

# New Mexico Historical Review

---

Volume 70 | Number 3

Article 6

---

7-1-1995

## Book Reviews

Follow this and additional works at: <https://digitalrepository.unm.edu/nmhr>

---

### Recommended Citation

. "Book Reviews." *New Mexico Historical Review* 70, 3 (1995). <https://digitalrepository.unm.edu/nmhr/vol70/iss3/6>

This Review is brought to you for free and open access by UNM Digital Repository. It has been accepted for inclusion in *New Mexico Historical Review* by an authorized editor of UNM Digital Repository. For more information, please contact [disc@unm.edu](mailto:disc@unm.edu).

## Book Reviews

---

*The Wealth of Nature: Environmental History and the Ecological Imagination.* By Donald Worster. (New York: Oxford University Press, 1993. x + 255 pp. Notes, index. \$25.00.)

Though historiographers place the origins of the field of environmental history in the 1950s and 1960s, it has really been since the late 1970s that it has spread like wildfire. One of the scholars responsible for the recent growth and popularity of environmental history is Donald Worster. Now we have, in *The Wealth of Nature*, a collection of sixteen of his most varied, provocative, and engaging articles and lectures from this era.

The essays range from topics as diverse as the influence of Calvinism on John Muir's environmentalism to proposals dealing with the marriage of ecology and agriculture, and from models of ecological approaches to history to water development in the American West. But Worster presents a common thesis throughout: he argues that the "core paradox of the modern era," which is the "core message of environmental history," is that while we have a great "appreciation of the material world," at the same time we have "taken a narrowly materialistic attitude toward it" (p. x).

Though scholarly pieces all, the essays included here are based less on objective historical reason than they are on moral imperative. This is a particular strength of the collection. Increasingly, environmental historians are prone to pussyfoot around terms such as "abuse" and "destroy" when trying to explain what humans have done to the environment. They prefer terms such as "change" and "alter," believing that these terms are neither laden with cultural relativism nor moral judgment. Worster, on the other hand, is not afraid to tell it like it is according to his view. And well he should, for as he eloquently points out, materialism of the modern age underlies the ecological crisis which is also "fast becoming *the* crisis of modern culture," and is also and therefore the "root of... self-destruction" (p. 218).

Most of the essays in *The Wealth of Nature* are written in a style accessible to the general reading public. They may be read together or individually. The reader will—and Worster realizes this in his preface—find some contradictions. This is not surprising, since the essays also reflect an evolution in Worster's thought over a period of several years, and they concern a field that is still dynamically developing. The contradictions also provoke one to think in different ways about complex problems with which environmental history deals.

Peter G. Boag  
Idaho State University

*Women in Waiting in the Westward Movement: Life on the Home Frontier.* By Linda Peavy and Ursula Smith. (Norman: University of Oklahoma Press, 1994. xvii + 381 pp. Illustrations, notes, index. \$35.00 cloth, \$17.95 paper.)

Western women's history has expanded to encompass so much literature in the past ten years, one might be tempted to think the trend must soon exhaust itself. Anyone harboring such a notion will be forced to abandon it when confronted with Linda Peavy and Ursula Smith's work, *Women in Waiting in the Westward Movement: Life on the Home Frontier*. With this fresh and engaging topic, these authors remind us that western women's history continues to provide rich areas for exploration.

Peavy and Smith argue that the western movement more commonly led to the separation of American families than generally recognized. Furthermore, even when history has acknowledged that bonanza industries drew married men away from home and hearth, it has emphasized the resulting "bachelor communities" of the West and ignored the distaff side of the separation.

This book seeks to redress this omission. An introductory chapter considers how families decided to separate, the economic reverses and successes women faced, the nature of long distance communication between spouses, the inevitable termination of some relationships, and the difficulties of reunion. The remainder of the book covers the lives of six women, for whom separation from a husband proved a life-changing event. Both geographic and biographical range mark these selections, each of which is written in a highly readable style.

Overall, the impression of matrimony that emerges from these tales is rather positive, almost loving. The lives of the six women include hardships and painful interactions, but much of the text is a testimony to the endurance of family and spousal affection. Carefully documented endnotes, often as informative as the chapters themselves, add ballast to the biographical sections.

This work suffers from some limitations, however, as it draws in the main from the letters of only fifty-three separated families, and literate ones at that. The six main subjects all fall into the category of white Protestant womanhood. These factors place some constraints on the general applicability of the observations.

The final impact of this work might also have been enhanced by a concluding chapter. The introduction sets the context for the lives, and the lives engage the reader, but the text comes to a somewhat abrupt end, without summary or final analysis. Nonetheless, this book deserves positive attention for its careful management of the material at hand, its focus on a unique aspect of women's western lives, and its consideration of one more indicator that, in the West, women endured, survived, excelled.

Anne M. Butler  
Utah State University

*Figures in a Western Landscape: Men and Women of the Northern Rockies.* By Elizabeth Stevenson. (Baltimore, Maryland: Johns Hopkins University Press, 1994. xii + 222 pp. Notes, bibliography, index. \$25.95.)

Eleven of *Figures in a Western Landscape's* twelve chapters consist of vignettes of persons the author believes were affected by a particular geography. For Elizabeth Stevenson, history is biography, and she contends that the northern Rocky Mountains and the adjacent High Plains—what she considers the last American West—comprise an area given to individuality.

Stevenson begins with Meriwether Lewis, making random observations about his famous journey and quoting extensively from his journal. The explorer, in spite of being shot by one of his men while on a hunting expedition, found beauty as well as travail in the unknown West. The writer proceeds to fur trapper Osborne Russell, who set down in his journal a philosophy by which to survive in this primitive environment. Naturalist John Kirk Townsend traveled into the mountains with Milton Sublette, became impatient with the Indians' way of life, but helped make the West known to the East. Stevenson's chronology continues with trader John Owen, Father Pierre Jean De Smet, settlers James and Granville Stuart, editor Thomas Dimsdale, sheriff-outlaw Henry Plummer, soldiers George Crook and John Gregory Bourke, artist Charles M. Russell, and finally lingers on the legendary Calamity Jane.

If the letters that Jean McCormick made public in 1941 are to be believed, Calamity Jane emerges as a more complex figure than myth would indicate. McCormick claimed that she was Jane's daughter, raised in England, and that the handwritten letters she produced were from her mother. While most authorities dismiss these letters as a hoax, Stevenson maintains that someone who knew so much about the flamboyant Deadwood resident surely must have written them.

Elizabeth Stevenson spent her childhood in the Rocky Mountains and High Plains, left the region as an adolescent, but later made annual trips to Montana, Wyoming, and Alberta. She admits that *Figures in a Western Landscape* is an attempt to "knit together" the two parts of her "separated life" (p. 173). For the professional historian, however, her book is neither an especially good read nor a source of revelation. It makes no cohesive statement, is old-fashioned at best, and offers little to make it worthwhile.

Ronald L. Davis  
Southern Methodist University

*Abraham Lincoln and the Western Territories.* Edited by Ralph Y. McGinnis and Calvin N. Smith. (Chicago, Illinois: Nelson-Hall Publishers, 1994. x + 222 pp. Illustrations, maps, notes, index. \$28.95.)

Scholars and buffs are still seeking out new angles on Abraham Lincoln and the Civil War. This book poses a dual question: what influence did Lincoln as president have on the territories, and what role did the territories play in his administration and the war?

The answer to each case: not much. Congress passed homestead, land grant college, and transcontinental railroad acts in 1862, but none of them bore Lincoln's personal stamp. Like other presidents, Lincoln used territorial appointments to pay off minor political debts and to get inconvenient people out of the way. Beyond that, the territories to Lincoln were merely a distraction from the real business of the war. There was fighting in the far West, most notably at Glorieta Pass, but it was a sideshow theater and everyone knew it (though some seem to have forgotten it since). So Lincoln ignored the territories as much as he could, which suited most westerners very well.

That leaves the eleven contributors to this book grasping for substance. They do their best, filling in with background on the territorial system and striving to make Lincoln look more engaged in territorial business than he really was. They seize on a few routine patronage letters as proof of his concern, and they praise him extensively for legislation with which he had little to do. But as Ralph McGinnis admits, "it would be hard to mount a reasonable argument that Lincoln thought much about New Mexico," or any territory, except for the appointments it held (pp. 81-82).

The book allots a short chapter to each territory existent during Lincoln's presidency. These chapters offer cursory reviews of territorial affairs (mostly politics) from 1861 to 1865, all drawn from familiar standard works. There is nothing new here. Nor does one have to be a "new western historian" to question the unreflecting celebrationism in some essays, full of reverence for the sainted Lincoln and the "hard-working, God-fearing people" (p. 5) who settled the West. The better essays avoid such idealization and try to ask meaningful questions. But overall, the book is without point and, unless people will buy anything that has Lincoln's name on it, without audience.

Daniel Feller  
*University of New Mexico*

*Becoming Mexican American: Ethnicity, Culture, and Identity in Chicano Los Angeles, 1900-1945.* By George J. Sánchez. (New York: Oxford University Press, 1993. xiv + 367 pp. Illustrations, maps, tables, notes, bibliography, index. \$35.00.)

Historians have used a variety of approaches to examine the social experience of Mexican immigrants in the United States during the early 1900s. Which ever perspective, the longstanding view was that the Mexican immigrant community underwent little social and political assimilation into the American civic culture. *Becoming Mexican American* challenges this common interpretation by exploring the cultural and political adaptation of the Los Angeles Mexican immigrant community between 1900 and 1930.

*Becoming Mexican American* examines the economic and social changes in Mexico during the early 1900s to show that immigrants "came from families engaged in years of creative adaptations" (p. 41). As such, Mexican emigrants did not arrive centered on a "traditional" Mexican lifestyle but rather were predisposed to cultural adaptation in the United States. In Los Angeles, a city awash with other recently arrived ethnic groups and ample employment opportunities,

Mexican immigrants were further shaped by complex social forces. These included Protestants and other denominations that chipped away at Mexican culture in order to Americanize them. In contrast, the Mexican consulate viewed its citizens as temporary sojourners in the United States and tried to maintain the integrity of the Mexican culture. By the 1930s, however, the Los Angeles Mexican American community was neither "American" nor "Mexican." Instead, a well-defined urban Mexican American cultural identity materialized.

In terms of historiographical approach, this study is revisionist and in line with recent work on Chicano history. *Becoming Mexican American* makes a significant contribution to Chicano historiography through its examination of the dynamics of Mexican American life in Los Angeles. It argues that Mexican Americans were not static and, like other immigrants, they experimented with their own cultural values and those of the United States in order to adapt to life in southern California. In less than two decades after the majority of the immigrants arrived, Mexican Americans had fashioned a culture unique from its Mexican and United States antecedents. Unlike other immigrants in Los Angeles, however, Mexican Americans experienced little economic mobility.

This book challenges other scholars to examine Mexican immigrant communities outside of Los Angeles. Did communities elsewhere remain rigid and unresponsive to life in the United States or did they demonstrate the resiliency of Mexican Americans in Los Angeles? *Becoming Mexican American* also sheds new light on the intersection of ethnic identity and the advancement of political consciousness among Mexican Americans. For example, Mexican Americans felt quite ambivalent about their place in American society due to the repatriation of persons of Mexican descent during the Great Depression. Yet in spite of civil rights abuses and fear of potential deportation, a new motivation for full citizenship emerged.

*Becoming Mexican American* is also valuable to United States social history because it places the Mexican American experience of Los Angeles in the context of larger national events. Albeit briefly, the book compares the Mexican American cultural creativity in Los Angeles of the period to the Harlem Renaissance. Sánchez should be praised for this important and carefully written book. It is a dynamic portrayal of the social and political transformation of Mexican immigrants into a well-defined Mexican American community in Los Angeles.

Erasmio Gamboa  
University of Washington

*Mission Culture on the Upper Amazon: Native Tradition, Jesuit Enterprise, & Secular Policy in Moxos, 1660-1880.* By David Block. (Lincoln: University of Nebraska Press, 1994. xiii + 240 pp. Illustrations, maps, charts, tables, appendix, notes, bibliography, index. \$30.00.)

David Block presents an historical account of mission life in Moxos, a savanna region in the upper Amazon of Bolivia. The missions he describes were founded by the Jesuits in the mid-seventeenth century. He divides the history into three distinct epochs: the tropical forest culture that spans the millennium prior to the arrival of the Spaniards, a second period dominated by the culture that arose out of the Jesuit missions, and the final period ongoing from Moxos

integration into the world economy after 1767 to the creation of the Beni Department in 1842, and to the rubber boom of the 1880s. For Block, mission culture in Moxos reached its apex under Jesuit rule and slipped grudgingly into oblivion between 1767 and 1910.

In terms of historical significance, Block states that "Mission culture bridged Moxos ancient and modern world, giving the native people a breathing space between autonomy and dependence" (p. 10). Paramount to Block's account is that mission life in the Moxos did not end when the Jesuits were expelled from the Americas. It endured and the Indians who resided in the missions were able, for a while, to fend off the commercialization of the region during the eighteenth and nineteenth centuries.

In Block's view, during the Jesuit century, the Indians were content to work as partners with the missionaries in building an enduring mission culture. Together they formed an amalgam that was unique to the missionary experience in the New World. The missions in Moxos, according to Block, took the best of both European and native experience to produce cultural change of great importance.

Block presents an interesting thesis. Ultimately, however, his book must be considered in terms of how it connects to Indian survival. While the Jesuit missions offered the Indians protection and education, they nonetheless were institutions that sought to convert native people to a European mode of existence. The question remains: is Block truly writing about a synthesis or the manner in which the Indians in Moxos chose to assure their long term viability? On this point, the author seems confused. On one hand, he espouses his amalgamation theory while on the other, he acknowledges that the Indians were often resistant to change. In the end, Block states that his book "is more accurately the account of a struggle for Indian survival, a struggle that continues five-hundred years after Columbus's arrival on American shores set it in motion" (p. 181).

Thus, in spite of data that shows the Moxos experience was unique, Block begs the question: were the Jesuit efforts in Moxos different from missionary endeavor elsewhere? Ultimately, native culture was destroyed. Furthermore, to add another question: would the descendants of Moxos agree with Block's ideas on amalgamation? Judging from recent protests by native peoples in the Americas, they might find difficulty with that assumption.

Alvin M. Goffin  
*University of Central Florida*

*Citizens Against the MX: Public Languages in the Nuclear Age.* By Matthew Glass. (Urbana: University of Illinois Press, 1994. xxii + 188 pp. Appendix, notes, bibliography, index. \$29.95.)

Matthew Glass recounts the inspiring story of the public movement to defeat the deployment of the MX missile system in Utah and Nevada in order to provide an assessment of "the contemporary potential for the practice of democratic citizenship" (p. xvii). The case of citizen action against MX is noteworthy for two reasons. First, it constitutes an exception to the rule of public ignorance and apathy on matters of foreign and defense policy. More importantly, the public language that the movement used to challenge the national security imperative

supporting MX/MPS was unique, even different from the rhetoric traditionally employed by the antinuclear movement in America. Instead of taking the "moral high ground" or employing "scientific" evidence to challenge MX/MPS, opponents questioned the ethics of a government that would sacrifice its citizens for more nuclear accuracy and fire power. Glass provides a descriptive account of opposition activities in the MX controversy in the first half of the book, and a readable overview of the literature on the nature of public action in pluralist political theory in the second half. Drawing upon personal interviews with participants in Utah and Nevada, the public record and scholarly works, Glass retells the MX story with a moral twist.

As a Utahan and chronicler of the MX controversy, I find a number of underlying assertions in this book unconvincing. The first is that the Mormon Church's position on MX/MPS was motivated by something other than parochial self-interest. Although there were a few Mormons, such as Ed Firmage, whose selfless endeavors to defeat the project on moral grounds drew upon Mormon doctrine, it is inappropriate to equate Firmage with the church. The church was foremost concerned with the diminution of power that might result from the influx of thousands of nonbelievers into Zion. This is not to underrate the impact of the statement of the first presidency against the weapons system. Secondly, Glass overrates the impact of the moral thread that the Western Shoshone and Mormons contributed to the complex weave that became the coalition against MX/MPS. As the author readily acknowledges, almost all of the secular leaders of the movement and their followers defined the issue as "bad economics, bad nuclear strategy, bad land use" (p. 88). Ranchers were concerned about their livelihood, environmentalists were concerned about the devastation of the fragile, arid region of the Great Basin, and Mormons were concerned about their theocracy. And while Glass is correct in noting that citizens (regardless of ideological or religious identity) were concerned about being incinerated in an attack on the system by the Soviets, Utah already held the dubious honor of being a first strike zone, given its military significance during the cold war.

The movement, however, was not void of moral inspiration. The Western Shoshone sincerely believe that they have an obligation to protect the land. Several of the movement's most ardent workers had no personal stake in the decision except as citizens opposed to America's military policies, and the deployment of nuclear weapons anywhere. Related to this is a third concern: the author's perception of the politicization that went on among Utahans and Nevadans. While the moral tone of the message that the MX coalition voiced may have been distinctively non-Weberian, the message remained a strategic tool. Citizens in Utah and Nevada were politicized because MX/MPS threatened their current (not future) way of life, even in the absence of a nuclear exchange with the Soviets.

Glass's book is most valuable as a theoretical defense of public action in democratic society. There is simply no convincing empirical or theoretical evidence to justify excluding the public from questions of nuclear weapons. On the contrary, a policy-making process that confines decision making to an elite violates the principles upon which democracy stands. Democracy's viability is as much contingent upon the nature of policy making as it is on the decisions that process produces. Moreover, military hardware questions raise not only techni-

cal and strategic issues, but moral and ethical concerns that are most effectively resolved in a public forum. Glass's message is that active citizenship will become a reality only when Americans embrace the importance of public discourse to democracy's viability and adopt a public language that transcends self-interest and redefines private rights as public goods; in this case, the preservation of personal liberties. "Citizens who seek to protect their own particular ways of life need to phrase their moral appeals in language of the general interest in order to get a hearing" (p. 119). In order to get a hearing, however, there also needs to be a critical mass, the threat of legal obstacles, and the capacity to leverage political power. This is the lesson of the citizens movement against the MX.

Lauren Holland  
*University of Utah*

*Girl on a Pony*. By LaVerne Hanners. (Norman: University of Oklahoma Press, 1994. xiv + 208 pp. Illustrations, maps. \$19.95.)

LaVerne Hanners, author of *Girl on a Pony*, is Professor Emeritus of English at the University of Arkansas, but her academic credentials should not lead the potential reader of this book into thinking that it is a serious academic tome—the title would probably dispel that notion in any case. *Girl on a Pony* is part reminiscence, part a nostalgic re-creation of ranch life between the two world wars, and part humorous storytelling. The book's charm lies in its unpretentious and often sentimental description of lives which might, in the hands of another author, seem depressing, but here they are made to seem optimistic, even on occasion quietly heroic.

The book is not, in the strictest sense, a work of history; nevertheless there is much in it that will appeal to the historian who will, for example, find first-hand accounts of how individuals in this period dealt with the Great Depression, how they struggled to achieve an education, and how they perceived relations between men and women.

There is pleasant nostalgia in the book, of course—free-ranging childhood, the storytelling, witty cowboys, dances and parties, one-room schoolhouses. But there are strong doses of reality as well: ferocious hail storms and floods, dangerous cold conditions, and "critters" ranging from rattlesnakes to obstreperous Shetland ponies. Anyone who has lived long in that part of the country where Colorado, New Mexico, and Oklahoma meet will recognize Hanners's respect for and occasional fear of the elements. Her description of a dust storm during the great drought of the 1930s is particularly effective.

Hanners is especially good at describing the lives of women in this rough land. Readers of a certain age will nod with recognition of the difficulties of laundry done with boiling tubs and sadirons, of cutting dress material from newspaper patterns, and of dealing with medical emergencies miles from the nearest doctor. Younger readers will learn something of the realities of frontier women's lives from Hanners's description of the never-ending domestic and farm chores. Perhaps most important of all are Hanners's memories of young women coming of age, of women's support of one another in times of crisis, and of women creating beauty from the scraps of material at hand.

*Girl on a Pony* is an excellent memoir, covering a time which is now remembered only by the older members of the population. It will be especially useful to social and women's historians, but will also appeal to anyone interested in the history of the Southwest in the twentieth century.

Billie Barnes Jensen  
*San José State University*

*Land Grants and Lawsuits in Northern New Mexico.* By Malcolm Ebright. (Albuquerque: University of New Mexico Press, 1994. xiv + 399 pp. Illustrations, maps, notes, bibliography, index. \$50.00 cloth, \$24.95 paper.)

Alleged injustices suffered by land grant heirs incense Malcolm Ebright, an attorney "passionately committed," according to John R. Van Ness's foreword, "to righting these wrongs, wrongs that should shock the conscience of every fair-minded American" (p. xii). Fair enough, but how, I wondered, might Ebright's advocacy affect his scholarship? Was this another case of overzealous revisionism—giving the perceived victims more than their due, substituting new biases for old—or a fair-minded effort to encourage, in the author's own words, "a high level of scholarship, imaginative new approaches, and open debate" (p. 265)? I need not have worried.

Nowhere have I seen a more informative explanation of how the system of land use and ownership in peripheral Hispanic New Mexico evolved from Spanish precedents, or of how profoundly at variance it was with the Anglo-American legal tradition imposed upon it by conquest in the mid-nineteenth century. Not surprisingly, a proud, individualistic, and imperial United States seemed neither willing nor able to grasp the importance in New Mexico of informal, customary law, common property, or actual possession as opposed to narrowly defined, written evidence of title, or the unfairness of putting the burden on land grant heirs to prove ownership as claimants in adversarial courts. Lawyer Ebright returns to these points again and again.

There is far more to the case he presents than greedy, grasping Anglo lawyers dispossessing defenseless Hispano subsistence farmers. The profit motive cut across ethnic lines. "By the 1820s," Ebright allows, "there was a tendency among elite Hispanos such as Juan Estevan Pino and Donaciano Vigil 'to regard land as an economic asset to be exploited for the capital it would raise, not for the crops it would yield'" (p. 43). He observes, too, that despite divergent legal and social values, the erratic U.S. courts "did render a few well-reasoned decisions that stand out as beacons of fairness, showing how all these cases should have been handled" (p. 50).

*Land Grants and Lawsuits*, a dozen separate essays based on a rich array of primary and secondary sources and bound by common themes, neatly blends analysis and narrative. Legal commentary and the people affected are never far removed, and some of the latter are hard to forget. The illustrations, especially Glen Strock's drawings and dingbats, are delightful.

This is a persuasively argued case. Ebright, the prosecutor, presents the historical evidence for community land grant heirs, the plaintiffs, against state and federal government, the defendants. His readers are the jury. We may suspect from time to time that there is another side. I, for one, would like to know who

on the New Mexico Supreme Court in 1912 reformed the dastardly partitioned statute passed by the territorial legislature in 1876 and why. Until we hear from counsel for the defense, who had better have her facts straight, Ebright's masterful pleadings will prevail. They may even serve justice.

John L. Kessell  
*University of New Mexico*

*Indian Slavery in the Pacific Northwest.* By Robert H. Ruby and John A. Brown. (Spokane, Washington: Arthur H. Clark Company, 1993. 336 pp. Illustrations, maps, notes, bibliography, index. \$37.50.)

Robert H. Ruby and John A. Brown's study of slavery in northwestern tribes presents a thorough analysis of similarities and differences in the trade and treatment of slaves in four general regions of the Northwest. According to Ruby and Brown, slavery among Indians in the Pacific Northwest began and ended because of economics. The rich subsistence the northern coast provided gave rise to a culture of extravagance long before contact with whites. The demand for slaves by elites at the top of stratified societies rested on their need for display more than for labor. The potlatch ceremony featured disposing through gifts or destruction vast amounts of property, including slaves, to enhance the reputation of the ruling class. Untouchable in life, slaves were not buried as tribesmen after death, but left to rot or dumped into the sea. Ceremonials, burials, cannibalism, and use of slaves as scapegoats by their owners demonstrate the gruesome realities of slavery in the northern corridor.

Contact with whites initially served to expand slavery and finally caused its demise. The Columbia River region escalated the practice as international trade increased, and the prices of good slaves rose in the American-European-Indian trading market in the early nineteenth century, especially after Americans exerted pressure to stop Indian slavery. Chinooks at the mouth of the Columbia practiced slavery most intensely, adopting the rigid hierarchical lines of the institution's northern homeland. Governor George Simpson's observation that slaves were the "principal circulating medium" on the Northwest coast (p. 78) could aptly stretch from a Spaniard's early description of it, through raids during reservation days when the practice finally fragmented in the forced egalitarianism of subsistence dependency. Disease also played a part in the diminution of wealth which had propagated the practice of slavery.

Plateau Indians collected slaves as prizes of war rather than as chattel. Horses, the primary medium of exchange in that geographical area, facilitated raiding neighboring tribes. In more egalitarian Plateau societies, however, slaves could marry tribesmen. The variation in southern coastal groups, present-day northern California and southern Oregon, showed stricter dictates in the slave-captive relationship than Plateau Indians to the west, but more fluidity than Chinooks or northern coastal tribes. Klamaths acted as the premiere slave traders of Oregon's interior. But the greatest slave marketplace occurred at the Dalles, where coastal tribes met local Wishrams, Wascos, and Teninos, as well as Plateau tribes.

European-American trade items accelerated bartering at this central trading spot until mid-century when the treaty period curtailed freedom of movement and exchange. Development during this period of the demise of slave trading proves to be a weak link in the authors' economic thesis.

Ruby and Brown reviewed journals of explorers, travellers, missionaries, and fur traders in order to glean any reference to Indian slavery, to produce a comprehensive view of the subject. The authors cut through prejudicial accounts to present the grisly facts with dispassionate historical perspective. Scholars of Native Americans, early Pacific Northwest history, and slavery will all find this study riveting, ably researched, documented with substantial footnotes, and amplified by maps and pictures.

Carol Lynn MacGregor  
Boise State University

*Indian Population Decline: The Missions of Northwestern New Spain, 1687-1840.* By Robert H. Jackson. (Albuquerque: University of New Mexico Press, 1994. xii + 229 pp. Maps, charts, tables, appendixes, notes, bibliography, index. \$29.95.)

This volume brings together the results of Robert H. Jackson's ongoing research on the demographic history of Baja California, Alta California, and the Pimería Alta of present-day Arizona and Sonora. The author's objectives are clearly defined. Eschewing the frustrating and often polemical "numbers game" played by those who attempt to measure precontact populations, he opts instead to trace and explain the process of demographic decline among Indians congregated into Jesuit, Franciscan, and Dominican missions. His conclusions substantiate and amplify the work of Sherburne Cook and other demographic historians. The natives of northwestern New Spain experienced nothing short of "a worst-case scenario of the impact of colonialism on indigenous populations" (p. 160). Heavy mortality among women and young children offset the moderate to high birthrates observed at many missions. As a result, nowhere in the area under study did the mission population succeed in reproducing itself, and growth only occurred when missionaries actively recruited new converts, often by force. Meanwhile, the region's non-Indian population grew steadily throughout the period under study.

Jackson also delves into the causes of this demographic collapse. Epidemics of Old World maladies surely played a role, but in no way do they adequately explain such drastic population loss, especially in Alta California, which until the early nineteenth century remained relatively isolated from cycles of disease that ravaged other parts of New Spain. The "coercive social control" (p. 127) exercised over mission Indians in Alta California subjected them to excessive psychological stress and weakened their resistance to a variety of ailments, while overcrowding and poor sanitation further increased mortality rates. Jackson ends with an impassioned indictment of the Bourbon monarchy and its drive to colo-

nize the northern frontier by exploiting the muscle power of Indians native to the region. Though missionaries and civil officials were aware of the demographic catastrophe, "they made little adjustment in a program that in the short run fulfilled the objectives of the colonial state" (p. 166).

Although many of Jackson's findings have been published elsewhere in article form, students of the region will appreciate the carefully-drawn comparisons among the various missionary fields and among individual missions over the course of Spanish and Mexican rule. For readers new to the field, an extensive introduction provides useful background on the missions' history, and Jackson's meticulous tables and charts will make this book a ready reference for future researchers.

Cheryl E. Martin  
*University of Texas at El Paso*

*Indians and Intruders in Central California, 1769-1849.* By George Harwood Phillips. (Norman: University of Oklahoma Press, 1993. xv + 223 pp. Illustrations, maps, notes, bibliography, index. \$24.95.)

This is an interesting and important book. In line with other recent studies of California Indians—some of them by the same author—it sharply revises their historical image from that of passive victims of European and American settlers to one of active and even dominant participants in the historical process. Thoroughly researched and reflecting the author's sophisticated grasp of historical, anthropological, and ethnohistorical approaches to American Indian life and history, the book is a milestone which no California or western historian can afford to ignore.

Focusing on the Indians of the southern half of California's great central valley, mainly Yokuts and Miwok peoples, Phillips traces the vital roles these Indians played during the periods of Spanish (1769-1821), Mexican (1822-46), and early American (1846-49) California history. As both the Spanish military and missionaries strengthened their holds on the coastal region from San Diego to the Bay Area these inland Indians became increasingly and effectively hostile to Spanish incursions into their territory. During the Mexican period—the most original part of the book—Phillips shows that, contrary to traditional interpretations, the Californios mainly failed to establish a viable rancho society and economy. Instead, the Indians of central California initiated a period of "violent confrontation" and "counter intrusion" that largely undermined the rancho system.

While bringing this about, the Indians themselves became greatly changed through processes of "economic adaptation" and "cultural modification." Outside visitors to the area played key roles, especially Hispanic traders from New Mexico on the newly opened "old Spanish trail" more so than famous American trappers and mountain men. By opening a vast market for horses in New Mexico, these traders furnished the central valley Indians with a powerful incentive to become aggressive raiders of the California ranchos, and they quickly made the most of it. As Phillips tells it, not only did these dynamic mounted raiders bring crises to the coastal rancheros, but inland settlers such as Johann Sutter, John Marsh, and the American overlanders were likewise threatened, and even the

American military conquerors of Mexican California were ineffectual in dealing with them. Thus, before the revolutionary onset of the 1849 Gold Rush, which drastically changed everything, the inland Indians of California were major players in the historical process.

In telling this dramatic tale, Phillips may be guilty of a certain amount of exaggeration, but this is not a serious fault, because in historiography a new finding is worth overemphasizing. My main criticism of the book is the same that I have for Albert Hurtado's recent and excellent *Indian Survival on the California Frontier* with which it invites comparison. By demonstrating the significant roles played by Indians in California's early history, both authors fail to prepare us for the doom of dispersion, decimation, and death that awaited the Indians a few years later.

Jackson K. Putnam  
*California State University, Fullerton*

*Heroes Without Legacy: American Airwomen, 1912-1944.* By Dean Jaros. (Niwot: University Press of Colorado, 1993. x + 265 pp. Illustrations, note, tables, bibliography, index. \$24.95.)

The image of the dashing, jaunty barnstormer thrilling curious onlookers and espousing the promising future of aviation remains an enduring notion among many who study the history of flight. In particular, the so-called "golden age of flight" during the 1920s has spurred many historical treatises since 1970. This romantic image excludes women when in fact between 1912 and 1944 they piloted, barnstormed, and touted aviation as avidly as their male counterparts. Dean Jaros argues that following World War II the popularity of most airwomen declined. Their airborne descendants, rather than taking the stick as pilots, worked as flight attendants and remained woefully oblivious to the glory days of their predecessors. Herein lies a major weakness of this book.

The engaging first half furnishes a short synthesis of the history of airwomen from 1912 to 1944. Using an impressive variety of secondary and primary sources including newspapers, magazines, journals, and extant biographies, Jaros briefly traces the careers of well-known and lesser-known airwomen from Harriet Quimby to Jacqueline Cochran and puts an intriguing spin on an old record: because of aviation's fledgling status during the 1920s and 1930s, media visibility of airwomen augmented popular acceptance of the new technology. "So easy, even a women can do it!" (p. 51).

In the second and problematic half, the author unconvincingly attempts to explain why the popularity of airwomen dropped dramatically after the Second World War. He strives to link the decline in numbers of women pilots to larger shifts in American sociocultural perceptions regarding women's roles, but instead ends up lamenting the near disappearance of airwomen from all but aviation's service occupations after 1945. Jaros ignores the crucial interplay of race and class—aviation was an elite pastime, after all—and fails to persuade me that the airwomen's heritage can alter American constructions of gender.

*Heroes Without Legacy*, after a strong start, ends flat. Nevertheless, its bibliography and interpretive stance opens doors for future analyses.

Evelyn A. Schlatter  
*University of New Mexico*

*The Lance and the Shield: The Life and Times of Sitting Bull*. By Robert M. Utley. (New York: Henry Holt and Company, 1993. xvii + 411 pp. Illustrations, maps, notes, bibliography, index. \$25.00.)

Two weapons that the famous Lakota leader Sitting Bull held in high esteem were his lance and shield, both gifts from his father, also named Sitting Bull. The lance was an offensive weapon, while the shield was defensive. Robert Utley symbolically uses these weapons to demonstrate the shifting roles Sitting Bull played in his relationships with white intruders. From a respected warrior leading successful raids, Sitting Bull would later become the Lakota shield, a defender of his people.

Born around 1831, Sitting Bull was a Hunkpapa Sioux. Utley presents valuable information on Sitting Bull's upbringing as a Sioux male as well as on Lakota history and culture. Like other Sioux boys, Sitting Bull had several names. In 1845, he received the name of Sitting Bull, meaning "an honored animal of great endurance who would fight to the death" because of his bravery in a battle with the Crows. By 1865, Sitting Bull's feats as a tribal war chief who wielded his favorite weapon—the lance—were legendary.

Utley also does a fine job of examining Sitting Bull's role as a holy man, as the principal leader at Little Bighorn, and later as a reservation Indian. As a spiritual leader, Sitting Bull again had as his primary objective the welfare of his people. He spent long hours searching for an understanding of the universe and its infinite powers.

At the Battle of the Little Bighorn, Sitting Bull demonstrated his overall leadership powers not so much as a warrior but as a respected leader who could hold together a powerful coalition of tribes who triumphed over their adversaries. Sitting Bull incorrectly viewed this victory, however, as a sign that his people would no longer be bothered by Anglos. Indeed, just the opposite occurred.

Sitting Bull's reservation years, including his struggles with Indian agent James McLaughlin, his stint with Buffalo Bill's Wild West, and his death at the hands of the Indian police force further revealed the importance of the defeated leader. Regarding the latter, Utley believes the killing of Sitting Bull was not premeditated.

Throughout the book the author attempts to relate the story from both an Indian and non-Indian perspective, realizing, of course, such an approach is extremely difficult. In this reviewer's opinion, Utley has succeeded, for the most part, in expressing Indian cultural viewpoints on numerous issues and juxtaposing them with white perceptions.

Utley has done it again. He has written another definitive study of a famous western figure.

Raymond Wilson  
*Fort Hays State University*

## Book Notes

---

*California in 1792: A Spanish Naval Visit.* By Donald C. Cutter. (Norman: University of Oklahoma, 1995. xv + 176 pp. Illustrations, maps, charts, notes, bibliography, index. \$9.95 paper.)

*Dark Arrow.* By Lucille Mulcahy. (Lincoln: University of Nebraska Press, 1995. 209 pp. Illustrations. \$7.95 paper.)

*Four Days at Fort Wingate: The Lost Adams Diggings.* By Richard French. (Caldwell, Idaho: Caxton Publishers, Ltd, 1994. 259 pp. Illustrations, maps, bibliography, index. \$9.95 price.)

*Matt Field on the Santa Fe Trail.* Edited by Clyde Porter and Mae Reed. (Norman: University of Oklahoma Press, 1995. xix + 322 pp. Illustrations, maps, index. \$16.95 paper.)

*New Mexico's Royal Road: Trade and Travel on the Chihuahua Trail.* By Max L. Moorhead. (Norman: University of Oklahoma Press, 1995. ix + 234 pp. Illustrations, maps, tables, bibliography, index. \$14.95 paper.) Reprint of 1958 edition. Forward by Mark L. Gardner.

*Onza: The Hunt for a Legendary Cat.* By Neil B. Carmony. (Silver City, New Mexico: High-Lonesome Books, 1995. 203 pp. Illustrations, maps, bibliography, index. \$20.00 cloth, \$12.95 paper.)

*Raising Arizona's Dams: Daily Life and Discrimination in the Dam Construction Camps of Central Arizona, 1890s-1940s.* By A. E. Rogge, et. al. (Tucson: University of Arizona Press, 1995. xviii + 212 pp. Illustration, maps, charts, tables, notes, bibliography, index. \$40.00 cloth, \$21.95 paper.)

*Rio del Norte: People of the Upper Rio Grande From Earliest Times to the Pueblo Revolt.* By Carroll L. Riley. (Salt Lake City: University of Utah Press, 1995. xiv + 345 pp. Illustrations, maps, tables, appendixes, notes, bibliography, index. \$29.95 cloth.)

*Stephen Long and American Frontier Exploration.* By Roger L. Nichols and Patrick L. Hally. (Norman: University of Oklahoma Press, 1995. 276 pp. Illustrations, maps, notes, bibliography, index. \$14.95.) Reprint of 1980 edition.

*The Duckfoot Site: Volume 1 Descriptive Archaeology and The Duckfoot Site: Volume 2 Archaeology of the House and Household.* By Ricky L. Lightfoot. (Cortez, Colorado: Crow Canyon Archaeological Center, 1993. xix + 378 pp and xvii + 171 pp. Illustrations, maps, tables, charts, bibliography, index. \$21.95 and \$19.95 paper.)

*The Lost Trappers.* By David H. Coyner, edited by David J. Weber. (Norman: University of Oklahoma Press, 1995. xxviii + 192. Maps, appendixes, notes, index. \$9.95 paper.) Reprint of 1847 edition.

*The Military & the United States Indian Policy, 1865–1903.* By Robert Wooster. (Lincoln: University of Nebraska Press, 1995. xii + 268 pp. Illustrations, maps, appendixes, notes, bibliography, index. \$10.95.) Reprint of 1988 edition.

*The Texas Cherokees: A People Between Two Fires, 1819–1840.* By Dianna Everett. (Norman: University of Oklahoma Press, 1990. xiv + 173 pp. Illustrations, maps, notes, bibliography, index. \$11.95.)

*Treading in the Past: Sandals of the Anasazi.* Edited by Kathy Kankainen. (Salt Lake City: University of Utah Press, 1995. ix + 199 pp. Illustrations, maps, bibliography. \$50.00 cloth, \$29.95 paper.)

*Wild Plants of the Pueblo Province: Exploring Ancient and Enduring Uses.* By William W. Dunmire and Gail D. Tierney. (Santa Fe: Museum of New Mexico Press, 1995. xiii + 290 pp. Illustrations, maps, charts, tables, bibliography, index. \$29.95 cloth, \$19.95 paper.)

*Wolfsong.* By Louis Owens. (Norman: University of Oklahoma Press, 1995. 249 pp. \$12.95.)

*Latin American Revolutions, 1808–1826: Old and New World Origins.* By John Lynch. (Norman: University of Oklahoma Press, 1994. xiii + 409 pp. Maps, notes, bibliography, index. \$24.95.) Reprint of 1965 edition.