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Book Reviews

BOOK REVIEWS

The Pageant of Ibero–American Civilization: An Introduction to its Cultural History. By Rafael E.Tarrago. (Lanham, Maryland: University Press of America, 1995. xi + 125 pp. Illustrations, maps, bibliography, index. $34.00.)

For the most part, Tarrago's effort to furnish non–academics with a broad introduction to Ibero–American culture is a success. In the short span of some one hundred pages of text, the author provides a sweeping panorama of Latin American civilization beginning with European antecedents and proceeding through colonial and post–war periods. Considering both the brevity and scope of the study, some unevenness is to be expected. The author seems most comfortable dealing with the colonial and post–colonial periods, while portrayals of fifteenth–century Europe are probably the study's weakest link.

Troublesome is the fact that this otherwise highly readable narrative fails to either define terms which might be unfamiliar to the general reader (e.g. *hidalgo*) in the text or to provide a glossary of terms. Meanwhile, the index, which might perform a similar function, is lacking key citations (such as *mestizo*).

The choice of presenting the material in a costly hardcover edition, however, may be the work's greatest weakness if not its fatal flaw. Certainly, the book's purchase price is at cross–purpose with Tarrago's mission of reaching the general reading public.

Robert Bello
University of New Mexico

The Pueblo Revolt of 1680: Conquest and Resistance in Seventeenth–Century New Mexico. By Andrew L. Knaut. (Norman: University of Oklahoma Press, 1995. xx + 248 pp. Illustrations, maps, notes, bibliography, index. $29.95.)

Although the Pueblo Revolt of 1680 in New Mexico is a significant event in the history of indigenous peoples and in North America, the form of the revolt has been cast through the lens of Spanish officials, clergy, and scribes. In *The Pueblo Revolt of 1680*, Andrew L. Knaut promises to tell the story of this important event in order to "glean the Pueblo role in shaping seventeenth century New Mexico" (xiv) and to "carve out a more encompassing perspective on [its] causative factors" (xv), but he does not wholly deliver.

The book is a well–written summary of the milieu and events that led up to the Revolt, but one waits throughout for something new with increasing disappointment. The author primarily uses translated and published Spanish sources so that

we have three lenses with which to contend—that of the Spanish observers, the translator, and the author. The author, moreover, makes several misstatements or exaggerations. For example, he says that Pueblo Indians never considered violent revolt until after 1660, yet Spanish documents cite numerous incidents beginning with Coronado's expedition in 1540 and continuing long past 1680. Many of the "expanded" causative factors are merely a recompilation of elements discussed in articles beginning with those by France Scholes in the 1930s. The "new" factor of *mestizaje* is never clearly developed and its effects on Pueblo Indians' perspectives of this era remain speculative even by the author's own admission.

In addition, the author ignores seminal ethnological studies of the various Pueblo peoples that would have helped create a deeper cultural framework in which to analyze the events. For instance, his statement that *mestizos* could easily attend kachina dances is highly problematic because of Spanish persecution of native religions and the fear of informers. He also ignores the significance of mythology and oral history in re–creating the events from an indigenous perspective.

Although Knaut may not have achieved his stated goals, his overview of seventeenth–century New Mexico nevertheless remains a lively narrative of this uniquely successful indigenous revolt and a serviceable list of sources on the subject.

Stefanie Beninato
Santa Fe, New Mexico

The Texas Military Experience: From the Texas Revolution through World War II. Edited by Joseph G. Dawson III. (College Station: Texas A&M University Press, 1995. x + 248 pp. Illustrations, notes, index. $29.50.)

Despite the presence in American popular culture of Texas military symbols like the Alamo and John Wayne, little scholarly inquiry has been made into Texas' military history. Joseph Dawson's eleven essays seek to redress that deficiency by examining Texas' multi–faceted martial past in an attempt to define a specifically Texan military character separate from myth and legend. Ranging chronologically from the Alamo to the World War II exploits of the predominantly Texas' 36th Infantry Division, the work provides an engaging and well–organized introduction to the state's military history.

The blurring of myth and reality in popular culture makes a systematic study of Texas' past arduous, exemplified by Paul Hutton's analysis that suggests the Alamo has gained such epic proportions that objective analysis about it is not only difficult, but possibly unwelcome. Exacerbating the difficulty in establishing a Texas military identity is the fictional Texan of popular culture. Don Graham and Tom Pilkington assert that both film and literature consistently exaggerate the Texan's violent tendencies as well as overuse the Turnerian image of the frontier individualist fending off bloodthirsty Indians, predatory government agents, and rapacious capitalists. Furthermore, the recurring depiction of Texans as genocidal "super–Americans" in film and in the works of authors such as Norman Mailer also clouds the real Texas military experience.

The second, more fundamental issue confronting the essayists is whether a unique Texas military experience even exists. The analysis of the state's historical and cultural past suggests that a separate military identity has developed. The debate about whether Texas is a southern or a western state indicates the state's

eclectic history. Texans fought for the Confederacy, and even share the southerner's tendency to romanticize combat and glorify flamboyant, yet futile, heroism. While possessing some southern characteristics, the frontier attributes of ruggedness and occasional ruthlessness, as evidenced in Thomas Cutrer's essay on Ben McCulloch's Texas Rangers, place Texans in the West. Essays by William Leckie and James Crisp briefly examine the cultural influences of Hispanics and African Americans on the Texas military identity, and Sandra Myres' study offers an intriguing examination of the role army wives played in Texas' military history. Although further research would be useful, especially regarding the state's various cultural influences, the work convincingly argues that the blend of cultures and historical legacies of violence and individualism have created a unique Texas military identity.

William Bridges
University of Nebraska

Flags Along the Coast: Charting the Gulf of Mexico, 1519–1759: A Reappraisal. By Jack Jackson. (Austin: The Book Club of Texas, 1995. xii + 225 pp. Maps, tables, notes, appendix, bibliography, index. $250.00.)

Maps are quintessential primary historical documents; a single map may tell more about the society that produced it than perhaps any other source. In a scholarly tour de force, Jack Jackson has taken *Flags Along the Coast* beyond a mere cartobibliographical essay to an in–depth study of the influence of certain maps and mapmakers on those nations struggling for sovereignty over the Gulf Coast. Historians, he argues, have not sufficiently appreciated the importance and contributions of early cartographers to the "inextricably meshed" histories of Texas, Louisiana, the Southwest, and northern Mexico.

In the late seventeenth century, Juan Enríquez Barroto made repeated voyages along the Gulf Coast in search of La Salle's ill–fated colony and later in support of Domingo Terán's entrada into Texas. Barroto's careful observations during his voyages were reproduced in one of the first truly useful charts of the Seno Mexicano coastline. What became of Barroto's chart is unknown, but fellow pilot Juan Bisente del Campo copied the Barroto map and presented his version to Admiral Guillermo Morfi—who promptly lost it when a French squadron captured his vessel.

The Barroto/Bisente map in French hands revolutionized European cartography. More accurate than any yet produced, the map's elements were quickly included in the works of French cartographers. Soon, English mapmakers were also influenced and an "Anglo–Spanish fusion" changed English charts until well into the eighteenth century. Spanish maps helped guide French colonizers to Louisiana. There, Valentin Devin, an engineer sent to help build fortifications, created a series of maps that "left us the era's best reproduction of the Gulf Coast." Devin's cartography influenced the settlement of Louisiana, Jackson says, and also had considerable impact on French printed maps. The author includes an appendix of Devin's maps, port and fortification plans, and architectural drawings.

Jackson exhibits impressive research and develops his arguments carefully. He intersperses his text with maps illustrating his points, but the pièce de résistance is a section of fifty full–page plates depicting important maps of the Gulf Coast, from Pineda's 1519 sketch to Bellini's 1794 "Costes de la Louisiane." The eleven–by–fifteen inch format makes these plates especially impressive. Masterfully designed

and printed by Austin's Wind River Press, the $250 price and the limited press run of 350 copies unfortunately will make this work inaccessible to most readers, but the serious student or bibliophile who chooses to invest in its purchase will be amply rewarded.

William H. Broughton
Arizona Historical Society

An Immigrant Soldier in the Mexican War. By Frederick Zeh. Edited by William J. Orr and Robert Ryal Miller. (College Station: Texas A&M University Press, 1995. xx + 117 pp. Illustrations, maps, notes, bibliography, index. $35.00.)

In 1847 Frederick Zeh, a German immigrant from Nürnberg, Bavaria, enlisted in the United States Army and participated in the military campaign in Mexico under General Winfield Scott. Thirty years later, he published his reminiscences in a German–language newspaper in Cleveland, Ohio. Zeh detailed the military encounters and battles that eventually led to the occupation of Mexico City. His account provides insightful views about daily life within the military and vivid observations about the social manners and traditions of the Mexican people.

The editors, Miller and Orr, found little information about Zeh beyond a few German and American government documents. As a result, they had to make a number of inferences. For instance, they describe Zeh as "better educated than most German immigrants of that era" based on his education in a local commercial school in Nürnberg and his writing ability (p. xii). Nonetheless, a commercial school education and prose produced thirty years later do not make a strong case to support the claim about Zeh's education.

In their introduction, chapter prefaces, and footnotes, the editors expertly place Zeh's army experiences into the context of the Mexican War. They introduce an overall view of the campaign and preface each chapter of Zeh's reminiscences with detailed information on battle lines, numbers of soldiers involved, and strategies. They provide useful explanations where Zeh's descriptions are cryptic. It is obvious that the editors' interest is anchored in the military aspects of Zeh's reminiscences.

The editors neglect Zeh's nationality, however, thus minimizing his cultural perspective of the war and the country. In a nearly five–page bibliography, only a single work on the German experience in the Americas is listed. The source consulted on the German immigrant experience was Mack Walker's rather dated general history *Germany and the Immigrant Experience.* In the rare instances when Zeh's ethnicity is addressed, the editors point out that Zeh, like most of his fellow Germans, was anti–Mexican. While this was generally true, it was less obvious in Zeh's case. More often than not, Zeh is content with Mexican cuisine and was generally less hostile toward the Mexican people than other Germans who went to Mexico.

Still, future researchers on either the Mexican War or on German immigrants have a new primary source available. Foreigners' accounts are few, and there is a need for more translations. Many Germans' reports on the Mexican War, like those

of Lieutenant Christian Kribben of the Missouri Volunteers or naturalist Alfred Wislizenus to the *St. Louis Anzeiger* are still awaiting translations. With so few immigrant accounts on the Mexican War available, Zeh's reminiscences are likely to capture the audience interested in both ethnic and military history.

Tomas Jaehn
Idaho State Historical Society

Heritage of the New Mexico Frontier. By Tomás Wesley Brown. (New York: Vantage Press, 1995. x + 321 pp. $18.95.)

Heritage of the New Mexico Frontier is not the ambitious book that its title might suggest. Instead, *Heritage* is Brown's surprisingly blunt, sometimes humorous memories of his childhood in Quay County around the time of World War I, his early schooling, his adventures during the Great Depression and his military career preceding World War II. The early chapters suffer from Brown's inability to recall dates—he does not give his date of birth, which would be simple enough, and it is not until he reveals that his uncle had recently returned from France, thus inspiring some childhood games, that we have any frame of reference. These laspses are mostly understandable (after all, what child keeps detailed notes?) and forgivable in light of the gems that Brown strews around.

Memoirs are often dubious sources simply because they are largely incomplete. Rarely do autobiographers discuss their bathroom habits, for instance, although they are a necessary part of life. Brown cannot be faulted in this regard. He provides a brief discussion of the downsides to outhouses (dark holes and possible spiders) and compares them to outdoor hazards, where curious snakes can make the business at hand difficult. While such attentions might seem crude, their frankness can be useful to the social historian.

Predictably, Brown's memory improves as the narrative passes through time. While remembrances of school and farm work are mostly secondary to those of "P–shooters" and pets, by the time Brown's family becomes ranchers there is more attention to daily life, which reveals some aspects of the broader struggle of rural folk. Brown's days in the Civilian Conservation Corps are remembered with enough detail to be useful, while church and military historians might also be intrigued with his recall of time he spent in the Church of the Nazarene and a National Guard unit based in Las Vegas. Unfortunately, Brown glazes over his service in World War II, but in his defense, details of combat experiences would have made his title even more out of place. Overall, though Brown's choice of titles is dubious, his book provides useful clues to rural life in New Mexico between the wars.

M. David Key
University of New Mexico

Women and Alcohol in a Highland Maya Town: Water of Hope, Water of Sorrow. By Christine Eber. (Austin: University of Texas Press, 1995. xxiv + 303 pp. Illustrations, appendixes, notes, bibliography, index. $40.00 cloth, $18.95 paper.)

In this insightful feminist analysis of gender and alcohol in a traditional community in the highland of Chiapas, Mexico, Christine Eber contextualizes her study within community life, using historical, cultural, and spiritual frameworks of life in San Pedro Chenala to provide the reader with a holistic community perspective. This is enriched by her narrative style and her choice of storytelling as a textual presentation of the words and worlds of Pedranas, and of her own sketches and poems that position her as participant, together with the women she studied, in the making of the book and in the presentation of her research.

Eber's feminist analysis relies on symbolic systems and social constructions of gender and historical materialism. It is used particularly well in her analysis of alcohol and alcoholism. The empowering and debilitating facets of rum allow Pedranos to live with the economic exploitation that surrounds them, and it also maintains the system of domination of indigenous people by ladinos. Domination through alcohol, Eber maintains, is only one of the many factors contributing to changes in cultural, gender, and economic relations in the highland communities. As Pedranos become aware of the external and internal power struggles and of their own powerlessness, the frequency in alcohol use and the number of incidents of domestic violence grow, thus worsening the lives of women and children and jeopardizing the community structure and tradition.

Eber makes an interesting argument when she compares alcohol dependency in the United States to San Pedro Chenalo, stating that some attitudes of alcoholics and their wives are similar in both cultural settings. Her comparison does not, however, incorporate details about wealth, class, or ethnicity into the analysis. Drinking is the only point of contrast. One of Eber's most important contributions, though, is her analysis of the different religious groups active in the highlands and their spiritual, religious, political, economic, and cultural impact on the indigenous communities. She examines their strategies to help communities improve their living conditions through consciousness raising or through incorporation into the capitalist economic system.

Women and Alcohol in a Highland Maya Town is a relevant contribution to research on gender issues within indigenous communities. It is also a valuable contribution in history, cross–cultural analysis, and symbolism in the construction of a feminist framework within anthropology. The analysis highlights "community and cultural survival" (p. 242) over individual western categories of analysis and widening western concepts such as "'self,' 'family,' 'community,' 'power,' and 'dependency'" (p. 4).

Ileana M. Matamoros
University of New Mexico

Bloody Valverde: A Civil War Battle on the Rio Grande, February 21, 1862. By John Taylor. (Albuquerque: University of New Mexico Press for the Historical Society of New Mexico, 1995. xii + 185 pp. Illustrations, maps, tables, charts, appendix, notes, bibliography, index. $29.95.)

This is a book that will delight students of Civil War campaigns in the West. The first detailed account of the Battle of Valverde, it sets forth with great precision the events that culminated in a Confederate victory at Valverde ford in south–central New Mexico on 21 February 1862.

In an introductory chapter, John Taylor, a nuclear engineer by profession, attempts to place this day–long battle, involving no more than 6,400 Confederate and Union soldiers, in national and regional perspective. The author believes that the bloody fighting at Valverde, where Confederates suffered an incredible 10 percent casualty rate, "predestined the outcome at Glorieta" the next month, when the Confederate high command ordered a retreat into Texas (p. 6). The next three chapters contrast the strategies of Confederate Brigadier General Henry Hopkins Sibley and Union Colonel Edward R. S. Canby, as well as the movements of opposing armies between 12 and 20 February.

The bulk of the book, however, is a fast–paced narrative of events that unfolded on 21 February, starting at 5:30 a.m. and ending late that evening as army surgeons faced the daunting task of attending to wounded officers and men. Taylor incorporates first–hand accounts of participants, as recorded in letters, diaries, and official reports, to convey the excitement and anticipation that prevailed on the battlefield throughout that fateful day. In a final chapter, the author discusses five factors that dictated the outcome of this battle: personalities, strategy and tactics, logistics, troop behavior, and terrain. Although he believes that Canby erred in using inexperienced New Mexican volunteers to defend McRae's battery (the loss of which led to the Union's withdrawal from the field in disarray), Taylor writes that most New Mexican units carried out their duties adequately and some even performed "quite admirably" (p. 115).

This attractive book of 120 pages of text is richly illustrated with photographs, drawings, and maps. A well–designed appendix, listing unit strengths and casualties, adds to its usefulness.

Darlis A. Miller
New Mexico State University

Answered Prayers: Miracles and Milagros Along the Border. By Eileen Oktavec. (Tucson: University of Arizona Press, 1995. xxvi + 239 pp. Illustrations, appendix, notes, bibliography, index. $35.00 cloth, $14.95 paper.)

This engrossing study addresses the practice of leaving *milagros*, small votive offerings usually made of metal, at religious shrines and other spiritual spaces. Anthropologist Eileen Oktavec has studied milagros and their accompanying traditions since 1973 under the mentorship of Bernard L. Fontana, a noted authority on Mission San Xavier del Bac and historian Emeritus at the University of Arizona. The work focuses on religious sites in the Sonoran Desert, specifically the Magdalena, Sonora and Tucson, Arizona corridor. Oktavec incorporates historical research, anthropological fieldwork, and oral interviews in examining the sociocultural beliefs and customs of milagro offerings. The author's thorough knowledge of her subject (and objects) provides fascinating and accessible material for both academic and general readers.

Before detailing the numerous practices and traditions involving milagros, Oktavec discusses the cult of San Francisco Xavier which flourishes (thanks to Padre Kino) in Magdalena and San Xavier del Bac, the two major pilgrimage sites addressed in this work. Pilgrimages to these shrines occur each year, but dramatically increase on the feast days of San Francisco. As a result of these religious journeys, thousands of milagros and other types of votive offerings such as pictures, locks of hair, crutches, casts, and hospital bracelets are left as gifts of gratitude for miracles granted. Oktavec's incredible descriptions of the spiritual, emotional, and often festive atmosphere at these shrines will evoke memories in all who have studied or experienced this type of religiosity.

Among other things, *Answered Prayers* documents the different physical types of milagros, their use, and their construction. Numerous photographs throughout *Answered Prayers* illustrate the wider variety of milagros. Although renditions of human figures and body parts are by far the most popular offerings, images of saddles, boats, and even car batteries have been left at the shrines. Oktavec takes her study one step further as she examines the evolution of these tiny metal offerings and the untraditional adaptations into the fashionable mainstream realms of jewelry and home accessories. While some may criticize Oktavec for incorporating this information, her approach is integral to the contextualization and comprehension of these miniature metal "miracles" and their significance to religion and religious popular culture.

Clarification of the intricacies, differences, and similarities between sanctioned religious practice, and the traditions within folk or popular religion, is often difficult to achieve. Thankfully, Oktavec succeeds in presenting the numerous components. This vital work is an important contribution to the disciplines of anthropology, history, religious studies, folklore, and other cultural studies. The real value of *Answered Prayers*, however, lies in its coverage of the day–to–day details of beliefs, hope, life, and milagros.

Tey Marianna Nunn
University of New Mexico

A Narrative Bibliography of the African–American Frontier: Blacks in the Rocky Mountain West, 1535–1912. By Roger D. Hardaway. (Lewiston, New York: The Edwin Mellen Press, 1995.ii + 242 pp. Table, index. $89.95.)

Though the African–American West has been a topic of scholarly interest for at least fifty years, the subject is only now receiving the attention it deserves. Few categories of analysis have been developed for a better understanding of the subject and relatively few cogent works have been produced. Roger Hardaway's *Narrative Bibliography of the African American Frontier*, however, an annotated bibliography, makes further work much easier.

The Rocky Mountain West includes the present–day states of Arizona, Colorado, Idaho, Montana, Nevada, New Mexico, Utah, and Wyoming. In the 1530s, Estevanico, an African and the slave of Spanish conquistadors, lived in the Rocky Mountain region. His story marks the beginning of Hardaway's collection. Concentrating on the frontier experience, Hardaway uses New Mexico and Arizona's 1912 admittance to the Union as the collection's ending point.

For each entry, Hardaway provides background information and contextualizes the subject. He includes some pertinent works and generally succeeds in extracting the authors' main arguments. Hardaway also notes the inaccuracies of the works included in his collection, a clear indication that African Americans are not exempt from the myths of the West.

Obviously interested in creating a practical reference guide, Hardaway has included indexes by state, journal, subject, and author. A diverse array of chapters including "Women," "Farmers and Ranchers," "The Mining Frontier," and "The Urban Frontier" are sure to appeal to a broad audience. Moreover, in an endeavor to reach (or perhaps to create) a wider readership, he provides "sources for young readers," a vital sector of the population.

The holes in this bibliography are an indication more of the immense amount of work that needs to be done in the field, rather than of a lack of effort. Still, those interested in reading or writing about a fuller western experience would do well to consult Hardaway's *Bibliography*.

Matthew J. Powell
University of New Mexico

General M.G. Vallejo and the Advent of the Americans: A Biography. By Alan Rosenus. (Albuquerque: University of New Mexico Press, 1995. xv + 292 pp. Illustrations, maps, notes, bibliography, index. $42.50 cloth, $22.50 paper.)

In the startling diversity of mid–nineteenth century California society, General M.G. Vallejo was unique. A Californio *patrón* who admired American republicanism, Vallejo built a frontier empire during California's Mexican era, only to lose it in the American era that followed. In this engaging biography, Alan Rosenus focuses on the turbulent 1840s, and on the causes and ironic consequences of Vallejo's dream to make California part of the United States.

The greatest strength of this book lies in the author's remarkable ability to breathe life into historical figures and to clarify complicated political machinations. Rosenus places Vallejo's political philosophy and career against a background of Mexican political squabbles, American westward migration, and the final conquest of California in the United States–Mexican War. Along the way, he provides colorful sketches of the most important men of the day, including Governor Pablo Vicente Sola, José Castro, Juan Bautista Alvarado, Thomas Larkin, John Sutter, and John Charles Frémont.

Rosenus aspires to tell the story of the American conquest from Vallejo's point of view, but unfortunately his choice of sources sometimes undermines this effort. While he makes excellent use of Vallejo's own "Historical and Personal Memoirs," instead of using Spanish–language primary documents, some descriptive passages are based on an uncritical reading of secondary literature or contemporary American accounts. As a result, Rosenus, perhaps unwittingly, replicates misleading Anglo biases.

Rosenus gives a clear portrait of Vallejo's political thought, but he is not quite able to reconcile Vallejo's pro–American republicanism with the general's clear enjoyment of being a patrón at the top of California's elite. Rosenus does note that this philosophy mixed idealism and self–interest, since Americans were both relatives and potential buyers of Vallejo real estate. Nevertheless, the complex ideological, racial and class implications of Vallejo's pro–American stance need elaboration.

Mariano Guadalupe Vallejo was a far-sighted, energetic man who, through his collaboration with Hubert Howe Bancroft on the latter's history of California, managed to place himself at the center of the action in that definitive history and to ensure that his documents would be the core of Bancroft's archives. Despite this, there have been few serious biographies of a man who clearly remains one of the most important figures in the European development of frontier California. This engaging work fills that need. Though it does not explicitly engage current debates among professional historians of the western United States, Chicano or Borderlands history, it will be of special interest to scholars of the political and ideological conquest of the American Southwest.

Louise Pubols
University of Wisconsin, Madison

The Way to the West: Essays on the Central Plains. By Elliott West. (Albuquerque: University of New Mexico Press, 1995. x + 244 pp. Illustrations, maps, notes, bibliography, index. $49.95 cloth, $19.95 paper.)

The way to the West is complicated and can only be traversed intellectually through a web of interconnections involving people and their families, plants, institutions, animals, politics, soil, weather, ambitions, and perceptions. Moreover, the interconnections are ever-changing. In short, the past is as complicated and perhaps ultimately as inscrutable as the present, but we had better watch what stories we tell about it, for stories have power—not only to explain and enlighten but to obscure and deceive. Such is the larger message in this wonderfully nuanced book, a work laced with other notions no less revealing about how we might better perceive the West.

Based on four essays delivered originally as the Calvin Horn lectures at the University of New Mexico in 1993, the primary focus is the central Great Plains, especially in the first two essays. Titled simply "Land" and "Animals," they portray the plains as a vast place with a beguiling but cruel climate. For humans and animals alike, it has an essential heart—its water courses, and along these a few crucial areas that offer adequate water, fuel, grass, and shelter. In the nineteenth century, such places were sanctuaries. Often called "Big Timbers" or something similar, they sustained life when the extremes of climate pounded down in full fury, but as "riverine ecologies" their carrying capacities were limited. Competition—between buffalo and Indians, then between buffalo, Indians, and white overland pioneers—soon reduced the Plains to shadows of what they had been. Here, then, was the locus of change that transformed the region so dramatically in the mid-nineteenth century.

These essays alone are worth the price of admission, but West's story is larger. In "Families," he explores somewhat familiar ground (already having written a prize-winning book on childhood in the West), but there are valuable thoughts here as well. Among them are the long-lived influence of intermarriage and the sheer power of families as an institutional force.

In "Stories," West cuts loose from geography altogether to explore the realm of perceptions about what he calls "our unofficial fifty-first state, the Western State of Mind" (p. 131). Two narratives have molded the way we perceive the West: one

that seeks to impose an outside order and thus sees it as "the land of isn't, the Empire of Gonna Be" (p. 138); and another that conceives of an empty place onto which we might project our fantasies, and into which we might escape into timeless prehistory. Both, he argues, "are lies" (p. 146). There are other narratives—from Native Americans, descendants of white pioneers, and autobiographical writings of contemporary authors. And we should listen to them, for they are the voices of place, the sources for the only story that can provide westerners with genuine identity.

This is an essential book. Its tone is measured and accommodating, and it is a pleasure to read (who else but Elliott West would say that something was "gobbling and burning the very bejabbers" (p. 27) out of a habitat). The whole is richly rewarding.

Charles E. Rankin
Montana Historical Society, Helena

Wild River, Timeless Canyons: Balduin Möllhausen's Watercolors of the Colorado. By Ben W. Huseman. (Tucson: University of Arizona Press for the Amon Carter Museum, 1995. viii + 232 pp. Illustrations, maps, notes, bibliography, index. $70.00.)

Deftly mixing biography, history, and the analysis of individual watercolors and prints, this book provides a wonderful account of the life and work of Prussian writer and artist Balduin Möllhausen, who made three lengthy trips through the American West in the 1850s. The book focuses on Möllhausen's 1857–58 trip, while he was "artist and collector in natural history" to Lieutenant Joseph Ives' expedition to determine the navigability of the Colorado River. Möllhausen's work on this trip has long been known through the printed reproductions of his original watercolors that appeared in the official government report of the Ives Expedition (1861). In 1988, however, the Amon Carter Museum in Ft. Worth, Texas acquired a group of forty–six heretofore unknown Möllhausen watercolors from the Ives Expedition. These watercolors, reproduced here in color for the first time, provided the impetus for an exhibition and this scholarly reappraisal of Möllhausen's contributions to American art and science.

Huseman's work on Möllhausen suggests just what rich cultural documents expedition sketches can truly be. While admitting that the small watercolor renderings of sites along the Colorado are not particularly outstanding as works of landscape art, Huseman effectively uses them to document the history of the expedition, to chart Möllhausen's progress as an artist, and to elucidate the broader aims of contemporary natural scientists, including Möllhausen's mentor, Alexander von Humboldt.

While weaving an intellectual context for Möllhausen's work, Huseman creates a visual one as well. In addition to the newly found watercolors, there are reproductions of numerous Möllhausen expedition watercolors still in private hands in Germany, a broad selection of engraved and lithographed prints made after Möllhausen's originals, and the author's own photographic snapshots of the sites Möllhausen

depicted nearly 140 years ago. All of this allows the reader to gain a fuller understanding of how Möllhausen worked, how he altered or exaggerated the scenes he encountered, and how his pictures were in turn altered by the printmakers who prepared them for publication.

Martha A. Sandweiss
Amherst College

Modern by Tradition: American Indian Painting in the Studio Style. By Bruce Bernstein and W. Jackson Rushing. (Santa Fe: Museum of New Mexico Press, 1995. ix + 166 pp. Illustrations, notes, bibliography, $45.00.)

Color reproductions of eighty–five of the 265 paintings from the Dorothy Dunn collection of Native American art at the Museum of New Mexico make *Modern by Tradition* a stunning book. Additional images support the catalogue's two essays. In visual wealth alone, the volume is invaluable to anyone interested in Native American art and Southwest history.

The catalogue's focus is the 1932–37 period when Dorothy Dunn (Kramer) taught art at the Santa Fe Indian School. Her Studio spawned a style that continues today and which many consider "traditional" Native American painting: figurative compositions rendered flatly with opaque color. Dunn's contribution cannot be overstated; she encouraged artistic exploration when many still believed that Native arts should be eradicated in the push for acculturation. *Modern by Tradition* provides vital information concerning Dunn's Studio years, particularly in its extensive use of Dunn's own words gleaned from her papers, given to the museum in 1992.

Bruce Bernstein's essay, "Art for the Sake of Life: Dorothy Dunn and a Story of American Indian Painting," explores Dunn's background and her pedagogical aims. W. Jackson Rushing's "Modern by Tradition, The Studio Style of Native American Painting" overlaps some areas covered by Bernstein, but examines art created under Dunn's direction. There are difficult questions here about how Dunn's students were to be creative in ways that did not match her preconceived notions of what Indian art should be. Both essays at times read as apologies for Dunn, who has endured much criticism since the 1960s.

Rushing's discussion of Dunn, based upon her personal papers, illuminates her views, goals, and tactics as no other previous publication. It makes a major contribution to an understanding of the Studio years. His analysis of the art itself is uneven and occasionally flawed by unfortunate passages, including the obligatory comparison to Picasso and a few disparaging descriptions, such as: "her figures, frankly, seem more like charming pictures of folkart dolls than they do representations of people" (p. 36). Critical assessment is both desireable and necessary for Studio style painting to attain its rightful place in the history of art, but a problem lurks in an unwillingness to deal with Studio art on its own terms. Rushing thoroughly analyzes the work of Joe Herrera, an artist closer to Euro–American modernist traditions, partly because of his work in the 1950s with Raymond Jonson at the University of New Mexico. This emphasis on Herrera overshadows other artists whose painting is far more representative of the Studio style. Thus, Euro–American modernism continues to reign as a crowning achievement and Studio work is allowed to pale by comparison.

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Race and Labor in Western Copper: The Fight for Equality, 1896–1918. By Philip J. Mellinger. (Tucson: University of Arizona Press, 1995. xii + 269 pp. Illustrations, map, table, notes, index. $40.00.)

To reaffirm the complexity of race, ethnicity, and labor in the American West, social historian Philip J. Mellinger examines immigrant workers and their attempts to organize unions in the western copper industry at the turn of this century. The story of miners, muckers, millhands, and smelter workers reveals not only the transformation of western mining but important themes in American history such as immigration, industrialization, unionization, and race relations.

Although the book's title suggests a broad coverage of all of western copper, Mellinger includes only areas "south of Montana." While the events at Clifton–Morenci, Arizona, and Bingham Canyon, Utah, are more thoroughly studied, the other camps and towns receive "only a momentary snapshot of their mining-community lives" (p. 11). Focusing on ordinary people rather than on mines, companies, or labor unions in the abstract, Mellinger depicts a classic struggle between labor and capital. During the period from 1896 to 1918, the workers, with the help of the Western Federation of Mines and the Industrial Workers of the World, continuously challenged the copper companies and strove for economic security. Tens of thousands of immigrant workers from Europe, Asia, and Latin America began to support collective bargains with the management and sometimes went on strike. Meanwhile, the powerful corporations used strikebreakers and police forces to defeat workers' causes. The labor conflict often led to violence.

Ethnic–racial equality is the key issue in this labor movement. As unskilled laborers, most non–English speaking immigrants received lower pay and subjected to other types of job discrimination. When unionization began in the Southwest, Anglo and Irish workers rejected any assistance from other ethnic groups and relied on themselves for success. Thus, many Hispanic employees had to fight two enemies: management and discrimination. The ethnic–racial conflict in mining towns further complicated the process of unionization. After repeated strikes and defeats, both American and immigrant workers came to realize that they needed each other in order to achieve a common goal. Gradually, the non–English–speaking workers in the region were accepted by Anglo and Irish unionists. By the time the United States entered World War I, racial equality and ethnic toleration ultimately won significant victories in western copper.

As the first regional history of ordinary mining workers, *Race and Labor in Western Copper* provides a good case study of race and labor relations in the American West. This book is a solid piece of scholarship. In only 200 pages, Mellinger clearly explains the complex process of immigrant workers' inclusion into the mainstream United States labor movement.

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BOOK NOTES

Neither Red nor White and other Indian Stories. By George A. Boyce. (Santa Fe, New Mexico: Sunstone Press, 1996. 96 pp. Illustrations. $12.95 paper.)

National Popular Politics in Early Independent Mexico, 1820–1847. By Torcuato S. Di Tella. (Albuquerque: University of New Mexico Press, 1996. ix + 383 pp. Tables, notes, bibliography, index. $55.00.)

The Texas Revolutionary Experience: A Political and Social History, 1835–1836. By Paul D. Lark. (College Station: Texas A&M University Press, 1996. xxv + 332 pp. Maps, tables, appendix, notes, bibliography, index. $19.95 paper.) Reprint of 1992 edition.

And Die in the West: The Story of the O.K. Corral Gunfight. By Paula Mitchell Marks. (Norman: University of Oklahoma Press, 1996. 480 pp. Illustrations, map, notes, bibliography, index. $17.95.) Reprint of 1989 edition.

Built to Last: An Architectural History of Silver City, New Mexico. By Susan Berry and Sharman Apt Russell. (Silver City, New Mexico: Silver City Museum Society, 1995. v + 131 pp. Illustrations, maps, appendix, notes, index. $19.95 paper.) Reprint of 1986 edition with a new forward by Marc Simmons.

The Outlaw Trail: A History of Butch Cassidy and His Wild Bunch. By Charles Kelly. (Lincoln: University of Nebraska Press, 1996. xix + 374 pp. Illustrations, maps, index. $14.00 paper.) Reprint of 1959 revised edition with a new introduction by Daniel Buck and Anne Meadows.

Western Lore and Language: A Dictionary for Enthusiasts of the American West. By Thomas L. Clark. (Salt Lake City: University of Utah Press, 1996. xvi + 266 pp. Illustrations, bibliography. $24.95 cloth.)

John Ringo: The Gunfighter Who Never Was. By Jack Burrows. (Tucson: University of Arizona Press, 1996. xv + 242 pp. Illustration, map, notes, bibliography, index. $15.95 paper.) Reprint of 1987 edition.

Confederate General of the West: Henry Hopkins Sibley. By Jerry Thompson. (College Station: Texas A&M University Press, 1996. xix + 399 pp. Illustrations, maps, notes, bibliography, index. $16.95 paper.) Reprint of 1987 edition.

Centuries of Hands: An Architectural History of St. Francis of Assisi Church and its Missions, Rancho de Taos, New Mexico. By Van Dorker and Corina A. Santistevan. (Santa Fe, New Mexico: Sunstone Press, 1996. 160 pp. Illustrations, map, notes, bibliography. $18.95 paper.)

Bad Boys and Black Sheep: Fateful Tales from the West. By Robert Franklin Gish. (Reno: University of Nevada Press, 1996. xiii + 181 pp. $15.00 paper.)

One Nation Under God: The Triumph of the Native American Church. Edited by Huston Smith and Reuben Smith. (Santa Fe, New Mexico: Clear Light Publishers, 1996. 176 pp. Illustrations, notes. $24.95 paper.)

Politics in Mexico. By Roderic Ai Camp. (New York: Oxford University Press, 1996. x + 258 pp. Tables, notes, bibliography, index. $16.95 paper.) Reprint of 1993 edition.

Crossing Rio Pecos. By Patrick Dearen. (Fort Worth: Texas Christian University Press, 1996. x + 196 pp. Illustrations, map, notes, bibliography, index. $15.95 paper.)

The Old Santa Fe Trail. By Stanley Vestal. (Lincoln: University of Nebraska Press, 1996. xvi + 304 pp. Map, appendixes, notes, bibliography, index. $14.00 paper.) Reprint of 1939 edition with a new introduction by Marc Simmons.

The Civil War in Apacheland: Segeant George Hand's Diary: California, Arizona, West Texas, New Mexico, 1861–1864. Edited by Neil B. Carmony. (Silver City, New Mexico: High–Lonesome Books, 1996. 216 pp. Illustrations, maps, appendixes, bibliography, index. $21.95 cloth, $12.95 paper.)