation. World War II proved to be a time of tremendous growth for the West, including its banks, which emerged as competitors on the national scene. The postwar boom allowed banks to expand more rapidly than their counterparts in other areas of the country as they led the way in pro-

moting the western region as ideal for residential and industrial growth. The authors also outline the developments in banking during the last twenty years: automated tellers, computer technology, foreign investment, bank cards, and the S&L crisis.

The exclusion of Texas from their history seems odd, as does their assumption that all readers will readily understand all banking terms and concepts. The first half of the book provides an entertaining narrative, but needs to be more firmly rooted in the wider historical context. Does the switch from territorial status to statehood make itself felt in banking? What impact did natural calamities, like the grasshopper plagues of the 1870s or the harsh winters and droughts of the 1880s, have on the banking system? Occasionally uneven in the early portions, the authors reach their stride in discussing twentieth century developments in western financial establishments. Despite its rather minor flaws, Doti and Schweikart produce an important contribution to the history of the West.

Susanne Teepe Gaskins
Orange Coast College

Mexican Political Biographies, 1884-1935. By Roderic A. Camp. (Austin: University of Texas Press, 1991. xxix + 458 pp. Appendices, bibliography, $75.00.)

Roderic Camp's most recent reference work is yet another important addition to his series on short biographies of Mexican political leaders, joining his previous volume on the same theme covering the years 1935-1981. Both volumes are indispensable to the researcher on modern Mexico.

The entries, numbering more than seven hundred, were chosen according to careful categories: presidents, cabinet secretaries, leading elected officials at the national level, governors, significant party functionaries, members of the Supreme Court, state governors, and other politically prominent figures. The information provided, wherever possible, includes data on birth date and place, education, elective and party positions, governmental appointments, nongovernmental positions, military record, and as much information on family relationships—parents, spouses, close friends and their positions—as possible. A guide to additional sources is also included. Of particular value is Camp's inclusion of information on significant political clans, such as the Madero, Calles, and Cárdenas families, whose influence extends backward into this earlier time period and, in some cases, forward into the present. This important data will make possible an analysis of the significance over time of those political families, as well as giving us a greater understanding of the ties of Mexico's military and political leaders with other groups, such as intellectuals and significant economic figures. Camp himself intends to pursue such an analysis in the future, and his conclusions are eagerly awaited by this reviewer.

The value of the book is enhanced still further by the extensive appendices, in which Camp lists chronologically justices of the Supreme Court, Senators, federal deputies, the directors of national level departments and agencies, ambassadors, state governors, and presidents. This information is not conveniently available in any other source, and its existence in one volume will save hours of research for grateful scholars.

Linda B. Hall
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Myles Keogh: The Life and Legend of an "Irish Dragoon" in the Seventh Cavalry. Edited by John P. Langellier, Kurt Hamilton Cox, and Brian C. Pohanka. (El Segundo, California: Upton and Sons, 1991. 206 pp. Illustrations, maps, notes, bibliography, index, $75.00.)

Among the lore of the Battle of the Little Big Horn is the dramatic imagery of the dashing, Irish bachelor Captain Myles Keogh fighting valiantly with George Armstrong Custer's command on that hot Sunday afternoon, only to fall with his Company I on a southern approach to Custer Hill. Intriguing, too, that Keogh's horse Comanche survived the battle to be evermore jealously guarded by the Seventh Cavalry as their "sole survivor of the massacre."

In this second century after the battle, interest in all-things Custer runs unchecked, and it was not illogical that a conference be convened to examine, solely, the life and career of this gallant Irishman. Sponsored by the Gene Autry Western Heritage Museum and prompted, doubtless, by their recent receipt of a trove of Keogh memorabilia, enthusiasts gathered in the summer of 1990 to learn of the dashing cavalier's early years in Ireland and Italy, of his Civil War service, of his romances, and of his death. Subsequently, each of these presentations and more appears in this attractive proceedings.

Perhaps the most telling statement explaining the Keogh phenomenon appears in Elizabeth Lawrence's opening contribution on Comanche, "the horse that conferred fame on his rider." Where other celebrated horses in history, she writes, achieved hero status primarily through the fame of their owner-riders, the intense interest in Keogh can be explained (and perhaps justified) mainly because he rode Comanche (p. 23). Thereafter everything else makes sense. Indeed, Keogh was a dashing Civil War cavalryman, but so were thousands of others. Yes, he was a romantic knight in the post-war Regulars, but he was never alone in that club. Fifteen commissioned officers were killed at the little Big Horn, but only Keogh rode the horse that survived.

Each of the ten primary essays in this attractive volume is exceptionally sound. We learn, generally, of Irishmen in the American army, of Keogh's pre-emigration military service, of his faithful duty with the Seventh Cavalry, and all facets of his death and memorialization. Intriguing sidebars called "Reconnaissances" explore additional, related topics such as Keogh's med-

als, his penmanship, and his connections with the Seventh's famed regimental song, Garry Owen. The documentation throughout is comprehensive and the illustrations numerous and impressive. *Myles Keogh* is an exemplary proceedings that deserves a place in all Custer and Western military collections.

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Mill & Mine: The CF&I in the Twentieth Century. By H. Lee Scamehorn. (Lincoln: University of Nebraska Press, 1992. x + 247 pp. Illustrations, map, appendices, notes, bibliography, index. $37.50)

The story of the mining industry in the twentieth century is a void in the history of the American West. Few books have been written about the intimate relationship between the growth of modern society and the extraction and reduction of mineral resources. With *Mill & Mine*, the story of the Colorado Fuel & Iron Company, the largest steel producer in the West from the 1890s through the 1980s, H. Lee Scamehorn partially bridges the gap.

In this favorable look at CF&I, Scamehorn divides the book into two sections. In the first part, consisting of six chapters, he discusses the formation of the company, its domination by John D. Rockefeller, Jr., the Coal Miners' Strike of 1913-1914, Rockefeller's Industrial Representation Plan, and the company towns and stores. In the second half of the book, chapters seven through ten, Scamehorn delves into CF&I's role in the regional economy from 1915 to 1989, highlighting managerial decisions related to labor, investment, application of new technology, and regional and national competition. This discussion illustrates the broad economic impact of CF&I on not only Colorado, but New Mexico, Utah, Wyoming, and Oklahoma as well.

The very strength of Scamehorn's book, an in-depth look at management decision-making, is also its greatest weakness. The narrow focus that provides insights into the growth and organization of the most important steel producer in the West, fails to take fully into account the exploitation of workers, as well as the environment. But to the author's credit, he makes it clear from the beginning that this is a story of the "firm's important role in the [economic] evolution of the Colorado and the American West" (p. 1), and is not focused on the negative aspects of its history such as the Ludlow Massacre. In addition, he shows the dependence of the company on various resources—coal, iron ore, and limestone—and how they were essential in mining, milling, and smelting.

Mill and Mine is a good beginning toward a more complete view of western mining industry in the twentieth century. It provides a basic model for discussing corporate industry in the West. Similar works are needed on copper, zinc, uranium, and other metals producers in the United States during this century, especially after World War II.

Christopher Huggard
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Being Comanche: A Social History of an American Indian Community. By Morris W. Foster. (Tucson: University of Arizona Press, 1991. xvi + 230 pp. Maps, notes, bibliography, index. $29.95.)

A native Oklahoman and currently a professor of anthropology at the University of Oklahoma, Morris Foster began his study as a Yale graduate student. From August 1984 to August 1986, he did extensive field work in the Comanche country of southeastern Oklahoma. Foster has derived *Being Comanche* from consultant interviews, observations of conversations at powwows, church meetings, political gatherings and other occasions, oral history interviews from the 1930s and 1960s, past ethnographic studies, archival research, and the work of such historians as Elizabeth John, Rupert Richardson, and William T. Hagan.

Foster is particularly interested in "the ways in which Comanches have used social units and situations to organize their relationships with one another," and thus has "focused on accounts of their social arrangements" (p. x). Like Loretta Fowler, Foster has examined the past and the present of a relatively ignored Indian community. Indeed, Fowler's important work on the Northern Arapahoes and Gros Ventres is acknowledge by the author. Both scholars are ethnohistorians; they are among the relatively select group of anthropologists who employ archival research as an integral part of their studies.

After an initial chapter about the different approaches to the analysis of Indian communities, Foster provides four chapters on the nomadic community (1706-1875), reservation community (1875-1901), postallotment community (1901-1941), and postwar community (1942-1990). He concludes his book with a discussion of the consequences of Comanche life.

Foster tells us that there is much reason for pessimism and for hope within the contemporary Comanche community. *Being Comanche* is an articulate, thoughtful, and thorough presentation of what Comanche society has offered its members. Through his discussion of different forms of gathering, Morris Foster has made an important contribution to the literature. This book deserves to be read carefully not only by students of Comanche history but by all who share a common interest in the changing, enduring people we call Indians.

Peter Iverson
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Rebellion in the Borderlands: Anarchism and the Plan of San Diego, 1904-1923. By James A. Sandos. (Norman: University of Oklahoma Press, 1992. xviii + 237 pp. Illustrations, maps, tables, notes, bibliography, index. $24.95.)

For far too long, historians have neglected the Plan de San Diego revolt. This insurrection rivals similar twentieth century ethnic confrontations, yet it is the only one that has significant international ramifications. The Plan de San Diego revolt is a major episode in Mexican-American history. Although U.S. or Texas history textbooks rarely mention it, the Plan de San Diego revolt will hopefully receive the attention it deserves.

This book contains many admirable achievements. James Sandos paints a compelling portrait of Ricardo Flores Magón, a Mexican ideologue who mobilized Mexican Americans to demand better treatment. Sandos bases many of his conclusions upon a careful study of *Regeneración*, the newspaper Magón issued. Sandos also provides a very clear analysis of anarchism, a difficult task in itself. Other scholars have studied the interaction between Mexican anarchists and U.S. radicals, but never with the crispness displayed by Sandos.

I am particularly impressed with the critical analysis of Magón. Others have praised Magón excessively. But Sandos reveals Magón's inability to lead the armed faction of his group, as well as his failure to tell the truth consistently. Sandos understands Magón's personal details, such as his sterility.

Similarly, Sandos sketches a helpful picture of the discontent that prevailed in south Texas from 1900 to 1920. Although his description of the socioeconomic conditions is brief, Sandos provides a great service by including detailed descriptions of two critical leaders, Aniceto Pizaña and Luis de la Rosa. Similarly, Sandos accurately describes key Mexican figures, such as Francisco Madero and Emiliano Nafarrate.

But Sandos is unable to outline effectively the movement's rank and file. Even though the narrative refers occasionally to Mexican soldiers crossing into Texas, Sandos insists that the revolt was indigenous and inspired by Magón even though, as Sandos concedes, Magón did not respond once the revolt broke out. Clearly Sandos sympathizes with the rebels. Perhaps for that reason, Sandos seems surprised that Venustiano Carranza would restrain the movement once he received de facto recognition from the Wilson regime.

Unfortunately, Sandos misunderstands Mexican participation in the revolt. That Carranza actually controlled it seems obvious to other scholars, whom Sandos dismisses. Curiously, the author's research brings data into the narrative that causes an alert reader to realize that Carranza directed the revolt, mainly to obtain United States recognition. Carranza was neither the "doughty, aloof" (p. 55) leader Sandos portrays nor a captive of United States interests. He had only episodic United States support because his nationalist agenda was far different than Wilson's plans for Mexico.

In general, much of the book deals with the revolt only indirectly. Much of it discusses Magón, events in Mexico's civil war, and other matters far from the topic. Key events, shadowy intermediaries, and the actual fighting make up the smaller portion of the book. Although Sandos confirms that the revolt flared up during the Pershing expedition—hardly a coincidence—he cannot accept the logic that renewed fighting would benefit Carranza in frus-

trating the Pershing expedition. And even though the revolt blazed briefly in 1919, Sandos does not take the Plan de San Diego affair up to that date.

The book often resembles an incomplete jigsaw puzzle. Many of the crucial components for understanding the revolt are here, because of the author's fine research in Mexico and Washington, D.C. But future scholars will require local Texas records, particularly judicial documents. A certain amount of logic would explain many disconnected themes. Stating, for example, that the United States forced Carranza to crush the revolt as "his first priority" (p. 173) hardly characterizes the Carranza regime.

In summary, the well-written Sandos study provides important contributions to a significant event in southwestern history. But this pivotal event still awaits the ultimate effort.

Douglas W. Richmond
University of Texas, Arlington

Rocky Mountain West: Colorado, Wyoming, and Montana, 1859-1915. By Duane A. Smith. (Albuquerque: University of New Mexico Press, 1992. xiv + 290 pp. Illustrations, notes, bibliography, index. $32.50 cloth, $16.95 paper.)

This most recent effort of Duane A. Smith to analyze the development of the American West is impressive. Smith, author of two dozen books on western history, has selected an especially broad topic for his ample talents. He has woven together the histories of Colorado, Wyoming, and Montana from 1859 to 1915, a period that coincides beautifully with the region's transition from an wilderness to a land rapidly adapting to an industrialized civilization. Census takers in 1870, for instance, found that 20 percent of the area's population was urbanized and living within a mile of a bustling mining camp, convincing evidence that the search for mineral wealth was this region's major catalyst.

The key to this author's success lies in his ability to organize and synthesize his research. The study starts with a chapter for each state, stressing the economic dynamics responsible for this region's initial growth. But Smith's topic go beyond the mining and urbanization so evident in the beginning; he deals with such diverse subjects as politics, transportation, agriculture, women and minority rights, tourism, cultural development, and the environment.

A number of insights into problems facing this region today are also revealed. Especially relevant was Smith's discussion of an ordinance passed by the Butte city council in 1890 against an environmentally dirty and unhealthy smelting process called heap roasting. In a corporate response, somewhat typical of today, the smelting company warned the citizens of Butte that eliminating heap roasting would cost jobs and weaken the local economy. This defensive attitude was mirrored by many in the West, especially toward the early efforts of people like Teddy Roosevelt to conserve our forests. Yet many of the new residents in the frontier West wanted to preserve some of the wilderness they were bent on developing. One result was the establish-

ment of the nation's first four national parks: Yellowstone, Mesa Verde, Rocky Mountain, and Glacier. Regarding Yellowstone, Smith insists that President Grant's signature creating the park in 1872 was "his greatest contribution to the Rocky Mountain West" (p. 134).

Although some may fault Smith for not giving proper emphasis to one historical aspect or another, such criticism should not detract from the value of this solid and well written volume.

Robert W. Larson
Aurora, Colorado

The Lincoln County War: A Documentary History. By Frederick Nolan. (Norman: University of Oklahoma Press, 1992. xvi + 607 pp. Illustrations, maps, notes, bibliography, index. $49.95.)

Few episodes in the American Southwest have received more ink or fueled more fascination than New Mexico's Lincoln County War. Despite the recent flood of works on the subject, there is no end to the pursuit for every minute detail that can be ferreted out on the stirring events surrounding the likes of John Tunstall, the McSweens, Billy the Kid, Jimmy Dolan, and others indelibly linked to the Lincoln County War. Entering the arena is Frederick Nolan who has produced a blow-by-blow documentary history. Nolan's result is an encyclopedia-like sourcebook view of the Lincoln County War. Nolan adroitly brings into focus through the use of personal letters and newspaper articles, the enveloping power struggle pitting the Murphy-Dolan faction against the upstart tandem of McSween-Tunstall.

Vignettes of other characters—Billy the Kid, Robert Widenmann, Susan McSween, John Chisum, Colonel Nathan Dudley, Governor Lee Wallace, members of Murphy-Dolan gang, and the Regulators—appear frequently to provide the appropriate context for understanding their roles in Lincoln's violent history. Unfortunately, that context is sometimes blurred in an abyss of trivia of questionable relevance. Burdened by excessive, page-after-page block quotations, the reader, no matter whether they are buffs to the hilt or casually interested in the events, may find the quotations nettlesome. Moreover, the author's failure to synthesize his information constitutes one of the book's shortcomings. Actual knowledge gained from wading through the labyrinth of material is indeed minuscule and offers well-versed students on the subject nothing substantially significant or revealing that has not already seen the light of print. Aficionados of Billy the Kid may find the book disappointing if they expect to uncork important new details on the Kid. Outside of an excellent discussion on the Kid's origins, there is nothing particularly noteworthy. Yet, it should be remembered that the book is, after all, a documentary history of the Lincoln County War, and not a biography of the Kid.

Despite these failings, the book is not without considerable merit. Replete with eighty-three photographs, many never before reproduced, a fantastic array of more than one-hundred colorful biographical sketches, and a Lincoln County chronology, makes this work attractive as a ready reference work. It is sure to stimulate the most discriminating buff while also satisfying the palate of the casual reader.

Neil C. Magnum
National Park Service, Santa Fe, New Mexico

Bronson M. Cutting: Progressive Politician. By Richard Lowitt. (Albuquerque: University of New Mexico Press, 1992, xiv + 418 pp. Illustrations, notes, bibliography, index. $50.00.)

Certainly on of the most prominent political figures in twentieth-century New Mexico was Bronson Cutting who bestrode the state like a colossus between 1911 and his tragic death in an airplane crash in 1935. Given the dearth of historical writing about New Mexico after 1890, it was not surprising that Cutting's career was left to obscurity. Although various thesis and dissertations writers over the years touched on aspects of Cutting's life, on his role in state politics and as a United States Senator, no full biography has been available until the appearance of this thorough work by Richard Lowitt, also the biographer of George W. Norris. In scholarly and objective fashion, Lowitt has combed many manuscript collections, archives, and a wide range of sources to produce what will undoubtable become the standard work on Cutting.

Lowitt follows Cutting's life in twenty-six well crafted chapters. Given the socially prominent background of the Cutting family, Lowitt sketches his subject's forebears, and his formative years at Groton School and at Harvard, connections which led him to lifelong contacts with Franklin D. Roosevelt. Health problems brought Cutting to New Mexico in 1911. Extremely adaptable, Cutting brought the Santa Fe *New Mexican* and immersed himself in the labryrinth of political life in his adopted state. In rather amazing fashion this Eastern dude transformed himself into a New Mexican *patron* in less than a decade. Lowitt details his rise in state politics, and his creation of an intricate network of supporters, Hispanic, as well as Anglo. The major part of the book consists of a detailed description of Cutting's role in state politics. Twelve chapters discuss the 1920s, and nine deal with the depression years until 1935.

This is a competent biography which will be welcomed not only by those who have an interst in Cutting, but also by anyone interested in political history of twentieth century New Mexico. It fills a glaring void. Hopefully, it will stimulate other scholarly biographies of notable New Mexicans.

Gerald D. Nash
University of New Mexico

Marietta Wetherill, Reflections on Life with the Navajos in Chaco Canyon. Compiled and edited by Kathryn Gabriel. (Boulder: Johnson Books, 1992, xiv + 241 pp. Illustrations, bibliography, map. $21.95.)

Shortly before her death in 1953, Marietta Wetherill, the wife of Richard Wetherill, an early explorer of southwestern archeological ruins, completed a series of oral interviews about her life at the turn of the century as the "chatelaine of Chaco." These reminiscences, part of UNM's Pioneer Foundation oral history collections, form the bulk of this volume.

Marietta came from an unorthodox family of musical vagabonds with a passion for Indians, travel, and explorations in the south west. On one of these jaunts into the southwest, Marietta met and married Richard Wetherill, a man eighteen years older. From her marriage in 1896, until her husband's violent death at Chaco Canyon in 1910, Marietta shared explorations and homesteading, ranching, and Indian trading at the spectacular Pueblo Bonito, to which Richard laid claim.

Her open yet discreet personality and aptitude for language led to her adoption by a local Navajo family. In turn, she was able to participate in the world of the Chaco Navajos, a world which the Navajos kept from the whites. As her reminiscences indicate, when it came to the Navajos, Marietta was no romantic, yet she demonstrates a profound respect for their ways, even though at times she disagreed with them.

Although her memory was not always accurate, some of the episodes Marietta recounted are compelling snapshots of a life full of hardships but also of rewards: the saving of a Navajo girl's life from a snake bite which left her alive, yet dead to her family; the gruesome execution of a man accused of witchcraft; and her own sorrow and destitution at the death of her husband. But Marietta also tells of her deep love for her husband, of riding by herself, Colt .45 strapped to her saddle horn, exploring and visiting her Navajo friends, the birth of her children, attending the St. Louis World's Fair in 1904, and playing hostess to visiting ethnologists.

The recollections regrettable end with the death of Richard when she was thirty-three years old. Marietta does not indicate if she ever remarried, and the rest of her life appears a struggle to make a living. She obviously cherished most of her life at Chaco, along side Richard and among her Navajo friends.

Marietta and her life are fascinating, but unfortunately the introductions by Elizabeth Jameson and Kathryn Gabriel do not do either justice. The introduction by Gabriel reveals such a lack of knowledge of New Mexican history and the history of Indian policy as to make it virtually worthless as a background source, to wit: Coronado did not make two trips to New Mexico; in 1786 "Mexico" did not negotiate a treaty with the Navajos; there is no such thing as "the Commission of Indian Affairs," and it was not first established in 1832; the Dawes Severalty Act of 1887 and the Allotment Act of 1887 are the same thing and neither had anything to do with the giving or the taking of land of the Chaco Navajos; she fails to correct Marietta's assertion that the Jesuits built the missions in New Mexico, etc....

But most distressing to this reader, the analysis of Marietta's life and personality is singularly lacking in insight. Jameson and Gabriel are determined to stuff Marietta into the currently popular intellectual corset of contemporary women's studies, whose students seem more concerned with ferreting out evidence of female oppression–preferably by the husband–than with understanding of their subject and the historical setting. Richard's excavation activities are not placed in the context of the time; he is dismissed as a "grave robber" and "opportunist" who exploited the Navajos. Obviously, a woman married to such a nasty creature had to be oppressed, and the painfully obvious but embarrassing fact that Marietta loved her husband deeply has to be belittled and dismissed: "If there was a romantic love between them, she didn't reveal much of it. She called him Mr. Wetherill..." (p. 14), and Gabriel further postulates: "Maybe she was told more than once that she was incapable of grasping the scientific detail Richard sifted from the dirt" (p. 14). And maybe not.

Gabriel does not indicate if she ever listened to Marietta's tapes; if not, this is a missed rare opportunity of fleshing out a historical figure. Instead, she seemed to rely on extant transcriptions of the interviews, since she does thank a number of individuals at UNM for "endlessly exhuming the dusty transcriptions of Marietta Wetherill's tapes from the basement." Gabriel either does not know or omits to mention that these tapes were in fact meticulously transcribed by Mary Blumenthal. For almost twenty years, Mrs. Blumenthal has worked as Library Specialist in the Anderson Room, a part of the Special Collections at UNM, where these transcripts were kept. Mrs. Blumenthal had devoted about six months in the early 1970s to the transcription, the indexing of names, and the research into the proper spelling of Navajo words and names. Her recognition is long past due.

The main use of *Marietta Wetherill* is in publicizing and encouraging further use of the Wetherill interviews by students of Western history, women's history, southwestern and New Mexico history, anthropology, and archaeology.

Hana Samek Norton
Albuquerque, T-VI

Oliver La Farge and the American Indian: A Biography. By Robert A. Hecht. (Metuchen, New Jersey: The Scarecrow Press, 1991. xi + 370 pp. Illustrations, notes, bibliography, index. $42.50 cloth, $25.00 paper.)

Oliver La Farge, a leading voice in American Indian affairs from the 1930s until his death in 1964, is the subject of a new biography by Robert A. Hecht. *Oliver La Farge and the American Indian* is based primarily on two sources, records and correspondence of the La Farge family and the archives of the Association on American Indian Affairs (AAIA), an organization that La Farge headed from the 1930s into the 1960s. To a large extent the author parallels an earlier biography by D'Arcy McNickle (1971), augmenting that account primarily with additional information about La Farge's personal life.

Hecht's discussion of La Farge's relationship with the American Indian is uneven. He includes an extensive reprise of Navajo history (more extensive than necessary for most readers) to provide a context for La Farge's activities on the Navajo Reservation, and his description of La Farge's role in helping restore the sacred Blue Lake of the Taos Pueblo Indians to their exclusive control is particularly effective. Yet La Farge's direct contribution to Indian affairs, especially during the termination crisis of the 1950s, is not clearly defined. He was living in Santa Fe while Alexander Lesser and LaVerne Madigan were running the Association's Washington office, and he seems to have been hardly more than a figurehead, leaving his real leadership in doubt.

Of greatest interest to this reviewer is Hecht's description of the turmoil in the Association during the early 1950s, when Alexander Lesser was serving as executive director. Once again, however, Hecht's narrative lacks depth. Although he places Lesser's dislike of the National Congress of American Indians (NCAI) at the middle of the controversy, he fails to balance the AAIA account with NCAI records. Interviews with Elizabeth Clark (Betty) Rosenthal and Lucy M. Cohen, Saul Cohen's widow, could have provided additional information concerning Lesser's fall from grace, and they are both still with us. McNickle, in his biography of La Farge ignored the whole affair, and Hecht could have provided significant insight into La Farge's relationship with the Indian leadership of NCAI had he examined the conflict more thoroughly.

In other matters, too, Hecht fails to provide a rounded interpretation. Others besides Richard Drinnon have written about Dillon Myer, commissioner of Indian Affairs from 1950 to 1953, without resorting to Drinnon's hyperbole, which Hecht quotes uncritically. Their views about Myer and the termination years could have contributed balance to Hecht's account. Finally, it is always distressing to find people's names misspelled. Maria Chabot, Rene d'Harnoncourt, and Sam Ahkeah all are spelled incorrectly in both the text and the index.

Hecht's painstaking and detailed research in the extensive La Farge family records is certainly commendable, and the photographs, provided mainly by La Farge's son Pen, add much to the book. Although the author fills in details not included in the McNickle biography, we are left with the feeling that the definitive biography of Oliver La Farge has yet to written. We now have the narrative outline of his life in considerable detail, but we still need to be able to place him more specifically within the larger context of Indian affairs.

Dorothy Parker
Albuquerque, New Mexico

The News from Brownsville: Helen Chapman's Letters from the Texas Military Frontier, 1848-1852. Edited by Caleb Coker. (Austin: Texas State Historical Association, 1992. xxvi + 410 pp. Illustrations, map, appendices, notes, bibliography, index. $39.95.)

Editor Caleb Coker is the great-great-grandson of William and Helen Chapman who lived on the South Texas border for five years, 1848-1852, as Chapman served as quartermaster for the U.S. Army at Fort Brown. A few of the letters are between the Chapmans as military life separated them, but most of the correspondence is from Helen to relatives back in New England. In one letter she asked her mother to "Preserve my letters, they will be my only journal" (p. 3). Little did she know how well they would be preserved and what use future generations would make of them to understand what was happening in Texas at this pivotal time in history.

Helen's ability to describe life in South Texas in great detail, living conditions, how officers and their families were quartered, and the origins of Fort Brown and Brownsville make the book interesting reading. A woman of strong moral character, Helen refused alcoholic beverages, started a Sunday School, and wrote back East to plead for a Presbyterian missionary to be sent to Brownsville. Later when Reverend Hiram Chamberlain came with his family, including a daughter Henrietta, Helen thus indirectly was responsible for the meeting and ultimate marriage of Richard King of King Ranch fame and Henrietta. Helen met other important people on the border including Robert E. Lee and Captain Mifflin Kenedy.

Although editor Coker is trained as a lawyer rather than a historian, he tackled a scholarly history task with skill and dedication. The result is a well-researched, well-edited volume with extensive footnotes identifying practically every person, place name, and incident Helen mentioned in her letters. This compilation of letters, only a small portion of the Chapman family correspondence which has been donated to the Barker Texas History Center at the University of Texas, makes a real contribution to our knowledge of life on the Texas border during the five years cited.

J'Neill L. Pate
Tarrant County Junior College

Turtle Boque: Afro-Caribbean Life and Culture in a Costa Rican Village. By Harry G. Lefever. (Cranbury, New Jersey: Susquehanna University Press, 1992. 249 pp. Illustrations, maps, tables, notes, bibliography, index. $39.50.)

Turtle Boque is a folk history of a village on the Caribbean coast of Costa Rica which provides insight into the "second African diaspora" (post-emancipation migration). Harry Lefever gives the reader a good sense of the fluidity of movement and cultural dynamism of Afro-Caribbean people along the margins of the western Caribbean during this century. He used oral histories as the foundation of this case study of Tortuguero, a Costa Rican village which exemplifies the unique creole culture that distinguishes the Caribbean

coast of Central America from the dominant Hispanic culture regions of the central highlands and Pacific coast. Scholars interested in this fascinating but little known region will find *Turtle Boque* an informative addition to their bookshelves alongside such works as *Between Land and Water* by B. Nietschmann and *What Happen* by P. Palmer.

Parts I and II provide a description and historical background of Tortuguero (Turtle Boque in English). Part III introduces the theoretical foundation of the work. Lefever espouses the perspective that creole cultures are dynamic and emerge out of a reworking of past and present influences. In the remainder of the book, he uses this perspective to interpret the information he obtained from the oral histories of Tortuguero residents (and former residents). Parts IV and V describe and analyze the social and cultural systems of the village. Part VI is the most analytical section. In it, Lefever considers the on-going creation, maintenance, and re-creation of ethnic identity among the Afro-Caribbean population of the Atlantic coast of Costa Rica. This section places Tortuguero in a larger context, and elevates *Turtle Boque* from the realm of mere case study.

The book is written in a clear, easy-to-read, and enjoyable style. Lefever has done an excellent job of sifting through and making sense of a welter of conflicting information provided by his informants. He provides a comprehensive picture of Afro-Caribbean culture in Tortuguero, and analyzes it, using theories based on social science research among other Afro-American (including Caribbean) populations. *Turtle Boque* is, however, primarily a descriptive work with enough analysis to provide context and meaning to the folk history of the village. It is not a path-breaking theoretical work, nor does Lefever pretend that it is.

Turtle Boque contains a few minor flaws, but they are not sufficient to reduce its value as a significant contribution to the sparse literature on this creole culture region. Lefever has a distracting tendency to use extensive quotations from other works. It would be more effective to paraphrase the published work of others and confine the use of quotes to material from the oral histories. The chapter on "Hunting, Fishing, and Farming" is weak. However, since these topics were not the focus of his book, this is not a serious shortcoming. Finally, a diagram of family histories and relationships would help the reader understand more easily the inter-relationships within the village.

Overall, *Turtle Boque* is a solid piece of research and an interesting account of part of the "second African diaspora." Anyone interested in the creole cultures of the western Caribbean should find it both enlightening and enjoyable reading.

Susan E. Place
California State University, Chico

Homol'ovi II: Archaeology of an Ancestral Hopi Village, Arizona. Edited by E. Charles Adams and Kelley Ann Hays. (Tucson: University of Arizona Press, 1991. xii + 139 pp. Illustrations, maps, tables, appendices, bibliography, index. $15.95 paper.)
Style Trends of Pueblo Pottery 1500-1840. By H.P. Mera. (Albuquerque: Avanyu Publishing, 1992. vii + 164 pp. Illustrations, map, notes. $29.95 paper.)

These two studies, one a new site report on a significant archaeological excavation and the other a reprint of an old but standard work on Pueblo ceramics, are useful and authoritative references on the cultural history of the Southwest. Both will be welcomed by scholars and by all those with a serious interest in the archaeology of this region.

The 14th-century pueblo known as Homol'ovi II is located five miles north of Winslow, Arizona, along the Little Colorado River. The editors of this report judge it to be one of the most important sites in Arizona. For a century the ruins have been subjected to vandalism, and that led in 1984 to excavations in an effort to salvage some of what remained.

Homol'ovi II has close links to modern Hopi culture. For example, among Hopi clans can be found oral traditions that refer to the Homol'ovi region as the last gathering place of the tribe before settlement of today's Hopi villages on their mesas. The pueblo ruin enjoys added significance because of its large size, about 700 rooms.

Evidence obtained in the course of the project indicates that the Homol'ovis raised cotton as their principal crop, using it to trade for decorated ceramics with other villages. The site had ideal conditions for cotton cultivation. Also, two types of Indian maize were farmed.

The excavations revealed, in fact, that many of the archaeological deposits had escaped serious damage by vandals, opening the possibility that future work can contribute to broadening our knowledge of the developments that took place in 14th-century Puebloan society. The ruins uncovered in 1984 have been stabilized and now form the centerpiece of the interpretive program for the Homol'ovi Ruins State Park, which was established in 1986.

H.P. Mera's *Style Trends of Pueblo Pottery*, first published in 1939 by Santa Fe's Laboratory of Anthropology, was a "ground-breaking work," according to Bruce Bernstein in his new Foreword to the reprint of the original edition. And he adds, "The book remains the definitive statement on historic pottery."

Mera, a physician, came to Santa Fe in 1922 as county health officer. His interest in archaeology, particularly Pueblo pottery, led him to abandon medicine in 1929 and become the first curator of the newly founded Laboratory of Anthropology. Thereafter, until his death in 1951, he wrote three books and thirty-two major articles.

Style Trends represents Mera's pioneering attempt to establish a chronology for the developments he perceived in historic Pueblo ceramics. He identified and named several early pottery types and he plotted the boundaries of ceramic provinces for the period after 1500. The foundation he laid, with certain additions and corrections, is still valid today.The book is handsomely designed and heavily illustrated.

Marc Simmons
Cerrillos, New Mexico

With Their Own Blood: A Saga of Southwestern Pioneers. By Virginia Culin Roberts. (Fort Worth: Texas Christian University Press, 1992. xvi + 286 pp. Illustrations, map, notes, bibliography, index. $24.95.)

This is the kind of book that sets the teeth of "New Western" historians on edge. As the title melodramatically indicates, it is about Anglo pioneers who shed "their own blood" to bring "progress" and "civilization" to the Southwest. Indians are relegated to capturing, marauding, and murdering.

The lead figure in this story is Larcena Pennington Page Scott and the book artfully uses the vehicle of family history to examine Anglo settlement in Arizona between the late 1850's and Larcena's peaceful death (an unusual achievement in this family) in 1913. Author Virginia Culin Roberts unabashedly confesses the goal of her work is to demonstrate how Larcena "exemplified the inspiring power of the human spirit to endure and overcome adversity." Roberts also admits the story's viewpoint is "that of the settlers" (p. xii).

The tale opens with Apaches, whose "black eyes gleamed in their swarthy faces," capturing Larcena in 1860. A newlywed, Larcena stifled an impulse to scream "as she felt a spearpoint prick her breast" (p. 6). When Larcena failed to keep up with her captors, they stabbed her and left her for dead. Miraculously, she survived, a living symbol of Anglo determination to remain in Arizona.

Unhappily, other members of her family were not as lucky. Larcena's father, first husband, and two brothers died at the hands of Apaches. Other family members retreated, moving back to Texas in the late 1860s. As her shattered family died or deserted Arizona, Larcena remarried and cast her lot with the Southwest. Her captivity story, and her longevity, earned her the right to be considered a foremost pioneer, although women were not allowed to join the Society of Arizona Pioneers. When the Ladies' Auxiliary of the Society formed in 1902, however, Larcena was elected its first president. Male members honored the women with a supper, prepared by the ladies themselves.

Roberts' research is impressive, her story well-told and richly illustrated. Without doubt, Anglos sacrificed to attain ultimate control of Arizona. The problem is the book acknowledges only the costs to the winners. Scholars want to tell forceful stories, but they should also strive for balance. They should acknowledge all participants' humanity and inhumanity, recognize the costs to both winners and losers. They should reject the notion that to assert

one group's nobility, one must assert the "enemy's" venality. What happened in southern Arizona was much more complicated than this book indicates and the "truth" of the story much more compelling than Roberts' ultimately partisan rendering reveals.

Sherry L. Smith
University of Texas, El Paso

Desert Lawmen: The High Sheriffs of New Mexico and Arizona, 1846-1912. By Larry D. Ball. (Albuquerque: University of New Mexico Press, 1992. xiii + 414 pp. Illustrations, maps, appendices, notes, bibliography, index. $45.00.)

Thanks to movies and television, the western sheriff has taken on stereotypical shape in the popular mind, and probably also in the vision of historians who out to know better. Some such fictional characters are villainous, but most are cast in heroic mold and devote themselves chiefly to chasing down bad men and dispatching them in dramatic "High Noon" facedowns.

Now comes Larry Ball to demonstrate how distorted is the popular image. He performed the same service in 1978 for the U.S. marshals of Arizona and New Mexico, similarly the victims of Hollywood fantasy. For my own work, his book on the marshals proved invaluable for understanding the Lincoln County War. The new book on sheriffs, clearly a companion volume, would have been even more helpful, for it describes the lawmen closest to the people. Together, the two books yield a comprehensive history of how the Southwest was policed during the territorial period. Even though focused on New Mexico and Arizona, the central themes are unlikely to have differed significantly in other regions of the West.

Delving deeply in federal and territorial records, manuscript collections, newspapers, and monographic literature, Ball describes his men both personally and institutionally. For each major responsibility that fell to the sheriffs, he maps out the institutional themes, telling what was expected and how it was done, then follows up with the experiences of individual sheriffs. The examples range the breadth of the Southwest, from the Pecos to the Colorado, and the span of the territorial period, from 1846 to 1912.

Suggestive of the gulf between the popular and historical sheriffs, only one chapter of fifteen is devoted to "Fugitives from Justice." Most of the balance reveal the sheriff in more common and mundane roles: keeper of the peace, server of court process, jailer, executioner, tax collector, and, of course, county office seeker. With all these responsibilities in addition to contending with criminals, the sheriff was in fact a much more significant local official than the movies portray.

Frequently, sheriffs filled yet another role: deputy U.S. marshal. In the western territories, federal and territorial institutions of law overlapped and even merged. The U.S. district judge usually served as territorial judge as well, his court changing character when the offense shifted from the federal

statutes to the territorial. Wearing both territorial and federal hats, the sheriff could change character when the court did. Ball's twin volumes are thus especially useful in weaving together the offices of sheriff and deputy U.S. marshal.

Students of territorial law and order have long awaited Ball's book. It is a major contribution not only to that field but to social, economic, and political history as well. Together with the book on marshals, it should remain the standard authority for many years.

Robert M. Utley
Moose, Wyoming

Working in the Dark: Reflections of a Poet of the Barrio. By Jimmy Santiago Baca. (Santa Fe: Red Crane Books, 1992. xii + 168 pp. Illustrations, notes. $17.95.)

In *Working in the Dark*, his first book of prose, Albuquerque writer Jimmy Santiago Baca (*Immigrants in Our Own Land, Black Mesa Poems*, and *Martin & Meditations on the South Valley*) delves deep into the discovery/recovery of his Chicano roots and into his battle against and final acceptance of his role as a poet. Although this volume draws heavily on his own life, it is much more than autobiography; although it is full of advice to young poets and Chicano/as, it is much more than a didactic tome. Preachy in some spots and rambling in others, it is, nonetheless, an enjoyable and revealing read.

On one level *Working in the Dark* is Baca's account of his life. He describes his early life, both with his grandparents and in an orphanage, and he details the paths that led him to jail and, eventually, to prison. He recounts a few anecdotes from his adult life, and he talks about the making of his first movie, entitled *Blood In Blood Out*. He concludes with a chapter of entries from his journal, dated January through June, 1989.

Juxtaposed with this text is another: the story of how the author discovered, rebelled against, and finally accepted his vocation as poet and his Chicano ethnicity. Baca taught himself to read and write in prison *via* stolen and borrowed books. He notes that language "was water that cleansed the wound, and fed the parched root of my heart" (p. 11). He later states, "I hate poetry. It is my disease. If I didn't have to write, I wouldn't" (p. 43). Oxymoronic? Maybe. Confusing? Certainly. But, as we all know and Baca notes, much of life is the same, especially for/to the poet.

No doubt this is an angry book. Baca himself says, "I do not conceal my bitterness" (p. 91). And, as Denise Levertov noted in her introduction to an earlier Baca book, "detachment is not a quality he cultivates." But this work is also hopeful; the penultimate page bears the line, "It is good to be alive" (p. 164).

Both the illustrator, Adán Hernández, and the publisher, Red Crane Books, are to be commended for the handsomeness of the book. Harriet Slavitz' introduction is both bountiful and beautiful, and there is a handy, if somewhat elementary, glossary of Spanish terms. On the whole, this book is both interesting and illuminating, and Baca's poetic prose, will, I suspect, further his position in the canon of Southwestern writing.

John Martinez Weston
University of New Mexico

A Way of Work and a Way of Life: Coal Mining in Thurber, Texas, 1888-1926. By Marilyn D. Rhinehart. (College Station: Texas A&M University Press, 1992. xvii + 167 pp. Illustrations, tables, notes, bibliography, index. $39.50.)

Located in north-central Texas, Thurber was at the heart of that state's small but important coal mining industry. Mining began there in 1887 when William and Harvey Johnson opened a shaft and sold coal to the Texas and Pacific Railroad. Inadequate capital and labor troubles forced the Johnsons to sell their property to their main customer in 1888. The railroad's Texas and Pacific Coal Company operated mines at Thurber until 1926.

Life and work in Thurber differed little from coal towns throughout the country. The Texas and Pacific Coal Company replaced most of Thurber's English and American-born miners with a new workforce which by 1900 was two-thirds foreign-born. The miners worked in hard and dangerous conditions, but the traditions of their craft and shared danger were sources of community consciousness and gave them some control over their work. Above ground, company ownership of the town gave management great power over employees' private lives. The company usually exercised its authority benignly, making Thurber a model of welfare capitalism. Still, Thurber miners developed methods to challence company power. These included ethnic clustering in housing, continued use of native languages and observance of traditional customs, fraternal and mutual aid societies, and unionization.

Even though for twenty-five years the company resisted demands for unionization, Thurber did not experience the level of violence that characterized labor conflict in other coal regions. Rhinehart attributes this largely to the company's good business sense and the forbearance of public officials. Those factors, and the miners' persistence, produced a contract with the United Mine Workers of America in 1903 which provided not only for better wages and working conditions, but also helped to weaken the company's power over life in the town. The company, in turn, benefitted from two decades of labor harmony.

However, harmony, the union, and the town itself were doomed. Renewed union militance after World War I coincided with the railroad's decision to convert to fuel oil. That decision spelled the end of coal mining at Thurber. By the time the mines closed in 1926 the union was gone.

Grounded in the literature of the new labor history, *A Way of Work and a Way of Life* is well-written and generally well-researched. Rhinehart falters only in her cursory comparison of Thurber to the coal industry elsewhere in

the West. For example, the conditions found in Thurber—paternalism, ethnic diversity, and dangerous working conditions—also prevailed in Colorado. However, miners there did not win the battle to unionize until 1933. Rhinehart does not explain this striking difference, noting only that the Colorado operators' "lack of interest and inattention to local operations" (p. 116), provoked one of the most violent episodes of the early twentieth century. This is only partly correct and is not convincing. Rhinehart also claims that, in contrast to Thurber, operators in Colorado and Utah did not comply with state mining laws. Again, she is only partly correct. Large operators often used procedures and technology that went beyond legal requirements. The most dangerous mines were those owned by small companies. Rhinehart bases her comments about Colorado on George McGovern's 1953 dissertation. Reference to numerous more recent works would give Rhinehart a clearer understanding of the situation in the Rocky Mountain region and a stronger basis for comparison.

These are minor criticisms, however, and they do not detract significantly from this useful study of an industrial community in the West.

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Book Notes

My Penitente Land: Reflections on Spanish New Mexico. By Fray Angélico Chávez. (Santa Fe: Museum of New Mexico Press, 1993. xiv + 274 pp. Index. $14.95.) Reprint of 1974 edition.

María, Mota and the Grandmother. By Stella Houghton Alico. (Santa Fe, New Mexico: Sunstone Press, 1993. 160 pp. Illustrations. $12.95 paper.)

Dynamics of Southwest Prehistory. Edited by Linda S. Cordell and George J. Gumerman. (Washington, D.C.: Smithsonian Institution Press, 1993. Illustrations, maps, charts, tables, notes, bibliographies, index. $19.95 paper.) Reissued in paperback.

Signing for Power: The Song Magic of the Papago Indians of Southern Arizona. By Ruth Murray Underhill. (Tucson: University of Arizona Press, 1993. xv + 158 pp. Illustrations. $9.95 paper.) Reprint of the 1938 edition.

Pueblo and Navajo Indian Life Today. By Kris Hotvedt. (Santa Fe, New Mexico: Sunstone Press, 1993. 64 pp. Illustrations. $8.95 paper.) A collection of short essays.

The Hoe & the Horse on the Plains: A Study of Cultural Development Among North American Indians. By Preston Holder. (Lincoln: University of Nebraska Press, 1993. xii + 176 pp. Illustrations, maps, tables, notes, bibliography, index. $8.95 paper.) Reprint of 1970 edition.

The Owl in Monument Canyon and Other Stories from Indian Country. By H. Jackson Clark. (Salt Lake City: University of Utah Press, 1993. xiii + 192 pp. Illustrations, map. $24.95 cloth, $14.95 paper.)

Guide to Photographs, Motion Pictures, and South Recordings, Western History Collections, University of Oklahoma. By John R. Lovett, Jr. and Donald L. DeWitt. (Norman, Oklahoma: Associates of the Western History Collections, 1993. Illustrations, index. $15.00 paper.)

The Wild Bunch: A Selected Critical Annotated Bibliography of the Literature. By F. Bruce Lamb. (Worland, Wyoming: High Plains Publishing Company, 1993. 163 pp. Illustrations, index. $23.50.)

The Masked Bobwhite Rides Again. By John Alcock. (Tucson: University of Arizona Press, 1993. ix + 186 pp. Illustrations, bibliography, index. $35.00 cloth, $16.95 paper.) A collection of essays on the Sonoran Desert.

Elmer Kelton Country: The Short Nonfiction of a Texas Novelist. By Elmer Kelton. (Fort Worth: Texas Christian University Press, 1993. xvi + 312 pp. Illustrations, index. $25.00 cloth, $14.95 paper.)

Overland With Kit Carson: A Narrative of the Old Spanish Trail in '48. By George Douglas Brewerton. (Lincoln: University of Nebraska Press, 1993. xxiii + 301 pp. Illustrations, maps, notes, bibliography, index. $12.95 paper.) Reprint of 1930 edition.

Ranch Wife. By Jo Jeffers. (Tucson: University of Arizona Press, 1993. xviii + 277 pp. Illustrations, notes. $14.95 paper.) Forward by Katherine Jensen.

Judevar. By Timothy Robert Walters. (Santa Fe, New Mexico: Sunstone Press, 1993. 137 pp. $12.95 paper.) Fiction.

Sorrel. By Rita Cleary. (Santa Fe, New Mexico: Sunstone Press, 1993. 234 pp. $12.95 paper.) Fiction.

Sky Determines. By Ross Calvin. (Silver City, New Mexico: High-Lonesome Books/University of New Mexico Press, 1993. 333 pp. Illustrations, tables, index. $12.95 paper.) Reprint of 1934 edition.

The Turquoise Trail: Native American Jewelry and Culture of the Southwest. By Carol Karasik. Photographs by Jeffrey Jay Foxx. (New York: Harry N. Abrams, Inc., Publishers, 1993. 215 pp. Illustrations, bibliography. $49.50.)