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## Book Reviews

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# Book Reviews

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*The New Mexico State Constitution: A Reference Guide.* By Chuck Smith. (Westport, Connecticut: Greenwood Press, 1996. xxiv + 220 pp. Table, bibliography, index. \$79.50.)

In the author's 231st volume of Reference Guides to state constitutions, *The New Mexico State Constitution*, Smith explores the New Mexico Constitution, including its history and current status.

The book provides a sufficiently detailed overview of the current Constitution's development, from its inception through its current version, at least for those readers interested in the New Mexico Constitution for purely academic reasons or for general information purposes. For those more interested in the book's practical offerings, *The New Mexico State Constitution: A Reference Guide* also provides the author's interpretation and commentary following each of the individual clauses. Included within this section is a mention of various court decisions interpreting the specific section. The value of the book, however, is certainly less to a legal practitioner than to a historian or an individual interested generally in state constitutions or specifically in the New Mexico Constitution. This is because in most instances, it is likely that a legal practitioner would need a more expansive review of the court's interpretations of a particular section of the Constitution than is available in a single paragraph. This is not to diminish the value of this reference guide. In fact, for those looking for more practical uses for this book, it does offer a valuable quick guide to other more comprehensive sources of information. However, the book will certainly be enjoyed and most beneficial to those readers desiring a general overview of the historical development of the New Mexico Constitution.

Amy Badger  
*Albuquerque, New Mexico*

*Ritual Ground: Bent's Old Fort, World Formation, and the Annexation of the Southwest.* By Douglas C. Comer. (Berkeley: University of California Press, 1996. xiii + 321 pp. Illustrations, maps, chart, table, notes, index. \$45.00 cloth, \$16.95 paper.)

Douglas Comer argues that Bent's Old Fort needs re-envisioning as a "ritual ground," a space in which several cultures interacted reciprocally. So far, so good; but as Comer's interpretation unfolds, his style, methodology, and analysis unravel. The book brims with arcane anthropological and social science jargon, rendering the narrative obscure. Plain language might have helped, but Comer's principal argument is flawed. According to Comer, William Bent established his fort to advance "panopticism," a nineteenth-century social control tactic associated with Jeremy Bentham.

Bent's Fort was built, he insists, to serve American foreign policy through surveillance and brain-washing of Indians and Mexicans: "It is important to see here both that panopticism is linked to the implementation of Renaissance ideals and that this implementation comes about, at base, through ritualistic surveillance that refers ultimately to a ubiquitous aspect of even personalized mythology, the neo-tenic belief in the legitimacy of parental authority. . . . Bent's Fort was just this kind of device" (p. 170).

Comer believes that Bent, St. Vrain & Company (he consistently uses "Bent & St. Vrain Company") were covert federal agents (and likely members of a Masonic conspiracy) who precipitated the Mexican-American War, as well as the destruction of the Cheyenne nation. This is central to his argument about the fort's role in "world formation," yet he produces no concrete evidence to substantiate these claims.

Another cornerstone of Comer's case is that Bent's Fort was a powerful, uniquely "American" edifice—but he neglects to mention that Mexicans built it, or that its architecture plainly revealed familiar regional traditions. Scant attention is paid to the centuries-long context of the fur trade within which Bent's Fort properly belongs. Instead, since archeologists unearthed English transfer-printed ceramics at the site, Comer concludes that William Bent idolized Britons. A "British Tea Ceremony" was "used there to demonstrate a mythological 'ancestry'" with the British Empire, and was "doubtless employed in that manner . . . by the elite" at Bent's Fort (p. 182).

Numerous factual and typographical errors likewise intrude: Bent's Old Fort existed for twenty-five years; Matt Field was alive during the Civil War; George Bent governed New Mexico; The Sand Creek fight occurred in 1869; *Métis* people were "nomadic"; and Kit Carson worked for the Bents "since childhood."

This book offers "provocative" speculation, but it is overloaded with windy pretence and weakened by faulty historical reasoning and analysis. Faddish theory has so outweighed factual integrity that the book cannot be taken very seriously.

Barton H. Barbour  
*University of New Mexico*

*Tejano Journey, 1770–1850*. Edited by Gerald E. Poyo. (Austin: University of Texas Press, 1996. xvi + 198 pp. Illustrations, maps, notes, bibliography, index. \$24.95.)

*Tejano Journey* is a model of the integrated historical anthology. From Gerald Poyo's introduction, focused on Tejano survival strategies, seven chapters flow chronologically, even as they overlap just enough to assure continuity. Carefully researched with a common bibliography and index, the essays crest thematically in chapter six with the narrating of a little celebrated revolt against the Texas Republic.

In the first chapters, Poyo and Jesús de la Teja write that Tejanos developed divided political strategies in the late colonial period and during Mexico's independence movement. Concerning the subsequent Mexican period, Andrés Tijerina exaggerates the regional distinctions developed by Tejanos, a view reflecting somewhat the hispanophilia displayed by New Mexico scholars lacking a comparative understanding of Mexican regionalism. Tijerina adds that though Tejanos, like Juan N. Seguin, sided with Anglo Americans in the Texas Revolution, others were ambivalent.

Still others, such as Carlos de la Garza, remained Mexican loyalists, according to Stephen Hardin in chapter four. Fearing for the survival of their traditions, these Tejanos fought for Mexico. In the aptly titled essay "Between Two Worlds," Timothy Matovina describes the subsequent marginality experienced by all Tejanos under the Texas Republic. Climactically, Paul Lack narrates Vicente Córdova's violent reaction to that marginality. Despite his isolation in Nacogdoches, Córdova continued his rebellion through much of 1838–39, finally escaping to Matamoros. Certainly Córdova was a heroic Tejano, though unlikely to have a public school named in his honor.

Ana Carolina Castillo Crimm's "Finding Their Way" could serve as an adequate conclusion to the collection. She contrasts two elite families that, despite conflicting political strategies, survived into the later nineteenth century. Unfortunately, Poyo's formal conclusion seems redundant; moreover, he errs in placing this Borderlands collection under Mexican American history, which begins with U.S. citizenship in 1848.

Minor complaints include the use of "Euro-American" and "Anglo-Celtic," adding to the already confusing list of southwestern ethnic labels. Regarding illustrations, artistic prints from the period would be better than modern drawings that give the book a juvenile appearance. Despite these "peccadillos," the collection merits high praise.

John R. Chávez  
Southern Methodist University

*Understanding NAFTA: Mexico, Free Trade, and the New North America.* By William A. Orme, Jr. (Austin: University of Texas Press, 1996. xxx + 335 pp. Map, charts, table, notes, index. \$19.95 paper.)

William A. Orme, Jr. spent fifteen years in Latin America as a correspondent for *The Economist* and the *Journal of Commerce* as well as a special correspondent for the *Washington Post*. From 1981 to 1988 he was based in Mexico City. Drawing on this background, Orme presents a revised and retitled edition of a work first published in 1993 as *Continental Shift: Free Trade & The New North America*.

Almost all of the revision is contained in a new introduction which brings the NAFTA story up through mid-1995. In the new introduction the author admits that he is a supporter of NAFTA but also quickly indicates that he is prepared to point out where the supporters of NAFTA were wrong (NAFTA as a major net creator of jobs in the United States), and where the critics of NAFTA were right (NAFTA's greater importance as an investment agreement than a trade agreement).

Mr. Orme then proceeds to a discussion of twenty-five of the most common myths and misconceptions concerning NAFTA such as the belief that the agreement would lead to a massive relocation of factory jobs from the United States to Mexico, and that Mexico would become one big *maquiladora* as a result of NAFTA. The author then examines the political, economic, and diplomatic origins of NAFTA, with an entire chapter devoted to the pivotal year of 1992. The NAFTA numbers game concerning jobs and wages also receives chapter-length coverage. Additional chapters cover NAFTA's impact on investment, the environment, and the democratization process in Mexico. Mr. Orme also devotes separate chapters to the impact of NAFTA on the rest of Latin America and on Japan. He concludes with a discussion of how NAFTA will create a "New North America" based on regional relationships arising out of economic integration cutting across national boundaries.

*Understanding NAFTA* has its limitations. It virtually ignores Canada, which the author readily admits. There is very little updating within the main text of the work; for example, on page 214 the author speculates about the position that Cuauhtémoc Cárdenas will take on NAFTA in the 1994 presidential elections, while on page 215 he comments on the poor third-place finish by Cárdenas in 1994. With no bibliography and only a few explanatory endnotes, there is little indication as to the sources of Mr. Orme's information. Despite these limitations the book does deliver on its title and still provides a good introduction to a topic which will be debated for years.

Don M. Coerver  
Texas Christian University

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*The Motel in America.* By John A. Jakle, Keith A. Sculle, and Jefferson S. Rogers. (Baltimore, MD: Johns Hopkins University Press, 1996. xiv + 387 pp. Illustrations, maps, tables, notes, bibliography, index. \$32.95.)

The motel has been an increasingly integral component of the American landscape almost since the invention of the automobile. At the beginning of the century, downtown hotels accommodated inter-city travelers, most of whom arrived by train. As automobiles proliferated, travelers found alternative accommodations located on fringes of cities not only more convenient, but less expensive and less formal. The three authors trace the emergence of the motel, from "mom and pop" operations prevalent before World War II to the homogenized corporate chains which dominate the "hospitality industry" today.

The authors open with a general overview of motel architecture, followed by chapters on first generation "mom and pop" motels and the Alamo Plaza, the nation's first identifiable chain. A chapter on "place product packaging" is followed by two chapters on motel franchising; the evolving motel room; extended treatment of the most successful single national chain, Holiday Inn; and an analysis of the parallel development of motels and urbanization in Albuquerque. Keenly aware of the tentative nature of their work, the authors conclude with a suggested agenda for future research.

Some of this ground has been covered by earlier scholars; many of their contentions are predictable. However, the authors provide some intriguing insights. "Mom and pop" motels were one of the few growth industries of the Depression. The transition of motel rooms from replicas of what travelers were used to at home to showcases of modern conveniences and, ultimately, at times even escapes from reality is fascinating. Their coverage of the rise of various types of chains, from small collections of loosely linked "referral" motels to regional and national groupings of motels under various ownership arrangements is solid and useful. The authors convey a distinct sense of nostalgia and identification when tracing the "mom and pops," but they explain convincingly why late twentieth-century travelers gravitated toward facilities offered by undifferentiated and highly institutionalized chains.

Many good books raise more questions than they answer, and *The Motel in America* is a good book. This reader was occasionally surprised by the authors' emphasis. They devoted a great deal of attention to internal business strategies and choices faced by motel operators, but far less to the whimsical methods by which travelers choose a night's lodging. What percentage of travelers actually use reservation systems and plan ahead? My gut feeling is that most travelers are so unaware of marketing strategies of chain operators that they often miss subtle differences between chain facilities in landscaping, signage, and architecture for the simple reason

that they arrive in a city fatigued, after a long day's drive and after dark. Once they locate a vacancy at a decent price, all they want is comfort, cleanliness, and quiet. Perhaps, as the authors suggest, the typical traveler is more discriminating than this reviewer.

Mark S. Foster  
*University of Colorado at Denver*

*Remaking the Agrarian Dream: New Deal Rural Resettlement in the Mountain West.* By Brian Q. Cannon. (Albuquerque: University of New Mexico Press, 1996. x + 195 pp. Illustrations, map, tables, notes, bibliography, index. \$40.00.)

Brian Cannon has written a significant book, one that holds import not just for the history of the resettlement movement, but for the implications of the westering/frontier process. The unvarnished facts of the New Deal resettlement program in the Rocky Mountain West are well-known. Before 1945, when the projects were liquidated, over one thousand farm families were moved onto twelve resettlement projects, at a cost of over nine million dollars.

The success or failure of this New Deal experiment in social engineering has been intensely debated. Using the push/pull methodology of Marcus Hansen, Cannon observes that the historic factors of drought, financial ruin, insect plagues, and social interplay induced the farmers to migrate—the same causative mentality that propelled their grandfathers west. The pull motivation was provided by newspaper promotion, oral and written communications of friends, relatives, and countrymen—dreams that had served as a western magnet for generations.

How well did the relocatees adapt to their new, often strange, environment? In sum, was there a new man created inside those bib overalls? Cannon observes that Walter Prescott Webb and Donald Worster, let alone the new rural historians, have all prognosticated that technology, work rhythms, and social structure of this transfigured environment fashioned a new landscape, a new breed of man. Cannon does not equivocate: the relocatees' experience with irrigation "... confirm the validity of Walter Prescott Webb's insight that the arid western landscape was capable of producing new men and women" (p. 71).

Granted that a new societal species of men and women were born on the resettlement frontier, but what was the attitudinal topology of this transformed man? Edward Banfield portrayed the relocatees as aggressive, irrational, power hungry individuals. Marion Clawson perceived the primary problem for relocatees as one of education—the absence thereof. Sidney Baldwin claimed the relocatees were hampered by tradition—they simply did not know their own minds. All in all, scholars have generally agreed that relocatees basically failed in their Toynbee-like response to the challenges inherent in the resettlement program. Cannon wryly notes that the

“... view that frontier residents faced a difficult challenge in reconciling roseate images with disappointing realities, and therefore succumbed to vicious, irrational impulses—originally advanced as a hypothesis—figures prominently in many recent writings on western history” (p. 95).

Does Cannon agree with the “New West” historiography? Not really. Combining the status politics and class politics model of Seymour Lipset and Richard Hofstadter with the theorems of Ulf Himmestrand and Lester Milbank, who differentiate expressive protest (those who primarily emote) and instrumental protest (those who utilize language to influence action), Cannon discovers in the resettlement mode both expressive and instrumental protest. Notwithstanding the politics of expediency, the financial embroglio, the difficulties of contending with technological and environmental lifestyles, Cannon finds most settlers sought accommodation with the new world.

Cannon concludes that the New West historians may be accurate in contending that the frontier lifeways induced extreme levels of violence, brutish behavior, and vicious victimization, but the relocatee’s experience does not buttress the thesis that the frontier environment wrought social disintegration. With *Remaking the Agrarian Dream*, Brian Cannon joins Walter Prescott Webb, Allan Bogue, Marion Clawson, and Donald Worster in providing an interpretive ethos for the frontier settlement experience—good company.

Gene M. Gressley  
*University of Wyoming*  
*Professor Emeritus*

*The Story of Big Bend National Park.* By John Jameson. (Austin: University of Texas Press, 1996. xvi + 196 pp. Illustrations, map, notes, bibliography, index. \$35.00 cloth, \$12.95 paper.)

Even four decades later, the wildness of the Big Bend of Texas continues to lure John Jameson to this unique desert wilderness preserve. His first visit in the 1950s, in fact, offered him the foundation for a life-long professional career in documenting the people, the events, and the oddities of a now fifty-three year old national park that because of its uniqueness continues to receive little attention in the historical evolution of the National Park Service and its properties.

*The Story of Big Bend National Park*, although the most recent history, is not Jameson’s first on this little visited corner of Texas that gets its geographic identity from the slow-flowing bend of the Rio Grande as it loops its path downstream from El Paso en route to the Gulf of Mexico. Jameson’s *Big Bend National Park: The Formative Years* (El Paso: Texas Western Press, 1987) was the first and remains the definitive nuts and bolts history of the park.



His latest work, however, is not entirely new. Rather it is a rework of his ten-year old book that expanded on *The Formative Years*, yet apparently received little circulation or recognition. *Big Bend of the Rio Grande: Biography of a National Park* (New York: Peter Lang, 1987) is difficult to find in the normal channels of scholarly research and has been overlooked by contemporary Big Bend writers.

Jameson's current rewrite and expansion of this biography offers recreational as well as scholarly reading, is well researched and documented, and fortunately fills a void in Big Bend research that his 1987 work would have achieved but for its commercial and scholarly obscurity.

Although *The Story of Big Bend* is essentially *Big Bend on the Rio Grande*, all but a decade later and under a different name and new cover, its contribution is invaluable. The re-edited history of the park couples the past with a new prologue that places Big Bend into the Park Service's Mission 66 project and an epilogue that defines real-time issues of the park, such as its air quality and its wildlife, at the threshold of the millennium.

*The Story of Big Bend* is a valuable resource in the study of the nation's parks, particularly when viewed on a case study basis. From a point in the mid-1930s, when Big Bend's potential as a national park was first recognized, until the end of the century, Jameson has illustrated a gleaming but little recognized example of the intricacies of the issues of preservation and use of our natural scenic and environmental resources.

New challenges confront Big Bend National Park that, as Jameson illustrates, historically have received little attention as a player in the larger issues of preservation and as a full-fledged member of the National Park Service.

Without Jameson's work, Big Bend's rightful place among the elite few of the nation's natural wonders might yet remain obscure and undocumented.

John R. Moore  
*University of Texas at El Paso*

*Narrative of the Incas*: By Juan de Betanzos. Translated and edited by Roland Hamilton and Dana Buchanan. (Austin: University of Texas Press, 1996. xviii + 326 pp. Illustrations, maps, notes, bibliography, index. \$40.00 cloth, \$17.95 paper.)

This is an exceptionally significant volume because Betanzos was uniquely well informed about imperial Inca oral traditions. A fluent speaker and translator of the Quechua language, the author married the former child bride of the last emperor, and resided with her in Cuzco where he gained access to aristocratic informants. Commissioned by the Viceroy in 1551, and finished in 1557, the *Narrative* has two parts. The first, with forty-eight chapters, chronicles royal history from creation through the death of Emperor Huayna Capac (from smallpox in 1527). The thirty-

four chapters of Part II tell a marvelous story of the Spanish conquest from the Inca point of view. This is the first English translation of the complete Palma de Mallorca manuscript discovered in the 1980s. Hamilton and Buchanan are to be commended for the timely, high quality translation and editing of this valuable document.

The work provides a wealth of information on the politics, laws, economics, calendrics, rituals, and beliefs of the ruling nobility. The accuracy of what Incas said about their organization is less debatable than what they said about their history. Similar to Washington D.C., Cuzco was split between two major parties with numerous factions, each viewing and using history in its own way. One faction included Betanzos' Inca wife and her royal family who viewed imperial expansion as beginning late in the dynasty with the ninth ruler. Representing a different faction, the Inca Garcilaso's 1609 *Royal Commentaries* proposed earlier, more gradual expansion, that now has archaeological support. Although divine intervention figured in Inca oral traditions, Betanzos kept the recounting of miracles to a minimum and did not sensationalize indigenous lore. He wrote about Cuzco's inhabitants with great understanding and dignity. His treatise is cardinal reading for anyone interested in the Inca or ancient civilization in general.

Michael E. Moseley  
University of Florida

*Kit Carson: Indian Fighter or Indian Killer?* Edited by R.C. Gordon-McCutchan. (Niwot: University Press of Colorado, 1996. xiv + 105 pp. Notes, index. \$24.95.)

Historians recently seem ever more inclined to vilify the dead for not living up to present standards or conforming to contemporary values. The five essays in this volume, originally presented at a symposium organized by the Kit Carson Historic Museum in Taos, New Mexico in 1993, specifically counter recent negative views of Kit Carson. But they are more than mere polemics. They make excellent reading for any student of history interested in what historians do, why they do it, and how they do it.

For example, Darlis Miller's essay considers the historical roots of Carson's legend as developed in dime novels, concluding that the image created there still shapes public perceptions of Carson. Lawrence Kelly reviews the historiography of Carson's military campaign against the Navajo in the 1860s. He decries the "presentism" of recent accounts, taking to task in particular Clifford Trafzer's *The Kit Carson Campaign: The Last Great Navajo War* (1982).

Marc Simmons traces negative depictions of Carson as reflected in contemporary popular media, asserting, "The anti-Carson utterances that are hurled like brickbats these days have nothing to do with the honest promotion of history" (p. 77). Robert Utley seconds this view, asking that "Kit Carson be allowed to live in his own world rather than in yours and mine" (p. 91).

R.C. Gordon–McCutchan has written the most controversial of the essays. He offers a textual analysis of Clifford Trafzer’s work, claiming Trafzer wants to convince readers that the Navajo campaign was a “slaughter of innocents” (p. 23). Instead, he notes, “We must condemn white culture for perceiving Indians as inferior savages” and that “We must also condemn Navajo culture for perceiving all those who were not Diné as culturally justified prey” (p. 44).

No doubt these essays will raise tempers and fists. But they also embody the lively craft of history.

Michael L. Olsen

*New Mexico Highlands University*

*Change in the American West: Exploring the Human Dimension.* Edited by Stephen Tchudi. (Reno: University of Nevada Press, 1996. xii + 257 pp. Illustrations, map, chart, notes, bibliographies. \$14.95 paper.)

One of the main purposes behind this volume of essays, fiction, poetry, and photographs is “the implicit argument that one can discuss the humanities—yard or tower—in diverse genres and media,” a necessary argument to make in these times of increasing specialization (p. xi). To this end, editor Stephen Tchudi brings the work of scholars, creative writers, and photographers together to ponder the idea of change in the American West. The result is an impressionistic collection of thoughts and feelings lacking a coherent theme other than the general idea that change does indeed take place. In an effort to discuss the humanities as bearers of greater understanding and meaning for our daily lives, the works presented here provide little more than a reminder that life experience infuses the humanities, and that life is about change.

The first essay, “Bury the Dead and Pay the Rent: Practicing the Humanities in the Changing West” by J. Edward Chamberlin, sets the tone for the collection, both in its goals and flaws. In a series of anecdotes, Chamberlin roams the West (broadly defined) discussing a British Columbian poet, Jamaican reggae musician Bob Marley, Australian aborigines, Martin Luther King Jr., Woody Guthrie, William Blake, and Kutenai Chief Camille Joseph, among others. The stories presented by this diverse group, argues Chamberlin, provide a “center of belief from which we can move out to live with others” (p. 19). Unfortunately, the central ideas are so wide open to interpretation that no conclusion can be reached, agreed, and acted upon.

The same holds true for the collection of works as a whole. They individually provide various degrees of understanding and insight (most notably Hal Rothman’s and Mike Davis’ comments from a panel discussion at the 1995 Environmental History Conference in Las Vegas), but together do not provide a unified statement or view concerning change in the American West. The poetry and photo essays suffer the most here since neither receive discussion, analysis, or even a context in

which to place them. Without a coherent theme, the work as a whole fails to provide the meaning and understanding it seeks to impart. This volume provides glimpses of the diverse concerns of humanists in the West, but leaves those concerns fleeting and isolated, like a bumper-sticker on a passing Winnebago.

Charles J. Shindo  
*Louisiana State University*

*A Song to the Creator: Traditional Arts of Native American Women of the Plateau.* Edited by Lillian A. Ackerman. (Norman: University of Oklahoma Press, 1996. xvi + 174 pp. Illustrations, maps, charts, bibliography, notes, index. \$18.95 paper.)

Designed as a catalogue to accompany an exhibition of the same title, *A Song to the Creator* has value well beyond that initial aim. A series of interviews, short essays, and commentaries by contemporary academics, curators, and Native women of the Plateau appear together with excerpts from older anthropological material. These sources highlight the diversity of art forms associated with women in a region that has long been overshadowed in published literature by the more dramatic neighboring cultures of the Northwest Coast and the Plains. Wedged between the Rocky Mountains and the Cascades, Plateau groups such as the Yakama, Umatilla, Lillooet, Kutenai, and Nez Perce have been seen as absorbing characteristics, practices, and artistic impulses from other locations. Honest analysis, however, suggests that the exchange of ideas went both ways, with Plateau artists offering much in the interchange. By focusing on five areas in which women of the Plateau exhibit pronounced creativity—storytelling, weaving, hideworking, beadworking or applied arts, and music—this volume takes an important step in drawing more attention to the region and its arts.

While achieving these aims, *A Song to the Creator* also emphasizes the strength of women in the Plateau. Ackerman's previous work has explored issues concerning women and power in Native North America, and her introductory historical analysis of the Plateau sets the stage for the women whose voices fill the ensuing pages and whose creativity is highlighted. From the legend of Tsagaglalal or "She Who Watches," an ancient chief who was turned into a rock by the trickster coyote so she could always watch over her people, to the complex roles of contemporary women in social, political, and creative life, *A Song to the Creator* follows a difficult path in intertwining Native voices and stories with more conventional academic history and anthropology. While not always successful, it does make a valiant attempt to give equal weight to Native voices. In fact, several of the "academic" essays have little if anything to offer that their authors have not previously published while other less conventional passages make important contributions.

Of the five art forms, weaving receives the greatest attention, with good cause. The women of the Plateau have long excelled in diverse basketry techniques and styles that make the area one of the finest basket making centers in the world. Learned from mothers and grandmothers, the practice has been kept alive by the

creative spirit of these artists. As Minnie Marie Slockish, a Klikitat and Yakama weaver, observes, such cherished arts were almost lost with the influx of modern ways, but today more Plateau people are engaged in traditional activities. Fifty-eight black-and-white photographs, many dating from the early twentieth century, show women making or wearing the art they have created, and thirty-two color plates of works in public and private collections provide undeniable proof of the visual power of the Plateau arts that this volume honors.

Joyce M. Szabo

*University of New Mexico*

*John Slocum and the Indian Shaker Church.* By Robert H. Ruby and John A. Brown. (Norman: University of Oklahoma Press, 1996. xx + 300 pp. Illustrations, map, notes, bibliography, index. \$34.95.)

To most Americans, the term "Shaker" suggests the followers of prophet Ann Lee, a group that numbered about 8,000 members by 1850 but one that has declined to only a handful today. These eastern Shakers are famous for their vision of shared male-female social roles, a variety of inventions, and superbly crafted furniture. But the term "Shaker" carries another meaning for those familiar with Western American History: the Indian Shaker Church (ISC) of the Pacific Northwest, founded by Squaxin spiritual leader John Slocum and his wife Mary Thompson in 1882-83. In this solid monograph, Ruby and Brown trace the ISC movement from its inception to the present day.

In 1882, hard-drinking John Slocum underwent a "near death" experience and began to proclaim a message of right living for his people. When he fell seriously ill the next year, his wife Mary became filled with the Holy Spirit and involuntarily shook over him, whereupon he recovered. Incorporating bells, candles, crosses, holy pictures, and Christian rhetoric, the ISC placed its emphasis on freely given healing ceremonies and soon found a receptive Native audience.

Although local Indian Agent Edwin Eells and his Congregational minister brother Myron denounced this "half Catholic" faith, ISC success in curing Native alcoholics dampened white opposition. As it grew, the movement melded Catholicism, Presbyterianism, and Native beliefs into a syncretic whole. With the ISC, traditional Tamahnous curing ceremonies took on new life. Traditional potlatches evolved into ISC Fall Conventions. Traditional winter gatherings became New Year's Eve ceremonies, and so on. After about forty years of growth, competition emerged from local Pentecostal churches. Slocum had initially argued that since his people could not read, God had sent his message to them through revelation and shaking, not through Scripture. But the Pentecostals, which advocated similar healing ceremonies, insisted also on Bible reading, and eventually the Indian Full Gospel Church (IFGC) broke from the ISC, although the two groups still attend one another's services.

While the Indian Shaker faith is legally incorporated to function fully as a denomination, defections to Pentecostals and traditional Native faiths, as well as "diminished spirituality," make the authors uncertain as to its future (p. 234). Although one might wish for a bit more analysis in spots—especially regarding the various claims of spiritual healing and the impact of Pentecostalism—this is the best overview of the Indian Shaker movement now available.

Ferenc M. Szasz  
*University of New Mexico*

*Like A Hurricane: The Indian Movement from Alcatraz to Wounded Knee.* By Paul Chaat Smith and Robert Allen Warrior. (New York: The New Press, 1996. xiii + 343 pp. Illustrations, notes, index. \$25.00.)

Written by Native Americans Paul Chaat Smith and Robert Allen Warrior, *Like a Hurricane* delivers a powerful critique of Indian movements in the sixties and seventies. Focusing on three main events, the occupation of Alcatraz Island, the takeover of the Bureau of Indian Affairs (BIA) office in Washington, D.C., and the siege at Wounded Knee, the authors are able to demonstrate the essence of the Indian movement, including its successes and failures.

*Like a Hurricane* begins by providing a strong foundation for the Indian movement in the sixties and seventies. Smith and Warrior detail the discriminatory and racist treatment of native people and the BIA's failure to work with and for Indian tribes. They paint a picture of poverty, political powerlessness, and a legacy of poor Indian/white governmental relations. Included is background information on prominent activists, including native women.

In the authors' inspection of the Indian movement they take to task actions of the federal and local governments, law enforcement agencies, biased actions of the mainstream, and many of the actions of tribal representatives and tribal organizations. Through a very close examination of the occupation of Alcatraz, the takeover of the BIA building, and the siege at Wounded Knee, Smith and Warrior show the strength, determination, and courage of native activists in their search for a better life, equality, respect, and justice. Admirably, this work does not completely glorify the Indian struggle, but it offers a balanced representation which takes into account the negative aspects of their struggle such as their contradictions and divisions.

*Like a Hurricane* is well-written and its scholarship is sound. The writing is organized and clear and leaves a very human, personal, and informative story of strength, struggle, and survival. Equally effective is the authors' use of a wide range of documents found in archives in California, New Mexico, Minnesota, and Washington, D.C., and the use of governmental records, contemporary press accounts, letters, and sixty interviews to support their claims.

*Like a Hurricane* is a carefully researched, readable, and energetic book that can be seen as representing a new and updated version of Stan Steiner's *The New Indians* (Delta Books, 1968), which was limited in its scope and research. Not intending to

detract from *The New Indians*, but, as a resource, *Like a Hurricane* provides a more thorough and current study of Indian movements. I highly recommend this book and believe that it is of value to scholars and academics in the fields of native studies, cultural studies, political science, U.S. West, and sociology.

Irene S. Vernon  
Colorado State University

*An Apache Life-Way: The Economic, Social, and Religious Institutions of the Chiricahua Indians.* By Morris Edward Opler. (Lincoln: University of Nebraska Press, 1996. xxi + 500 pp. Illustrations, map, chart, table, appendix, notes, bibliography, index. \$22.50 paper.)

Morris Edward Opler (1907–1996), the dean of Apachean ethnography and ethnology, began fieldwork among the Chiricahua Apaches in 1931, when very little was known about them that had not been drawn from tales of the Wild West and the last Indian wars. The result of that research was *An Apache Life-Way*, first published in 1941. It was, according to the introduction by Charles R. Kaut, the basic ethnographic document in the study of the Apaches and the cornerstone of Opler's plan to document Apachean societies.

The vast amount of information Opler amassed is conveyed in a simple, absorbable manner. Opler begins with an Apache person's conception and progresses through birth, infancy, childhood, puberty, youth, marriage, adulthood, and the social, political, and economic interactions that make up a complete life. As he describes each stage of that life, he explains through his informants' illustrations and memories the practices, beliefs, skills, and attitudes that set the Apache culture apart.

Opler's informants during his ethnographical research were Chiricahua men and women who had reached maturity in the nineteenth century before Anglo Americans flooded their homeland. The world they and he portray was one of close relationship between the natural and the supernatural worlds, of traditional occupations of gathering, hunting, raiding, and of elaborate puberty rites that ushered young people into adulthood. Today's readers will probably be struck by the strictly regulated social interaction between the individual and his or her relatives by marriage, a combination of avoidance and obligation based on respect.

*An Apache Life-Way*, reprinted by the University of Nebraska Press, is still a valuable resource for understanding Apachean culture. It is quite readable and generally free of technical terminology. The only negative with this reprint is the uniformly fuzzy quality of the photographs, which did not reproduce well. Otherwise, the beginning student, the general reader, and the professional scholar will still find it a valuable source book.

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*Re-imagining the Modern American West: A Century of Fiction, History, and Art.* By Richard W. Etulain. (Tucson: University of Arizona Press, 1996. xxviii + 241 pp. Illustrations, table, notes, index. \$45.00 cloth, \$17.95 paper.)

No one knows more about western writing than Richard Etulain, and very few have provided as many insights into so many of its aspects. Etulain's work is particularly valuable because his expertise lies as much in fiction and the literature of popular culture as in the standard sorts of historical writing. He respects the differences in terrain among these areas, but he crosses borders as easily as James Bond with a 007 passport. His work of the past several years has focused on long-term trends in perspective and interpretation and on difficult questions about the shaping influences on western writers, from the broadest cultural currents to the roles of personality and scholarly mentors.

*Re-imagining the Modern American West* is a culmination of years of dedicated research and thought on how the West, however we choose to define it, has been presented by novelists, historians, and artists in the twentieth century. No bookshelf claiming the basics of western history should be without it.

The book's structure holds no surprises. Etulain divides the many interpretations of the West into three broad periods: the West as frontier, as region, and the "postregional" West. In each he considers, in turn, novels, histories, and art. The guiding view of the first period was the West as a shaping force on a rising nation; in the second it was an area of enduring physical and social distinctiveness. The huge changes set loose by World War II produced the postregional West. It seems to be defined by its lack of definition—a recognition of persistent diversity and flux. The book's value lies not in this interpretive framework, which is pretty standard, but in Etulain's deft handling of each, his sure-handed, succinct commentaries that weave together an enormous body of material.

Etulain considers all the basic figures—Frank Norris, Owen Wister, the several "Fredes" (Turner, Paxson, Remington), Charles Lummis, Mary Austin, Thomas Hart Benton, Georgia O'Keeffe, Patricia Limerick, Richard White, Wallace Stegner, and other predictables. He also brings into the tent many others not so familiar to general readers—James Malin, Mary Hallock Foote, and Carey McWilliams—and still others whom even specialists may know only glancingly—Carlos Bulosan, H. L. Davis, Ed Ruscha, and H.G. Merriam. He is a bit less sure of himself among artists, but the full performance is greatly satisfying. Hopefully, Etulain's excellent book is not his magnum opus but an anticipation of more to come.

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*Texas Wanderlust: The Adventures of Dutch Wurzbach.* By Douglas V. Meed. (College Station: Texas A&M University Press, 1997. xiii + 210 pp. Illustrations, notes, bibliography, index. \$29.95 cloth, \$12.95 paper.)

In 1846, eight-year-old Emil Frederick Wurzbach emigrated with his family from Germany to Texas. After a long, colorful life, he died in 1930. Fifteen years before his death, he had dictated his memoirs, later published by the Yanaguana Society. His great-grandson, Douglas V. Meed, a retired journalist and freelance writer, first encountered Wurzbach's written story as a sixth grader, shelving books at the San Antonio Public Library. In the present volume, Meed, using the published memoirs as a base, offers a full-length biography of his progenitor.

Nicknamed "Dutch" by frontiersman Robert S. Neighbors, Wurzbach's early life redefines the term "character." Before reaching his twenty-first birthday, the young immigrant had twice run away from home, (briefly) been employed in a San Antonio blacksmith shop, narrowly escaped Indian attack, served two stints as a muleskinner and bullwhacker for the United States Army (venturing as far West as Fort Yuma, Arizona Territory, and as far north as Fort Riley, Kansas), volunteered for the Texas Rangers, joined a filibustering expedition into Sonora, mined for gold in Mexico's Santa Cruz Mountains, and acted as a teamster in the Mormon Expedition of 1857.

Dutch returned to San Antonio in late 1859 and married early the following year. Farming hardly suited him, so he tried ranching until the onset of the Civil War. He joined a Texas cavalry regiment and fought in the Trans-Mississippi theater in the battles of Newtonia, Mansfield, Pleasant Hill, and Yellow Bayou. Taken sick after the latter engagement, Wurzbach returned home to San Antonio. There he and his wife had thirteen children, operated a small ranch, and eventually opened a general store.

This is an engaging book about one of the genuine characters of Texas history. *Texas Wanderlust* seeks to be a "life and times" biography, placing Wurzbach's experiences in a broad general context. In this, Meed is only partially successful, occasionally straying too far away from the main subject—Dutch Wurzbach—as he supplements his protagonist's personal experiences with broader descriptions of associated events. But to his credit, Meed avoids the tendency to overstate his relative's contributions to history, instead satisfying himself with describing a lively young man's efforts to remain free of life's mundane chores. As Dutch himself explained his decision to leave the blacksmith's trade: "I did not stay long at it, it was too hard work for me. So I went herding mules for the Government" (p. 29).

Robert Wooster

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## Book Notes

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*Tom Horn: Last of the Bad Men.* By Jay Monaghan. (Lincoln: University of Nebraska Press, 1997. xv + 293 pp. Illustrations, notes, bibliography, index. \$14.95 paper.) Reprint of the 1946 edition with an introduction by Larry D. Ball.

*César Chávez: A Triumph of Spirit.* By Richard Griswold del Castillo and Richard A. Garcia. (Norman: University of Oklahoma Press, 1997. xvii + 206 pp. Illustrations, bibliography, index. \$10.95 paper.) Reprint of the 1995 edition.

*When Indians Became Cowboys: Native Peoples and Cattle Ranching in the American West.* By Peter Iverson. (Norman: University of Oklahoma Press, 1997. xxi + 266 pp. Illustrations, map, notes, bibliography, index. \$15.95 paper.) Reprint of the 1994 edition with a new author's preface.

*The Pueblo Revolt of 1680: Conquest and Resistance in Seventeenth-Century New Mexico.* By Andrew L. Knaut. (Norman: University of Oklahoma Press, 1997. xx + 248 pp. Illustrations, maps, notes, bibliography, index. \$14.95 paper.) Reprint of the 1995 edition.

*Shamrock and Sword: The Saint Patrick's Battalion in the U.S.-Mexican War.* By Robert Ryal Miller. (Norman: University of Oklahoma Press, 1997. xv + 232 pp. Illustrations, maps, tables, appendix, notes, bibliography, index. \$14.95 paper.) Reprint of the 1989 edition.

*Alex Posey: Creek Poet, Journalist, and Humorist.* By Daniel F. Littlefield, Jr. (Lincoln: University of Nebraska Press, 1997. 330 pp. Illustrations, map, notes, bibliography, index. \$16.95 paper.) Reprint of the 1992 edition.

*The Westerners: A Roundup of Pioneer Reminiscences.* Compiled and annotated by John Myers Myers. (Lincoln: University of Nebraska Press, 1997. xiv + 258 pp. Index. \$13.00 paper.) Reprint of the 1969 edition.

*Covered Wagon Women: Diaries and Letters from the Western Trails, 1852. Vol. 5: The Oregon Trail.* Edited and compiled by Kenneth L. Holmes and David C. Duniway. (Lincoln: University of Nebraska Press, 1997. xiii + 320 pp. Illustrations, notes, index. \$14.00 paper.) Reprint of the 1986 edition with a new introduction by Ruth B. Moynihan.

*Hacienda: A Novel.* By Albert R. Booky. (Santa Fe, New Mexico: Sunstone Press, 1997. 220 pp. \$16.95 paper.)

*Re-Riding History: Horseback over the Santa Fe Trail.* By Curtiss Frank. (Santa Fe, New Mexico: Sunstone Press, 1997. 253 pp. Illustrations, map, notes. \$30.00.)

*To Be A Warrior.* By Robert Barlow Fox. (Santa Fe, New Mexico: Sunstone Press, 1997. 128 pp. \$12.95 paper.)

*Hernando de Soto: A Savage Quest in the Americas.* By David Ewing Duncan. (Norman: University of Oklahoma Press, 1997. xxxvii + 570 pp. Illustrations, maps, notes, bibliography, index. \$21.95 paper.) Reprint of the 1996 edition.

*The Mountain Chant: A Navajo Ceremony.* By Washington Matthews. (Salt Lake City: University of Utah Press, 1997. xxvii + 89 pp. Illustrations, notes, bibliography. \$14.95 paper.) Reprint of the U.S. Bureau of Ethnology, Fifth Annual report, 1883-84, with a new foreword by Paul Zolbrod.

*Basin-Plateau Aboriginal Sociopolitical Groups.* By Julian H. Steward. (Salt Lake City: University of Utah Press, 1997. 346 pp. Illustrations, maps, appendixes, notes, bibliography, index. \$19.95 paper.) Reprint of the 1938 edition.

*Helen Hunt Jackson and Her Indian Reform Legacy.* By Valerie Sherer Mathes. (Norman: University of Oklahoma Press, 1997. xiii + 235 pp. Illustrations, notes, bibliography, index. \$13.95 paper.) Reprint of the 1990 edition.