New Mexico Historical Review

Volume 69 | Number 2 Article 6

4-1-1994

Book Reviews

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Landmarks of Healing: A Study of House Made of Dawn. By Susan Scarberry-García. (Albuquerque: University of New Mexico Press, 1990. xx + 208 pp. Notes, bibliography, index. $24.50 cloth, $13.95 paper.)

Despite the considerable body of criticism that already exists on N. Scott Momaday's Pulitzer-Prize-winning novel, *House Made of Dawn*, this study by Susan Scarberry-García both greatly expands the reader's understanding of Momaday's masterpiece and offers a model for holistic interpretation of ethnic materials through her focus on multicultural myths. She correctly and convincingly argues that the missing piece in scholarly interpretation of this "densely textured novel" is the "thematic structure of healing," which she analyzes throughout her study as the way native language acts to dissolve fragmentation and discord, thus creating wholeness.

This working toward wholeness, which is the process the reader participates in (as do the characters themselves in their own healing), is nevertheless difficult to recognize. As Ms. Scarberry-García notes, it is the "invisible" dimension of the narrative, which takes place in the spiritual exertion of language on place. Though other critics have identified both the necessity of tracing the multi-tribal mythic context—primarily Navajo, Pueblo, and Kiowa—in order to understand the structural meaning of the novel, and the ways Native American literature differs from traditional Western literature, this critic perhaps best explores the symbolic acts of singing and storytelling as she relates them to the narrative patterns of the bears and the twins. She further connects these multi-tiered mythic structures of healing with the way in which Momaday works from oral into written materials.

Part of the boldness and success of this book is its interdisciplinary approach. Ms. Scarberry-García has a solid sense of the necessity of first establishing a relationship between the text of the novel and the cultural worlds by examining the ethnographic record. She also applies research from the fields of anthropology, literature, medicine, music, and religion, not only to give a fuller picture of the novel's meaning, but to assure that the reader experiences the healing arts as one should the literature: continuous with the world which made them, not simply an imitation of that world. The organic

quality of Momaday's novel further is shown in Ms. Scarberry–García's demonstration that story emerges from the land; as she says, "the sacred order in the land, reflected in story, ritual, and healing is communicated by means of natural or 'organic' symbols." Her study also reawakens the reader to the fully experienced symbol. Rather than an intellectual exercise, these symbols should empower the reader, along with the singer and the characters, toward wholeness and harmony as we are able to realize the significant relationships between the elements of landscapes. As an example, Ben Benally sings a horse prayer which, in its specific imagery, connects horse and rider to sky and earth:

> His mane is made of short rainbows,
> My horse's ears are made of round corn.
> My horse's eyes are made of big stars.
> My horse's head is made of mixed waters—
> From the holy waters—he never knows thirst.
> My horse's teeth are made of white shell. . . .

For the fully aware participant, this chant speaks to the reordering of any psychological confusion through contact with ancient and related symbols of time, place, and space.

The book considers in its respective chapters the sources of healing; the symbolic twins, Vidal and Abel; the animals as symbolic forms of transformation; the relationship of the process of the main character, Abel's, healing to the composition of the novel as a whole. Indeed, one of the most intriguing points made is the relationship of the text to the *internalization* of forms central to Native American healing experience—text–building is parallel to the healing experience.

This is a fine book, well–written and rich in thought, an important achievement and invaluable for the scholar or lay reader of Native American literature. Scarberry–García recounts how she first "met" Momaday as her freshman English teacher at the University of California at Santa Barbara, later to hear him read at Berkeley and at a conference in the 1970s at the D.H. Lawrence ranch in Taos, New Mexico. What struck her throughout these varied encounters was the presence of the man, his sometimes "Voice of Thunder" resonating the texts he explored with his audiences, enacting the power of the oral tradition which so marks the novel Scarberry–García later admired and now writes about. For her the lasting meaning of her own criticism is that of this strength of Momaday's work itself.

With a forward by Andrew Wiget, which convincingly argues for Momaday's special place among books of native literary history and their themes of healing, and a sizable and instructive bibliography, this study provides an interpretation and a focus which enables the reader to understand the work, its creator and culture, and evolving tradition.

Shelley Armitage
University of Hawaii at Manoa

Three Weavers. By Joan Potter Loveless. (Albuquerque: University of New Mexico Press, 1992. ix + 218 pp. Illustrations, index. $16.95.)

It is all but impossible to describe Joan Potter Loveless' deeply personal account of the interrelated lives of three contemporary New Mexican weavers without resort to weaving metaphors. The book is indeed a tapestry of threads from the Taos art scene, the contemporary fiber art movement, interwoven with romantic reflections on the landscape. The core of the book is a tribute to two undeniably vital and creative women, Rachel Brown and Christina Wilson. These are quintessential women of the Southwest, two weavers who built adobe homes, founded craft galleries, raised talented children, and emersed themselves in government economic development programs. Their lives and families entwine with those of the third weaver, author Loveless herself. She is remarkable in her own way, for the fabric of her life and its durability under the duress of tragic personal losses.

Loveless tells their interconnected stories in a clear style and an intimate "over coffee" tone. Indeed these qualities, along with the no-frills family photos and fine color illustrations of weavings, are the book's strengths. There is no real strife, however, in Loveless' Taos, no racial antagonism, no adultery or drunkenness, no complaints about tourists ruining the local ambiance or about the commercialization of craft. This is an apolitical account. We are left to enjoy a "laundered" Taos and its sweeping vistas, part of the mythic Southwest, and to partake of a genre of romantic literature that developed with the first Anglo visitors.

Scholars may be most interested in what this book has to say on the history of contemporary craft. All three women played a role in the development of fiber arts and in the struggle of fiber artists for legitimization in a world of painters and sculptors. Their stories tell of the regional development of fiber arts, of its connections to indigenous Spanish and Native American cultures, and of their efforts to harness crafts for economic development in Truchas and Los Ojos. Yet it is clear that such regional developments do not occur in isolation. All three weavers are involved with the larger national scene through contact with fiber arts luminaries such as Anni Albers, Jack Lenor Larsen, and Lenore Tawney and by virtue of their education at eastern universities—Black Mountain, Radcliffe, and Columbia.

This book will be remembered as a closeup view of New Mexico's third ethnic group, the Anglos, their arts, celebrations, foods, artifacts, relationships, and values.

Suzanne Baizerman
University of Minnesota

The Peacemakers:Arms and Adventure in the American West. By R.L.Wilson. (New York: Random House, 1992. vi + 392 pp. Illustrations, appendix, notes, bibliography, index. $65.00.)

Weapons have long been closely associated with the American West by historians, novelists, film-makers, and the public at large. After all, how can one correctly envision George Custer, Kit Carson, Buffalo Bill, or Annie Oakley without the guns that constituted a central theme in their lives? As tools, weapons, and even works of art, guns have indisputable significance in history, and many museums presently house large and valuable collections of firearms. *The Peacemakers*, by R.L. Wilson, offers a stunning selection of photographs that document and commemorate the role of guns in the West. Wilson is an historic firearms expert with many publications to his credit. Wilson's text, while very competent in itself, serves principally as a vehicle to organize for the reader a splendid collection of images.

The photographs, mostly in color, include guns and much more. Knives, swords, tomahawks, accoutrements, period photographs, and contemporary drawings and paintings add to the utility and appeal of this volume. Attributions of the guns' proveniences may be found near the back of the book, though some readers might prefer these to appear with the photographs. Occasionally the photographers' enthusiasm for "atmosphere" runs a bit awry. For example, one vignette showing a "mountain man scene" includes antique rifles with several Oneida-Victor traps of quite recent vintage (p. 44), though a second image depicts a famed Hawken rifle with more appropriate traps (p. 348).

Topics covered in *The Peacemakers* include weapons used by Indians, fur traders, soldiers, gamblers, prostitutes, hold-up men, lawmen, farmers, hunters, Wild West showmen, and western movie stars. The guns range from rawhide-repaired Indian muskets to heavily inlaid and decorated presentation pieces. One virtue of this book is that, unlike books devoted to a single firearms maker, it brings together a wide variety of materials spanning better than a century of firearms development. Moreover, the book authoritatively displays weapons known to have belonged to many, if not most, of the best known western figures, whether Jesse James, Bill Hickcock, "Doc" Holliday, or John Wayne. A final chapter offers advice for collectors of guns and other historical artifacts from the American West.

In sum, this is an impressive, reliable, and readable book that will please people who fancy historic firearms, as well as reenactors and craftspeople who want a sourcebook of ideas for reproductions. The book will also be a fine tool for libraries, museums, or collectors seeking aid in identifying or interpreting firearms and other artifacts.

Barton H. Barbour
University of New Mexico

Apache Mothers and Daughters: Four Generations of a Family. By Ruth McDonald Boyer and Narcissus Duffy Gayton. (Norman: University of Oklahoma Press, 1992. xx + 393 pp. Illustrations, maps, charts, notes, bibliography, index. $24.95.)

Many books detail the lives of Cochise and Geronimo, the Apache depredations, and their experiences as prisoners of war. The area of women's roles in Apache society, however, has been sadly neglected. In *Apache Mothers and Daughters*, Ruth McDonald Boyer and Narcissus Duffy Gayton overcome this deficit with a collective biography of four generations of a particular Chiricahua family told from the women's point of view.

This story begins with the participation by Dilth-cleyhen, Victorio's daughter, in her band's traditional society while witnessing the bitter warfare between her people and encroaching whites. Along with her daughter, Beshád-e, she suffers years of incarceration in distant and unfamiliar lands. Besides observing the disintergration of their culture, Beshád-e's generation confronted the unknown, balancing the old with the unfamiliar. Christine, Beshád-e's daughter from a third marriage, on the other hand, represents the first generation of "modern" Apaches. Alienated from her tradition-bound elders by her schooling, the thoroughly contemporary Christine dies of tuberculosis in her mid-twenties. Narcissus, Christine's daughter, who was left to the care of her female relatives, illustrates the superb adaptive nature of Apachean culture. Strongly influenced both by her mother's belief in education and her grandmother's observance of traditional ways, Narcissus not only becomes a registered nurse and health care advocate but also participates on the tribal council.

Expanding on the short sketches of women by Regina Flannery and Eve Ball, this book fills a critical void since Apache women "were and are the mainstay of their culture" (p. xii). Child training, the teaching of moral concepts, the relay of cultural knowledge, and the relations between generations and between families rests within the matrilineally determined extended family. Moreover, this work greatly contributes to the subject of culture change in modern Mescalero society, a topic treated only peripherally by Charles Sonnichsen and Clare Farrar.

Perhaps the single problem with the book, and it is minor, is the jarring use of extensive quotations based on memories and family stories in the earlier life histories. It gives these sections a fictional quality that detracts from the work's otherwise fine scholarship and research.

Although her long, intimate relations with the Apache people enable Boyer, an anthropologist, to gather the necessary oral histories, it was Gayton who conceived and nurtured this project. In this book, she fully realizes her desire to make the ways and lives of Apache women known.

Stefanie Beninato
University of New Mexico

Corn is Our Blood: Culture and Ethnic Identity in a Contemporary Aztec Indian Village. By Alan R. Sandstrom. (Norman: University of Oklahoma Press, 1992. xxvii + 420 pp. Illustrations, maps, charts, tables, bibliography, index. $39.95 cloth, $19.95 paper.)

Ethnographies serve many useful purposes. In their descriptive aspect, they inform us about the vast variety of the world's cultures, and render seemingly exotic customs understandable. Ethnographies also frequently serve explanatory ends by tackling issues of a more theoretical nature. *Corn is Our Blood: Culture and Ethnic Identity in a Contemporary Aztec Indian Village* is a fine contribution to the ethnographic literature on both descriptive and explanatory fronts. Alan Sandstrom conducted extensive fieldwork in a Nahua village in tropical Veracruz in the early 1970s, mid–1980s, and again in 1990. This book is the result of that thorough and careful research, and Sandstrom interjects revealing and engaging details of the fieldwork process throughout.

In the descriptive realm, *Corn is Our Blood* provides wide–ranging information on contemporary Nahua village life: settlements and households, economic life, social organization (from kin units to community structures), political arrangements and decision-making, religious beliefs and rituals, and the role of ethnic identity in individual strategies and community change. The section on religion is particularly interesting and well–crafted, and elucidates many continuities from centuries past. Sandstrom persuasively demonstrates considerable logic in apparent contradictions in Nahua culture (such as raising economically–unproductive pigs which serve to store wealth, or the seemingly disorganized village meetings which result in effective consensus).

Apparent contradictions also surround matters of ethnic identity, and it is here that Sandstrom enters the "explanatory" realm in this ethnography. He argues that, while the Indian villagers sit at the bottom of the socio–economic ladder, they are nonetheless dynamic actors in shaping their futures. They weigh the advantages and disadvantages of their various options, and make rational decisions. Sandstrom emphasizes that these villagers are forever juggling with a delicate balance between independence from and dependence on the surrounding mestizo world. He stresses that the villagers are amenable to change and economic development, but not at the expense of their independence (p. 149), and that they actively combine the old and the new, and "use their modified culture to enhance and maintain their ethnic identity" (p. 334). An important contribution of this book is that it portrays native villagers *not* as "passive players or even purely victims in the drama of culture change" (p. 373), but as dynamic and goal–oriented decision-makers generating transformations in their own culture. Ethnicity serves as a focus for these dynamics.

Corn is Our Blood is a well–written and enlightening cultural account. But it is more. It is also a well–crafted and very useful contribution to the literature on ethnicity and culture change. It should be welcomed by regional and theoretical specialists alike, and its readability makes it easily accessible to non-specialists as well.

Frances F. Berdan
California State University, San Bernardino

Hopi Ruin Legends: Kiqötutuwutsi. Edited by Ekkehart Malotki. (Lincoln: University of Nebraska Press/Northern Arizona University, 1993. xiv + 510 pp. Illustrations, notes, appendixes, bibliography. $50.00.)

This book sets high standards for the recording of Native American traditions, standards that are far too seldom met in ethnographic research. While the basic outlines of those traditions that have been previously published do not differ greatly in most cases, the wealth of detail available in Malotki's work provides a deeper understanding of the events and context than has heretofore been available. The publication of Hopi language texts, both those of the traditional stories and for the data used to elucidate Hopi cultural meanings, also makes it possible for those who know the Hopi language to form independent judgments as to the accuracy of the translations and the quality of the interpretive explanations. While I do not know Hopi, I am very favorably impressed by both the translations and the cultural information.

There are seven narratives, each describing the abandonment or destruction of a former village. Each village is represented physically by a ruin, some of which can be dated on the basis of archaeological data or historical documentation. Malotki characterizes the texts as "mytho–historical" and treads lightly in his approach to separating fact and fancy. Miraculous episodes involving various supernatural beings play a part in most of the narratives, while what may be standard Hopi plot devices are difficult to evaluate. Do these reflect actual happenings or merely Hopi forms of discourse? That even the story of the destruction of Awatovi should slight the Spanish presence suggests a very inward–looking society, as does a naive way of placing blame by labeling those who lose as witches. Important insights into Hopi thought come through even in English.

This book will provide material for debate for many years to come as we reconsider the Hopi role in resisting domination by Europeans and Euro-Americans. Even more inviting is the prospect that some of these stories may shed light on the abandonment of many villages in prehistoric times. While social discord, often triggered by drought and famine, can be seen as a cause in some of the accounts, hints of volcanic activity in the mention of fire spreading across the land, suggest dim memories of the eruptions of Sunset Crater as well. Analyses and comparisons with other data remain to be done, however.

One word of warning for readers must be added. The key to pronunciation in Appendix II is difficult to use, but should be consulted before attempting to learn the Hopi names used.

David M. Brugge
Albuquerque, New Mexico

American Indian Tribal Governments. By Sharon O'Brien. (Norman: University of Oklahoma Press, 1993. xviii + 349 pp. Illustrations, maps, charts, bibliography, index. $17.95 paper.)

Five hundred years of contact have done little to rid non-Indians of the belief that Indians lack their own legal and political structures. With *American Indian Tribal Governments*, Sharon O'Brien punctures this misconception. Because the book is intended primarily for high school students, undergraduates, and the general public, the author has avoided the theories and footnotes typical of scholarly political science and history texts. It is, in fact, a synthesis compiled to fill a gap in the existing literature on the subject of tribal governments.

Since no two tribes are exactly alike, five geographically and culturally diverse nations—the Seneca of New York, Muskogee (Creeks) of Oklahoma, Cheyenne River Sioux, Yakima, and Isleta Pueblo—serve as historical and political case studies. Half of the book provides an overview of Native American history plus specific tribal histories on each of these five nations. There are enough inaccuracies here to reveal that history is not this author's strong suit. Most obvious is a reference to a letter purportedly sent to William Penn in 1754 regarding Iroquois neutrality during the French and Indian War. In fact, Penn died in 1718, and the document in question was written some fifty-two years earlier. Such errors do not detract from the central message of the book, but raise questions concerning O'Brien's comfort level with history.

The primary contribution of this work lies in the detailed yet easily understood explanation of the five tribal governments, how each has been organized into executive, legislative, and judicial branches, and the role they play in land management, economic development, health and social needs, education, employment, and regulation of tribal membership. Charts make the differences between these organizations immediately obvious. A striking contrast is drawn between arbitration as the traditional form of Native American justice versus the adversarial methods seen in U.S. courts.

The text also guides readers through that bureaucratic muddle called U.S. Indian policy, which continues to challenge tribal authority and jurisdiction. Two chapters focus on U.S. federal policy versus tribal sovereignty, and the ever-shifting relationship between Indian nations and federal and state governments. Some rather provocative questions surface. For example, readers might well ask who represents the Indians in Washington, D.C. when Congress passes some eighty to ninety pieces of legislation per year that directly impact them.

A short, somewhat inconclusive chapter addresses the future of tribal politics, including the struggle for a more liberal interpretation of sovereignty, revision of tribal codes to reflect traditional spiritual values, and the desperate need for economic growth on reservations. The author cautions that political and economic change might invite interference by "lawyers and other non-Indian professionals," but there is always the hope that such roles will be filled by tribal members.

If readers close this book realizing the sophistication and complexity of Native American government both today and in the past, it will have plugged a significant hole left by political scientists and historians, particularly for

students and the public at large. Still, there is more to discover here. Native people have been frequently criticized by the non–Indian community for doggedly defending their rights. To follow the capricious, convoluted, usually destructive route of federal–tribal relations as painstakingly mapped out here, is to understand why.

Kathleen Chamberlain
University of New Mexico

Singing an Indian Song: A Biography of D'Arcy McNickle. By Dorothy R. Parker. (Lincoln: University of Nebraska Press, 1992. x + 316 pp. Illustrations, notes, bibliography, index. $35.00.)

Today, the mention of D'Arcy McNickle's name conjures many images. For some, it symbolizes the Newberry Library Native American research center that bears his name; for others, his novel, *The Surrounded*, one of the first written by a Native American, comes to mind. And some remember McNickle, the Collier man, who defended the Indian Reorganization Act (IRA) of 1934. To explain this varied legacy, Dorothy Parker describes McNickle as a man possessing a "visionary leadership" coupled with the conviction to take ideas to their conclusion.

McNickle was born in 1904 on the Flathead Reservation of mixed ancestry (Irish, French, Cree). The Confederated Salish and Kootenai tribal council gave his parents, and their children, land alottments. Though Parker does not analyze the reasons behind McNickle's tribal enrollment, this act that became part of his heritage illustrates how definitions of ethnicity change over time. After attending schools on and off the reservation, McNickle enrolled at Montana State University, Missoula to pursue his interest in writing. Then, he sold his allotment to attend Oxford. After a brief editorial stop with the *National Cyclopedia of American Biography*, he joined the Federal Writers Project. McNickle transferred to the Indian Service just days after the publication in 1936 of his autobiographical novel *The Surrounded*.

Walter Lippmann's challenging *New York Herald Tribune* editorials and John Collier's community development schemes convinced McNickle to support the Indian New Deal. When the dream failed, he too blamed Congress for restricting the program claiming that Collier was ahead of his time and others would have to catch him. Despite contemporary and historical criticism of Collier's programs, Parker does not challenge either the IRA or McNickle's defense of the legislation.

McNickle created his own community development program for the Eastern Navajo at Crownpoint, New Mexico. His decision to work through a nonprofit organization outside the Indian Service enabled him to encourage greater tribal input than had Collier. Early success vanished though, when Navajo politics ended the project. Regardless of the outcome, the Crownpoint project symbolized his vision for the future of reservation communities, a fatalistic vision which doubted whether tribal and non–tribal communities could ever co–exist.

In *Singing an Indian Song*, Parker retells McNickle's story in a very balanced narrative. Therein lies the strength of this biography: its objectivity and Parker's diligent effort to answer nearly every question concerning McNickle's life. The one question Parker failed to address was that of what lay at McNickle's inner core; in other words, did he ever cry while "singing the Indian song?"

Richmond L. Clow
University of Montana, Missoula

Organizing the Lakota: The Political Economy of the New Deal on the Pine Ridge and Rosebud Reservations. By Thomas Biolsi. (Tucson: University of Arizona Press, 1992. xxii + 244 pp. Illustrations, maps, tables, notes, bibliography, index. $35.00.)

History and ideology are frequent combatants today in the interpretation of the American Indian past. Some scholars see any change in the traditional story as drastic revisionism, others see the past through modern philosophical glasses, whether left or right, and the rest of us try to figure out who to believe. Tom Biolsi has taken the New Deal days at Pine Ridge and Rosebud and tried to separate the grain from the chaff. He is much more successful than the recent effort by Edward Lazarus to describe the Black Hills claim yet not quite as probing as we might well expect.

Biolsi looks at the pre-New Deal politics of these two Sioux reservations and seeks to determine how to measure the response to the Collier overtures which suggested a new form of self-government, albeit in precisely the image that Collier held of Indians. This task is extraordinarily difficult because Sioux politics had shifted several times since the tribe was forced to the reservations and there were several traditions extant in the two reservations that prevented the people from reaching the kinds of consensus which they had earlier practiced.

Many Sioux were highly suspicious of the federal programs because previous programs had produced poverty and despair among the people. A segment believed that only those people with their trust allotments could and should be regarded as members of the tribes and saw the cultural inclusiveness of Collier as a deliberate effort to hand over power to mixed-bloods and people who had taken advantage of the rank and file Sioux during the allotment days. More-educated and assimilated Sioux saw existing conditions as the nadir of Sioux life and could only hope that something new would aid in a revival of the old spirit and social cohesiveness. Thus, motives and goals were always confused during this era, the very nature of the problem meant that no single understanding of how the Sioux people felt may be possible for anyone.

It is difficult to quarrel with Biolsi's scholarship because he has systematically worked through many government files that no other scholar has touched. I do question his sense that the tribal councils were puppet governments, coopted and used in many ways as stalking horses for hidden govern-

ment agendas. After talking with old timers in tribal government for almost a lifetime, I feel that such an interpretation fits out time more than the New Deal. People used to tell me that their major problem with the IRA government was that no one, Bureau or tribal councils, realized what was possible. If one examines the great progress of tribal governments during the sixties and seventies, and realizes that only people experienced in using the IRA form could have accomplished the major changes we have seen in recent decades, then perhaps we can look more kindly on the beginning efforts, in the late 1930s, to begin to experiment with a western form of political organization. Regardless, Biolsi makes a good argument for his interpretation which must be taken seriously.

Vine Deloria, Jr.
University of Colorado, Boulder

Sacred Land, Sacred View: Navajo Perceptions of the Four Corners Region. By Robert S. McPherson. (Charles Redd Center for Western Studies, Brigham Young University, 1992. viii + 151 pp. Illustrations, map, notes. $8.95 paper.)

Many books have attempted to convey the Navajos' perceptions of their relationship with the land. Robert S. McPherson asserts in his book, *Sacred Land, Sacred View*, that most of these studies dwell on the importance of the four sacred mountains. McPherson believes that to fully understand and appreciate the Navajos' relationship with the land, one must also consider geographical locations within the four sacred mountains. Drawing on a number of sources, ranging from Navajo studies scholars to personal interviews with Navajos, the author attempts to convey a sense of traditional Navajo values and appreciation for the land by looking at the Four Corners region of the Navajo reservation.

Sacred Land, Sacred View is an intricate weaving of mythology and legend, land features and place names, and stories about Navajo people which define the moral code by which Navajos find guidance. McPherson divides his book into two sections. The first section details the importance of sacred geography in stories. Features such as mountains, rivers, rock formations, plants, and animals are imbued with supernatural powers which are evident in their names and in the stories told about them. Knowledge of names and stories is a source of wealth and power for Navajos. The second section is a discussion and analysis of the Anasazi, ancient inhabitants of Navajoland. The stories which the Navajo tell of the Anasazi figure prominently in Navajo mythology and are part of ceremonies such as the Blessingway. The Anasazi were an ancient people who perished, according to Navajo stories, because they no longer respected their relationship to the land. The fate of the Anasazi is an example to the Navajo of what happens when one is no longer respectful.

McPherson ably places a myriad of stories within the framework of sacred geography and traditional values. However, while the author imparts a sense of Navajo values, he fails to mention the focus of Navajo philosophy from which all teachings flow. Navajo philosophy is based on *Sa a' naaghaii bi k'e hozho* which translates roughly as the "path of beauty and harmony to old age." To discuss Navajo beliefs and values without mentioning their core limits an understanding of how Navajos perceive their relationship with the land.

The author has worked as an instructor with Navajo students, and notes the concern young Navajos and older traditional people voice over the loss of their language and culture. He suggests a link between the knowledge of sacred geography and the retention of cultural values. He somewhat paternalistically considers his book an attempt to help Navajos retain a sense of their culture. The effectiveness of his effort and its reception by the Navajos remains to be seen. In the meantime, McPherson's book is a good source of information on the Navajo way of life for the general reader as well as the scholar.

Jennifer Nez Denetdale
Northern Arizona University

Soldiers of the Virgin: The Moral Economy of a Colonial Maya Rebellion. By Kevin Gosner. (Tuscon: University of Arizona Press, 1992. xiv + 227 pp. Maps, tables, appendixes, notes, bibliography, index. $29.95.)

This book is part of a prolific three decades of pathfinding research in Mesoamerican native history and anthropology. Kevin Gosner's objective is to expand and refine previous research on rebellion and resistance to Spanish institutions, which in his view has linked the causes to the macroeconomics of the Spanish Atlantic system and focused on a narrow materialistic interpretation of rebellion. He argues that the answers to the dynamics of rebellion should be sought instead within the societal dimensions and local events of specific regions which reveal cultural and religious factors that he and others refer to as "the moral economy" of native village society.

The prism through which Gosner expands his views of native society is the Tzeltal Revolt of 1712 in the Maya highlands of Chiapas. The author sets out to clarify causal relationships within Indian villages, to understand more fully village-to-village activity within the same or related ethnic groups, and ultimately to illuminate the relationships between indigenous society and the larger, superimposed Spanish colonial establishment. His conclusion is that Maya highland society was pushed to the brink of rebellion by the greed and political pressures of the Spanish Crown representatives in Chiapas at a time of scarcity and economic decline. Rebellion could have been averted, he feels, had the religious authorities chosen to ignore or channel religious fervor in a constructive manner. Instead they chose confrontation, challenged the accommodation that has evolved into a genuine Maya civil-religious hierarchy after the suppression of the native nobility, and ignored the Indian moral

cultural universe. The revolt was bloody, extensive caused lasting damage, and took years to heal. The solidarity among many of the Chol and Tzeltal villages is cited as evidence that separate ethnic groups could and did work together. The revolt collapsed after the Indian political–religious hierarchy began to assert itself in a more narrow traditional manner. The Spaniards took advantage of the divisions created.

Gosner argues for the moral economy of the Maya and links the appearance of the Virgin to authentic native Maya religion with a dose of Spanish religious syncretism. One of the factors that gives it "Indianness," according to the author, is that the apparitions take place in caves, mountains, and other places connected with Maya religious ritual and shamanism. One cannot avoid comparisons with the grotto of Our Lady of Fatima, or the light associated with apparitions of the Virgin and the whirling about of the sun and the moon as experienced by believers in religious apparitions in Europe. Although Gosner discusses *nagualism*, the expression of authentic native religion is elusive.

This book is well–crafted and its research is extensive. Gosner has identified for the first time the agents of the Tzeltal Rebellion and their specific roles in village politics and native religious practice. The author goes a long way in "fleshing out" local indigenous society, but one is left with the desire for more. The arguments are based on traditional documentation which, although extensive, is still Spanish institutional history. The documents are local, but viewed from a Spanish colonial perspective. Court records are standard questionnaires. The chronicle of Fray Francisco Ximenez and Bishop Alvarez de Toledo's *Visitas* are indispensable fare but hardly native documentation. Perhaps there is no Maya documentation to be discovered ever, but the type of native research that is going on in central Mexico among Nahuatl speakers and in Yucatan among the Maya raises one's expectations.

Marta Espejo–Ponce Hunt
San Diego, California

The Texas Revolutionary Experience: A Political and Social History, 1835-1836. By Paul D. Lack. (College Station: Texas A&M University Press, 1992. xxv + 332 pp. Maps, tables, appendix, notes, bibliography, index. $39.50.)

Finally, a book on the Texas war of independence that treats the participants as human beings. Paul Lack has given us a social history of the war which challenges previously held notions regarding issues and participants. This is a thinking person's history of events during the year when Texas gained its independence from Mexico. As *The Texas Revolutionary Experience*'s subtitle suggests, Lack is concerned with the attitudes and behaviors of those who brought on the war, fought it, and were touched by it. This is not military history—there are no descriptions of campaigns or battles—nor is it Mexican history. The background material is kept to a minimum.

Although not formally divided so, the work is composed of two parts. The first is an essentially narrative history of Texas politics from the onset of revolt to the new republic's first elections. Chapters one to six focus on the factions that jockeyed for position in organizing resistance to Mexican rule. The portrait that emerges of the revolutionary leadership is not a pretty one. Texas politicians were self-serving, divisive, and less than inspirational.

The second six chapters combine to give a social history of the revolution. Lack has divided these chapters thematically: the army gets two, one on composition and the other on behavior; opponents of the war, called Tories, are dealt with in another; Tejanos, Anglo Texans, and black Texans each get one chapter. In this part of the book the author weaves a complex tapestry of conflicting goals, expectations, and actions. Most Anglos, as most Tejanos, tried to remain neutral or lent only marginal support to the cause of independence. The true revolutionaries, according to Lack, were the undisciplined, uncouth, but highly democratic members of the Texas armies, many of whom were recent arrivals from the United States. It was they who radicalized the war toward independence and who brokered power during the war.

The Texas Revolutionary Experience is a well-researched and finely written book. There is some repetition in the thematically-arranged social history chapters and insufficient discussion of the background to the revolt, particularly with regard to the Tejanos, but these are minor shortcomings compared to the fresh vision which the work brings to its theme. His findings are worthy of serious consideration and further elaboration, as they point in new and interesting directions for early Anglo-Texas studies.

Jesús F. de la Teja
Southwest Texas State University

The Battle of Beecher Island and the Indian War of 1867-1869. By John H. Monnett. (Niwot: University Press of Colorado, 1992. ix + 235 pp. Illustrations, notes, bibliography, index. $22.50.)

The battle of Beecher Island, Colorado, occurring 17–25 September 1868, is a curious example of a small Indian fight that quickly attained both heroic and mythic value greatly disproportionate to its bare facts. Uniquely, this story has never relinquished its elevated stature, and today shares rarified company with the Fetterman and Little Big Horn battles as examples of Indian clashes that are almost instantly recognized by Americans. In this instance, the images of George "Sandy" Forsyth's valiant stand against extraordinary odds, the battle's turning point when Roman Nose, the Cheyenne Dog Soldier war leader and inspiration, was killed, and the desperate conditions faced by the besieged are collectively conjured as examples of the human costs of making the West safe for settlement. But does it merit this larger-than-life importance?

John Monnett, professor of history at Denver's Metropolitan State College, dissects the Beecher Island story and provides a refreshing new view. Better than any account before it, Monnett gives the Beecher Island story

broad context. Forsyth's civilian scouts were created as a mobile ranger unit to augment General Sheridan's beleaguered army garrisons and to keep the Cheyennes on the move, preventing easy prey on Kansas settlements, the railroad construction camps, and the stage stations. Monnett details the Cheyennes and their exclusive warrior society, the Dog Soldiers, who had ample reason to resist the unrelenting pressures challenging their traditional lifeways. Monnett also provides the settlers' perspective, showing how their paths crossed the soldiers' and Indians' in 1868 on the Arikaree Fork of the Republican River. Monnett candidly dissects the heroics of the affair. There were plenty, actually, by both Indians and whites, but they grew with each retelling, particularly at the annual Beecher Island Reunions held in eastern Colorado well into the twentieth century. The Beecher Island affair does have importance as an example of cultures in conflict, but its significance really comes clear when seen in proper context.

The Battle of Beecher Island has all the hallmarks of the finest history. Monnett's prose is lively, his research comprehensive, and his interpretation is delightfully thorough and balanced. Photographs and maps support the text appropriately. This book is both thought-provoking and a splendid example of the refreshing sensitivities brought to the field of western military-Indian history by the current generation of scholars.

Paul L. Hedren
National Park Service, Williston, North Dakota

Cochise: Chiricahua Apache Chief. By Edwin R. Sweeney. (Norman: University of Oklahoma Press, 1991. xxiii + 501 pp. Illustrations, maps, notes, bibliography, index. $27.95.)

Edwin Sweeney's new biography of Cochise, the legendary Chiricahua Apache war chief of the mid-nineteenth century, is a blow-by-blow account of fifty years of generally violent encounters between the Chiricahuas and their Mexican and American antagonists. Cochise spent only the last two years of his life on a reservation, one created at his own request in Arizona abutting the Mexican border, where he lived in virtual seclusion until he died, probably of stomach cancer, in 1874. To be sure, he is an elusive subject. Yet Sweeney has done an admirable job of sorting through the scarce Chiricahua oral history and the diverse records left by the tribe's nemeses in two countries to produce this 400 page narrative.

Cochise's name became an anathema to Mexicans, Americans, and not a few Indian groups along the international border. A lifetime of violently resisting conquest imbedded in him a seemingly single-minded hatred of Mexicans and Americans, and his terrific daring and cunning on the battlefield were widely respected and feared. But more important to his notoriety was the influence and control that he came to exercise, albeit to varying degrees, over Chiricahua bands other than his own. His was a phenomenon unique in the tribe's history. Only Mangas Coloradas, Cochise's father-in-law and mentor of sorts, approached that type of tribal prominence. Power was fragile and fleeting when played out on a broad, inter-band scale in the highly

localized and kin-based, pre-reservation Chiricahua culture. With this in mind, Sweeney has taken great pains to identify the numerous Chiricahua chiefs and subchiefs that appear and reappear in the documents and trace their group and band derivations. No easy feat, this is noteworthy ethnohistorical detective work.

Any future study of the subjugation of the Chiricahuas must follow Sweeney's example and place its subject within an international context by using sources from Mexico as well as the United States. A complex web of inter-ethnic alliances and competitions based, among other things, on trading and rationing (practices pursued licitly and illicitly in both countries to curry Chiricahua favor) characterized the process of conquest of this marginalized group in the border region. But ultimately the demise of Chiricahua autonomy came about through harsh military repression from the United States and, as Sweeney points out, Mexican campaigns in Sonora and Chihuahua.

This is not a definitive work on Cochise's world. Undoubtedly we are likely to see studies that are more analytical of, for example, leadership roles in Chiricahua culture. Nevertheless, *Cochise: Chiricahua Apache Chief* will be referred to for years to come.

Aaron P. Mahr
National Park Service
Palo Alto Battlefield, Texas

Beyond Courage: One Regiment Against Japan, 1941–1945. By Dorothy Cave. (Las Cruces, New Mexico: Yucca Tree Press, 1992. xvi + 431 pp. Illustrations, maps, notes, bibliography, index. $18.95.)

Beyond Courage is the saga of the 200th Coast Artillery Regiment (AA) in World War II. The book is being reviewed here because the members of that unit were largely drawn from the New Mexico National Guard and other New Mexican volunteers. Dorothy Cave has woven the experiences of dozens of survivors of the outfit into a narrative of suffering and individual heroism hardly matched in WWII.

The New Mexico National Guard has an impressive lineage, tracing its origins to the seventeenth-century New Mexican colonial militia. Reborn in the late nineteenth century as a National Guard cavalry unit, it became part of the famous "Rough Riders" during the Spanish-American War, and served along the Mexican border in 1914 and in France during WWI. Converted to the 200th Coast Artillery Regiment (AA) in 1940, the "Old Two Hon'erd" was made up of a unique assortment of Hispanics, Anglos, and Indians, high school and college students, blue collar workers and professional men, leavened with a handful of WWI veterans, all inadequately trained and equipped for their new military role.

Through the written and oral testimony of the survivors, Cave follows the Old Two Hon'erd, later stripped to create the 515th Coast Artillery Regiment (AA), through its deployment to the Islands, the hopeless fight for Battan

and Corregidor, the death march and years of imprisonment in the Philippines, Japan, and Manchuria, to its triumphant return home. The immediacy that stringing together eyewitness accounts brings to her story is somewhat lost by the confusing number of her protagonists, identified by last name only as they reappear throughout the book. Cave adopts the point of view of the survivors and their families—MacArthur could do no wrong; the villains were Roosevelt and the Washington military establishment who failed to emphasize the Pacific war. She would have better served the reader by illuminating the strategic problem the defense of the Philippines presented to American planners and why Washington, at MacArthur's urging, attempted their defense in 1941. Readers may also be surprised to learn of the ineffectiveness of the International Red Cross in securing humane treatment of American prisoners of war and that, in a sea of barbarous treatment, individual Japanese did occasionally act with kindness and humanity.

The memory of the Old Two Hon'erd is well served by *Beyond Courage*.

Stephen T. Powers
University of Northern Colorado

A City at the End of the World. By V.B. Price. (Albuquerque: University of New Mexico Press, 1992. xvi + 171 pp. Illustrations, notes, bibliography, index. $19.95.)

This book is a local journalist's highly personal account about his love affair with Albuquerque, New Mexico. Evidently Albuquerque was omitted from the title because the book was intended primarily for city residents and they are, or at least should be, familiar with the work of V.B. Price. The author thinks Albuquerque is "at the end of the world" because of its "cultural obscurity and geographic isolation," and its "status as the brain center of America's nuclear defense industry". (pp. 2, 6).

Since fleeing California in 1958 to enroll at the University of New Mexico, Price has become one of the city's treasures. His cutting-edge columns in assorted newspapers and magazines over a twenty-year span have helped focus attention on the critical choices facing an Albuquerque metropolitan area that has grown from less than 50,000 people in 1940 to 500,000 in the 1990s.

Price describes himself as "part recluse, part romantic," and his tone as "one of critical affection" (pp. xi, xiv). With the notable exceptions of the pueblo-inspired UNM campus, the nearby Indian ruins of Quarai and Kuaua, and an occasional culturally sensitive building like the La Luz town house complex, Price does not value man-made Albuquerque, which he calls "an acquired taste" (p. xii). Instead, he discovered that Albuquerque's "unique sense of place came from the land around it, the river running through it, and the ancient cultures that still surround it" (p. xiii). For Price, nothing in the area can match a nature walk along the Rio Grande at dusk.

Price believes that "cities are the creation of citizens as well as the products of economic, technical, and political forces" and as such they can be "judged and modified by citizens" (p. xiv). In Albuquerque, those citizens must get together with architects, progressive business people, and planning professionals "and work to manage urban growth so it benefits the city rather than overwhelms it" (p. xiv). Price is right, of course, but he underestimates the impact of apathy and transiency in limiting potential citizen involvement.

Throughout eight rambling and often overlapping chapters that move as far a field as Santa Fe and Chaco Canyon and reveal their origins as parts of columns, Price mixes relevant demographic data, historical facts, personal observations, and quotes from his favorite thinkers, including Lewis Mumford, Alvin Toffler, Ian McHarge, and Gregory Bateson. As part of his call for citizen action to foster what is known by its enemies as "zero growth" and its advocates as "controlled," or "quality growth," Price celebrates the value of locality for a city's self-identity and well-being in the face of a "homogenizing world" (p. 8). Yet, unlike most romantics and knee-jerk "multiculturalists," he realizes both the possibilities *and* problems of ethnic and socioeconomic diversity, though at times he seems too ready to embrace blindly all elements of New Mexican culture.

Price touches all the right bases, if at times a bit too lightly. But although urban scholars will find some valuable information about Albuquerque, particularly relating to the uses of urban planning for historical and cultural preservation, Price's impressionistic musings will serve best those who already know the city well and will be able to follow his peregrinations from one locale to another, and to nod and say, yes, that's right. Kirk Giddings' twenty-one stark and minimally captioned black and white photographs at the beginning of the book add to its insider quality. The photos would have worked better if integrated into the text to illustrate Price's points; but then again, readers are expected to create their own mind pictures to accompany Price's sketches of their at once unique, yet in many respects typical, medium-sized western city.

In short, this book is must reading for all those who care about Albuquerque's future.

Howard N. Rabinowitz
University of New Mexico

Beneath These Red Cliffs: An Ethnohistory of the Utah Paiutes. By Ronald L. Holt. (Albuquerque: University of New Mexico Press, 1992. xvi + 197 pp. Illustrations, maps, tables, appendix, notes, bibliography, index. $29.95.)

Beneath These Red Cliffs: An Ethnohistory of the Utah Paiutes is a riveting firsthand account of this group's successful drive to secure a reservation and restore federal recognition following termination. Singular in their political economic vulnerability and the nature of white paternalism they endured, Utah Paiutes nevertheless have been under-studied. Compounding federal jurisdiction, Mormon paternalism in Utah both oppressed and supported Paiutes. Fascinating ironies inherent in this taut dynamic and in the

reverse-effects of federal policies shaped the extraordinary Paiute campaign for tribal status and a land base. The Paiutes employed Ronald Holt in 1981 to research their reservation plan, and he combines primary field observations with scrupulous historical scholarship to provide an exceptionally engrossing contemporary ethnography.

Utah Paiutes were among the most impoverished and dependent of Indian groups in the United States, yet they were first to be considered for termination in the 1950s. Having lost their land and resources in less than twenty years, Paiute bands scattered to live on the edge of Mormon settlements, surviving by performing occasional labor and begging for food. Gaps in federal services led to increased dependence on Mormon paternalism, and the Bureau of Indian Affairs often deferred to local Mormons in handling the Paiutes. Paiutes were terminated despite abject poverty and dependence, and Holt argues convincingly that termination was accomplished forcibly, spurred by white oil interests (pp. 78-79). Intended to promote self-sufficiency in the most self-reliant Indian groups, termination was disastrous for Paiutes. During the 1950s, Mormon canned goods and bulk food were reportedly all that kept many Paiutes from starving.

With termination, land claims awards were intended to spur assimilation of tribes into the dominant capitalist economy. Ironically, the twenty-year Paiute claims process mobilized the tribe, facilitating their successful reinstatement. In the Herculean task of engineering an act of Congress, Paiutes traversed anomalies in Mormon ideology to gain essential support from Utah legislators. Mormon theology views Paiutes as fallen descendants of a lost tribe of Israel, deserving salvation and support. Paiute land acquisition inspired resistance, however, in part because of a Mormon proscription against "getting something for nothing" (p. 139). Paiutes, politically helpless with 503 members, waded the logistical nightmare of land acquisition through a policy of accommodation, continually seeking the least controversial lands. They settled for far less land than restoration legislation called for, and in considering why Holt notes that "given the forces arrayed against them . . . they were lucky to have received any lands" (p. 146).

Holt aims to "outline the history and culture of Utah Paiutes" through themes of dependency and paternalism (pp. xiii, 19, 155). Paiute culture is not a principal focus of his account, yet traditional culture appears to have actuated their struggle for cultural persistence, tribal recognition, and a land base. Paiutes consistently refused to relocate or relinquish traditional customs, and few intermarriages with whites occurred. Paiute "situational leadership" and decision-making through consensus survived. Strenuous Jesuit and Mormon efforts to convert Paiutes failed. Land sought as a gathering place in their reservation plan was a traditional subsistence area and Sun Dance ground. While this was National Forest land, purportedly not transferable to trust status, Paiutes gained "exclusive use" of a section for two weeks each June and September. Of course, it would be churlish to suggests that such a valuable study be about a different topic: Holt's book fills an important gap in the recorded history of Indian-white relations. Moreover, it is a real page-turner.

Stephanie Reynolds
University of California, Irvine

The Tiguas: Pueblo Indians of Texas. By Bill Wright. (El Paso: Texas Western Press, 1993. xviii + 161 pp. Illustrations, notes, bibliography. $40.00.)

At first sight one would think the Tiguas of Ysleta del Sur were simply Hispanics living a lie for the sake of government entitlements, but there was no way they could determine their historic past. They were strictly governed by opinions and dictates of the dominant American society. They had not been in touch with their ancient Pueblo Indian neighbors for centuries, but, surprisingly they held on to their culture as best they could under the circumstances. In 1968, Chairman Domingo Montoya of the All Indian Pueblo Council and I went to Ysleta to verify if the Tiguas had retained any parts of the Pueblo Indian culture of their ancestors. They performed for us (and we recognized) a typical Tiwa dance that is still performed by the Tiwas of Sandia and Isleta Pueblos. But since that time I suspect the Tiguas have picked up other popular Pueblo dances and developed their own versions, as seen in the pictures in the book.

It is true that writers have to refer to available material. Unfortunately, as I see history from my perspective, Pedro de Castañeda was the person who introduced or wrote the name, Tiguex. He called the ancestors of the tribes we now call the Sandia and Isleta Pueblo Tiwas, the Tiguex. So the area became the province of Tiguex, and anyone living in the area, I suppose, became a Tiguex. In my book, *Pueblo Nations* (1992), p. 250, I wrote that between 1670 and 1675 some people from the Saline Pueblos moved to Isleta on the Rio Grande. These people were Piro and Tampiro speakers, not Tiwa speakers. We do not know if there were any similarities in these languages. We know Tiwa is a dialect of these Tanoan language.

Along the route of the retreating Spaniards of 1680 were other Piros from Teypana, Socorro, and Senecu. Some of these people, it is believed, joined the Spaniards on their way south. On p. 10, Wright states 317 friendly Tiguas from Isleta went with the Spaniards. There may have been a few Tiwas who joined the retreat, but is it more logical to believe that the Piros from the Saline Pueblos (who were not established at Isleta) were more apt to have joined the Spaniards? Other Piros along the route also may have joined, so I think the people of Ysleta del Sur are more Piro than Tiwa. The name Tiguas has been established for centuries, however, and the people have selected that name to identify themselves.

The book represents a total tribal effort to maintain the history of the Tiguas of Ysleta del Sur.

Joe Sando
Institute of Pueblo Indian Study and Research Center
Albuquerque, New Mexico

The Codex Borgia: A Full-Color Restoration of the Ancient Mexican Manuscript. By Gisele Díaz and Alan Rodgers. (New York: Dover Publications, 1993. xxxii + 77 pp. Illustrations. $14.95 paper.)

Knowledge of the complexities and sophistication of Mesoamerican culture is based on archaeological studies, Spanish chroniclers, and surviving indigenous records. Taken together, the evidence affords a vantage of native civilization unparalleled elsewhere in the Americas. Yet much is poorly understood, in large part because many native American traditions had no counterpart in Western conceptual models. Exemplary are the preconquest codices, which were official political and religious record-keeping devices to keep track of time and history. Most were deliberately destroyed by the Spaniards, but not all, fortunately. Among those extant, the Codex Borgia is considered by many scholars to be the most exquisite and the most provocative. Long available only in rare and expensive editions, Díaz and Rodgers now bring forth a popular version which attempts to restore lost or damaged portions of the manuscript to a supposed original form. Numbering seventy-six color plates reading back to forward, as does the screenfold codex, with Bruce E. Byland's important critical commentary on both the historical text and the current presentation, the Díaz/Rodgers rendition makes accessible another important sampling of the array of intellectual and artistic production in indigenous early Mexico.

Susan Schroeder
Loyola University, Chicago, Illinois

Federal Justice in California: The Court of Ogden Hoffman, 1851-1891. By Christian G. Fritz. (Lincoln: University of Nebraska Press, 1991. xv + 324 pp. Illustrations, appendix, notes, index. $40.00.)

Christian Fritz offers significant insight into the background of Justice Ogden Hoffman, the court Hoffman presided over for forty years, and the legal issues that divided California during the initial four decades of statehood. During his tenure as justice for the United States District Court for the Northern District of California from 1851 to 1891, Justice Hoffman adjudicated 19,009 questions on federal law ranging from the Land Act of 1851 to the Chinese Exclusion Act of 1882 and was instrumental in shaping the law.

During this period California endured a traumatic clash of cultures. The Anglo settlers on the overland trail, who brought their eastern culture and laws to California, were met by the Californios, who laid claim to the majority of arable land in the state. The disputes over the legitimacy of claims based on Mexican land grants, and the promise by the United States Government in the Treaty of Guadalupe Hidalgo in 1848 to honor them, forced passage of the Land Act of 1851. Fritz acknowledges that the claimants faced excessive delays and litigation that stripped some of their land. However, Fritz notes that the difficulties faced by the claimants were founded in com-

peting interests rather than in the Land Act of 1851. Fritz contends that: "the conflict over land in California entailed a multiplicity of conflicting interests: grantees, settlers, land speculators, municipal authorities, and the federal government" (p. 136).

Fritz notes that Hoffman was predominantly a conservative justice, one who respected existing institutions and precedents. With respect to adjudicating questions over the land grants, Hoffman demanded strict observance of the Mexican law. But when reversed by the United States Supreme Court, he respected and enforced the established precedent. Similarly, in deciding questions based on admiralty law, Hoffman's rulings would support the institutions of authority at sea and he demanded that maritime authority be challenged only on land and through the court.

During Hoffman's tenure on the bench there was also a large influx of Chinese immigrants who initially worked in the gold fields, and on building the railroads, but eventually established themselves in business and agriculture throughout the state. The Chinese, therefore, became the third major player in California's cultural evolution and brought with them their own sense of lawmindedness. They successfully adapted to the rule-of-law in California and learned how to utilize the legal system to their best advantage. Following the passage of the Chinese Exclusion Act of 1882, and subsequent laws, the Chinese flooded Hoffman's court with over 7,000 petitions for writs of habeas corpus. Fritz notes that although Hoffman was personally prejudiced against the Chinese, he did not allow his racism to influence his rulings. Even though his non-biased decisions were extremely unpopular, due to the prevailing anti-Chinese sentiment, Hoffman's continuing "commitment to legal equality and his understanding. . . of the role of his national court," prevailed (p. 210).

The development of legal history and its importance in Western historiography has been relatively ignored by Western historians. The pursuit of continuity and the combining of historical fragments in Western American history, however, requires an extension in the scope of current Western historiography, and in particular, the study of legal history. Christian Fritz therefore contributes significantly to legal history and California history, and provides another facet to the study of Western American history.

Sondra L. Gould Spencer
University of Southern California

Merejildo Grijalva: Apache Captive, Army Scout. By Edwin R. Sweeney. (El Paso: Texas Western Press, 1992. 72 pp. Illustrations, map, notes, bibliography. $10.00 paper.)

Merejildo Grijalva was ten years old in 1849 when a band of Chokonen (Chiricahua) Apaches led by Miguel Narbona swept through his tiny village of Bacachi in Sonora, Mexico, killing twelve men and women, burning the town to the ground, and making off with a number of captives—including Grijalva. For the next ten years, as a member of Narbona's extended family, Grijalva lived as an Apache, raiding south into Mexico from Apache strongholds in the rugged Chiricahua Mountains of southwestern New Mexico and

southeastern Arizona. after Narbona's death in 1856, Grijalva, now a young man, became a valued interpreter to the famed Apache warrior Cochise, who had emerged as Narbona's successor. Within three years, however, Grijalva used his trusted position to defect to the Americans, whose presence in the region was rapidly expanding. In the ensuing thirteen years, Merejildo Grijalva was the most successful scout and interpreter in the U.S. Army's campaigns against Cochise. In that role, says Sweeney, "he set the standard for guides, for he was just as much an Apache as those Apache scouts employed by General George Crook two decades later" (p. 22).

Sweeney, who is the author of the much-acclaimed biography, *Cochise: Chiricahua Apache Chief*, here presents the story of one of that chief's greatest nemeses. Sweeney has developed the narrative of Grijalva's early years among the Apaches and his later scouting activities by piecing together the chronology of his life from newspaper accounts (both Mexican and American), military archives, and retellings of Grijalva's exploits by late nineteenth-century contemporaries. Most of this volume is devoted to day-by-day accounts of the many scouting expeditions in which Grijalva participated. His successes and failures under a number of commanding officers are reiterated in great detail. To that end, a map of the Chiricahua Mountains that included the various Army and Indian encampments, mountain peaks and valleys, rivers, and creek crossings mentioned in the text would have been most helpful.

At seventy-two pages this is a slim volume; nevertheless, much of the narrative digresses into biographies of various military personnel, as well as exploits that only peripherally concern Grijalva. It would appear that Sweeney lacked sufficient primary source material to sustain a book-length narrative devoted solely to Grijalva. With a bit more analysis and streamlining, Sweeney might have told Grijalva's story in a first-rate journal article. As it is written, however, the book sometimes loses focus, and some readers will find the level of extraneous detail tedious. On the other hand, such detail opens a vivid window into the world of the nineteenth-century Indian scout that may please some military history buffs.

Ruth Steinberg
Albuquerque, New Mexico

Acoma and Laguna Pottery. By Rick Dillingham and Melinda Elliot. (Santa Fe: School of American Research Press, 1992. xii + 241 pp. Illustrations, appendixes, bibliography, index. $45.00 cloth, $24.95 paper.)

Rick Dillingham and Melinda Elliot in their book, *Acoma and Laguna Pottery*, offer an account of the history and issues of pottery making in two Keresan Pueblos. The historical facts in the first part of the book clarify the distinctive experiences and products of the ceramic traditions at Acoma and Laguna. Dillingham's understanding and insight as a potter are obvious in the sections on making and firing pottery. He is both knowledgeable and sympathetic to the phases and processes of Pueblo pottery making. In the latter sections, the authors deal with the difficult issues of trade, tourism,

and the marketplace. They say that "for some potters, their work became simply a job, a source of income. For others, a sense of the age-old significance and spiritual dimension of pottery making was retained." The authors state that even those who make "unexceptional pottery to sell to the tourist trade" must not be condemned. They say that "Pueblo potters live in the world as the rest of us," who have bills to pay. I find the authors' defense of the overwhelming marketplace troublesome. I suspect that the authors feel obliged to protect their relationship with their Indian friends and cannot really treat them as equals whose motives and actions might sometimes be questioned. Overall, the authors withhold higher expectations and accept technical expertise and economic gain as reason enough for Pueblo potters to divert from a belief system which treats all aspects of life, including pottery making, as spiritual. I feel that their accommodation of the marketplace encourages a growing degeneration of the Pueblo people into triviality so that their pots are no longer functional but serve only as painting surfaces. This focus on superficial, formal qualities, increasingly leads to work which is devoid of spiritual content. The traditional Pueblo spiritual focus demands quietness, respect, and caring—not just for the self but for all living beings, including clay. Competition and showmanship, on the other hand, continue to become the critical elements of pottery making in the Pueblo communities where individual fame is replacing contextual relationships. Change, within any tradition, is critical and unescapable, as the authors claim; however, the direction of change is important. It is undeniable that the traditional Pueblo spiritual path is very different from the path of individual fame and glory with money as an ultimate goal. Dillingham and Elliot point out, for me, the unsettling degree of assimilation of the Pueblo people into the larger culture with its individual artists, or "serious artists," and its focus on economic gain.

Rina Swentzell
Santa Fe, New Mexico

Social Order and Political Change: Constitutional Governments Among the Cherokee, the Choctaw, the Chickasaw, and the Creek. By Duane Champagne. (Stanford, California: Stanford University Press, 1992. 317 pp. Notes, index. $45.00.)

Crucial events in the past dominate the memory, if not the sense of national identity, for many American Indian tribes. In the Southeast, a number of tribes have found those defining moments in their removal to Indian Territory in the 1830s. If those "Trails Where They Cried" have continued to shape the lives of these people over the intervening six generations, they also have inspired plays, paintings, sculpture, poetry, and works of fiction and nonfiction. Despite this outpouring of the spirit, few responses to removal have assessed its impact through a comparative lens, or, more specifically, by looking at its effect on tribal governments.

In this ambitious study, Duane Champagne, Professor of Sociology at UCLA, evaluates the removal era as one pivotal event in the long chain of events that led four of the Southeast tribes—the Cherokee, the Choctaw, the Chickasaw, and the Creek—to adopt constitutional governments during the nineteenth century. His approach is interdisciplinary, incorporating sociology, history, and anthropology.

Champagne's premise is straightforward. He argues that all four tribes faced similar geopolitical pressures in the eighteenth and nineteenth centuries. All of them encountered American political hegemony, the decline of the hide trade and growth of the cotton market, and the rise of internal class structure with the advent of mixed-bloods, who often allied themselves with the market economy. He also maintains that the four tribes shared aspects of pre-contact culture. These included world views on the relationship between humans and the natural environment; subsistence patterns; material culture; and forms of political process, characterized by decentralization, egalitarianism, and negotiated decision making.

The presence of these similarities might suggests that all four tribes adopted constitutional governments simultaneously. On the contrary, more than a generation separated the pre-removal Cherokee constitution of 1827 from its post-Civil War Creek counterpart of 1867. The process of moving toward constitutional government also varied from tribe to tribe. The Cherokee motivation for governmental change was largely internal; the Choctaw, the Chickasaw, and the Creek polity revisions resulted largely from outside (American) pressure.

The drama of this study, therefore, derives from the dynamic tension that divided the indigenous cultural characteristics of these four tribes from the foreign concepts of centralized, secular, constitutional government. Champagne concludes that it was these indigenous characteristics that mitigated against uniform acceptance of a new form of polity. Thus, he suggests that the Creeks' strong reluctance to change came about because of their unwillingness to separate religion from polity, a position based on their political order between the red and white towns, their ancient clan system, and their "religiously particularistic town identity" (p. 84).

If the Cherokees were the first to unify their political nation, it was because they already had a "culturally integrated national clan system" (p. 123); if the Creeks were the last to change (and even then, reluctantly), it was because they continued the old patterns, remaining "political divided into antagonistic, regional, class and symbolic loyalties" (p. 238).

Although Champagne's analysis focuses on change, its emphasis on cultural persistence, as among the Creek, is equally striking. Even in the decades after the Civil War, the "conservative subsistence farmers" of Indian Territory "placed community service and moral commitment to norms of generosity, honesty, sharing, and redistribution of wealth above any accumulation of private wealth" (p. 212).

Champagne's approach offers a challenge to ethnohistorians writing on the First Americans. He openly admits that he has no intention of writing "from the point of view" of the tribes themselves, and those perspectives are generally absent from the text. Moreover, the flavor of these cultures is also missing, a gap which might have been alleviated by the inclusion of maps or

other illustrations. Nonetheless, he has incorporated ethnology and oral history, as well as written documents and secondary sources to form a balanced, comparative assessment of tribal polity change in these volatile decades of removal and civil war. His hypothesis could well be applied to other regions, including the American Southwest.

Margaret Connell Szasz
University of New Mexico

Frontier Faiths: Church, Temple, and Synagogue in Los Angeles, 1846-1888. By Michael E. Engh, S.J. (Albuquerque: University of New Mexico Press, 1992. xix + 267 pp. Illustrations, maps, tables, appendix, notes, bibliography, index. $32.50.)

With the publication of *Frontier Faiths* Michael Engh has provided a much needed work exploring the religious life of Los Angeles in the early years of its transition from a Hispanic to a largely Anglo community. In his extensive exploration of the sources Engh has provided a complex, but readable treatment of the years between 1846 and 1888, connecting religious institutions with secular society, and the various religions with one another.

He discusses the decline of the Indian Mission communities and the secondary status accorded by the Roman Catholic Bishop Amat to the Native Americans. Amat's attention was occupied largely with building churches for an increasing Anglo Catholic population. Despite his nervousness about Hispanic folk religion, he strengthened the historic presence of the Hispanic community by providing Spanish-speaking clergy. The Protestants focused almost entirely on the Anglos, but their churches grew by fits and starts. There were not enough people in any one denomination at first to begin a healthy congregation. Occasionally a Protestant missionary would turn attention to the Hispanic or Chinese population, offering English language classes, and with less success, personal salvation. The First African Methodist Episcopal Church was founded in 1854, and held on through a decline in black population until revitalization in the 1880s. In 1854 Congregation B'nai B'rith began, and by 1860 some 200 Jews were active in Los Angeles civic affairs. In 1875 a Chinese temple was built to house the religious traditions of Asia. The Chiao (World Renewal) Ceremony was celebrated to restore harmony after the Chinese massacre in 1871, and continued annually.

Engh tells us the stories of characters like Sister Scholastica, James Woods, Biddy Mason, Rabbi Edelman, and Antonio Diaz, and of the establishment of hospitals, schools, and charitable organizations. One of his most remarkable discoveries is the level of cooperation among these early religious groups in Los Angeles. Violence, smallpox, ignorance, and other threats to the health and well-being of the community provided opportunities for ecumenical cooperation. Rival Protestant groups supported each others' building projects. The Sisters of Charity and the Hebrew Benevolent Society cooperated to provide care during the smallpox epidemics of 1862–63 and 1876–77.

Displacement of Native American and Hispanic people, chronic prejudice and violence against African–Americans and Chinese, and a growing Anglo–Protestant majority set the tone of civic culture. The pluralism of the early days was lost. Engh ends his rich study with suggestions for further work on the conflict and cooperation of religious groups in Los Angeles and the need to compare the religious experience of Los Angeles with other areas of the West. Both students of American religion and students of western cities will find this book useful and a catalyst for further work.

Randi Walker
Pacific School of Religion

O'Neil Ford, Architect. By Mary Carolyn Hollers George. (College Station: Texas A&M University Press, 1992. xiii + 273 pp. Illustrations, appendixes, notes, bibliography, index. $60.00.)

In this century, the state of Texas has been home to a number of colorful and influential figures in the arts and letters. Mary Carolyn Hollers George has written a superb biography of such a pivotal figure, San Antonio architect O'Neil Ford. Meticulously edited and beautifully printed, the telling of this man's life is written with refreshing clarity and enlivened by a decade of quotes in over eighty recorded interviews. The anecdotal history of a born peripatetic resounds from a grand circle of colleagues and collaborators, family and friends. The list of clients, friends, and colleagues interviewed could serve as a roster of Texas design leadership and patronage for the arts and architecture during the past fifty years. The diaries Ford kept beginning in 1952 until his death in 1982 are cited extensively and events corroborated with others involved at the time.

Beyond the documentation and thorough research, the real prize in this biography is the narrative of a human being with both faults and gifts. The author spent a decade compiling the interviews and her familiarity with both the book's subject and others who were working and living alongside the main character has enabled her to write a thoroughly enjoyable and well-balanced biography. No whitewash of a controversial figure, this biography provides a robust account of a man whose vision and designs embodied a genuine sense of place.

Never formally trained in architecture, Ford received a diploma from the International Correspondence School then began an apprenticeship with a Dallas architect. Ford's lack of formal education seems to have been more of a personal burden than any evident limitation to his accomplishments as an architect or as a leader promoting the arts. This competitive and sometimes contentious Irishman could be counted on for iconoclastic observations, a trait which served him best in late career as a member of the National Council of the Arts. However impolitic he may have been to those with whom he disagreed, Ford's vision of architecture was rooted in a love for materials and the creation of places for human beings to live, study, and work.

Trinity University in San Antonio, Texas Instruments in Dallas, and dozens of beautiful homes across the Southwest attest to an architectural legacy

characterized by respect for climate, scale, and simplicity. Each Ford-influenced design, particularly at the residential scale, displays an attention to handcrafted detail rarely seen in contemporary construction. Several dozen full-page color plates and over one hundred black and white illustrations begin to illustrate the understanding of materials and craftsmanship for which he was famous. His message to the many apprentice architects who came through his office was to design true to materials, climatic conditions, and human scale. George has done an admirable job of portraying one of twentieth-century architecture's most gifted, colorful, and memorable characters.

Thomas M. Woodfin
Texas A&M University

Bisbee: Urban Outpost on the Frontier. Edited by Carlos A. Schwantes. (Tucson: University of Arizona Press, 1992. xvii + 147 pp. Illustrations, maps, notes, bibliography, index. $40.00 cloth, $19.95 paper.)

Carlos Schwantes, a renowned historian of the Pacific Northwest, has expanded his interest into Bisbee, Arizona. During its boom years from 1880 to 1920, when copper was king, Bisbee was queen of Arizona's mining camps. It remained a major center of copper production in the United States for nearly a century. Mobilizing both local documents and established scholars, Professor Schwantes has put together a brief but knowledgeable survey of the community in its heyday.

Attempting to offer readers more visual images of the Old West than in his other recent publications, the author takes a pictorial approach to the project. *Bisbee: Urban Outpost on the Frontier* contains six short essays by five contributors and 105 historic photographs from the Bisbee Mining and Historical Museum. They work together to trace the town's history through the themes of urban development, industrial progress, social life, railroad venture, mine speculation, and labor relations. Like a permanent museum exhibit, the book often lets the pictures speak for themselves. A few words of explanation sometimes reinforce the visual images. Except chapter five, which deals with a broader aspect of western mining promotion and investment, the rest of the articles focus well on the subject. The book has achieved its goals: providing an educational resource for the community and a model to rethink the presentation of local history.

Despite Schwantes' fine editing, the selection of these historic photographs easily raise questions for the reader. According to the federal census records of the early twentieth century, a significant number of Mexicans, blacks, and Chinese were living in Bisbee and surrounding areas. But the book includes only three pictures showing the frontier experience of Hispanics. Asians and African–Americans do not occupy a single spot in the more than one–hundred photographs. The book is aimed toward a general audience rather than to academicians.

Liping Zhu
University of New Mexico

Book Notes

Texas Ranger: Jack Hays in the Frontier Southwest. By James Kimmins Greer. (College Station: Texas A&M University Press, 1993. 237 pp. Maps, notes, index. $24.50 cloth, $12.50 paper.) The life of a famous Texas lawman.

El Paso Chronicles: A Record of Historical Events in El Paso, Texas. By Leon C. Metz. (El Paso, Texas: Mangan Books, 1993. ix + 308 pp. Illustrations, map, index. $24.95.)

Navaho Legends. Collected and translated by Washington Matthews. (Salt Lake City: University of Utah Press, 1994. xvi + 303 pp. Illustrations, notes, bibliography, index. $19.95 paper.) Forward by Grace A. McNeley. Orthographic note by Robert W. Young. Reprint of the 1897 edition.

Chaco: A Tale of Ancient Lives. By Mark A. Taylor. (Santa Fe, New Mexico: Sunstone Press, 1993. 282 pp. $14.95 paper.) Fiction.

They Are Coming ...: The Conquest of Mexico. By José López Portillo y Pacheco. Translated by Beatrice Berler. (Denton: University of North Texas Press, 1992. xviii + 375 pp. Illustrations, map, notes, bibliography, index. $34.50.) English translation of the 1987 edition.

From Martyrs to Murderers: The Old Southwest's Saints, Sinners, and Scalawags. By Jacqueline Dorgan Meketa. (Las Cruces, New Mexico: Yucca Tree Press, 1993. x + 213 pp. Illustrations, maps, notes, bibliography, index. $12.95 paper.)

Billy the Kid: The Good Side of a Bad Man. By Lee Priestley. (Las Cruces, New Mexico: Yucca Tree Press, 1993. 64 pp. Illustrations, index. $9.95 paper.) Another look at New Mexico's notorious outlaw.

Handbook of the American Frontier: Four Centuries of Indian-White Relationships. Vol. III. *The Great Plains.* By J. Norman Heard. (Metuchen, New Jersey: Scarecrow Press, 1993. x + 265 pp. Bibliographical notes. $32.50.) The third volume in the series, the book provides a concise reference resource on Native Americans.

The Shaping of America—A Geographical Perspective on 500 Years of History. Volume 2: *Continental America, 1800-1867.* By D.W. Meinig. (New Haven, Connecticut: Yale University Press, 1993. xix + 636 pp. Illustrations, maps, charts, notes, bibliography, index. $45.00.) A historical geography of America for the period 1800-1867.

Overland in 1846: Diaries and Letters of the California-Oregon Trail. Vol. 1. Edited by Dale Morgan. (Lincoln: University of Nebraska Press, 1993. 457 pp. Illustrations, maps, notes. $45.00 cloth, $14.95 paper.) Reprint of the 1963 edition.

Overland in 1846: Diaries and Letters of the California-Oregon Trail. Vol. 2. Edited by Dale Morgan. (Lincoln: University of Nebraska Press, 1993. 367 pp. Illustrations, map, notes, index. $45.00 cloth, $14.95 paper.) Reprint of the 1963 edition.

Handbook for Research in American History: A Guide to Bibliographies and Other Reference Works. By Francis Paul Prucha. (Lincoln: University of Nebraska Press, 1994. 214 pp. Index. $25.00 cloth, $9.95 paper.) An updated and revised edition that addresses advances in electronic media.

A Beginner's Guide to Hispanic Genealogy: Introducción a la Investigación Genealógica Latino Americana. By Norma P. Flores and Patsy Ludwig. (San Mateo, California: Western Book/Journal Press, 1993. 80 pp. Illustrations, maps, charts, bibliography. $9.95 paper.)

The Sun Also Sets, (Route 66): The Diary of a Five Year Tourist, of a Journey Across America. By David Wilde. (Albuquerque, New Mexico: Wilde Publishing, 1993. x + 116 pp. Illustrations, index. $15.00 paper.)

Constitución del Estado de Nuevo Mexico. Translated by A. Samuel Adelo. (Santa Fe: State of New Mexico, 1993. 74 pp.) A new translation of the New Mexico State Constitution.

The National Archives announces publication of a new documentary teaching unit, *The Road West*, for use in the classroom. The unit is designed to introduce students to the study of historical maps, mapmakers and movement in the American West. *The Road West* is available for $9.00 (plus $3.00 shipping/handling) from the National Archives Trust Fund, P.O. Box 100793, Atlanta, Georgia 30384.