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Book Reviews

Pioneers of the Mesilla Valley. By Paxton P. Price. (Las Cruces, New Mexico: Yucca Tree Press, 1995. 334 pp. Illustrations, maps, bibliography, appendixes, index. \$19.95 paper.)

This history of the Las Cruces region from 1843–1912 has a wealth of information with broad appeal. The first segment is a useful general history of the area, including a local perspective on events of regional and national interest. Permanent settlement of the Mesilla Valley began in 1843, when Pablo Melendres, Sr. started the Doña Ana Bend Colony. New Mexico became an American possession after the war with Mexico, and easterners started settling in the Valley. Other significant developments also had the effect of attracting folks to Mesilla, such as the end of the Civil War and the completion of the railroads. Additional subjects covered are the beginnings of the Valley towns, including Shalam Colony; governments under Mexico, the United States, and the Confederacy; the tragic Mesilla Riot of 1871; most societal institutions; and the vicissitudes of the fickle Rio Grande.

Brief biographies of prominent settlers who came to the Valley (a few were born there) during the period comprise about three-quarters of the book. Most of the men (no women are principal subjects) are primarily of local significance, such as Rafael Ruelas, James Lucas, and Louis W. Geck. Some individuals are important beyond the Mesilla, such as Thomas Catron and Albert Fall; others were involved in the Lincoln County War, such as Rynerson, Pat Garrett, and Kinney (not all were “good guys”).

Price uses many published sources but much of the general history comes from original research. He employs standard sources for information about prominent men. Secondary sources provide information for some of his lesser-known subjects. The biographies are not stand-alone stories. Price skillfully shows how his subjects’ lives are interwoven with each other and with historical events. Price should be criticized for his over reliance on *An Illustrated History of New Mexico* (1895). That tome is notoriously inaccurate in some cases.

The graphics in this attractive volume are numerous, with dozens of photographs and several maps. A delightful feature is José Cisneros’ five drawings, featuring *Paisano*, *Spanish Pioneer Woman*, and others. Price’s book is a valuable research tool that includes a bibliography and—a must for local histories—an extensive index. *Pioneers of the Mesilla Valley* is a worthwhile addition to the literature on New Mexico’s Territorial Period.

Elvis E. Fleming
Eastern New Mexico University

Hard Twist: Western Ranch Women. By Barbara Van Cleve. (Santa Fe: Museum of New Mexico Press, 1995. xiii + 153 pp. Illustrations, map, \$50.00.)

A superb collection of photographs, *Hard Twist* places women squarely within traditions of cowboy life in the West. Barbara Van Cleve spent over five years traversing the Rocky Mountains to record the lives of contemporary ranch women. The result is a vivid portrait of their world. Van Cleve's photography is spare and honest; her lens captures the gritty work, economic fragility, and rootedness in the land that characterizes ranch women's lives. Van Cleve's women are skilled, seasoned ranchers who communicate deep respect for both the risks and the beauty of a life lived close to the bone. The Museum of New Mexico Press has carefully reproduced Van Cleve's photographs in this oversize, hardcover collection; it is a coffee table book with soul.

Van Cleve wrote the introduction and narration to accompany the photographs. By far, the best features of her writing are the excerpts from interviews with each ranch woman. Like her photographs, these quotes testify to the intimate rapport Van Cleve developed with each subject. Honest about difficult issues such as intra-family rivalry, divorce, environmental protection, or bankruptcy, these women emerge as complex human beings in an economically threatened way of life rather than as icons of a much mythologized existence. In short, their quotes ring with authenticity, making *Hard Twist* a valuable primary source for historians of contemporary women in the American West.

Unfortunately, the rest of the text matches neither the quality of Van Cleve's photographs nor her subjects' commentary. In the foreword, Tom McGuane laments that "we have not sufficiently been made to feel the presence of women in the history of the West" (p. ix). Given the abundance of scholarship on western women over the last twenty years, McGuane's lament sounds rather uninformed. He palms off celebrator truisms, like the women "have always been here and it has always mattered" (p. ix). Van Cleve echoes McGuane's sentimentality when she ventures beyond the ken of photography and direct quotes. Her description of one Nevada ranch woman reads: "A debutante rancher? You bet! She's ninety-five pounds soaking wet, a dynamic, witty lady" (p. 101). The subtext here is that women ranchers really are feminine, or that tiny women really are capable. This theme appears more gracefully in the title. *Hard Twist* refers to an oldtime, Manila-hemp, tightly twisted lariat rope; it also refers to a "small, compact, physically strong person with resilience" (frontispiece). While the title makes an apt metaphor, Van Cleve overworks the point in her text; hearty comments on women's smallness and competence, or their femininity and toughness, recur throughout. Cumulatively, the effect is clichéd, as though these women are novelties. Because the photographs so effectively place women within the daily fabric of ranch life, such blustery accolades sound outdated at best, ingenuous at worst.

The exception to folkloric narrative is found in Michael Duty's afterword. Duty supplies a concise, historical overview of popular mythology about women in the West. He contrasts the masculine imagery created by late nineteenth- and early twentieth-century novelists, illustrators, painters and photographers, with Van Cleve's contemporary photography. Ranch women's stories, Duty concludes, surface in the details of Van Cleve's photographs; through them, we can at last glimpse "the real West without the romantic haze" (p. 153).

Dee Garceau
Rhodes College

The Night Chant: A Navaho Ceremony. By Washington Matthews. (Salt Lake City: University of Utah Press, 1995. xviii + 332 pp. Illustrations, charts, notes, index. \$18.95 paper.)

The Night Chant, an important Navajo ceremony, occurs during the late autumn and winter months when the earth sleeps. The ritual consists of songs or chants performed over a period of nine nights. Although practiced mainly as a curative for the healing of a specific person, the ceremony simultaneously petitions the gods for happiness and prosperity for the entire people.

Washington Matthews, a surgeon and officer in the army during the late nineteenth century, spent decades living among the Navajos. During these years, he expended considerable effort studying the Night Chant. Matthews observed many performances of the ceremony and "received instructions in its observances, myths, prayers and songs" from priests who performed the ritual (p. xlvii). *The Night Chant* represents the culmination of twenty years of Matthews' research.

Part one provides observations pertaining to Navajo ceremonies in general and descriptions of the essential components of the Night Chant, including explanations of the seventeen gods, sacrifices, medicines, physical structures, and sudorific treatments. In part two, Matthews details specific rites performed during each of the nine days and nights of the ceremony. The third part recounts myths that describe cultural heroes, reveals origins of aspects of the ceremony, and furnishes a connection with the past. Part four gives text and translations of songs and prayers used in the Night Chant.

Matthews published the first edition of *The Night Chant* in 1902. In the forward to this edition, anthropologist John Farella provides perspective on the study of culture and a context for the book's modern usefulness. A desire to preserve vanishing cultures motivated the efforts of early anthropologists such as Matthews. Eventually, anxiety over losing American Indian cultures dissipated and "the study of ritual became self-generating" as scholars continued to record, preserve, and examine performances of ceremonies such as the Night Chant (p. xxi). Farella argues that the increased scholarly fixation with details and analyses did not necessarily lead to more knowledge. Furthermore, a century of examining the Night Chant altered both practitioners and practice. Farella implies that a study of Matthews' early account of the Night Chant—which attempted a description rather than an analysis—might perhaps render an uncluttered perspective. Matthews' work represents an important contribution to the understanding of Navajo culture. Students of the Navajos unfamiliar with *The Night Chant* will quickly recognize its significance. Scholars acquainted with the first edition will find Farella's forward in this edition an important contribution to the understanding of cultural contact, the discipline of anthropology, and the debate over American Indians and cultural/intellectual property.

John W. Heaton
Arizona State University

The Exposition on the Province of New Mexico, 1812. By Don Pedro Baptista Pino. Edited and translated by Adrian Bustamante and Marc Simmons. (Albuquerque: University of New Mexico Press, 1995. xxiv + 50 pp. Notes, index. \$25.00.)

Don Pedro Baptista Pino lived during an age of upheaval, an era when France invaded Spain and captured his King. He lived in a period when the rise of a liberal *Cortes* at Cadiz influenced the bloody wars that were Spanish America's push for independence. Like most of his contemporaries, Pino pondered the dramatic political and economic changes that the chaos in Spain would bring to his corner of North America. In this light, it is no wonder that his *Exposition on the Province of New Mexico, 1812* expressed a sense of urgency regarding conditions in early nineteenth-century New Mexico. Pino wrote this treatise during a stay in Spain between 1812–13 where he served as a representative of New Mexico to the Cadiz *Cortes*. With it, he hoped to attract the attention of King Ferdinand VII, or the *Cortes*, regarding the future of his homeland.

In his *Exposition*, Pino describes many aspects of New Mexico, from its topography and resources to the nature of its economy, government, and military. A common theme runs throughout the treatise. Pino argued that New Mexico had much to offer, but that the Crown's neglect of the colony kept it economically weak. He suggested that this condition in turn contributed to the colony's poor defenses and religious life. Pino wrote that no bishop had visited New Mexico for fifty years and the territory had witnessed no baptisms. In addition, the poor lived in sin, since they could not afford to travel to Durango where the nearest bishop resided, to whom they could apply for marriage.

Pino also dedicated much attention to the indigenous groups that competed with the Spaniards for a share of New Mexico. He expressed a deep-rooted concern regarding the ethnic hostilities prevalent in the colony and urged the Crown to restructure the presidial system of the north to deal with this problem. Hostile Indians, however, were not the only human threat to Spain's existence on the North American frontier. Pino warned the Crown of the growing American presence in New Mexico. He closed his treatise by suggesting that unless the problems outlined were addressed, the colony faced total ruin and possible loss.

From a paleographical perspective, this edition of *The Exposition on the Province of New Mexico, 1812* is first-rate. Editors Bustamante and Simmons offer an excellent translation of Pino's work and include an 1832 version of the original for the seasoned paleographer. The treatise is supplemented by editorial notes and an introduction that place the document, and its author, within an historical context.

Pino is portrayed as an individual loyal to Spain's autonomy from France but not necessarily to the Crown's position regarding the status of its American colonies. The editors point out that with each stroke of his pen, Pino criticized the Spanish Crown for its neglect of his native New Mexico. Such daring reproach would seem unthinkable in an earlier age. Even so, Eduardo Garrigues illustrates in his introduction, however, that Pino was a product of a liberal reform era. This attitude makes the *Exposition* an important document regarding the nineteenth century, because it offers a parochial view of New Mexico but places it within a general context surrounding all of New Spain in the era of independence.

Zapata's Revenge: Free Trade and the Farm Crisis in Mexico. By Tom Barry. (Boston, Massachusetts: South End Press, 1995. Illustrations, maps, tables, notes, appendixes, bibliography. 317 pp. \$16.00 Paper.)

As a result of the campesino uprising in Chiapas, Mexico, a body of literature has appeared evaluating the origins of the discontent. Within this framework, critics have pointed out the breadth of political, economic, and social problems facing the Mexican government. Tom Barry's recent work *Zapata's Revenge: Free Trade and the Farm Crisis in Mexico* adds to the analysis of the conditions that led to the January 1994 uprising.

Using Emiliano Zapata's legacy as a starting point, Tom Barry addresses the complex issues within Mexico's agricultural sector. Barry criticizes the recent changes in the farm community prompted by the implementation of neoliberal free trade practices and their influence on Mexico's political and social structure. The neoliberal economic practices adopted after 1982, represented by the NAFTA agreement, resulted in the Mexican government's abandonment of "the protectionism and paternalism of the past" in order to make "the agricultural economy more efficient and productive." Symbolic of this change is the emergence of "agroindustry" and its dependency upon the international market with the simultaneous abandonment of family farms and their domestic focus.

Barry argues that this agricultural development pattern has fostered a dizzying array of problems, including migration to the cities, immigration to the United States, preservation of jungle, lack of protection for workers and consumers from pesticides, and the increasing dependence on foreign agriculture to feed the nation.

According to Barry, Mexico's solution is in "sustainable development" of agriculture. Yet, the debate surrounding the implementation of "sustainable development" strikes to the core of Mexico's agricultural problems. Does the nation pursue this goal through "economic growth and free trade" or through existing traditional, communal structures? Barry argues for the latter after he points out that neoliberal economics has created problems in Mexico's farm sector including limited water supply, fuel dependency, Mexico's links to the international market, the use of "agrochemicals," the devastation of the jungle regions in Mexico, and the imbalance that exists between the economic demands of the urban and rural areas.

This is not an optimistic book. In his analysis of the farming community, Barry exposes the breadth of problems endemic in Mexico. Some of the problems include the need to focus more attention on small and medium-sized farms, the necessity for bringing farm groups into the policy-making debate, and the need to abandon inappropriate development practices adapted from the United States. Furthermore, he highlights the need for improved industrial wages and how they can translate into higher food prices and thus higher agricultural wages. Moreover, Barry recognizes that such changes will require complex and difficult alterations within Mexico's political infrastructure.

The complexity of the issues that Barry evaluates reveal themselves in a rhetorical strategy that occasionally becomes a listing of issues. Despite this criticism, Barry offers a broad analysis of the issues facing the agricultural economy in Mexico

that will serve specialists in modern Mexican history, international politics, or economics. Barry should be praised for presenting an impressive understanding of the relationship between the international market and sustainable development, not limited to Mexico, but also applicable to many Third World economies.

J. Burton Kirkwood
University of Evansville

Molly Spotted Elk: A Penobscot in Paris. By Bunny McBride. (Norman: University of Oklahoma Press, 1995. xx + 360 pp. Illustrations, notes, bibliography, index. \$24.95.)

This well-documented biography slashes stereotypes and inspires even as it displays the racism and discrimination that intrude Indian lives. Based upon Molly Nelson's extensive diaries, her correspondence, interviews, and secondary sources, *Molly Spotted Elk* provides a view of Indian life not previously seen in print. It cannot but help dismiss clichés about Native Americans.

Born Mary Alice Nelson in 1903 on the Indian Island Penobscot Reservation within the State of Maine, but called Molliedellis by her family, Molly Spotted Elk (her stage name) was articulate, energetic, intellectually curious, and determined to pursue a career in dancing even as she maintained her native culture. As a young girl, Molly Nelson cared for her seven younger siblings, explored the woods on her beloved island, read voraciously, and spent hours absorbed in Penobscot lore narrated by elders. Encouraged by her parents, Molly studied dance and voice and participated in many island cultural events.

In her teens, Molly danced in a roadshow circuit, but aspired to much more. Her diaries eloquently record her dreams as well as the racism and discrimination that began in high school and surfaced intermittently throughout her career. Nelson eventually performed for the 101 Ranch wild west show in Oklahoma, danced and modeled in New York City, and had a lead role in a docudrama about pre-colonial Ojibwa life—entitled *Silent Enemy*. Even exposure in well-known theatres and clubs provided only sporadic income, hardly enough to live on. Still, she sent money and gifts to her family.

In 1931, Nelson went to France with an Indian jazz band. When the band left, Molly remained in Paris, appreciating the intellectual expression, the artistic fulfillment, the relative absence of racial prejudice, and socializing with the literary elite. The Great Depression soon made it impossible for Molly and her journalist husband, Jean Archambaud, to find work. The escalation of World War II forced Molly and her daughter to flee their home. Visa problems prevented Archambaud from following; Molly never fully recovered after the shock of his sudden death from heart disease.

Molly Nelson's life is carefully placed in context within the Indian world of the twentieth century and the larger national/international scene. Though not a Native American, author Bunny McBride's sensitivity to and experience with Maine Indians has served us well. She has painstakingly teased out Molly's persona from the journals, particularly Molly's adaptability and feelings about living in two worlds. This Penobscot woman's fresh view and astute observations of the performing arts

and entertainment world through which she moved are major contributions. With few twentieth-century Native American women's diaries available, *Molly Spotted Elk* is a welcome and valuable addition to Native American and Women's History.

Sandra Varney MacMahon
University of New Mexico

The Juan Páez Hurtado Expedition of 1695: Fraud in Recruiting Colonists for New Mexico. By John B. Colligan. (Albuquerque: University of New Mexico Press, 1995. xii + 159 pp. Map, appendix, notes, bibliography, index. \$24.95.)

In the year 1695, Captain Juan Páez Hurtado was the *criado* of Governor and Captain General Diego de Vargas in the kingdom and province of New Mexico. The neophyte outpost of Spanish civilization was in need of more colonists, for since the Reconquest of the region in the years 1692–93, Spanish *vecinos* were lacking in order for Vargas to fulfill his commitment to the crown. The area of Zacatecas was targeted as a center for recruitment, and Páez Hurtado was ordered to enlist suitable families and lead the expedition north to the villa of Santa Fe.

John B. Colligan's presentation of this crucial period in New Mexican history is a detailed account of this final quest for residents to populate the north of New Spain. As the title suggests, the author's primary focus is the governor's second-in-command and the events that transpired in the years that mark New Mexico's second infancy, following the Pueblo Revolt of 1680 which temporarily ended Spanish dominance in the area. Colligan divides his work into four main parts: a look at the life of Páez Hurtado, the organization and recruitment of colonists in the Zacatecas jurisdiction, the controversial muster roll, and an analysis of the degree of fraud that Páez Hurtado perpetrated in Zacatecas.

In his book, Colligan shows how mid-level bureaucrats such as Páez Hurtado and Vargas operated and recouped funds that were invested by the governor in the establishment of Spanish enclaves such as New Mexico. This is more than a look at the men who were the leaders of such endeavors. The primary sources that the author utilizes are rich in testimonials and declarations by a broad cross-section of Spanish colonial society, which included mestizos, mulattos, Indians, coyotes, lobos, and Spaniards, female and male. Colligan shows an ability to present an engaging history that is copiously annotated without bogging the reader down with far-fetched social or political theories.

John Colligan has done a first-rate job of showing how and why mid-level Spanish officials of the late seventeenth and early eighteenth centuries may have operated as they did, ways that to a twentieth-century mentality might appear to be socially and politically unacceptable. A reading of the fraud that Páez Hurtado instigated also provides a window into the family relations and political affiliations of some of New Mexico's earliest Hispanic progenitors. As such, Colligan's book will be a valuable tool for anyone interested in New Mexico's social, political, economic, and genealogical past.

Robert D. Martínez
University of New Mexico

Linoleum, Better Babies, & the Modern Farm Woman, 1890–1930. By Marilyn Irvin Holt. (Albuquerque: University of New Mexico Press, 1995. 250 pp. Illustrations, notes, bibliography, index. \$34.95.)

Holt's highly readable study of Euro-American and African American farm women in the nation's mid-section from 1890 to 1930 focuses on farm women's responses to the domestic science movement that was part of the drive for efficiency and modernization embodied in the Progressive movement. Experts argued for an organized movement directed at women that could coexist with the scientific farming campaign from the 1890s onward. The domestic economy movement emerged, created by urban professionals and scientific experts and "devoted to improving and streamlining women's labour through the application of scientific strategies to everyday chores" (p. 40). As in urban America, women were to become more efficient managers of the home, and domesticity was placed on the level of science.

Female extension agents travelled to farm communities in order to provide domestic economy lessons on everything from food preservation to kitchen design. A clean kitchen with a linoleum-covered floor, either homemade or acquired through a mail-order catalogue, was an indicator of modernity in a period when rural women became major consumers of manufactured goods. They also consumed expert advice on childbirth and childcare, while the "better babies" movement of the 1920s also recognised the inadequacies of rural medical care, and provided arguments in support of the Sheppard-Towner Bill. Holt demonstrates how this spurred interest in related issues such as child nutrition and improved rural education.

The "New Farm Woman" of the 1920s, who sought to become modern in appearance and education, was interested in style and popular culture, but remained on the farm. Nevertheless, as the domestic economy movement encouraged farm daughters to enroll in home economics classes at agricultural colleges, alternative career opportunities in the domestic economy movement and the expanding media network soon emerged.

Holt argues that farm women welcomed the domestic economy movement because they wanted change and the movement emphasized women's willingness to mould expert advice to the realities of farm life. However, while she is quick to note that the movement was not embraced by all farm or rural women, her failure to devote greater attention to opposition is problematic and at times renders farm women as passive receptors of experts' paternalistic view of farm women that often relied on stereotypes, misconceptions and often inaccurate sociological data. The extent to which these women questioned the information, stereotypes, and misconceptions is not evident. Aside from that, this is an important study of rural women and their attitudes to a changing environment and a welcome contribution to the literature on rural women.

Vivien Miller
Middlesex University

If You Poison Us: Uranium and Native Americans. By Peter H. Eichstaedt (Santa Fe, New Mexico: Red Crane Books, 1994. xv + 263. Illustrations, map, charts, appendixes, notes, bibliography, index. \$19.95.)

Studies of the impact of the nuclear arms race on the domestic population fill an alarmingly mushrooming historiography. *If You Poison Us* is the latest addition to this genre. Peter Eichstaedt, who specializes in nuclear industry issues and writes for the *New Mexican*, traces the history of uranium mining in the Southwest from the turn of the century to the full-fledged uranium mining boom beginning in the late 1940s. His work focuses on the plight of Navajo and Pueblo Indian miners who dug, shoveled, and blasted the material that contributed to the nuclear defense of the United States.

Lured by job opportunities, many Indians worked for large mining companies in hundreds of "dog hole" mines that now dot the reservations. In these operations, measures to protect the health of the miners were practically nonexistent, even though as early as 1949, a survey by the Public Health Service revealed that Navajo miners were exposed to radon gas hundreds of times in excess of 1950 standards (p. 55). Yet, for the next twenty years, the Atomic Energy Commission, the state Bureau of Mines, and the mining companies passed the buck, while keeping the miners ignorant of dangers. To the AEC, national security was at stake, while to the industry, profits were.

In the late 1960s, Navajo uranium miners began to die of cancer in alarming numbers, and in 1973 these deaths prompted Harry Tome of Red Valley, Arizona, to launch a one-man crusade to obtain compensation for the miners and their survivors. When a bill to compensate the miners stalled in Congress, Tome contacted Stewart L. Udall.

Udall filed a lawsuit against several companies and the federal government. Yet, after years of legal wrangling, the Navajo miners and their widows find no more sympathy in the courts than did the downwinders. Finally, in 1990, the publicity led to the passage of the Radiation Exposure Compensation Act (RECA), along with an apology from Congress to those who served, and died, in the domestic nuclear war. Unfortunately for the victims, Congress left RECA to be administered by the Department of Justice, which promptly set up what Eichstaedt called an impossible "legalistic gauntlet" for the claimants (p. 161).

Eichstaedt points out that even if all the Indian miners were compensated, uranium mill workers were not, and the legacy of uranium mining on Indian reservations continues. Contamination of land and ground water from tailings erosion and leaching, danger from hundreds of abandoned mines, cultural disintegration, and health problems are lying in wait for future generations.

Eichstaedt has provided a monograph useful to students of environmental history, the nuclear industry, and Native American history. The latter part of the work includes interviews with former Navajo miners and copies of the pertinent legislation and health studies. These could have been perhaps incorporated into the body of the study, and the context drawn more broadly to place the plight of the Navajos within the unfolding tragedy of America's internal nuclear war, but these are only minor distractions in this disturbing work.

Hana Samek Norton

New Mexico Institute of Mining and Technology

Mexican American Youth Organization: The Avant-Garde of the Chicano Movement in Texas. By Armando Navarro. (Austin: University of Texas Press, 1995. xvi + 288 pp. Illustrations, tables, appendixes, notes, index. \$40.00 cloth, \$16.95 paper.)

With the exception of Ignacio Garcia's work on La Raza Unida Party, the Chicano movement in Texas has been largely ignored. Thus, there exists a large gap in the knowledge about the movement. Navarro's case study of the Mexican American Youth Organization (MAYO) is a major step toward filling the void.

MAYO was the most prominent and controversial of the Chicano organizations in Texas during the late 1960s and early 1970s. MAYO organized numerous disruptions of schools, demonstrations against the Vietnam War, and it confronted religious and governmental institutions. Utilizing a framework from the literature on social movements, Navarro examines MAYO's origins and evolution from 1967 to 1972. Drawing upon interviews with key protagonists in the history of MAYO and selected participant observation, he discusses the organization's leadership, politics, program, and seminal role in the creation of La Raza Unida Party.

As a former member of MAYO, I was pleased to see Navarro's extensive documentation and analysis of the organization's evolution. My only regret is that Navarro does not devote more attention to three aspects of MAYO's history. One was the rank-and-file membership of the organization. Navarro focuses primarily on the movers and shakers such as José Angel Gutierrez. Such attention is vital and appropriate; however, MAYO's work could not have been accomplished without the contributions of the many youth who joined the struggle for social change. An examination of their motivations, contributions, and experiences would have been theoretically and instrumentally instructive, informative, and useful.

Next, Navarro does not devote much attention to the contributions of women and the ways in which women were restricted from primary leadership roles in the organization. Lastly, Navarro's analysis does not offer much insight into the role that state repression played in MAYO's shift from protest to politics. The government surveilled and infiltrated MAYO and other Chicano organizations. Moreover, by 1971, police began to respond forcefully to MAYO protests. For example, in February 1971 in the Rio Grande Valley community of Pharr-San Juan, authorities violently ended a peaceful protest by MAYO against police brutality and subsequently prosecuted pivotal MAYO organizers. In spite of these shortcomings, Navarro's study is a welcome and indispensable addition to the growing literature on the Chicano movement.

Isidro D. Ortiz
San Diego State University

Fighting Sprawl and City Hall: Resistance to Urban Growth in the Southwest. By Michael F. Logan. (Tucson: University of Arizona Press, 1995. vii + 223 pp. Illustrations, maps, tables, notes, bibliography, index. \$39.95 cloth, \$17.95 paper.)

In this comparative study of Albuquerque and Tucson, Michael Logan argues that "serious resistance to urban growth arose at the beginning of the post-World War II boom and persisted throughout the 1950s and the 1960s" (p. 7). According to the author, this opposition occurred decades earlier than is commonly acknowledged and "took the form of political conservatism, ethnic solidarity, and environ-

mental awareness in both cities, although the mix of each varied" (p. 168).

Following a brief historiographical introduction, Logan devotes Part 1 to Tucson and Part 2 to Albuquerque before ending with an abbreviated conclusion that compares the two cities. Five chapters in each part deal with "The Pro-Growth Partnership [between business and government]," "Political Resistance," "Environmental Resistance," and an "Epilogue" that brings each city's story into the 1990s. Logan has a sprightly style, and he breaks new ground by employing a dual biography approach to the critical subject of post-war urban growth in the Sunbelt. Readers will get a good, albeit detail-numbing, feel for the recent history of two interesting southwestern cities as well as an introduction to the relevant secondary literature on urban growth.

Tucson and Albuquerque are a good match. Both had around 35,000 people in 1940 and had grown respectively to 243,751 and 262,433 by 1970, thanks to a mixture of governmental, tourist, and health care spending, and they each had vocal opponents of specific forms of growth who challenged, with little success, the booster culture that had long dominated both cities.

Yet if *Fighting Sprawl* suggests the potential value of comparative history, it also demonstrates its limitations when improperly handled. By treating the two cities separately, Logan introduces a good deal of unnecessary repetition and makes it difficult for the reader to keep track of critical issues and the similarities and differences between the two boom towns. And not surprising in a book that originated as a Ph.D. dissertation at the University of Arizona, Logan is clearly more familiar with Tucson than with Albuquerque. Not only does Part 1 contain 82 pages versus the 71 pages in Part 2, but the Albuquerque section is filled with incorrect dates, misidentification of key figures, misleading or unsupported claims, and significant omissions—weaknesses compounded by poor copy-editing. I caught fewer errors for Tucson, but that might simply be due to my relative lack of knowledge about the city.

Most troublesome, however, is the book's conceptual framework. It is certainly useful to have the examples of resistance to growth in the two cities during the 1940s and 1950s that Logan documents, but the weight of his own evidence supports rather than undermines the currently accepted view that a truly significant controlled or anti-growth mentality did not emerge in Sunbelt cities until the mid-1960s at the earliest. Furthermore, Logan exaggerates the importance of even the relatively limited extent of early anti-growth sentiment by lumping together property owners' protests against annexations, developers' complaints about building codes and subdivision and zoning ordinances, and votes against gasoline taxes. He conflates opposition from within and outside city limits. Indeed, some of his examples have little to do with growth and others document resistance to controlled growth, a stance that reflects a pro-growth mentality.

In addition to riding his thesis too hard, the author overstates the significance of his findings. Despite his protests to the contrary, the existing scholarship (which he has not adequately digested), has struck the proper balance with regard to the timing and extent of resistance and support for urban growth in the Sunbelt. Thanks to Logan, we will now have to pay a bit more attention to resistance, but his primary contribution is the reminder that the pro-growth forces within the private and public sectors exhibited divisions among themselves well worth further study.

Emiliano Zapata: Revolution and Betrayal in Mexico. By Samuel Brunk. (Albuquerque: University of New Mexico Press, 1995. Illustrations, maps, notes, bibliography, index. \$45.00 cloth, \$24.95 paper.)

This is an important book because the author has torn aside the Zapata mystique. Inevitably, comparisons with John Womack's study arise. Although Womack's book is more elegant, Brunk's research is broader and deeper. Womack relied on the Archivo de Zapata, which Brunk also used. But Brunk also utilized the papers of Genovevo de la O and Antonio Díaz Soto y Gama as well as many other archives that Womack could not examine. Therefore, Brunk's work in the national archives of Mexico presents fresh material and provides new conclusions. The extensive notes are instructive and usually reflect common sense rather than polemics. Particularly welcome is Brunk's illuminating discussion of urban-rural differences. The result is the most realistic analysis of Zapata and his movement since Roger Parkinson's book. The writing is straightforward, thoughtful, and has no jargon whatsoever. Hopefully, future scholars will follow suit. A sound conclusion ties themes together in line with the author's thesis that, although Zapata made mistakes, his advisors betrayed him.

These accomplishments aside, there are shortcomings. Brunk needed to discuss the role of religion in Zapatismo, which would undoubtedly aid in explaining why Zapata's anarchist advisors failed. Also, the sketch of Zapata's youth is fuzzy. And the first eighty or ninety pages have little that is new. A major difference between Brunk's and Womack's books are that Brunk's is not always fresh or original while Womack's was. Brunk claims that Womack failed to analyze Zapata as a leader—which is doubtful—but then backs off from attempting psychohistory. Instead, Brunk settles into a solid but standard political biography. There is no empirical foundation, however. Brunk provides no data anywhere, particularly on land reform or agricultural production.

There are also errors of interpretation. The author has a tendency to ignore subtleties and sometimes concludes in absolute terms. For example, Mexican independence was not "accomplished by a conservative coalition" but rather by Iturbide's brilliant compromise (p. 10). It is also wrong to claim that de la Barra had "no sympathy with or understanding of Zapata's position" because, as Peter Henderson's new biography will demonstrate, de la Barra created the first federal land reform agency (p. 52). Declarations that Carranza was "only in the revolution for himself" and was a "loyal Maderista" are ridiculous (p. 4). There is also bias: Carranza accepted ex-federals because he was "rigid" while the "flexible" Zapata did so because he was a "practical" tactician (pp. 135-39). At another point, Brunk states that the haciendas remained valuable as sources of Zapatista tax revenue, but shortly afterward he asserts that haciendas had "completely disappeared from the scene" (p. 169). Another contradiction is the claim that "great prosperity" existed in Morelos from summer 1914 to summer 1915 (p. 169). Yet earlier, there is discussion of constant fighting with federal forces and the mention of starvation and land squabbling.

These caveats aside, Brunk's very readable book is the most accurate study of Zapata now existing. The hero worship of the past now gives way to Brunk's critical assessment.

Douglas W. Richmond
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Quest for the Golden Circle: The Four Corners and the Metropolitan West, 1945–1970. By Arthur R. Gomez. (Albuquerque: University of New Mexico Press, 1994.)

This is the story of what happened when four small communities found themselves at ground zero of the nation's post-war military strategy. In *Quest for the Golden Circle*, National Park Service historian Arthur Gomez shows how federal responses to World War II and the cold war dramatically altered life in the Four Corners subregion. Uranium procurement transformed four mining, farming, and oil towns—Durango, Colorado; Moab, Utah; Flagstaff, Arizona; and Farmington, New Mexico—into booming cities liberated from eastern railroad and mining companies. But growth was not without its consequences. Dependent on federal money and faced with the decline of the uranium market, Four Corners residents struggled to diversify their economies. In time, they discovered a profitable use for the massive cold war-inspired highway system: tourism. Fresh blacktop lured tourists into a constellation of dude ranches, parks, and monuments in the so-called “Golden Circle.” Integrated into the national economy and reinforced with an understanding of themselves as a distinct subregion, the Four Corners entered the 1960s “poised to assert itself within the larger framework of the West” (p. 148).

Western cities were crucial to this new found assertiveness. Here Gomez adds a wrinkle to regional dependency theory and makes a convincing case for the mid-twentieth century as a watershed for the West. Investors in Los Angeles, Dallas, Houston, Denver, and Albuquerque finally had enough capital to prevent the profits from draining eastward. “Intraregional colonialism” replaced “interregional colonialism.” Drawing on Bernard De Voto, Gomez admits that intraregional colonialism pitted “the West against itself.” Four Corners residents drew their own conclusions when the Houston-based Northeast Pipeline Corporation decided to locate its headquarters in Albuquerque rather than Durango. While Durango was passed over as a site for corporate headquarters, it nevertheless benefited from new libraries, schools, recreational facilities, and tourist dollars. The narrative ends, therefore, with qualified optimism. So long as the West prospers, so will the people of the Four Corners.

This book fulfills its promise to tell the story of the “quest for the Golden Circle” in the Four Corners subregion. It is well-researched, effectively illustrated, conceptually advanced, and logically argued. However, historians interested in the social impact of cold war policies and the rise of tourism in the West—issues implied here but not fully addressed—will find more questions than answers. Only occasionally does the author give voice to people who questioned the benefits of having their “sleepy desert community” overrun by “harried prospectors” like Charlie Steen (p. 28). More often, we read about the inner workings of corporate boards and government agencies, spruced with impressionistic statements like “Farmington citizens were ecstatic” about a proposed pipeline (p. 38). Gomez relies on local newspaper editorials for this assertion, guaranteed to give the booster version of reality. The lack of diverse resident voices makes it hard to assess his assertions about how “enthusiastic” residents were about the changes they experienced. Who dissented and why? The same questions could be asked of the author's rather uncritical interpretation of tourism. True, tourism helped liberate ex-mining towns in the West from urban imperialism, but to what end? By the 1960s, residents of burgeoning ski towns discovered that their “mountain lifestyle” was jeopardized by the very forces they had hoped to escape. Of the environmental impact of industrialization on the Four Corners, Gomez is silent (see one reference, p. 183).

This critique, however, is about unrealized possibilities, not defects. By providing a sturdy structural analysis of a watershed moment in a vital subregion, Arthur Gomez's impressive book sets the stage for future research into the ambiguous legacy of cold war economic growth in the American West.

Andrew Chamberlin Rieser
University of Wisconsin, Madison

Thread of Blood: Colonialism, Revolution, and Gender on Mexico's Northern Frontier. By Ana Maria Alonso. (Tucson: University of Arizona Press, 1995. xi + 303 pp. Maps, appendixes, notes, bibliography, index. \$45.00 cloth, \$19.95 paper.)

This book is an anthropological account of the men of Namiquipa, Chihuahua, during the years 1778–1920. The men of this serrano community in northern Mexico—detrribalized, hispanicized, militarized, and proletarianized—are the key actors in this penetrating study. Alonso explores the interaction of race, class, color, and gender in the creation of the “warrior spirit” that Namiquipan men identify with in relation to honor and virtue. She investigates the accounts by which Namiquipan men reveled in manhood rituals that involved the castration of the enemy Apaches, the taking of their scalps, and the subsequent “honor” they felt and were accorded by townspeople. Then, Alonso ponders the ironic twist of fate by which the Namiquipan men themselves become victims of brutality and emasculation. As domestic and foreign capitalists came to control the frontier economy, they saw only two uses for serrano men—soldiers or menial laborers.

The variants of male personae, ranging from the *macho*, the *chingón*, the *hombre*, the *timido*, and the *cabrón*, are elaborated upon in this text. A fascinating theme to which Alonso alludes throughout the book involves the start of the colonial militia, the cult of military values, the *leva* (draft) and the growth of the *rurales*. This book is a welcome addition to Latin American studies on male identity and its linkages to military thinking. Much can be gleaned from this text about Mexican frontier men of Chihuahua, especially with regard to understanding the motivations and rationales of men who think of themselves as warriors, protectors of women, and resisters of oppression. Alonso details the significant role of the Mexican state by exploring the granting of privileges to settlers who killed Apaches and the military destruction of serrano communities which resisted encroachment of capitalistic elites.

While the author thoroughly analyzes male identity as it relates to armed struggle, she does not explore the female warrior spirit as evidenced by the *soldaderas* and Generala Petra Herrera and her army of several hundred women soldiers who fought in many battles in Chihuahua during the 1910 Revolution.

Elizabeth Salas
University of Washington

Changing Tides: Twilight and Dawn in the Spanish Sea, 1763–1803. By Robert S. Weddle. (College Station: Texas A&M University Press, 1995. xv + 352 pp. Illustrations, maps, appendix, notes, bibliography, index. \$49.50.)

With the publication of this work, historian-rancher Robert S. Weddle has completed his trilogy on the history of exploration and discovery in the Gulf of Mexico (the "Spanish Sea"), a labor of love that has taken seventeen years to complete. His hard work has paid off, for *Changing Tides* lives up to the high standards of research and writing set by the previous two volumes, *Spanish Sea: The Gulf of Mexico in North American Discovery, 1500–1685* and *The French Thorn: Rival Explorers in the Spanish Sea, 1682–1762*. Through these three books, Weddle has done for the reconnaissance of the Gulf of Mexico what William H. Goetzmann did for the exploration of the American West.

In keeping with Weddle's previous works, *Changing Tides* is the result of arduous hours spent in the comprehensive collection of materials found in archives located in the United States, Mexico, Great Britain, Spain, and France. By combining this data with secondary sources, the author has produced a detailed study of the Spanish and British investigations of the Gulf of Mexico during the crucial period from the end of the French and Indian War in 1763 to the Louisiana Purchase of 1803. This era of exploration differs from earlier periods in that it was driven by the Enlightenment as much as by the Spanish-British rivalry in the region, a competition that caused the transfer and retransfer of Florida as well as the outbreak of warfare between the two powers during the American Revolutionary War. Many investigations, however, were undertaken purely for the pursuit of knowledge and used new technology, particularly the chronometer, in order to compute longitude and to produce much more sophisticated land and nautical maps than in the past.

Weddle writes with authority and possesses the dexterity to explain clearly the situations in the Gulf within the greater context of the era in which they occurred. His study also includes interesting portraits of a number of personalities. Many, such as Bernardo de Gálvez, Hugo Oconór, and Athanase de Mézières, are familiar to Borderlands historians. Weddle includes other lesser-known, but important figures like Jose Antonio de Evia and George Gauld, who produced the most advanced coastal surveys of the period for Spain and England. A drawback of the work is its lack of detailed maps; the reader must either make do with the overly-general map that is provided, or haul out an atlas.

Weddle should be complimented for the completion of this grand trilogy which treats the Gulf of Mexico as the unified body of water and coastline that it actually is, instead of one that has been divided by various competing nationalities.

F. Todd Smith
University of West Florida

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