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Book Reviews

Sanctuaries of Spanish New Mexico. By Marc Treib. (Berkeley: University of California Press, 1993. xvi + 352 pp. Illustrations, maps, notes, bibliography, index. \$55.00)

When UC-Berkeley architecture professor Marc Treib first visited New Mexico a decade ago, like many visitors he was affected by the forms of the historic churches. Intrigued and seeking more information, he was surprised to find that only one book dealt comprehensively with the architectural history of New Mexico's religious structures. Additionally, myriad articles and publications treated various structures individually and covered diverse related aspects of preservation, repairs and renovations, and colonial religious folk art. Not since Yale art history professor George Kubler published his 1940 classic work *The Religious Architecture of New Mexico*, has anyone thoroughly examined the factors encompassing the construction of New Mexico's ecclesiastical buildings. With the realization that a new study was probably due, Treib took on the task. Ten years later we see the fruit of his labor.

In the first section of the book Treib primes the reader for his study of thirty New Mexico religious structures, the majority of which were initially constructed during the Spanish colonial period, with a seventy-eight-page background on the church as both institution and building type. Treib's synthesis of Spanish town planning, church patterns, typology, siting, layout, sitework, and governance are the book's strengths and provide a preface to the following examination of specific structures.

While the second part of the book focuses primarily on New Mexico's mission churches, Treib also examines other religious structures including certain chapels, such as Santa Fe's cathedral. The author presents case studies of various buildings, which he uses to trace the dynamic development of ecclesiastical architecture in New Mexico, and how the natural environment and socio-political contexts impacted it. The underlying premise of each discussion suggests that religious architecture provides the most reliable evidence of historical continuity.

For purposes of organization, the structures have been differentiated into five groups: Santa Fe; north of Santa Fe; south of Santa Fe; the Salinas group; and west of Albuquerque. Treib provides a detailed discussion about each building, including plans and appropriate historic and contemporary photos. The overviews provide the reader with a solid background on the selected structures.

Santa Fe urban architectural history profits from Treib's examination of the evolution of seven of the city's religious structures with graphics and journal entries by early travelers. The author treats buildings in the different locales similarly. One of the book's attributes is the compilation of secondary material in one accessible bibliography.

Readers will find ample illustrations that include historic and contemporary photos, twenty color plates, plans and drawings, along with copious endnotes. Professor Treib's book will no doubt find its way to the reference shelves of libraries and individuals interested in the architectural history of New Mexico.

Charles Bennett

Museum of New Mexico

Women of New Mexico: Depression Era Images. Edited by Marta Weigle. (Santa Fe, New Mexico: Ancient City Press, 1993. xiii + 129 pp. Illustrations, map, appendix, notes, bibliography. \$29.95 cloth, \$17.95 paper.)

To find women and their activities, many times scholars must resort to clever uses of historical documentation. This may include the examination of court documents, personal correspondence, testimonials, and photographs. Using the Farm Security Administration (FSA) photographs and excerpts from the WPA New Mexico Federal Writers Project, anthropologist and folklorist Marta Weigle reveals the lives, work, and celebrations of New Mexican women during the Depression era.

In the introduction, Weigle provides a brief history of the FSA project in New Mexico. Recognizing that women were under-represented in the New Deal documentation projects, Weigle has compiled in the text visual and verbal testimonies of women and their contributions to community life in New Mexico. In the appendix, she includes short biographies of the New Deal photographers and writers.

Dividing the book into chapters focusing on the home, work, education, and celebrations, Weigle introduces the reader to the themes and tensions of life in the 1930s. Weigle's use of imagery reveals the numerous facets of women's lives: washing, making soap, gardening, raising cattle, replastering adobe homes, cooking, childrearing, and engaging in commerce. The photos and captions also reveal the hardships of life during the Depression: a photograph of a young girl standing before a town where the bank, the company store, and the granary are closed. Furthermore, the reader is exposed to the traditions of New Mexico as well as with the encroachment of modern life. Women are shown using traditional *horno* ovens and looms along with cast iron stoves and sewing machines. Traditional healers and nurses attend to the ailing, while women wearing traditional *tapolos*, Spanish shawls, converse with women wearing sweaters.

Weigle's compilation of photographs significantly contributes to the study of women by employing imagery as a source of historical documentation while focusing on the average daily life and tensions of Depression-era New Mexican women.

Elaine Carey

University of New Mexico

Andrés Molina Enríquez: Mexican Land Reformer of the Revolutionary Era. By Stanley F. Shadle. (Tucson: University of Arizona Press, 1994. 159 pp. Illustration, tables, appendix, notes, bibliography, index. \$29.95).

Stanley Shadle, professor of history at College Misericordia in Dallas, Pennsylvania, examines both the ideology and the political involvement of Andrés Molina Enríquez, one of the leading proponents of land reform in revolutionary Mexico. He begins with an examination of how the home region, education, and early work of Molina Enríquez shaped his thinking on Mexico's rural problems. His legal training in Mexico City in the 1880s exposed him to Porfirian modernization, a stark contrast to the backwardness he encountered in his subsequent job of notary in rural areas of the state of Mexico. This experience shaped his views on the centrality of the land-tenure system in explaining Mexico's political and economic problems, leading to the publication in 1909 of his most famous work, *Los grandes problemas nacionales*.

In chapters three and four, Professor Shadle chronicles the growing political involvement of Molina Enríquez, beginning with his support for General Bernardo Reyes as a successor to Díaz. Rejecting both Francisco Madero and his program, Molina Enríquez withdrew as a candidate for governor of the state of Mexico in 1911 and issued a revolutionary "plan" that failed before it effectively started. Molina Enríquez was arrested and spent a year in a Mexico City prison.

Chapters five and six deal with the influence of Molina Enríquez on Article 27 of the Constitution of 1917 and his service on the Carranza administration's National Agrarian Commission. The author believes that there is conclusive proof that Molina Enríquez was the "intellectual author of Article 27" (p. 75). The efforts of Molina Enríquez to hasten land distribution and restrict the role of the federal government in the process led to his ouster from the Commission in August 1918. In chapter seven the author examines the continuing efforts—mostly unsuccessful—of Molina Enríquez to get the Calles and Cárdenas administrations to implement his view of land reform. Shadle concludes with a chapter on the shifts in land reform policy between 1940 and 1990 and an evaluation of the role of Molina Enríquez in shaping revolutionary land reform.

The author has based his study on a wide range of sources, including a comprehensive examination of the extensive works of Molina Enríquez, not just his *Los grandes problemas nacionales*. Shadle has demonstrated the importance—if not always the impact—of Molina Enríquez's thought on agrarian reform before and after the revolution of 1910.

Don M. Coerver
Texas Christian University

Elfego Baca in Life and Legend. By Larry D. Ball. (El Paso: Texas Western Press, 1992. viii + 146 pp. Illustrations, notes, bibliography, index. \$15.00 paper.)

Elfego Baca is well-known to New Mexico history buffs. His life touched upon many significant events of late nineteenth- and early twentieth-century southwest history, including the murders of Albert J. Fountain and his son, the Huerta movement during the Mexican Revolution, and the political rise and demise of Albert Bacon Fall. He moved in a variety of social and political circles, and he was occasionally linked with such figures as Pancho Villa and Thomas B. Catron. Baca's life symbolized the highly romanticized version of frontier New Mexico that was the focus of so much literature until recently. Born in 1865, Elfego Baca is best remembered as the deputy sheriff who held off a large gang of rioting cowboys in western New Mexico for thirty-six hours. Baca was indeed a part of that incident, but he was also a successful criminal attorney, owner of a detective agency, publisher of a Spanish-language newspaper, and holder of various political offices.

While keeping some of the legendary aspects of Elfego Baca's life for the reader's enjoyment, Larry Ball has written a well-balanced account of one of the legendary figures in New Mexico history. He combines information from older monographs with new primary and secondary material and presents an entertaining look at Baca. He offers plausible reasons for some of the decisions made by Baca such as the moves from one city to another and from one occupation to another. He tempers Baca's oftentimes exaggerated account of his exploits with corrected statistics and information. Ball weaves major themes such as the tensions between Anglo and Hispano residents of New Mexico, the political demise of the Republican Old Guard in New Mexico, and the workings of territorial and state politics throughout the various aspects of Elfego Baca's story.

My only negative comment relates to a few minor inconsistencies in the telling of Baca's life. For example, in one chapter Ball says, "whether the two Bacas were related is not clear..." In discussing the same two people in the following chapter, Ball states, "It does not appear these men were related." This is a minor point, however, because the bulk of the author's work is good scholarship. There is a useful index, a thorough bibliography, and well-placed photographs. I highly recommend this book.

Judith Boyce DeMark
Northern Michigan University

Encyclopedia of Frontier Biography. By Dan L. Thrapp. Supplemental fourth volume. (Spokane, Washington: Arthur H. Clark, 1994. xi + 610 pp. Index. \$65.00.)

As a supplemental fourth volume to Dan L. Thrapp's earlier, three-volume *Encyclopedia of Frontier Biography*, this thick guide strengthens an already indispensable reference source. Adding profiles of 1,030 persons to the 4,500 treated in the previous trilogy, the editor particularly augments his coverage of Alaska, California, Texas, and frontiers east of the Mississippi in this addendum.

A perusal of *all* the entries here reveals Thrapp's emphases. As one might expect from a specialist in frontier contacts between the military and Indians, the author furnishes numerous extensive discussions of soldiers and Indian leaders.

Still, he has not overlooked persons of political or cultural eminence, and he betrays a strong interest in gunfighters, "partisans" (as he frequently calls participants in violent conflicts), and other notorious Wild West figures. Even such well-known writers as Willa Cather, A.B. Guthrie, Jr., and Louis L'Amour are profiled. Generally, however, figures of the post-1900 era are few in number.

Overall, Thrapp presents fact-filled, balanced, and useful entries. He writes well, featuring narrative more than interpretive discussions; and most of his treatments are positive. In fact, he seems reluctant to speak of the darker side of rascals, choosing instead to quote sources that provide those criticisms rather than advancing negative conclusions himself. On a very few occasions, Thrapp may have included a friend or acquaintance other writers might have omitted, but most of his inclusions seem merited. Moreover, his comments are judicious and impersonal; only a dozen or so entries include a sentence such as "many years of grateful acquaintance" in reference to a close friend (p. 256). One does wish, however, that sources cited at the end of each profile were more uniform. Sometimes in commenting on sources for a very well-known person, Thrapp states merely "literature abundant," and yet for other obscure figures he cites a half-dozen sources.

On balance, however, this is an invaluable source for specialists and generalists in western history. The four volumes of Thrapp's *Encyclopedia of Frontier Biography* belong on the top shelf along with Howard Lamar's *A Reader's Encyclopedia of the American West*, Clyde Milner, et al.'s *Oxford History of the American West*, and the forthcoming volumes from Macmillan as the most useful reference sources on the American frontier and West.

Richard W. Etulain
University of New Mexico

Pirates and Engineers: Dutch and Flemish Adventures in New Spain (1607-1697). By David F. Marley. (Windsor, Ontario: Netherlandic Press, 1992. 79 pp. Illustrations, maps, bibliography, index.)

In the introduction to this book, David F. Marley outlines the relationship between the Dutch and the Spanish which was steeped in social and political discord. The first group of Dutch traders ventured onto the American shores to the consternation of the Spanish Crown but to the welcoming reception of the local inhabitants. Into the Viceroyalty of New Spain the Dutch brought European goods and took pearls, tobacco, and salt. "Over the course of the coming century," Marley writes, "hundreds of Dutchmen would visit the Caribbean to raid, to trade, even to live. Herewith follow the stories of a handful."

In a series of eight sketches, Marley recounts the successes and failures of a few Dutch and Flemish seafarers, castaways, deserters, engineers, and shipwrecked traders as they made their way through seventeenth-century Mexico and its environs. These microhistories allow the reader a glimpse of the infrastructure of the declining Spanish Colonial Empire as it grappled with ways to deal with suspected heretics, pirates, privateers, and self-serving officials. In such an environment, the author demonstrates how progressively difficult it became for the Spanish to ward off the encroachment of other nations from the early to the later part of the seventeenth century.

But there were also those spirited individuals who continually subsisted in an environment that was always less than hospitable. Adrian Boot was one of those individuals, as he tried relentlessly to solve the drainage problem that continuously plagued Mexico City. Samuel Stefan was another as he escaped the indictments of the Inquisitorial *comisario*. These are but two of the personalities that appear on the pages of this entertaining and informative book.

The author's research materials come from primary (Archivo General de la Nación, México), as well as secondary sources (books, periodicals, and theses) and are extensively listed at the end of the volume. Included in this artfully crafted paperback are maps and illustrations as well as an index. These adventure tales—products of historical research—constantly celebrate the tenacity of the human spirit in the face of adversity.

Jerry Gurulé
Spanish Colonial Research Center
Albuquerque, New Mexico

The Indian in Latin American History: Resistance, Resilience, and Acculturation. Edited by John E. Kicza. (Wilmington, Delaware: Scholarly Resources, Inc., 1993. xxvi + 240 pp. Tables, notes, bibliography. \$40.00 cloth, \$14.95 paper.)

The publication of this anthology marks recognition of the changes that have occurred in the teaching of Latin American history as a result of the influence of social history. The increase in ethnohistorical research, especially on (though not limited to) the colonial period means that Latin American historians are giving far greater attention to indigenous peoples. This new collection of articles, by historians and anthropologists, covers a long time span and provides essays on an array of geographic areas. While using a variety of approaches, from quantitative to cultural-symbolic, the essays stress indigenous peoples as actors who shaped their responses to, and therefore the nature of their interactions with, Spaniards.

While all the essays are of high quality, a few stand out because they treat areas that are often ignored or use novel approaches. Two examples of the former are Robert Padden's "Cultural Adaptation and Militant Autonomy among the Araucanians of Chile" and Evelyn Hu-Dehart's "Yaqui Resistance to Mexican Expansion." These papers also pair nicely in the way they show how some groups used limited cultural adaptation not simply as a basis for resistance (or even periodic rebellions) but to achieve political autonomy. Erick Langer's piece, "Native Cultural Retention and the Struggle for Land in Early Twentieth-Century Bolivia," demonstrates the use of newer approaches through his analysis of the ritualistic qualities of two rebellions. Langer shows how court records, combined with a sensitivity to the cognitive worlds of the Chayanta actors as revealed in such documents, can be used to reconstruct indigenous motivations and beliefs. He also shows how profoundly the colonial social and political relations that developed in this region shaped the way early twentieth-century indigenous actors saw the world and made strategic decisions, even when these decisions involved rebellion.

These and the other essays can be used advantageously both in survey and upper division courses. The articles can supplement the outline of Latin American history as currently presented in popular textbooks, or they can be used to show the variety of active ways indigenous peoples interacted with both the Spanish and each other. Advanced students may also find the essays historiographically and methodologically useful. Instructors will find the lists of suggested readings and films helpful though not necessarily comprehensive. A map showing the locations of each of the indigenous groups discussed would strengthen the utility of the volume, especially for beginning students. A piece treating the central Mexican peoples in the conquest era would have strengthened this collection as well. In both numbers and cultural impact, the Nahuatl-speaking peoples of this region and period were critical and their study has provided models of longlasting importance for ethnohistorians researching other regions. Overall, the editor—with the aid of masterful authors—has put together a volume of enduring value.

Susan Kellogg
University of Houston

Tariacuri's Legacy: The Prehispanic Tarascan State. By Helen Perlstein Pollard. (Norman: University of Oklahoma Press, 1993. xx + 266 pp. Illustrations, maps, tables, appendixes, notes, bibliography, index. \$37.50.)

Much that has been written about precolumbian Mexico centers on the Central highlands, the Mayan lowlands, or the Gulf Coast. Western Mexico and especially the Tarascans have received little scholarly attention by comparison. *Tariacuri's Legacy* helps fill this void and significantly contributes to our understanding of the prehispanic Tarascan state.

In *Tariacuri's Legacy*, Helen Perlstein Pollard, associate professor of anthropology at Michigan State University, provides an excellent overview of the precolumbian Tarascan region based on extensive primary and secondary research. Individual chapters focus on local geography, the urban core (Tzintzuntzan), political development and state administration, economic exchange, Tarascan religion and intellectual traditions, and the Tarascan "place" in precolumbian Mesoamerica. Complimenting the text are numerous photos, maps, and tables of outstanding quality.

One of the greatest strengths of this book lies within its comparative scope—Pollard effectively places the Tarascan state within the greater context of Mesoamerican civilizations. For example, major Tarascan deities included Cuerauáperi (mother of all gods and identified with fertility and rain), Curucaueri (the sun deity), and Xarátanga (the moon goddess), all of which represent common divine beings throughout Mesoamerican cosmology. Additionally, many of the rituals associated with these gods are reminiscent of the Aztecs: "...autosacrifice, human sacrifice, [and the] flaying of sacrificial skins..." (p. 134).

Tariacuri's Legacy is the culmination and synthesis of over twenty years of field and archival research for the author in western Mexico. *Tariacuri's Legacy* offers readers: a fresh comparative example to the better known Aztecs and Mayans; a succinct one-volume "history" of the prehispanic Tarascan state; an

in-depth archaeological account (appendixes 1-3) of the author's fieldwork; and a current and extensive bibliography with which to pursue further study. *Tariacuri's Legacy* would fit nicely as a companion text for a course on Mesoamerican anthropology.

Mike Pisani

Colorado Northwestern Community College

Survival of the Spirit: Chiricahua Apaches in Captivity. By H. Henrietta Stockel. (Reno: University of Nevada Press, 1993. xxii + 331 pp. Illustrations, tables, notes, bibliography, index. \$24.95.)

Convinced that the "full force of epidemic diseases never struck the Apache while they were still a free people," Stockel, in her second volume on the Chiricahua, details the medical history of their captivity years. Almost six hundred died between 1886 and 1912, mostly of tuberculosis. But typhoid, malaria, measles, smallpox, colds, and influenza also took a toll.

The first four chapters deal with Apache diseases and herbal and shamanistic remedies, with Hispanic cures, and with diseases introduced by the Spaniards and later by westward moving settlers. Exposure resulted in few deaths because the nomadic Chiricahua Apache burned contaminated camp sites and moved on. This ability to outrun disease ended, however, with their imprisonment at Forts Marion and Pickens in Florida, Mount Vernon in Alabama, and finally Fort Sill, in Indian Territory.

Their medical problems began on the trip from the Southwest to Florida. Disembarking from railroad cars lacking sanitary facilities and with windows nailed shut to prevent their escape, the Apache, exposed to tuberculosis and diagnosed with sixty cases of malaria, faced their new life of confinement in cramped quarters without access to traditional healing herbs. Death was inevitable. Tourists who came to stare at them added more bacteria, protozoa, and viruses.

Stockel paints a sad picture of unsuccessful cures exacerbated by a humid climate and an inadequate diet. Prevented by taboo from eating fish and pork, a mainstay of their prison food, the Apache lacked the protein necessary to maintain good health. But their children suffered additional adversities. Although educational facilities were provided on site, more than one hundred children were sent to the Carlisle Indian School where, far from their families, almost half of them died of tuberculosis, a fate not uncommon at nineteenth-century Indian boarding schools.

Despite official visits from reformers such as Herbert Welsh of the Indian Rights Association, and the activities of General George Crook, Captain John Bourke, and Walter Reed who served the Chiricahua as physician for three years at Mount Vernon, the Indians remained unhealthy and confined. Finally after two decades at Fort Sill, the majority of Chiricahua were allowed to settle among the Mescalero Apache in New Mexico.

Based on solid primary materials, this handsome volume with its numerous photographs is not only a welcome addition to Indian history but provides scholars with a valuable reference on various diseases and herbal remedies.

Valerie Sherer Mathes

City College of San Francisco

White Sands: The History of a National Monument. By Dietmar Schneider-Hector. (Albuquerque: University of New Mexico Press, 1993. xiii + 270 pp. Illustrations, maps, tables, notes, bibliography, index. \$17.50 paper.)

Southern New Mexico, and particularly that area known as the Tularosa Basin, has proven to be grist for the mill of many historians. Yet, the area has some distinct vacant spots in its historiography. Part of the difficulty is that even as competent an historian as the late C.L. Sonnichsen could deal with only a small part of the vastness of the area. He ended up having to leave great parts of the tale untold. The respected "Doc" could give a smattering about about A.B. Fall, Oliver Lee, Tom Charles, and the White Sands; and yet much remained untouched. Historians and students of the area's history wait expectantly for the definitive biography of A.B. Fall, the true story of Oliver Lee, the complete story of the White Sands National Monument *ad infinitum*. It was in this spirit of expectation that I approached Dietmar Schneider-Hector's study. I was disappointed.

Schneider-Hector writes well. My disappointment has nothing to do with the readability of his volume. His organization is logical, starting with the obligatory chapters on the area's geology and flora and fauna. His third chapter, entitled "*Paso por Aqui: Passing Through Tough Country*," is a brief telling of the area's paleo-Indian, Indian, and early history to New Mexico territorial days. The remaining one-hundred-plus pages deal with the development of the National Monument from vision to realization.

If an author writes well and organizes well—why the disappointment? Even a well-written book does not mean a clear picture is bound to emerge for the reader, and even a well-organized book does not mean a clear chronology is established in the mind of the reader. My disappointment revolves around three factors: confusion about the major actors in the story of the monument's development; confusion about the part played by different agencies of the United States government in that development; and serious doubts that Schneider-Hector exhausted all research sources available in developing his story.

Schneider-Hector draws particularly muddled portraits of Tom Charles and of A.B. Fall. Charles emerges not as the "Father of the White Sands National Monument," since that title, according to Schneider-Hector, should go to Numa C. Frenger of Las Cruces who seems to have suggested the idea, but as a huckster con-man who had a Chamber of Commerce attitude toward the Sands. Schneider-Hector seems put off that Charles did not have some modern environmentalist attitude toward the dunes' preservation. The author's view of A.B. Fall arises from his own confusion about Fall. He seems to delight in pointing out contradictions in Fall's dealings while in the Senate and as Secretary of Interior. The simple truth is that Fall *was* in favor of setting aside certain areas for the benefit of mankind and his constituency, and he *did* advocate exploiting the resources nature provided. Both cases can be proven by documentary evidence. This does not make Fall inconsistent; it makes him a politician.

Schneider-Hector becomes particularly confusing when he tries to analyze the actions of various governmental agencies relative to the national monument. He notes that the "military's encirclement of White Sands ushered in problems never encountered by other parks and monuments" (p. 175). This is no doubt the case, but Schneider-Hector never clarifies the many dealings between the Department of Interior and the Department of Defense and the overall impact this

situation has on the mission of each. He speaks of an "unholy alliance" (p. 177) between the two without proving an alliance existed or why it was unholy. The situation between Interior and Defense often boiled down to relations between individual Monument superintendents and individual base commanders at Holloman Air Force Base and White Sands Missile Range. These individuals provide an invaluable resource concerning the national monument. This study does not tap that resource. In his bibliography, Schneider-Hector lists only one interview with a former monument superintendent. With the exception of Tom Charles, all the former superintendents are still living. Schneider-Hector lists no interview in his bibliography with the present superintendent or with any military commanders. By depending on a documentary approach without oral interviews, Schneider-Hector has given us a study lacking in depth and without human clarification.

David H. Townsend

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Language, History, and Identity: Ethnolinguistic Studies of the Arizona Tewa. By Paul V. Kroskrity. (Tucson: University of Arizona Press, 1993. xvii + 289 pp. Tables, appendixes, notes, bibliography, index. \$50.00.)

The Arizona Tewa have preserved their Tewa language, although they have lived and intermarried with their Hopi neighbors since moving to the First Mesa around 1700. They also speak Hopi and now English. Kroskrity offers a well-conceived study of this situation, based on earlier published studies.

There is a brief ethnographic sketch, a comparison of Arizona Tewa history and folk-history, and a discussion of the Arizona Tewa's relationship with the Hopi. Kroskrity maintains that kiva talk is the model for proper Arizona Tewa speech, and the explanation for "linguistic conservatism." He notes that the Hopi language does not quite function as a "mid" language between Arizona Tewa and English. Kroskrity argues that the Arizona Tewa have a repertoire of cultural identities, and that language use is their best indicator.

Kroskrity ably argues for early (pre-1700) linguistic influence from Apachean. He then discusses age-based differences, arguing that language subsystems change differentially in contact. Three individuals who do not fit the general trends are profiled. The author also discusses the relationship of "speaking the past" (using old texts) and "speaking the present" (within the live situation), with reference to an evidential particle. There is a short translated text.

Chapter 7 is the heart of Kroskrity's argument regarding multiple identities. He discusses Arizona Tewa folk history, military emphasis, and language. The use of war dance songs in two situations nicely reveals the changing relationship with the Hopi. Code switching among the Arizona Tewa provides telling examples of identity marking. Kroskrity prefers an "agentive view" (based on attitudes), rather than explanation based on external (historical or material) causality. That remains a philosophical choice.

The book is well-edited and printed. I recommend it to ethnologists and linguists interested in the Southwest. There are a few typos: Navajo *t'o'* instead of *to*; the spelling of Arizona Tewa phonemes <kyh> and <kwy> is inconsistent. <'> appears several times: either a typo for the glottal stop <'>, or (stem-initially) a voiceless glottal fricative. The phoneme chart lacks /s/.

More substantive problems are: remarks regarding Edward Dozier are a bit "catty" (the speaking ability of ethnologists and linguists is always problematic); Kroskirty's assumption that the Northern Tewa were "more tolerant" of the Spanish (as if they had a choice); the statement that Arizona Tewa and Hopi languages are "distantly related;" I suspect that the history of Arizona Tewa prior to 1700 is more problematic than Kroskirty suggests; and the audience of the book is unclear.

Hilaire Valiquette
Peña Blanca, New Mexico

The Hunt for Willie Boy: Indian-Hating and Popular Culture. By James A. Sandos and Larry E. Burgess. (Norman: University of Oklahoma Press, 1994. xviii + 182 pp. Illustrations, map, appendix, notes, bibliography, index. \$21.95.)

Authors James A. Sandos and Larry E. Burgess, in *The Hunt for Willie Boy: Indian-Hating and Popular Culture*, have provided readers with a new perspective on the tale of the Chemehuevi-Paiute, Willie Boy. The authors insist that the popular story of Willie Boy, a young man who kills his future father-in-law and upcoming bride, in 1909, is fraught with hatred, ethnocentrism, distortions, and is void of a Native perspective.

Authors Sandos and Burgess divide *The Hunt for Willie Boy* into nine chapters, beginning with an introduction to their methodology and ending with a summary of their findings. In chapters two through four a thorough analysis of the "white man's" Willie Boy is given. Sandos and Burgess clearly illustrate that the "white" story fed into the myth of the west as the non-Natives are shown as representatives of civilization and Willie Boy as the "savage" Indian. Throughout their study, the authors produce examples of ethnocentric and racist attitudes in the popular Willie Boy legends. Their comments, however, tend to be repetitive.

Chapters five through eight are the strongest and most illuminating. In these chapters, Sandos and Burgess provide new material on the Willie Boy tale. Their retelling of the story succeeds in embracing a Native perspective and voice which they found in Native interviews, tales, oral histories, and ethnohistory. To me, this was the most significant part of their work. Through their use of previously ignored information, new data, and the reinterpretation of old documents, the authors move Willie Boy's voice from the periphery of historical literature to the center, making him an active participant in his own history.

Sandos and Burgess's scholarly and innovative work is an asset to Native studies because it discredits old negative stereotypes of Native people and enlightens the public about Native culture and history. Through the authors' detailed examination and reconstruction of the fashionable Willie Boy story readers

will find a thoughtful and sensitive Native account of the Willie Boy incident. Not only is Sandos and Burgess's work a welcome contribution to a greater understanding of Native life but also to a better understanding of the biases within popular culture.

Irene S. Vernon
University of California, Berkeley

Promises of the Past: A History of Indian Education in the United States. By David H. DeJong. (Golden, Colorado: North American Press, 1993. xv + 286 pp. Notes, bibliography, index. \$24.95.)

In his introduction to David DeJong's *Promises of the Past: A History of Indian Education*, Vine Deloria, Jr., notes that this documentary survey is intended to provide the graduate-level reader a springboard from which to begin a deeper investigation of the policies of Indian education from colonial times to the present. DeJong's conclusion that those policies were assimilationist and that their implementation usually worked to the disadvantage of Native American cultures and individuals is not surprising to anyone familiar with the topic.

Drawing extensive quotations from a variety of documents, DeJong has produced a book that should serve its purpose—to familiarize the reader with the chronological development of Indian education, help identify the failures, and suggest successes that should be emulated. The chapters on traditional Native American education, the Kennedy Report, and tribally-controlled community colleges are particularly informative.

But the book has defects. Some are mechanical: type better suited to an aspirin-bottle label, orphan note numbers lifted along with text from other volumes, and direct quotations likewise lifted without citations. Other shortcomings, certainly more important, have to do with the content and presentation of the documents. Particularly disturbing is DeJong's blanket conclusion in Chapter 4 that missionary education in the pre-Civil War period was a failure, producing only "a few hundred alumni who for the most part were considered outcasts by whites and Indians alike" (p. 59). Yet he devotes Chapter 6 to the experience of the Five "Civilized" Tribes, describing their national school systems from 1819 to 1898 as unique and highly successful. He neglects an important fact: the Five Tribes schools during most of this period were founded, supported, and operated jointly by missionary societies and the national governments. Their alumni, rather than becoming "outcasts," were the leading men of these nations and used their missionary-school educations successfully to protect their people and sovereignty until nearly 1900. Correction of these mistakes and the incorporation of newer material, including some of the recent institutional studies of schools such as Rainy Mountain and Chilocco, would provide the reader a truer picture of Indian education.

Mary Jane Warde
Stillwater, Oklahoma

Captain Jack Crawford: Buckskin Poet, Scout, and Showman. By Darlis A. Miller. (Albuquerque: University of New Mexico Press, 1993. xx + 363 pp. Illustrations, notes, bibliography, index. \$39.95.)

In readable prose in a well-researched work, Darlis Miller, noted authority on the military in the West, covers the life and times of John W. "Captain Jack" Crawford. As an adventurous Irish immigrant in the mid-1800s, Crawford moved around the country in search of the American dream of economic success and public acclaim. "Above all else," the author writes, "Crawford should be remembered as a western man of action, a man of great physical vitality, who not only participated in the closing of the frontier but also helped shape eastern views of the American West" (pp. xvi-xvii).

This chronicle of Crawford's life can be viewed from several vantage points: as a story of scouting for the military in western America; as a record of mining adventures and hardships—East and West; and as a saga of Captain Jack, dressed in buckskin with flowing hair and a mustache and goatee, standing on stage as the "Poet Scout." In search of fame and fortune, Crawford traversed the western landscape and traveled to distant cities. From the harsh life in the coal fields of Pennsylvania to Civil War battlefields (wounded twice) to newspaper correspondent to the gold fields of the Black Hills of the Dakotas and the Canadian West, Captain Jack could not, as the author notes, "accept being just a face in the crowd" (p. xv). Crawford's initial claim to fame rested upon his scouting adventures. In the 1870s, he became chief of scouts of a militia unit called the Black Hills Rangers and then he joined General George Crook's campaign against the Sioux as a scout in the Fifth Cavalry. Later, Crawford participated in scouting operations with federal troops against Victorio's Apaches. In these endeavors he took part in grueling marches and had a major role in the Battle of Slim Buttes in South Dakota. Miller deftly relates the life to Crawford to the times in which he lived. Captain Jack's career spanned the decades of the development of the Old West, the rise of industrialization and progressivism, and the spread of dime novels, Wild West shows, and the movie industry in popular culture. Through his attempts to educate himself and his perseverance as a mining entrepreneur in New Mexico, Crawford personified the self-made man in the late 1800s. Yet, like all progressives, he believed that "people could perfect society" (p. 248). To build the character of the nation's youth, especially with his founding of the Boy Heroes of the World, and to spend money to improve the quality of life—these beliefs showed Crawford's faith in the perfectibility of the human race.

Captain Jack's lasting contributions to American culture resulted from his showmanship and his appearance on stage. Traveling around the country year after year, he wrote plays like *California through Death Valley*, he acted in melodramas such as *The Red Right Hand*; and he toured the lecture circuit in dramatic performances of prose and poetry. In addition, his poems appeared in print in *The Poet Scout* and other works. Most importantly, Crawford developed an entertaining platform style. He regaled audiences, particularly Civil War veterans, with tales of fighting Indians, stories about western characters, and shooting exhibitions at the end of the programs. Captain Jack "touched the hearts of his listeners," in the words of the author, and kept "their emotions on a roller coaster, switching from gay to grim and blending humor with pathos" (p. 202).

The more one examines this work, the more one becomes interested in Crawford's lifestyle and the author's treatment of his character. Although a map or two locating places in Captain Jack's extensive travels would help the uninformed reader, Miller still captures the essence of Crawford as a person: a teetotaling scout-showman who, despite a failure to strike it rich and a divorce from his wife, Maria, remained the eternal optimist until the day he died in 1917.

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Book Notes

Custer's Last Stand: The Anatomy of an American Myth. By Brian W. Dippie. (Lincoln: University of Nebraska Press, 1994. xxiv + 214 pp. Illustrations, appendixes, notes, bibliography, index. \$8.95 paper.)

Hunting American Lions. By Frank C. Hibben. (Silver City, New Mexico: High-Lonesome Books, 1995. iv + 223 pp. Illustrations. \$20.00.)

The Trans-Mississippi West, 1804-1912, Part II: A Guide to Records of the Department of Justice for the Territorial Period. Compiled by Robert M. Kvasnicka. (Washington, D.C.: National Archives and Records Administration, 1994. ix + 128 pp. Tables, appendixes, index. \$10.00 paper.)

La Cuentista: Traditional Tales in Spanish and English, Cuentos Tradicionales en Español e Inglés. By Teresa Pijoan. (Santa Fe, New Mexico, Red Crane Books, 1994. xxi + 185. Illustrations. \$13.95 paper.)

The Great Father: The United States Government and the American Indians. By Francis Paul Prucha. (Lincoln: University of Nebraska, 1995. xxxiii + 1302 pp. Illustrations, appendixes, notes, bibliography, index. \$50.00 paper.)

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