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Book Reviews

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Many Wests: Place, Culture, and Regional Identity. Edited by David M. Wrobel and Michael C. Steiner. (Lawrence: University Press of Kansas, 1997. x + 385 pp. Illustrations, maps, notes, index. $45.00 cloth, $19.95 paper.)

This eclectic and stimulating collection considerably enriches our understanding of western regions and regionalisms. Although the essays vary in character and quality, all share an emphasis on seeing beyond simple and singular definitions of the American West. The focus here is on plural Wests and on pluralism.

To their great credit, the contributors move beyond the false dichotomies (frontier vs. region, process vs. place) that have dominated recent debates in western history. Instead, the essayists adopt a more complex perspective that illuminates the merits and challenges of thinking regionally and sub-regionally. Indeed, this collection should convince all readers that, useful as the concept of region may be, it will not automatically rescue western history from the vagueness and ethnocentrism associated with Frederick Jackson Turner's frontier. As John Findlay wisely observes in his piece on the Pacific Northwest, "regional conciousness has been an elusive, shifting identity . . . a social construction always under construction" (p. 43). Thus, in Findlay's essay and throughout the volume, the contributors probe the interior and exterior forces that made and remade America's many Wests. Examining the cultural, economic, environmental, and, above all, historical forces that shaped and reshaped the ways different peoples "sensed" their different places, the collection underscores just how diverse the subregions are that compose the western United States.

And yet after completing the volume, I wondered about the links between essays and between regions. That is, what holds these many Wests together as *the* West? In the introduction, David Wrobel and Michael Steiner point out that "the West probably does have certain defining characteristics, but they are not readily and evenly applicable to all [its] parts" (p. 11). Still, the editors' promise that all the essays "draw connections between regional identity in [a] particular place—be it southern California, the Great Basin, or the Snake River Valley—and identification with the broader West" (p. 18). These larger connections, however, remain elusive.

If anything, the essays suggest the need for further divisions in western regional identity. Glenna Matthews, for example, provocatively contends that the regional identity of San Francisco and northern California derives from the "cosmopolitanism" of its Gold Rush beginnings. But the historic heterogeneity and cultural pluralism of San Francisco hardly characterizes all of northern California,

much less the whole Bay Area. As Arnoldo de Leon argues in his chapter on Texas, regional consciousness has long depended on who you are and where in the state you reside. African Americans, Mexican Americans, and Anglo-Texans all held different senses of the place, as did those who resided in east, south, and west Texas. The same is true for other essays in which ethnicity and geography, not to mention class and gender, break down attempts to clarify and unify regional identities.

Quoting Wallace Stegner, Wrobel and Steiner concede that "trying to make a unanimous culture" out of the region's various sub-regions "would be like wrapping five watermelons" (p. 9). That may be impossible, but this important volume effectively bundles many, if not all, Wests.

Stephen Aron
University of California, Los Angeles

Geronimo's Kids: A Teacher's Lessons on the Apache Reservation. By Reverend Robert S. Ove and H. Henrietta Stockel. (College Station: Texas A&M University Press. xxxi + 148 pp. Illustrations, notes, bibliography, index. $24.95.)

In *Geronimo's Kids*, the Reverend Robert Ove gives us a brief glimpse, through words and photos, of a time and place over forty years ago that was little known to outsiders. Recognizing both his ignorance of Apache history and culture and the difficulty of penetrating this closed society, Ove hopes to "preserve a small fragment of the history of Whitetail and to provide insight into the spirits of the remarkable people" (p. xviii). Co-author Henrietta Stockel provides the historical background of these incredible survivors who withstood years of warfare and decades of imprisonment.

Ove's reminiscences and recent visit help provide an understanding of the transition that the Chiricahuas underwent as modernization increasingly intruded on their quiet society at Whitetail on the Mescalero Reservation. The book, however, is more noteworthy as a clear summary of certain prominent Chiricahuas' genealogies, and as an indictment of the educational system on the reservation at mid-century. Not only does Ove freely admit that he was unqualified and poorly trained, but the Bureau of Indian Affairs, he claims, did nothing to remedy this situation. Ove talks about his initially uncomfortable feelings when faced with the formidable task of teaching children from a minority culture. Throughout his two-year stay and for years later, he becomes increasingly aware of this different point of view.

No matter what the book's contribution to Chiricahua historiography, its chief value lies in its account of an individual's odyssey from cultural superiority and ignorance to an appreciation and celebration of cultural diversity and strength.

Stefanie Beninato
Santa Fe, New Mexico

Conquistador in Chains, Cabeza de Vaca and the Indians of the Americas. By David A. Howard. (Tuscaloosa: The University of Alabama Press, 1997. xiii + 259 pp. Maps, notes, bibliography, index. $29.95 paper).

In *Conquistador in Chains*, David A. Howard draws from published primary documents in order to provide a reinterpretation of conquistador Cabeza de Vaca's adventures in North and South America. The author gets caught up in the romance and intrigue of the era and his enthusiasm is reflected in this lively, fast-paced narrative. Cabeza de Vaca first came to the New World in 1527 as part of an expedition to Florida. The exploration quickly fragmented and a few survivors were captured by Indians off the Texas coast. Cabeza de Vaca managed to escape with three other compatriots and began an epic trek across the American Southwest. He arrived in New Spain in 1536. Howard contends that these years spent as healer to the Indians gave Cabeza de Vaca a greater appreciation for the humanity of the Indians and an increased awareness of their spiritual need for Christianity. He applied these principles as governor of the La Plata region from 1542 until 1545, when disgruntled members of the local elite arrested him and shipped him back to Spain where he was tried and sentenced by the Council of the Indies.

Howard depicts Cabeza de Vaca as a good, honorable man whose ethics were considerably ahead of his time. He compares his spiritual evolution and developing respect for Amerindians to the trajectory of indigenous defender and contemporary, Bartolomé de las Casas. Not surprisingly, his peaceful methods of conquest, rejection of indigenous enslavement, and protection of Indian women against abuse ran counter to the interests of established settlers in Asunción.

Although Howard is careful to present conflicting evidence from both Cabeza de Vaca's defenders and detractors and to indicate the biases therein, the author clearly is an apologist for the conquistador and consistently champions his actions and policies. At times, the author's sympathy leads him to make exaggerated claims. For example, at many points in the text it appears that Cabeza de Vaca was the only Spaniard who was capable of singlehandedly preventing indigenous attacks. His mere presence could be decisive. Similarly, his enemies ran the risk of unfair demonization. In one case, he takes at face value one contemporaneous document's claim that after Cabeza de Vaca's departure, the settlers took "pregnant wives and those recently delivered of children, separating infants from their breasts and taking their children for their service" (p. 163). This quote smacks of hyperbole and moreover makes little economic or political sense.

Howard concludes that Cabeza de Vaca was unique among the *conquistadores* because of his compassionate vision toward Indian policy. However, the text makes clear that he also lacked perception as an administrator. For example, he seemed unaware that the Guaraní cemented alliances with settlers through the exchange of women, a practice that he attempted to outlaw. Slavery was a common practice among rival indigenous groups and they seemed perplexed when he sought to curtail it. His unwillingness pragmatically to assess local conditions and relationships proved his undoing, perhaps even more so than his compassion.

Judy Bieber
University of New Mexico

Corralled in Old Lincoln County, New Mexico: The Lin Branum Family of Coyote Canyon and the I Bar X. By Barbara Jeanne Reily-Branum and Roberta Haldane. (Alamogordo, New Mexico: Bennett Printing, Inc., 1995. 85 pp. Illustrations, map, notes. n.p.)

Oral histories, especially family oral histories, often provide the human warmth that cushion more formal documentary accounts. *Corralled in Old Lincoln County* presents a rancher's view of late nineteenth- and early twentieth-century New Mexico—specifically the southeastern quadrant—that includes humor, courage, and family drama. The narrative is created by a series of vignettes that depict the perils and rewards of life on a small cattle ranch in remote Coyote Canyon, near White Oaks in Lincoln County. The authors learned these stories from Clint Branum, Barbara Jeanne Reily-Branum's father, and tape recorded them over a twenty-five-year period. Clint Branum's father, Lin, arrived in New Mexico territory in 1877 at age sixteen. One of the few individuals who did not claim a bosom friendship with Billy the Kid, Lin started out like many others: he worked as a cowboy and "mavericked" to get his own herd.

Some of the most intriguing stories in this book involve day-to-day activities such as dress- and pattern-making, keeping the smokehouse fires going, and encountering Navajos. For example, the narrator describes the purchase of a Navajo rug of "supreme weaving and workmanship," but with colors and patterns that "changed 18 times throughout the length of the rug" (p. 31). Obviously an experimental rug, today this Navajo creation is worth perhaps thousands of dollars, but its sentimental value is more. Tales of ranch life—branding calves and roundups, for instance—offer first-hand glimpses into the latter years of the nineteenth century. There are chapters on home schooling—public schools were twenty or more miles away—and on the technology that arrived in the early twentieth century, which generated tremendous excitement in isolated Lincoln County.

Corralled in Old Lincoln County is a cheerful book punctuated by some excellent vintage photos. My only criticism is the persistent use of vernacular language. To recreate a sense of "the way it was," the authors preserved the "Texas lingo. . . in which people drop "s's" and ending "g's," as in 'Iddn't it great" (pp. 13–14). This reader found it somewhat irritating after a while, particularly since Clint Branum had a college degree and worked as an engineer. Still, there is a case to be made for recording oral histories without editing, and so my preference may not reflect the views of others.

Readership might be broader had the authors provided more detailed information about the area, especially maps. Unless one is intimately familiar with Lincoln County, these stories could prove difficult to follow. Nevertheless, anyone interested in New Mexico or the Southwest, in community, family, or ranching history will find this book informative, a pleasure to read, and a very human account of a tremendously exciting period in New Mexico history.

Kathleen P. Chamberlain
Castleton State College

El Llano Estacado: Exploration and Imagination on the High Plains of Texas and New Mexico, 1536–1860. By John Miller Morris. (Austin: Texas State Historical Association, 1997. x + 414 pp. Illustrations, maps, notes, bibliography, index. $39.95.)

Geographer John Morris takes as his touchstone the great mesa land of eastern New Mexico and the Texas Panhandle and South Plains called the Llano Estacado. Refocusing our vision, he renders familiar journey narratives from the 1560s to the 1850s in a fresh and intriguing perspective. Recounting toponyms derived from the comanchero trade and narrating John Pope's quest for deep artesian water, Morris asks us to consider the factors that have conditioned the perception of the Llano. His subtle insights make for an important book for anyone grappling with how physical environments have meaning for people.

Throughout most of *El Llano Estacado* Morris maintains a sober and detached vantage, offering a series of lenses through which the Llano has been viewed by Pedro Vial, James Abert Amiel Whipple, and others. But in "Part One, Lo Llano: Coronado and the Llano Road to Quivira, 1536 –1542," Morris launches an imaginative and elegant personal quest to see the Llano as Pedro de Castafieda and his companions may have seen it.

Proceeding in search of Quivira, a reputedly wealthy kingdom in late spring 1541, the Coronado expedition was led into the unimaginable uniformity of the Llano. The imperceptibly titled tableland was not empty, however; it was full of hundreds of thousands of bison, making consistent travel on foot and horseback difficult. For days on end, the 2,000 people of the expedition and their thousands of livestock wound their tedious way among the great herds. Through fog and dust and even in the best of visual conditions, holding a firm sense of direction was beyond human ability. After the better part of a week, even the expedition's native guides were confused and unsure.

The expedition's leadership felt the peril of continued travel among the bison, a danger exacerbated by the exhaustion of their corn supply. Further, they became convinced that they had been purposely led astray. In such straits, they had recourse to mariners' compasses. Heading toward sunrise, a reconnaissance party encountered a settlement of Teya Indians living in a canyon which was part of a cultural territory called Cona—in effect the expedition's salvation.

The location of both Cona and the canyon have been the subject of a century-long historical conversation. Some 450 years after the expedition John Morris embarked by car to the Llano armed with Pedro de Castañeda's *Relación* in an attempt to "ride with the *conquistadores*" and unravel the mystery of Cona. One can quarrel with Morris's identification of the Teya settlements of Cona, but the observations he makes along the way are powerfully compelling: bewilderment caused by bison disbursement; increased need for vegetable foods; and a technological "solution," following a precise compass bearing. In the end, Morris has succeeded in isolating key factors that likely governed the Coronado expedition's perception of the Llano and its course across the great table-land.

Richard Flint
University of New Mexico

Doniphan's Expedition. By John Taylor Hughes. (College Station: Texas A&M University Press, 1997. xv + 202 pp. Illustrations. $16.95 paper.)

The sesquicentennial of the U.S.-Mexican war has renewed scholarly and popular interest in an often overlooked chapter of our nation's history. Reflecting that interest, Texas A&M Press has reissued John Taylor Hughe's *Doniphan's Expedition*, a classic memoir long out of print. This new edition includes a brief yet informative introduction by Joseph G. Dawson III that provides essential context for modern readers. Historians and enthusiasts alike will relish this first-hand account of a campaign that so captured the public's imagination that contemporaries (with some justification) compared it to Xenophon's Anabasis.

Most of *Doniphan's Expedition* tells the story of the Missouri Mounted Volunteers, a regiment raised for service in Mexico and commanded by Colonel Alexander Doniphan. Initially part of a larger force under General Stephen W. Kearny, the regiment participated in the capture of Santa Fe. When Kearny continued west to California (the subject of several chapters), Doniphan went south and captured Chihuahua City, another provincial capital and vital trading center. With the war in the north substantially over, Doniphan then turned east to the Gulf of Mexico. Reaching the coast, the regiment journeyed to New Orleans by water and then up the Mississippi River back to Missouri.

Hughes's account, which Doniphan considered so complete that he declined to write his own, brims with detail. Descriptions one might expect from this kind of memoir abound: the privations of campaigning through rugged mountains and arid deserts, riveting accounts of the battles of Brazito and Sacramento, and anecdotes about life in the field. However, Hughes also recorded the less obvious. Like many who participated in the expedition, he was fascinated by both the Mexicans and Native Americans he encountered. Through his eyes, the reader gets a rather revealing look at both cultures through nineteenth-century American eyes.

If there is one flaw in this book, it is the lack of regional maps. Hughes's detailed descriptions of the expedition's every minute movement are sometimes difficult to follow, even for those already familiar with the campaign. Despite the omission of maps, *Doniphan's Expedition* remains a very readable and singularly interesting account of this most fascinating slice of the U.S.-Mexican War.

Kurt Hackemer
University of South Dakota

Common Border, Uncommon Paths: Race, Culture, and National Identity in U.S.-Mexican Relations. Edited by Jaime E. Rodríguez O. and Kathryn Vincent. (Wilmington, Delaware: Scholarly Resources, Inc., 1997. xii + 188 pp. Maps, notes, bibliography, index. $45.00.)

One of Alan Riding's previous books captures the central idea of this present work: *Common Border, Uncommon Paths*. Although Mexico and the United States have things in common, we have our differences, including the way *mexicanos* and *estadounidenses* "Remember the Alamo."

This volume focuses on our historical differences, with a particular focus on differences in religion, language, race and *mestizaje*, economic status, and culture. It discusses how these differences helped form the mental images each country's people have of the "other" and how these images color binational relations and

understanding. The book deals with the role racism played and continues to play in U.S. policy toward Mexico. The readers should note that U.S. policy-makers worry little about the porous U.S.-*Canada* border relative to the U.S.-Mexico border.

As a collection of 1992 conference papers by important Mexican and U.S. humanists and social scientists, the book suffers because all contributions are not of equal quality. A couple of them cannot be shoehorned snugly into the integrating theme.

But co-editors Jaime E. Rodríguez O., professor of history at the University of California, Irvine, and Kathryn Vincent, assistant director of the University of California Institute for Mexico and the United States do a good job of tying things together in their excellent introductory chapter, "Back to the Future: Racism and National Culture in U.S.-Mexican Relations."

Overall, this book is a worthy endeavor. People on both sides of the border need to recognize their differences and the need to eradicate stereotypes if our commonalities are to be recognized. This book will help.

Fred R. Harris
University of New Mexico

Texas Land Ethics. By Pete A. Y. Gunter and Max Oelschlaeger. (Austin: University of Texas Press, 1997. xvi + 156 pp. Illustrations, maps, tables, bibliography, index. $18.95 paper.)

Unlike any other state, Texas can claim a unique position within the history of America. With its cultures and traditions firmly rooted in the mythology and lore of the American past, Texas has long served as a clear window into understanding the larger development of the American West. Building on this rich historical tradition, Texas has almost seemed infinite. Yet as Pete Gunter and Max Oelschlaeger prove in *Texas Land Ethics*, as the twenty-first century approaches, an examination of the natural resources of the state proves that Texas is far more finite than ever believed.

Although Texas examples propel this narrative, the scope of this text goes far beyond the borders of the Lone Star State. *Texas Land Ethics* sets for itself the large goal of rethinking the interrelations between nature and culture in American society. Building on the "idea of a land community in which human beings are members," Gunter and Oelschlaeger try to create a blueprint for future human/nature interaction that is far less oppositional and far more cooperative (xiii). Directed at a wide and varied audience, *Texas Land Ethics* attempts to show how the creation of rational environmental public policy is not radically utopian, but rather practical in ecological, economic, and social terms. *Texas Land Ethics* successfully avoids the utopian claims of the frontier and the dystopian dread of doomsday environmentalism to find a middle course of enlightened environmental awareness. It transcends academic jargon to suggest solid ideas for a positive approach to the natural environment. With a broad scope that flows from Aldo Leopold to the Rio Grande, this book will be interesting reading for anyone interested not only in the history of the West, but also to those looking to build an ecologically solid and economically stable future.

John Herron
University of New Mexico

Woman of the River: Georgie White Clark, White-Water Pioneer. By Richard E. Westwood. (Logan: Utah State University Press, 1997. xiv + 304 pp. Illustrations, maps, appendix, notes, bibliography, index. $19.95 paper.)

Richard Westwood takes on quite a task in his biography of this pioneer river runner. Born Bessie DeRoss, the colorful and controversial pioneer woman/river runner, known simply as "Georgie" by friend and foe alike, changed her name and life story at will. Taking to heart every opportunity to construct her own identity, Georgie devised, revised, and improvised without regard to convention, consistency, or fact throughout her eight decades of life. In doing so she polarized the river running community into two distinct groups: those who loved her and those who loathed her. Westwood, native to the Colorado Plateau but outsider to the river running business and its deep biases, has assembled the first independent chronicle of Georgie's life. His *Woman of the River* will likely endure as the definitive biography of Georgie White Clark until Charon ferries the generation of people who knew her across the River Styx.

Georgie first discovered the Grand Canyon and its allure when she went hiking with Harry Aleson in the Colorado Strip in the late summer of 1944, two months after her only daughter's death. She and Aleson returned the next summer for a swim through the bottom of Lower Granite Gorge. From that adventure they learned that they needed more flotation and protection than surplus Navy lifejackets offered. They returned in 1946, planning to duplicate the controversial James White run of the Colorado in 1867 on a log raft. They abandoned the raft they had cobbled out of a driftwood pile when they could neither paddle nor pry it out of the eddy they had launched it into. Instead they floated down in a surplus Army Air Corps inflatable life raft that Aleson had packed in for just such an emergency.

Between 1947 and 1952 Georgie and Aleson hiked and ran several trips down various reaches of the Colorado, Green, and San Juan Rivers using surplus ten-man assault rafts. In the summer of 1953, figuring she had learned enough to run her own trips, Georgie launched the first of her "share the expense" trips through the Grand Canyon.

Georgie was an adventurer above all else and sought to share that excitement with her passengers. Her technique led to perhaps more thrills than necessary. Georgie would run right into the beginning of the rough water in a rapid, then let go of the oars or motor, and let the river take her where it might—laughing the whole way. Twenty-six miles into her first trip she dumped her first load of passengers into the muddy Colorado. Within two more years she was running the largest, least tippable boats on the Colorado.

The "old pros" on the river were aghast at this remarkable woman from Southern California. She reduced the price of a trip through the Grand Canyon to roughly a tenth of the going rate; she was among the first to use inflatable boats in commercial river running, ran her outfit aiming to break even, seeming not to care if she dumped her dudes in the drink. The old boys figured she'd never last and the old girl out lasted 'em all, running her business and her own boat until she was eighty.

Alfred E. Holland, Jr.
California State University, Sacramento

La Puerta: A Doorway into the Academy. Edited by Carin Bigrigg, Mary Friedman, Karen McKinney, Wanda Martin, Kate Warne, Rick Waters, and William Waters. (Dubuque, Iowa: Kendall/Hunt Publishing Company, 1997. xi + 220 pp. Illustrations, maps, tables, notes. n.p.)

On campuses in this country for many decades the debate over freshman composition instruction has been as long-lived and open-ended as the debate over the ideal core curriculum. This collection of essays, poems, and short stories began with the attempt of a group of six English Department graduate students to find an optimal text for teaching Introductory Composition at the University of New Mexico. Frustrated by available commercial texts, they decided to put together their own reader, one that would expose students to the myriad writing styles encountered across the disciplines. It would also illustrate issues in contemporary scholarship and consist of pieces written by individuals affiliated with UNM (including undergraduate students, graduate students, faculty, and staff). *La Puerta* accomplishes, for the most part, what this dedicated group of composition instructors intended to do: proffer a range of voices and writing styles—all locals—addressing issues of immediate interest to anyone living and learning at UNM.

Unfortunately, though, the first two essays—and the only essays that deal generically with the nature of higher education and the liberal arts—are written by a professor whose rhetorical posture seems most traditional and almost reactionary; a posture not particularly sensitive to, nor reflective of, the demographics of the students who attend that university. As a member of the National Association of Scholars, Professor Berthold (a faculty member at UNM for twenty-five years) reflects that association's deep antitpathy toward any curricular venture that smacks of multiculturalism, feminism, or service learning.

Perhaps the editors opened this text with Professor Berthold's essays intending to provide examples of false dichotomy: "The traditional understanding of the university as an independent forum for the free examination of ideas is being attacked in favor of a concept of the university as an agency for direct social action, its prime concern no longer the search for truth, but immediate social utility" (p. 5). Or, it could be that they wanted to show the rhetorical impact of hyperbole: "Curriculum is to be determined by social utility rather than intellectual curiosity, and if need be, truth must take a backseat to that utility" (p. 5).

Professor Berthold contends that the classroom must be an autocracy, with all authority vested in the faculty. Worthy of debate on any campus, these issues finally blend pedagogy with the politics of knowing and knowledge, issues wherein epistemology and ethics become part of the same conversation. My concern, given the intent of this book, rests in the fact that I find Professor Berthold's position to be quite restrictive as the gatekeeper to *La Puerta*. Many freshman students will experience a closing of this "doorway into the academy" rather than an open invitation to become engaged with the pursuit of ideas and issues connected to their lives—both past and immediate. I share Professor Berthold's enthusiasm for Aristotle and Socrates, but given the history and nature of the University of New Mexico, would suggest that Aristotle could most easily be conjoined with Anaya, Socrates with Silko—a combination of classical and contemporary creating a most meaningful invitation to those beginning the life of the mind at UNM.

Several essays herein do embody an interdisciplinary spirit in thought and a multiculturalist perspective that would characterize the UNM experience at its best. These essays include those by Carmela Delia Lanza, Sharon Oard Warner, E. A.

Mares, Jane Caputi, Jerry Shea, and Scott Sanders. Ranging from a discussion of the history and significance of correct grammatical usage to the history and significance of Los Alamos National Laboratory, from serial killers to scientific conceptualization, the essays exemplify a variety of writing styles, while inviting the reader to make connections among seemingly disparate ideas and issues—that ability being, of course, one of the fundamental values of a liberal arts education.

Summarily, then, though the opening two essays may well be read by many freshmen at UNM as an erudite version of "no trespassing" signs, most of the works in this collection will be, as the editorial committee intended: "both accessible and thought-provoking" (p. x) to the students with whom the editors and their composition colleagues will be working.

Joel M. Jones, President
Fort Lewis College

Clash of Cultures. By Brian M. Fagan. (Walnut Creek, California: AltaMira Press, 1998. 333 pp. Illustrations, maps, bibliography, index. $19.95 paper, $42.00 cloth.)

This book is the second edition of a well-received overview of the character and impact of European overseas expansion from the early modern period through the nineteenth century, originally published in 1984. Brian Fagan acknowledges that he has made only minor changes from the first edition. The author makes no effort to be comprehensive in his coverage. Furthermore, while the case studies examined are certainly illustrative, they are not necessarily representative of the range of interactions that occurred between Europeans and non-Western peoples.

Individual chapters are dedicated to European encounters with the Khoikhoi of South Africa, the Aztecs, the Japanese, the Tahitians, the Tasmanians, the people of the Tierra del Fuego, the Huron, the Northwest Coast Indians, and the Maori. Each case receives some twenty pages of coverage. Additional chapters treat the consequences of the Spanish conquest of Mexico; depopulation through disease of the indigenous societies; the concept of the Noble Savage; the role of Protestant missionaries among the Tahitians and the peoples of the Tierra del Fuego; and the colonization of New Zealand. A rather brief conclusion summarizes the major findings.

In his section on the conquest of the Aztecs, Fagan demonstrates his awareness of the most recent scholarship. Although he cites works that question the existence of prophesies prefiguring the Spanish conquest and the psychological paralysis that supposedly befell Montezuma, these well-worn explanations figure prominently in his narrative. In addition, he draws many of his quotes from Sahagún's "General History." Other Spanish and indigenous sources on the conquest receive only slight attention. He describes the Spaniards in very antiquated and pejorative terms, showing no appreciation of the considerable literature on the composition and behavior of these expeditions. The crucial period, from Cortés's retreat from Tenochtitlán through the final extended siege of the city, is covered in a single paragraph.

At the undergraduate level, this study would serve as a useful compilation of certain encounters between European and non-Western peoples. But lacking a classificatory or explanatory framework, it is unlikely to further understanding of the subject among more advanced scholars.

John E. Kicza
Washington State University

From Out of the Shadows: Mexican Women in Twentieth-Century America. By Vicki L. Ruiz. (New York: Oxford University Press, 1998. xvii + 240 pp. Illustrations, tables, appendix, notes, bibliography, index. $30.00.)

Vicki L. Ruiz, author of *Cannery Women, Cannery Lives* (1987) and co-editor with Ellen Carol Dubois of the excellent anthology, *Unequal Sisters: A Multicultural Reader in U.S. Women's History* (1990), now assumes the daunting task of writing a full study of the experiences of Mexican American women in the twentieth century. Ruiz's wide range of primary and secondary sources include government documents, newspapers, manuscript collections, articles and monographs, and oral interviews. Interviews with *mexicanas*, ranging in age from twenty to over eighty, relate their sorrows, struggles and triumphs over a period of one hundred years.

The first generation (ca. 1915 –1930) was born in Mexico, as exemplified by eighty-one-year-old Jesusita Torres. Jesusita and her mother joined more than one million Mexican men, women, and children who fled to the Southwestern United States to escape the revolutionary upheavals that engulfed Mexico between 1910 and 1929. This generation faced low wages at the most menial jobs, bigotry, discrimination, and segregated schools for their children. By 1930, twenty years after the great migration began, over 84 percent of *mexicanas* were employed in domestic service, worked in factories, or in the fields. Only 15.4 percent held white-collar jobs, over two-thirds of them in clerical or sales positions.

The next generation in some ways had it even worse. The coming of the Great Depression wiped out millions of jobs in every sector of the American economy, leaving many Mexicans unable to resist the wave of deportation and repatriations that occurred along the border between 1930 and 1934.

In addition to chronicling the *mexicanas'* struggle for physical survival in the Southwest, Ruiz pays considerable attention to their struggle to maintain their cultural identity throughout this century. Ruiz notes that "while one group of Americans responded to Mexican immigration by calling for restriction and deportation, other groups mounted campaigns to 'Americanize' the immigrants" (p. 33). *Mexicanas*, in particular, resisted the well-meaning attempts by religious institutions and settlement houses to convert them to Protestantism and to the "American" way of life. In addition, mothers tried very hard to maintain tight control over their daughters' social activities, insisting on the time-honored institution of chaperonage while their daughters longed to be flappers.

In the last half of *Out of the Shadows*, Ruiz focuses on the role *mexicanas* played as activists during the labor struggles of the 1930s and beyond. They participated in the anti-Vietnam War movement of the 1960s and 1970s, in the feminist and Chicano movements since the 1960s, and in the protests against recent anti-immigrant legislation (including Proposition 187). This is a heartening study of how *mexicanas* have maintained their identity while making important contribu-

tions to a more just and equal society. This insightful work, which brings Mexican American women "out of the shadows," is highly recommended for both undergraduate and graduate courses in U.S. Western History, the Borderlands, the Southwest, and Chicana and Women's Studies programs.

Anna Macias
Ohio Wesleyan University

Border Visions: Mexican Cultures of the Southwest United States. By Carlos G. Vélez-Ibáñez. (Tucson: University of Arizona Press, 1996. xii + 360pp. Illustrations, maps, charts, tables, appendix, notes, bibliography, index. $45.00 cloth, $19.95 paper.)

> "For many Mexicans and for me, the border is among the most important ideas in our lives simply because our identities are so tied to this creation" (pp. 265–66).

In an expansive exploration of the cultural landscapes of the Southwest United States and Northern Mexico, Carlos Vélez-Ibáñez attempts to examine various forms of "fences" created across this "borderland" region (p. 266). Through an analysis of the historical metamorphoses of this area—especially through its political conflicts and changing cultural identities—Vélez-Ibáñez seeks to understand the various difficulties, contradictions, and bonds experienced by the area's migrants and residents. This is an intriguing and detailed portrait of a contested and multi-layered place, a region that increasingly has become the focal point for heated discussions over immigration between Mexico and the United States.

The book is organized into three main sections. The first, "The Continuing Process: An Ethnobiography," explores the early history *sin fronteras* (without borders) of cultural centers in the borderlands. This opening provides a useful background to the gradual "cultural bumping" that Vélez-Ibáñez refers to at the outset—a process that merged and altered the identities of the Mexican, U.S., and indigenous populations. These changes occurred either by choice or through the forces of domination. The second section, "Political Process, Cultural Invention, and Social Frailty: Road to Discovery," builds on the author's anthropological work in delineating a personal and poignant narrative of the conflicts and dangers that many Mexican and Chicano/a leaders faced from the late nineteenth century onwards. In the third section, "So Farewell Hope and with Hope Farewell Fear, Coming Full Circle in Words and Pictures: Finding a Place and Space," Vélez-Ibáñez attempts to unearth the re-creation of place and space in U.S. Mexican literature and mural art.

Overall, this book provides an important background to many of the recent discussions centered on how power is exercised in the U.S.-Mexico border region, and will be useful to scholars in the fields of U.S. West, Borderlands, Southwest, and Latin American History. Although Vélez-Ibáñez states that this book is "not a book of 'place' as such" (p. 4), I would suggest that the struggles over cultural

identities and the ways in which they have been re-territorialized over time and through space is thoroughly bound up in spatialized concepts of various Mexican and U.S. identities. An interrogation of these socio-spatial processes could reveal further thought provoking "Border Visions" for the future.

Susan P. Mains
University of Kentucky

Alexander William Doniphan: Portrait of a Missouri Moderate. By Roger D. Launius. (Columbia: University of Missouri Press, 1997. xiv + 316 pp. Illustrations, maps, notes, bibliography, index. $37.50.)

Alexander W. Doniphan (1808–1887) is well-known to students of New Mexico and Southwest history primarily because of his exploits during the War with Mexico. He commanded the First Missouri Mounted Volunteers attached to Stephen W. Kearny's Army of the West that crossed the plains and entered Santa Fe in August 1846. Kearny placed Doniphan in charge of creating a law code for New Mexico (known thereafter as Kearny's Code) and then left Doniphan in charge of pacifying hostile Indians while he pushed on to California. On their way south to join other U.S. forces in Chihuahua, Doniphan's Missourians defeated Mexican troops just below Las Cruces at the Battle of Brazito and then went on to capture Chihuahua City.

In this finely crafted biography, Roger D. Launius, Chief Historian of the National Aeronautics and Space Administration in Washington, D.C., covers Doniphan's Mexican War experiences exceedingly well, devoting more than a third of the book to this time that "most shaped Doniphan's life" (p. xi). A tall, powerful man, Doniphan was well-qualified to lead men into battle. His earlier fame in Missouri rested on his successful law practice and his reputation for defending the underdog. He won the admiration of Mormons for aiding church leaders during the Missouri "Mormon War" and for refusing to execute Joseph Smith when ordered to do so by the commander of his militia unit.

Doniphan was already a successful lawyer and businessman when he helped recruit volunteers for the Mexican War, and he returned home from that war a hero. But his later years were less satisfying. He dabbled in politics and sought to moderate extremist positions dividing the nation. He chose, however, not to run for major political office. As a slaveholding Unionist, he refused to fight in either the Union or Confederate armies, thereby garnering criticism from both sides. Although moderately wealthy in the years preceding his death, Doniphan took an increasingly cynical view of state and national politics and died in a boarding house with a few old friends and relatives in attendance.

An experienced biographer, Launius won the coveted David W. and Beatrice C. Evans Biography Award for his *Joseph Smith III: Pragmatic Prophet* (1988). And he deserves much praise for this carefully researched and elegantly written biography of Doniphan. Still, it has a few weaknesses. Although Launius fully examines Doniphan's public life, he has less success illuminating his private life. Doniphan's wife of more than thirty-five years, for example, remains a shadowy figure. Strangely missing also is the story of Doniphan's relationship with Father

Ramon Ortiz, the El Paso cleric who strongly resisted American occupation. Ortiz is mentioned only in passing as "a hotheaded priest" (p. 155). Factual errors are few: Bent's Fort was near present La Junta, not Pueblo (p. 98); the Civil War Battle of Valverde occurred in 1862, not 1861 (p. 135).

These minor problems in no way detract from the overall merit of this work. Anyone interested in Southwest history will want a copy for his or her library.

Darlis A. Miller
New Mexico State University

Battle for the Ballot: Essays on Woman Suffrage in Utah, 1870–1896. Edited by Carol Cornwall Madsen. (Logan: Utah State University Press, 1997. xii + 318 pp. Illustrations, notes. $39.95 cloth, $19.95 paper.)

This collection of essays—all reprints—includes insightful, often poignant quotes from the primary players in the fight for woman suffrage in Utah. Kathryn L. MacKay's forward is a "must read" as it establishes a historical and regional context for the essays and outlines the key issues often debated with regard to woman suffrage. Questions include: "Why...did the actuality of woman suffrage emerge in the West? And why Utah? Why woman suffrage among the Mormons? Why this status of individuated citizenship for women in society marked by male ecclesiastical privilege and polygyny?" (p.viii). Carol Madsen's introduction also provides a fine, if necessarily cursory, overview of those who have been involved in the fight for the right to vote beginning with Abigail Adams's admonition to her husband John to "remember the ladies."

Madsen provides some answers to MacKay's questions by explaining that Utah had, before much of the nation, granted women the right to vote, extended certain rights to married women, provided women access to divorce, and allowed married women property rights. The introduction also provides a brief discussion for those not quite up to speed in their Utah history. Madsen's explanation of the issues surrounding polygamy and the Mormon/non-Mormon polarization in the state goes a long way in providing a context for many of the essays.

The essays themselves vividly describe the main supporters and detractors for woman suffrage in Utah and give voice to many women and men who worked daily for years to bring one of the cornerstones of democracy to Utah's women. Many of the writers address the apparent paradox of Mormon—often viewed by outsiders as conservative and patriarchal—achieving the vote for women relatively early. Much is also written about the sometimes productive, sometimes cautious, sometimes distant association between Utah polygamous women and eastern suffragists who were strong opponents of polygamy.

Besides profiles of the key Utah suffragists—Susan Young Gates, Emmeline B. Wells, Eliza R. Snow, Zina D. H. Young, Emily S. Richards, Martha Hughs Cannon, Charlotte Cobb Godbe Kirby, and Ruth May-Fox—there are also insightful pieces that explore the development of the political parties in Utah, compare and contrast newspapers of Mormon and non-Mormon suffragists, and describe the role women played as elected officials in Utah.

Among my favorite essays are the historical accounts by Emmeline B. Wells and Susa Young Gates. Though each writes with a certain distance, their voices nevertheless resonate with strength and conviction. Joan Iverson's and Lola Van

Wagenen's pieces explore, in-depth, the relationship between national and Utah suffragists and the role Utah women themselves played in securing suffrage, respectively. Also compelling is Jean Bickmore White's engaging, well-crafted account of Utah's 1895 constitutional convention. White's lively narrative offers the full flavor of both proponents for and opponents to women's getting the vote—most notably Brigham H. Roberts (in opposition) and Franklin S. Richards (in support).

One drawback to this collection is repetition: nearly all the essays begin with the same background information about woman suffrage in Utah. I agree with the book's editor that "until a full history of woman suffrage in Utah is written, this volume will provide an overview from a variety of perspectives" (p. xi). Until that book is written (maybe Madsen herself will take up the cause) this collection provides a well-rounded look at Utah's unique and pivotal role in woman suffrage.

Jane Reilly
Utah State University

Massacre in the Pampas, 1872: Britain and Argentina in the Age of Migration. By John Lynch. (Norman: University of Oklahoma Press, 1998. xiii + 237 pp. Illustrations, tables, notes, bibliography, index. $28.95.)

This book examines the rebellion of "Tata Dios" in which thirty-six immigrants were killed in the town of Tandil, province of Buenos Aires, Argentina. Among the book's cognate issues are the scope and limits of state authority in Argentina in the era of national organization (1852–1880); frontier society in Argentina compared with that in the United States; the structure of rural society; popular religion and superstition; relations between European immigrants and Argentine landowners and gauchos. Tata Dios ("Father Almighty") was the name bestowed on Gerónimo Solané, an itinerant preacher and *curandero* (healer), by the *gauchos* of Tandil. Although he took no direct part in the massacre, Solané was accused of having instigated it by tying the salvation of the gauchos to the killing of foreigners in his preaching. The perpetrators of the massacre, which occurred in the early hours of New Year's Day 1872, were quickly stopped by the authorities. Some were immediately killed and others imprisoned and brought to trial. Three were eventually executed. Solané himself was killed a few days after the incident, probably by vengeful Europeans.

Written by a renowned historian of Latin America, this book is enriched by numerous sources, rigorously crafted and well-written, and highly original in content and argument. Lynch illustrates the insecurity of the *gauchos* as they faced the encroachment of immigrant farmers and the coercive power of the liberal state whose agents impressed them into the militia for service on the frontier. The author makes an original contribution to the history of religion in rural Buenos Aires. He provides an excellent examination of "the underlying structures of rural society," illustrating the shared xenophobic attitudes of the Argentine landed classes and *gauchos* toward the mainly Basque and Italian, but also British and Danish, immigrants. Anglo-Argentine diplomatic tensions sprang from British accusations that

the Argentine government failed to protect the security of immigrants. This section draws on consular reports of homicides and other atrocities against British settlers before and after the Tandil massacre that graphically portray life on the Argentine frontier before its end in 1879.

David Rock
University of California, Santa Barbara

Tales of Los Alamos: Life on the Mesa, 1943–1945. By Bernice Brode. (Los Alamos, New Mexico: Los Alamos Historical Society, 1997. v + 157 pp. Illustrations, index. $12.95 paper.)

All at Sea: Coming of Age in World War II, By Louis R. Harlan. (Urbana: University of Illinois Press, 1996. xiii + 211 pp. Illustrations. $34.95.)

The Second World War drew a line across the history of the twentieth century, both the local history of New Mexico as well as that of the nation as a whole. These two books—a memoir of wartime Los Alamos and a memoir of the war at sea—show the extent of the transformation. They also raise intriguing questions regarding the relationship between memory and history.

Bernice Brode's recollections of life at Los Alamos from 1943–1945 first appeared in 1960 in the Los Alamos house organ, *LASL Community News*. The Los Alamos Historical Society should be commended for republishing these vignettes, nine years after Brode's death, because *Tales* ranks with the best of the Los Alamos reminiscences, including the fine collection entitled *Standing By and Making Do: Women of Wartime Los Alamos*.

Brode's observations touch on many themes: the problems of living in one another's pocket in a high-energy atmosphere; the relief provided by the Sunday hikes in the nearby Bandelier National Monument; and the unique relationship that Hill scientists forged with the nearby Pueblo Indians. Her discussion of the British Mission to Los Alamos reminds us that the Manhattan Project was an international affair and that the contributions of British Mission scientists such as Carson Mark and James Tuck were as essential to its success as those of the more highly recognized names. Similarly, Brode's chapter on "Mesa Business,"—that is, old fashioned gossip—reflects the human side of the legendary world that gathered at "Site Y."

Louis R. Harlan's *All at Sea* is both a coming of age story of a young southern lad as well as a gritty, day-to-day account of life in the Navy from 1944–1946. Currently University Distinguished Professor Emeritus at the University of Maryland, College Park, Harlan is well known for his biography of Booker T. Washington and for his co-editorship of the fourteen-volume Booker T. Washington papers. In this memoir, however, he appears as a greenhorn ensign thrust into a madcap world of idiotic commanders, semi-permanent seasickness, and numerous combat missions, including D-Day.

Written with exceptional grace, Harlan's *All at Sea* ranks with E.B. Sledge's *With the Old Breed* and William Manchester's *Goodbye, Darkness* as the finest of World War II memoirs. Like Manchester, Harlan weaves his persistent quest for love and sex into his battle narratives. The image of the beautiful Vietnamese woman begging him, after their tryst, to take her to America on his ship is not easily forgotten.

Both these books raise fascinating questions of how personal memory intersects with that loose and baggy creature we term "History." Brode penned her essays in the 1950s, and they convey an immediate feel for the situation under discussion. Although she details the post-war scientists' entrance into national politics over nuclear issues, she offers little sense of how (or if) her views on atomic weapons changed. Her perspective is forever locked in the formative years of Los Alamos.

Harlan, however, often filters his views through the prism of the last 50 years of drastic social change. He is embarrassed about his wartime positions on African Americans, Mexican Americans, working women, women in general, and European colonialism. He even borders on cynicism regarding his participation in the D-Day assault: "We also know better now how it all turned out, in an imperfect world mission for the United States in the era of the Cold War" (p. ix).

Both books thus reflect the time of their writing (the 1950s/90s) as much as they do the war years they describe. And this allows one to place another, perhaps more timeless moral perspective, over both accounts. Each book skirts the question of Hitler's relentless attempt to exterminate the Jews of Europe; neither mentions the Holocaust. Yet this, surely, lay behind both the origin of Los Alamos and the D-Day landings. Swiss physicist Hans Staub understood this. "We want to beat the Huns," he told Brode. "That's why we come up here at all" (18). From this perspective, any effort to halt the Nazi madness, no matter how imperfect, is worthy of praise, even if the post-war world never quite evolved into what was hoped for. It is the continual shifts in perspective that allow History to become an "argument without end," and the publication of these two superb memoirs insures that the discussion of the World War II era will continue well into the next generation.

Ferenc M. Szasz
University of New Mexico

A Zuni Life: A Pueblo Indian in Two Worlds. By Virgil Wyaco. Edited by J. A. Jones. Historical sketch by Carroll L. Riley. (Albuquerque: University of New Mexico Press, 1998. viii + 145 pp. Illustrations. Bibliography. $35.00 cloth, $17.95 paper.)

Virgil Wyaco, born into the Zuni tribe of New Mexico in 1926, has led a life in some respects typical of twentieth-century Native Americans, yet unique in many ways. Like many modern Indians, he has been able to balance the traditional world with extensive contact with the outside. His story is presented in his own words with the able editing and translating skills of anthropologist Jay Jones.

The glimpse of life we get is intensely personal. While willing to discuss most of his personal beliefs, Wyaco avoids relating anything that would offend the tribe or his family. He grew up a typical Zuni, learning much about traditional ways, yet,

like many boys, not being too serious. After a stint at the Albuquerque Indian School where he first encountered the modern world, he entered the U.S. Army during World War II. As a member of an infantry unit in Europe, he saw plenty of combat and returned home a decorated hero. Following the war, Wyaco studied at the University of New Mexico, worked for many years at Fort Wingate Army Depot. He eventually entered tribal government. He became a member of the Zuni tribal council in 1970. In this capacity he championed the cause of education for his people, fought the Bureau of Indian Affairs (B.I.A.), and made quite a name for himself. He remains an influential member of the Zuni community.

To a degree, Wyaco's story has similarities to other native autobiographies published in recent decades. It deals with issues of balancing traditional ways with life in modern America, with social problems such as alcohol abuse, and with an outlook on life that, despite some setbacks, is optimistic. But in this case, we also have a decidedly Zuni perspective—a native account of war and killing—and some insights into the operation of tribal government.

Added to the book is a forty-page historical sketch of the Zuni people provided by Carroll L. Riley. This sketch adds perspective to the story, focusing heavily on the pre-Columbian period, the Spanish entrada, and the pre-1900 American missionary activity. Although this material strengthens the text, it is a shame that Riley did not delve into twentieth-century Zuni history and recent tribal developments. This would have placed Wyaco's story in a better context, elaborating on the importance of his participation in tribal government.

Robert A. Trennert
Arizona State University

The True Poetry: The Art of María Izquierdo. By Elizabeth Ferrer. (New York: America's Society Art Gallery, 1997. 127 pp. Illustrations, notes, bibliography. $29.95 paper.)

This exhibition catalog marks a recent resurgence of interest in one of Mexico's most famous women painters. During her lifetime (1902–1955), María Izquierdo was well-known in Mexico and had established a reputation in the United States as well. The first Mexican woman ever to have a solo exhibition in the United States, at the Art Center in New York in 1930, Izquierdo was one of only a few women to succeed as a professional artist in Mexico during the first half of this century. The art scene in Mexico following the Revolution was decidedly male, dominated by *los tres grandes* of Mexican muralism (Diego Rivera, José Clemente Orozco, and David Alfaro Siqueiros). Izquierdo, like her now more famous compatriot Frida Kahlo, produced work that differed markedly from the grand, heroic style of Mexican muralism. She painted intimate, idiosyncratic subjects on a small scale. The catalog, with its sixty-four beautiful color reproductions, is one of the few books available in English on Izquierdo and introduces many readers to the delightful and rich paintings of this significant artist.

The introductory essay by curator Elizabeth Ferrer is a well-written overview of Izquierdo's life and work. Ferrer's survey, which is organized chronologically and categorically, gives a clear idea of the difficulties faced by Izquierdo, as a divorced mother of three, as she made a place for herself in the exciting post-revo-

lutionary cultural milieu of Mexico City. The extent of Ferrer's research is made clear by her excellent footnotes, and though the survey is brief, Ferrer touches upon all of the major issues of Izquierdo's work from her involvement with popular culture to her connection to surrealism.

Olivier Debroise, a well-respected Mexican art historian, focuses on Izquierdo's relationship with the famous Mexican painter Rufino Tamayo in the catalog's second essay. Izquierdo and Tamayo had a passionate, intimate relationship that lasted approximately four years (1928–32). During this time, they shared a studio and their art from this period bears striking similarities. Debroise's essay was slightly unsatisfactory because, though he points to instances where Izquierdo was influenced by Tamayo, he intentionally side-steps the "art-historical controversy regarding Izquierdo's possible influence on Tamayo's work." Nevertheless, he indicates that their relationship was one of shared interests, and makes it clear that Izquierdo, though influenced by Tamayo, developed her own unique style and preserved her own ideas even when "their art and life became intertwined" (p. 59).

The third essay, by the renowned writer Elena Poniatowska, is short, vibrant, and fragmented. Written in poetic prose, the essay offers a kaleidoscopic account of Izquierdo's colorful career. It provides an interesting and enjoyable contrast to the two longer, scholarly essays. Dazzling and evocative, Poniatowska's contribution is imbued with the insight of one who knew Izquierdo in her later years.

Overall, the catalog provides a good introduction to the *oeuvre* of this often overlooked Mexican artist. As a monograph, it follows a traditional and conservative art historical approach to the work, focusing mainly on biographical issues and secondarily on formal issues. This approach, though lacking the kind of intellectual rigor that could make it more challenging and interesting, is easily accessible and appropriate for a general audience.

Gina McDaniel Tarver
University of Texas, Austin

Book Notes

The Architecture and Art of Early Hispanic Colorado. Written and photographed by Robert Adams. (Niwot: University of Colorado Press, 1998. vi + 234 pp. Illustrations, map, appendix, bibliography. $24.95.)

The Life and Works of General Charles King, 1844–1933. By John W. Bailey. (Lewiston, NY: The Edwin Mellen Press, 1998. xiv + 271 pp. Illustrations, notes, bibliography, index. $89.95 cloth.)

Tribal Government Today. By Lopach Brown Clow. (Niwot: University Press of Colorado, 1990. 286 pp. Maps, tables, notes, bibliography, index. $32.50.)

The Last of the Old-Time Cowboys. By Patrick Dearen. (Plano: Republic of Texas Press, 1998. v + 217 pp. Illustrations, index. $16.95 paper.)

West-Fever. By Brian Dippie. (Los Angeles, CA: Autry Museum of Heritage, 1998. Seattle: University of Washington Press, 1998. 128 pp. Illustrations, map. $35.00 cloth).

The Preservation of the Village: New Mexico's Hispanics and the New Deal. By Suzanne Forrest. (Albuquerque: University of New Mexico Press, 1998. Illustrations, maps, notes, bibliography, index. $19.95 paper.) Reprint.

Apaches at War and Peace: The Janos Presidio, 1750–1858. By William B. Griffen. (Norman: University of Oklahoma Press, 1998. xii + 300 pp. Map, notes, appendixes, bibliography, index. $18.95 paper.) Reprint.

Journals of the Forty-niners: Salt Lake to Los Angeles. Edited by Leroy R. Hafen and Ann W. Hafen. (Lincoln: University of Nebraska Press, 1998. 333 pp. Illustrations, maps, index. $15.00 paper).

Border Crossing: Mexican and Mexican-American Workers. Edited by John Hart. (Wilmington, DE: Scholarly Resources Inc., 1998. xii + 246 pp. Notes, index. $18.95 paper.)

The Royal Road: El Camino Real from Mexico City to Santa Fe. By Christine Preston, Douglas Preston, and José Antonio Esquibel. (Albuquerque: University of New Mexico Press, 1998. ix + 178 pp. Photographs, maps, $55.00 cloth, $26.95 paper.)

The Players: The Men Who Made Las Vegas. Edited by Jack Sheehan. (Reno: University of Nevada Press, 1997. xiv + 224 pp. Illustrations, notes, index. $18.95 paper.)

Whirlybirds: A History of U.S. Helicopter Pioneers. By Jay P. Spenser. (Seattle: University of Washington Press, 1998. xii + 497 pp. Illustrations, appendixes, notes, bibliography, index. $40.00.)

Tejano Empire: Life on the South Texas Ranchos. By Andres Tijerina. (College Station: Texas A&M Press, 1998. xxx + 159 pp. Illustrations, notes, bibliography, index. $29.95.)

Argentina: The Challenges of Modernization. Edited by Joseph S. Tulchin and Allison M. Garland. (Wilmington, DE: Scholarly Resources Inc., 1998. xxii + 346 pp. Notes, index, tables. $55.00 cloth).

American Indian Sovereignty and the U.S. Supreme Court: The Masking of Justice. By David E. Wilkins. (Austin: University of Texas Press, 1997. xv + 403 pp. Appendixes, notes, bibliography, index. $40.00 cloth, $24.95 paper).