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BOOK REVIEWS

Treasures on New Mexico Trails: Discover New Art and Architecture. Edited by Kathryn A. Flynn. (Santa Fe, New Mexico: Sunstone Press, 1994. 320 pp. Illustrations, maps, tables, appendixes, bibliography, index. $18.95 paper.)

New Deal art and architecture—ubiquitous elements in New Mexico's public domain for the past sixty years—have until recently been appreciated mainly on the local level. With the publication of *Treasures on New Mexico Trails*, a statewide perspective has been gained on these creative products of the Great Depression. New Mexico's federally funded art and architecture programs of the 1930s brought forth a collective body of work with a distinctly regional flavor, emerging from tiny villages as well as cities throughout the state. Traditional crafts were revived, artists' careers launched, and unique architectural expressions made as a direct result of government programs in New Mexico during that era. While many of the creators are now gone, their works—murals, sculptures, paintings, courthouses, post offices, schools—still surround and enhance our daily lives.

A statewide search for New Deal treasures, launched by the Secretary of State's office with Kathryn A. Flynn as "lead detective," brought forth the names of 162 artists, hundreds of artworks, and dozens of buildings throughout the state. It also determined that the present whereabouts of many works of government–funded art from the thirties are now unknown. Findings of this search—an inventory of New Deal projects and listings of "mystery art"—are presented here, along with biographies of New Mexico New Deal artists. Historical perspective is provided through well–written essays on "The Great Depression and Art in New Mexico." by Louise Turner and Sandra D'Emilio, "Federal Support for Hispanic Art," by Andrew Connors, and "The Indian New Deal in New Mexico," by Sally Hyer.

Flynn and her associates are to be congratulated for the extensive research that went into the making of *Treasures on New Mexico Trails*. Their treatment of the subject will help make many readers aware of the treasures that surround them, and will hopefully strengthen the case for preserving these architectural and artistic gems of our not–so–distant past. This first edition is a work–in–progress, with a frankly stated goal of flushing out more information including, hopefully, the solutions to some of the "unsolved mysteries of art." It is hoped that the book is successful in this goal, and that more complete information can be gathered for another edition to provide an editor the opportunity to correct minor but distracting flaws such as references to "calvary horses," "Wooton's Tool–House," and the edible–sounding art medium, "egg and tempura," and to curb an understandable overuse of "beautiful" as a descriptor. New Deal programs were, as Flynn asserts, a

"good deal" for New Mexico, serving social purposes while promoting the arts. It is ironic to note that these clearly successful programs would find little favor on either count in today's political climate. We cannot know what New Mexico would have been like without the New Deal, but we can continue to experience the very tangible benefits that came from these government supported programs of the 1930s.

Susan Berry
Silver City Museum
Silver City, New Mexico

John Muir: Apostle of Nature. By Thurman Wilkins. (Norman: University of Oklahoma Press, 1995. xxvii + 303 pp. Illustrations, maps, notes, bibliography, index. $24.95.)

Thurman Wilkins' *John Muir* is volume eight in *The Oklahoma Western Biographies* series. In keeping with the series' intention the study is synthetic rather than monographic. Consequently, it does not offer any extraordinarily *new* insight into Muir's life. It does, however, offer the reader an excellent general primer on Muir's life. Wilkins brings together primary and secondary materials in reexamining a variety of the well-known facets of his subject's life, for example Muir's childhood in Scotland, his relationship with an oppressive father, his walk to the Gulf of Mexico, his years in Yosemite, and his role in the conservation movement's split and the Hetch Hetchy controversy.

Wilkins' biography does not, however, simply rehash Muir's life. He demonstrates how Muir is important to larger western history issues—notably of course, western environmentalism. In so doing, Wilkins makes the obvious case that Muir's environmentalism goes beyond region and is of global and seemingly ageless consequence. Wilkins contends that Muir's environmentalism is so complex and wide-ranging that it has been able to speak to various environmental philosophies, such as conservation, preservation, and most recently the bioregional approach. *John Muir* also addresses some scholarly debates, for example whether or not Muir can rightly be labeled a transcendentalist. Wilkins adds two chapters at the end of the book, one which specifically evaluates the significance of Muir's nature writing, and the other which is an extended comment on Muir's environmental philosophy (which the whole book leads up to).

The volume is perfect for those who want an introduction to Muir's life, but it also is relevant to the knowledgeable scholar who wants a synthetic reintroduction to this fascinating man. Wilkins' writing ability provides the particular strength of the volume. Granted, Muir led an often exciting and larger-than-life existence, but in the hands of Wilkins the story of Muir's even mundane episodes does not flag. Many might complain, however, that the book offers a bibliographic essay instead of footnotes. Indeed, this is not the intention of the series. I would strongly urge the publishers to include some sort of statement at the beginning of subsequent volumes—which they did only for the series' first volume, Robert Utley's *Cavalier in Buckskin*—explaining why the books do not have footnotes. The publishers might also better clarify the series' intention. I had to figure these things out for myself.

Peter G. Boag
Idaho State University

Caddo Indians: Where We Come From. By Cecile Elkins Carter. (Norman: University of Oklahoma Press, 1995. xii + 420 pp. Illustrations, maps, notes, bibliography, index. $38.95.)

In Cecile Elkins Carter's ethnohistory of the Caddos, a people she identifies with as a "cultural member," she argues that in view of the major political, social, and environmental challenges to Caddo homes, lands, and lives over time, the Caddos weathered change well. For Carter, the key to Caddo success was twofold. First, Caddo leadership, or the Anadarko, responded to threats and adversity with great poise and skill. Second, Anadarkos continually sought to build and maintain alliances with neighboring tribes, including the Choctaw, Wichita, and many others with the exception of the Osage. Included in this willingness to forge security with neighbors was the Caddos' willingness to seek counsel from allied chiefs in dealing with whites.

In twenty–five chapters, Carter weaves contemporary accounts into the historical narrative through the use of parallel plots to portray the continuity of Caddo culture using archaeological, ethnographic, oral, primary, and secondary sources. Carter's application of this writing technique should serve as a model to other scholars seeking to write ethnohistory in compelling and analytical prose.

After a brief overview of sixteenth– and seventeenth–century explorers, Carter begins the story with Sieur de la Salle's first expeditions into the Red River valley in the 1680s, and his encounter with the Hasinais, one of the three major Caddo, or Cadohadacho, linguistic groups. From the Hasinais' contact with la Salle in the 1680s to the removal of the Caddos to Indian Territory in 1859, Carter's synthesis builds on what Robert Berkhofer calls the New Indian History in at least three ways. First, instead of placing the Caddos in an Old versus New World dichotomy, she reveals the multiple and dynamic declines and renascences of Caddo history. Second, Carter adopts a regional approach, that allows Caddos and others to transcend barriers of ethnicity and nationality in a broad, geographic framework, ranging from the Arkansas on the north, the Mississippi on the east, and the Brazos on the west. Third, as an interdisciplinary scholar and as a cultural member of the Caddo tribe, Carter adopts the actors' point of view extraordinarily well. Her incorporation of oral accounts into the monograph demonstrates the multidimensionality of the study.

Where Carter falters, however, is in chronological framing. If continuity is the real sticking point from the seventeenth century to the present, and if twentieth–century oral accounts bolster that assertion, then why break the historical narrative in 1859–61, with the end of the trek to Indian Territory? The Caddos who left the Brazos River reserve in Texas undoubtedly experienced trial and tribulation in this move, but what happened after their arrival in what later became Oklahoma? We learn in a very brief account of Caddo matriarch Julia Edge that a new agency was established in 1871 at Anadarko, Oklahoma, that Caddos served in both of the twentieth century's world wars, and that generational relations continued to be as contentious and dynamic as always. It seems that much remains unanswered, however. Does the period 1859–61 represent significant discontinuity with the past, and, if so, was this related to the Civil War's impact on Indian Territory? Great change occurred after 1860, as Caddos' participation in both world wars suggest, but what are the implications of this change for cultural continuity?

Despite these unanswered questions, Carter's tribal history of the Caddos clearly answers the question "Where We Come From" and adds much to the literature on American Indian ethnohistory.

Jerry A. Davis
University of New Mexico

Crimes and Misdeeds: Headlines from Arizona's Past. By W. Lane Rogers. (Flagstaff, Arizona: Northland Publishing, 1995. 155 pp. Illustrations, bibliography, index. $9.95 paper.)

W. Lane Rogers has assembled fourteen chapters of crimes and misdeeds that have made headlines in the course of Arizona history. Rogers does this in his flowing writing style that makes the book difficult, if not impossible, to put down once started.

Many long time residents of the state can remember some of these headlines, or have been told about the more famous: Dillinger's capture by the Tucson Police Department, Winnie Ruth Judd, who stuffed her victims in trunks to send by train to Los Angeles in order to dump them in the Pacific to cover up her heinous crime, or the infamous raid on the polygamous families in Short Creek on the Arizona Strip between the Colorado River and Utah's southern border. Others are equally interesting for historians, crime buffs, and anyone looking for a good read.

Northland Publishers of Flagstaff, Arizona has designed a compelling cover for this volume with an old, archival photograh of John Dillinger's piercing eyes staring directly from the ominous, sneering expression on his face. Interior illustrations add to the excellent text.

Rogers accomplishes an intimacy with his subjects, not only with his writing style, but also with the depth of his research. Such details as the manner and strategy used by Tucson police officers to capture Dillinger and his associates put the reader on the streets of the city in 1934. The story does not end in the Tucson jail. Rogers follows the crooks to Crown Point, Indiana where the main man escaped to continue his lifestyle of crime until Dillinger finally met his death at the hands of federal agents in Chicago.

Arizona's last train robbery in 1922, one that was bungled, becomes humorous as Rogers unfolds the story in his easy, readable way. Gunplay in the Old Pueblo is yet another gem out of the past. Rogers has artfully selected a grand array of crimes and misdeeds to write about. This book should glean readership throughout the country, and should be a reminder from the past that crime does not pay.

John Duncklee
Alpine, Arizona

Life on a Mexican Ranche. By Margaret Maude McKeller. Edited by Dolores L. Latorre. (Bethlehem, Pennsylvania: Lehigh University Press, 1994. 228 pp. Illustrations, maps, notes, bibliography, index. $38.50.)

Life on a Mexican Ranche should prove to be a fascinating look into the daily life of an immigrant New Zealand–Australian–Scot family surviving on a ranch in Coahuila, Mexico, in the 1890s, for anyone who ventures into the book. Notwithstanding its occasional historical errors (for example, King Ferdinand VII, not Ferdinand II, ruled Spain in 1820, p. 20), this is a well-written piece.

Spanish–born anthropologist Dolores Laguarta Latorre, a specialist on life in northern Mexico among the Kickapoos, undertook to edit and publish Margaret Maude McKellar's 1892 collection of articles which had appeared in a New Zealand periodical of that day. She describes the McKeller family's brief stay at Las Rucias ranch in northern Mexico from the fall of 1892 to the summer of 1895. In her essays, McKellar presented the challenges that she and her relatives encountered at Las Rucias almost daily: from dealing with a language foreign to them all, to adjusting to radical changes in their diet, weather conditions, and so forth, to the tragic murder of McKellar's husband.

A special feature of McKeller's articles—an aspect that the editor left untouched—was that she wrote in such a manner so as not to hide the prejudices of her time against the Mexican people. While she and her family often exhibited what seemed to have been condescending attitudes toward the Mexicans, the McKellars appeared on other occasions to greatly admire those very same people. Moreover, McKellar, writing in her gentle way, was not above poking fun at her own relatives for their incapabilities regarding using Spanish.

The chapter notes provided in *Life on a Mexican Ranche* were excellent. Delightful to the scholar, the notes would be of considerable aid to the popular reader in referencing terms used, political conditions in Mexico, historical background, et cetera. Overall, this book should be a pleasurable experience in historical reading.

Patrick Foley
Journal of Texas Catholic History and Culture

The Legal Culture of Northern New Spain, 1700–1810. By Charles R. Cutter. (Albuquerque: University of New Mexico Press, 1995. xii + 227 pp. Illustrations, maps, notes, bibliography, index. $39.95.)

In this elegant, short survey, Charles Cutter has given Borderlands scholars a badly needed description of Spanish legal institutions covering New Mexico and Texas (but not Arizona and California) in the period between 1700—when surviving documents appear—and 1810, when the drive to Mexican independence begins and Spanish sovereignty starts to crumble. Using sources ranging from background Castilian legal institutions to directives establishing ultramarine legal structures, to their particular expression in more than 600 actual civil and criminal cases, Cutter describes a Borderlands legal system that existed, that was understood, and that, by and large, worked.

Simply in accomplishing that, Cutter helps overcome a couple of centuries denigrating eighteenth-century Borderlands law as at best the crudest form of frontier justice. As such, *The Legal Culture of Northern New Spain* breaks the same new ground for legal institutions that Marc Simmons' *Spanish Government in New Mexico* (1968) did almost thirty years ago for Borderlands government bodies.

Both books grew out of University of New Mexico doctoral dissertations. Cutter's book, like Simmons', never quite shakes its academic shackles. Some parts of *The Legal Culture of Northern New Spain* seem overwrought and over-intellectualized. For example, what are we to make of sentences like this one from the book's conclusion: "[t]he convergence of crown and subject in the administration of justice underscores the consensual hegemony that characterized the Spanish colonial regime"? Other parts never quite touch the kind of detailed law-in-action which tells how an idealized system in fact grounds itself.

Generally, *The Legal Culture* stresses the processes of eighteenth-century New Mexico and Texas law over its substance and the structure of law over its contents. In this context, Cutter's chief conclusion, that there was more law on these frontiers during this period than previously acknowledged, is new and true and important.

The conclusion is not as enlightening as it might have been, however, had Cutter gone further in suggesting what that law was and how its implementation worked to mold colonial New Mexico and Texas societies. The 600 civil and criminal cases that Cutter reviewed surely do more than suggest the general legal structure of which they formed a part. Those cases are the concrete embodiment of the substance of frontier justice and we could learn a lot more from their particulars than Cutter provides here. For example, Ramón Gutiérrez's *When Jesus Died the Corn Mothers Went Away* (1991) makes much more exciting (and controversial) use of some of the same case materials by focusing on their contents.

There are other small cavils with the focus of this book. Cutter is clearly correct in stressing the importance of the role of colonial New Mexico governors in legal affairs. Surely eighteenth-century New Mexico governors Velez Cachupin and Mendinueta deserve the reputations they enjoy as particularly strong legalists. Cutter doesn't show us why, however.

Some comparative law also would have strengthened the unique portrait that Cutter offers. The New Mexico governors of the period Cutter covers were remarkable for the executive, legislative, and judicial powers they simultaneously exercised. Separation of powers, so characteristic of our common law tradition, was completely alien to the Spanish colonial one in New Mexico. The merger of power in the governor lent a strange tinge to the administration of justice here. Some recognition of these contrasts would have better brought out the unique system that Cutter describes.

These minor complaints ask Cutter to write a different and longer book. The one that he has written breaks new ground on its own terms. *The Legal Culture of Northern New Spain* is an indispensable, unique, and new addition to Borderlands legal studies.

Em Hall
School of Law
University of New Mexico

Hero of Beecher Island: The Life and Military Career of George A. Forsyth. By David Dixon. (Lincoln: University of Nebraska Press, 1994. xviii + 257 pp. Illustrations, maps, notes, bibliography, index. $32.50.)

Hero of Beecher Island is an apt title for a biography of George Forsyth, the officer heralded in his own time and ever after for personal heroics in one of the West's timeless sagas. The nine–day siege at Beecher Island, Colorado, in September 1868, between a small detachment of frontier scouts commanded by Forsyth and several hundred Cheyenne Dog Soldiers led by Roman Nose was a critical episode in the extended Indian conflict occurring on the central plains following the Civil War. First Lieutenant Frederick Beecher, Forsyth's second in command, and four scouts were killed during the siege, and so was Roman Nose and some thirty Cheyennes. Roman Nose's death shattered the Indians' spirit and the Cheyennes eventually fled, but several more days passed before a relief force of Tenth Cavalrymen arrived from Fort Wallace, Kansas, to close the episode. The nation's media immediately seized upon the epic qualities of the fight and transformed Forsyth and his small beleaguered band into a literal metaphor for the triumph of Christianity and civilization over barbarianism. Forsyth was touted as one of the army's ideal soldiers, and despite personal setbacks later in life, that reputation was genuine and followed him to the grave.

The hero of Beecher Island was, indeed, a thoroughly competent soldier. Admitted to the Illinois bar before the Civil War, Forsyth was among the first from his state to volunteer for wartime service. Forsyth's valor in several engagements eventually came to the attention of Phil Sheridan, one of Grant's chief lieutenants, and he was soon invited to join the general's staff. Their association outlasted the war and nearly two more decades as Sheridan subsequently commanded the Army's Military Division of the Missouri in Chicago. Mostly Forsyth was Sheridan's military secretary and headquarters manager, but he also frequently traveled and represented his patron, as when he helped organize the "royal hunt" in 1872 for Russia's Grand Duke Alexis, surveyed later that year for the site of a "peacekeeping" fort in the recalcitrant Mormon kingdom, joined Custer's expedition to the Black Hills in 1874 where gold was confirmed among the grassroots, studied the principal armies of the world in 1875–76 with the army's chief policy maker and reformer, Emory Upton, and participated in Sheridan's survey of the Custer Battlefield in 1877. In 1881, Forsyth sought relief from staff duty and was assigned to the Fourth Cavalry, then stationed in the Southwest. Forsyth remained with the Fourth until his retirement from the army in 1890, an action hastened in the end by a growing mental instability due, according to examining physicians, to head wounds received at Beecher Island.

In all, this is a thoroughly satisfying examination of one of Sheridan's "everywhere men." In fleshing out Forsyth's story, author David Dixon, an assistant professor of history at Slippery Rock University, made skillful uses of several significant collections of Forsyth papers plus his Appointment, Commission, Personal (ACP) file in the National Archives. Such abundant personal documents allowed an oft–times intimate look at this interesting, competent, and genuinely heroic

soldier. As well, a generous array of maps and photos help round out Dixon's text, which is skillfully—often sprightly—written. *Hero of Beecher Island* is destined to be classed evermore among the essential works on the people and times of the Old Army.

Paul L. Hedren
National Park Service
Williston, North Dakota

Bibb: Hours That Linger, 1919–1924. By M. B. Reynolds. (Albuquerque, New Mexico: n.p., 1995. 114 pp. Illustrations. $25.00 cloth.)

Bibb: Hours That Linger is a collection of letters written from 1914 to 1924 by the Bibb family, and stories from the author's recollections that provide a view of a rural family trying to get along and determined to keep in touch despite the distance and circumstances separating them. Addressed to George Bibb, the letters give more information about other Bibbs than about him. Although the collection is not comprehensive, it does project the family members' independence, determination, and energy in finishing what they set out to do, despite the consequences. It also imparts a sense of restlessness and of individuals moving about the countryside in cycles of work. A few notations provide a national context through brief glimpses of rural life in Tennessee during World War I, including violence meted out to people thought not to fully support the war, and of local instances of the 1918 influenza epidemic.

At fourteen, Dee Bibb left his Butler, Oklahoma childhood home to work as a cowboy and rodeo performer; he later held championship titles in steer wrestling. His brother George, an excellent roper, accompanied him on the rodeo circuit. Their love and talent for music sometimes gave them employment, too. Both were family men who enjoyed long marriages to women who alone managed the family ranches in their husbands' absences. Their sister Myrtle was also on the move, selling novelty advertising as she traveled alone all over the Southwest. Younger brother Bremond remained to run the home ranch with his parents.

Readers will enjoy the reminiscences of the author (Dee and Rose Bibb's daughter), as well as the correspondence. One of her most vivid descriptions concerns her mother's ranch adventures while her father competed on the rodeo circuit. Another details the author's trip as a seven–year–old with her parents and her younger sister, Ruth, by wagon from Butler, Oklahoma to Las Vegas, New Mexico in 1923. *Bibb Hours* is a pleasant addition to Southwestern history.

Sandra Varney MacMahon
University of New Mexico

Early Innings: A Documentary History of Baseball, 1825–1908. Edited by Dean A. Sullivan. (Lincoln: University of Nebraska Press, 1994. xix + 312 pp. Illustrations, tables, bibliography, index. $47.00.)

Dean Sullivan's thoughtfully prepared compendium reveals that baseball expanded and professionalized alongside the American nation, that its origins are controversial, and that current disputes between players and owners are nothing new. Early documents relate the rules of play while memorandums and reports outline the organizational history of the leagues. Sullivan has not edited a sports book but a true work of archival history. Still, the flavor of the game comes alive through numerous game summaries and box scores.

Before the Civil War, urban clubs played friendly challenge matches in open fields. The Civil War era brought enclosed stadiums, with paid admission, as well as paid athletes who rapidly displaced the amateur players. The first professional team formed in 1869 and two years later the National League established ten salaried teams. A rival league, the American Association, challenged the new order but the two agreed to co–exist in the 1880s and have done so ever since.

The ongoing battles between players and owners, which come alive through these documents, ring all too familiar in today's headlines. Players who protested salary caps and other restrictions attempted to form unions, but they were thwarted by increasingly powerful owners. Team executives reaped profits with larger crowds, better games, and the emergence of star players. Teams with women and minorities were ignored or even banned by the leagues. At the dawn of the twentieth century, baseball reflected the larger realities of American life.

A 1905 owners' commission examined the origins of the sport. Baseball clearly showed a strong similarity to cricket. A more compelling "creation myth" for the owners, however, held that future Civil War general Abner Doubleday organized unique games of "Town Ball" in 1830s New York. From the "idyllic village of Cooperstown," concludes Sullivan, "the origin of baseball was located in small–town America, courtesy of an American hero" (p. 285).

Sean H. McMahon
Florida State University

San Antonio de Béxar: A Community on New Spain's Northern Frontier. By Jesús F. de la Teja. (Albuquerque: University of New Mexico Press, 1995. xv + 224 pp. Illustrations, maps, tables, notes, bibliography, index. $37.50.)

Frank de la Teja documents the process of community formation among the eighteenth–century settlers who founded and developed San Antonio de Béxar. This thorough study reveals that a common struggle to survive in an isolated frontier outpost allied diverse groups of settlers such as immigrants from the Canary Islands, civilians and soldiers who migrated from adjacent regions of northern New Spain, and Native Americans incorporated into the local populace. As the eighteenth century progressed, the increasing ethnic mix among electees to the town

council, the marked tendency of residents to identify themselves as a single community, the ritual extension of kinship ties through *compadrazgo* (godparentage), and extensive intermarriage reflected the growing integration of the various groups into a relatively homogenous community.

This commonalty did not preclude family rivalries, attempts to monopolize land and water rights, other political disputes, and differences in social class among local residents. Thus the Béxar "community" was comprised of various factions and subcommunities which, although in a constant state of flux, were a consistent element of this frontier society. De la Teja's book, and I suspect the extant primary sources themselves, do not provide as clear a picture of these subgroups as they do the overarching sense of community that transcended the conflict, compromise, and class differences among Bejareños. Apparently, insufficient data also precluded a detailed examination of efforts to establish local schools.

One striking feature of this volume is the depiction of human lives and events in eighteenth-century Béxar. This narration complements the scholarly analysis of demographic trends, land development policies, economic conditions, employment opportunities, local politics, and public ritual. For example, along with a clear exposition of early ranching practices and an evaluation of their importance, the author introduces families who engaged in this enterprise like the Traviesos, Arochas, Menchacas, and Zambranos. Similarly, the reader encounters San Antonians at activities like *carneadas* (meat hunts of wild cattle), religious processions and ceremonies, bullfights, dances, the opening of *acequias*, and the cornerstone laying for their parish church.

This work, which is based on de la Teja's widely acclaimed dissertation, adds significantly to earlier studies like *Tejano Origins in Eighteenth-Century San Antonio* (1991) by its extensive citation of primary documents and its explicit focus on the mechanics of community formation. The book is valuable for anyone interested in Texas history, frontier life in colonial New Spain, borderlands studies, or the interdisciplinary analysis of the social processes that shape local communities.

Timothy M. Matovina
Loyola Marymount University, Los Angeles

Seeking Pleasure in the Old West. By David Dary. (New York: Alfred A. Knopf, Inc., 1995. 335 pp. Illustrations, notes, bibliography, index. $30.00.)

This nostalgic overview of how U.S. westerners amused themselves during the 1800s comes from the head of the School of Journalism at the University of Oklahoma. He has written six other books, including *Cowboy Culture* and *Entrepreneurs of the Old West*.

Dary's chapters survey Indians, early explorers and travelers, mountain men, Mississippi River towns, emigrants, soldiers, cowboys, homesteaders, miners, railroaders, prairie townspeople, desert southwesterners, and Pacific northwesterners. This is old western history with no heroic efforts to include women and/or non-Indian ethnic minorities. Anecdotes taken mostly from well known published sources are strung together in a readable narrative with prolific, well-chosen photographs.

Dary is too genteel to discuss such amusements as homosexuality and masturbation, but he does point out that some Indian tribes freely shared life's greatest pleasure—sex—with whites, approving free association of their women with white men. Palefaces, of course, generally charged for the services of their women.

Among many tribes, gambling was a favorite pastime. Dray fails to make twentieth-century connections such as how eagerly Indians have resorted to gambling on most reservations. Nor does he explain whether Indians had a word and concept for "pleasure."

Dary makes mistakes on turf with which I am familiar and presumably elsewhere. The Denver Club was not one of the "exclusive clubs for cattlemen" (p. 140), but founded and run by bankers, businessmen, mining men, and railroaders who let in a few cattlemen. Nor was the Windsor Hotel "Denver's first saloon-dance hall" (p. 216). Such joints had existed in Denver for at least twenty years before the Windsor opened in 1880. Denver's Apollo Hall did not later house the Criterion Concert Hall (p. 216) which stood a block away at what is now 1515 Larimer Street. These are minor flaws in a good book that is especially valuable for tracking down origins and explanations of games, folktales, songs, and other diversions.

New Mexico readers may be offended by the inclusion of a tale in which a Texan indignantly pulled out of a high stakes card game after a New Mexican gambler anted up a deed to all of New Mexico Territory. General readers and scholars should find this a well-written, well-indexed, and documented compendium of pleasures now largely obsolete in the age of computer games, CDs, and television.

Thomas J. Noel
University of Colorado at Denver

Unsubmissive Women: Chinese Prostitutes in Nineteenth-Century San Francisco. By Benson Tong. (Norman: University of Oklahoma Press, 1994. xix + 300 pp. Illustrations, notes, bibliography, index. $24.95.)

Every historian of women needs to measure the individual agency of women against the social structures of gender subordination. In the case of Chinese immigrant prostitution, this is no easy task. For nineteenth-century Anglo Americans, Chinese prostitutes symbolized abject submission, but for twentieth-century feminist historians, subordination could not (quite) crush individual agency. For Benson Tong, the scale tips even further. In *Unsubmissive Women,* Tong acknowledges the oppression Chinese prostitutes faced, but prefers to emphasize their "enduring spirit of resistance and unflinching courage." "Their history," he writes, "testifies to the power of marginal groups" (p. 197).

Ironically, the strengths of Tong's book contradict this argument. In the first—and best—chapters, Tong adds depth and detail to the sketchy outline of the history of Chinese immigrant prostitution. Supplementing a wide range of secondary accounts with statistical, governmental, and missionary sources, he paints a carefully nuanced picture of the reasons so many Chinese women ended up as immigrant prostitutes and offers a fine account of the operation of the various groups, from American immigration officials to local, state, and federal governments to Chinese "fighting tongs," that controlled them.

When, however, Tong stretches his survey of social structures into an argument about the resistance of Chinese prostitutes, the weaknesses of the book stand exposed. The biggest disappointment is a chapter on violence in which, having raised the crucial and often neglected issue of violence against women, Tong vastly underestimates its frequency. Naively assuming that violence against women can be measured by police reports and local newspaper coverage, he finds so few examples of it that he concludes that "prostitutes faced the threat of violence . . . but few actually saw it on a regular basis" (p. 158). In a somewhat more persuasive final chapter, he argues that many women "found a way to leave the exploitative sphere" of prostitution by entering marriages (p. 191).

How exploitative these marriages might have been is a question begging to be answered, but it falls beyond the scope of Tong's book, which covers Chinese prostitution in its least oppressive period, the three decades between 1850 and the passage of the Chinese Exclusion Act of 1882. Although I would wish for a more extensive and less sanguine interpretation, *Unsubmissive Women* fills a big gap in the literature of American western history. As the only book-length treatment of the history of Chinese immigrant prostitution, it earns a place alongside Lucie Cheng's pathbreaking 1979 article "Free, Indentured, Enslaved: Chinese Prostitutes in Nineteenth-Century America" (*Signs* 5, pp. 3–29).

Peggy Pascoe
University of Utah

Women and Power in Native North America. Edited by Laura F. Klein and Lillian A. Ackerman. (Norman: University of Oklahoma Press, 1995. x + 294 pp. Maps, notes, bibliography, index. $24.95.)

This anthology consists of twelve anthropological case studies as well as an introduction by the editors and a conclusion by Daniel Maltz and JoAllyn Archambault. In some essays, historians may wish for more historical context, but the authors have clearly located their subjects geographically and culturally, and they have provided a largely jargon-free account of how each culture structures gender.

The question that the editors posed to their contributors is "whether men and women have equal status" (p. vii). The debate over this issue dates to Michelle Z. Rosaldo and Louise Lamphere's anthology, *Women, Culture, and Society* (1974), which assumed universal subordination of women. The essays in this volume refute that assumption and contribute to the line of argument developed in Mona Etienne and Eleanor Leacock's *Women and Colonization* (1980), which presented studies of autonomous, influential, or powerful women whose status declined as a result of colonization.

The essays, however, do far more than bolster fifteen-year-old assertions. They demonstrate the enormous variety of gender conventions and relations from the male-dominated Inuit and Creek to the Seneca and Navajo who accorded considerable power to women. In doing so, these essays provide a road map for examining gender and, more specifically, the role and status of women. The division of labor and the control of its product, the extent of individual autonomy, mythic representations, and the hierarchical or egalitarian nature of relationships all contribute to

the status of women. But as these essays show, the analysis of culture and the interpretation of evidence are far more complex than we might suspect. In his essay on the Chipewyans, Henry Sharp challenges our ethnocentric conception that in this hunting society men dominate the economy because they kill the game: "Without the labor of the women to process the raw material into usable form, the production efforts of men accomplish little. . . . The finished product [of women] is what leads to status, influence, and reputation [for men]" (p. 58). In her essay on the Tlingit, Laura F. Klein refutes the notion that gender equality only exists in classless bands of hunter–gatherers: . . . traditional Tlingit society focused on kinship and wealth as criteria for individual rank, respect, and authority, and those factors would be equally valued and perceived in both sexes" (p. 31). As Alice Kehoe phrases it in her essay on the Blackfoot: "Talking about Indo–European gender categories misses the point" (p. 124). As a result, these essays encourage a new vocabulary that includes autonomy, complementarity, and gender equity.

In the conclusion, however, scholars are cautioned against creating an idealized view of gender relations. The contributors to this volume have attempted, with varying degrees of success, to avoid this trap by examining theoretical issues of power, status, and equality within specific cultural contexts developed through fieldwork and ethnohistoric research. Historians who insist that gender is intrinsic to historical inquiry and discourse can find much common ground in this volume.

Theda Perdue
University of Kentucky

Albert Eugene Reynolds: Colorado's Mining King. By Lee Scamehorn. (Norman: University of Oklahoma Press, 1995. xix + 308 pp. Illustrations, maps, notes, bibliography, index. $37.95.)

Among the legion of Colorado mining magnates, the name of Albert Reynolds does not gain instant recognition. That is too bad for A.E. Reynolds, as he was better known, was a significant individual in Colorado history.

Reynolds shunned publicity and lived a quiet Victorian family life; however, he led a fascinating life that mirrors so much of the last forty years of the nineteenth–century western experience. He was a post trader at forts in Colorado, Texas, and Indian Territory and a licensed trader to the Arapaho and Cheyenne. Reynolds ranched on the high plains and made enough money from all these occupations to plunge into Colorado mining. Nor did he abandon agriculture when he centered his activities in Colorado; he owned farms near La Junta including one covering the site of Bent's Fort.

Before he died, Reynolds arguably owned more mining property than any other Coloradan. The San Juans in western Colorado gave him his greatest success; at Ouray, Telluride, and Creede, Reynolds operated profitable mines. Once hooked on mining, he stayed with it throughout the tumultuous years of the 1880s and 1890s always searching for new strikes, new bonanza mines. Gunnison County, Caribou, Summitville, and Aspen were some of the areas where he operated mines. Reynolds was also involved in the famous Apex litigation in Aspen. Nor did he abandon the industry when it declined. Reynolds was still active in 1921, even though he had lost his mining properties.

Lee Scamehorn keeps his subject in focus using Reynolds' business papers. This approach provides a rare inside view of Colorado mining and to a lesser degree, agriculture. Of interest also is the last chapter, "The Legacy," that details the Reynolds family's efforts to continue mining operations. Unfortunately for them, they ended up as part of the Summitville disaster in the 1990s and now potentially face Environmental Protection Agency and government legal action over reclamation.

University of Colorado professor Scamehorn has written a perceptive, evenly balanced portrait of Reynolds and his varied activities. Reynolds is sometimes elusive, but that is the fault of the subject, not the author. This well-paced, clearly focused biography has given A.E. Reynolds the recognition and place that he deserves; it is a must read for those people interested in Colorado, mining, business, and western history.

Duane A. Smith
Fort Lewis College

Islands in the Desert: A History of the Uplands of Southwestern Arizona. By John P. Wilson. (Albuquerque: University of New Mexico Press, 1995. xxii + 362 pp. Illustrations, maps, notes, bibliography, index. $49.95.)

As defined in this study, islands in the desert comprise the scattered mountain ranges that rise above the desert floor in southwestern Arizona. Running roughly east from Tucson to the New Mexican border, and from Mexico north to the San Carlos Apache reservation, this region contains a number of significant highlands, including the 10,700 foot Mt. Graham. Most of these uplands are within the Coronado National Forest. Historical consultant John P. Wilson uses this diverse area as a backdrop to trace the course of human activity within this environment. His account begins with a detailed description of the natural setting, then proceeds to chronicle the Spanish, Mexican, and American eras, focusing most heavily on mining, ranching, lumbering, and recreation. Inserted along the way is an interesting look at the military use of these lands during the Mexican Revolution.

The study was commissioned by the U.S. Forest Service as a history of the Coronado National Forest. Although the author has expanded the original text, it nevertheless remains a specialized book that is restricted to the human uses of Forest Service land. As such, the reader is given a somewhat uneven narrative. Although the dust jacket legitimately proclaims that familiar events are bolstered with fresh information, most facets of the overall story, including the Spanish entrada and the Indian wars, cover well-worn ground. In fact, the bulk of the new information is confined to the sections on mining, ranching, and homesteading. Although valuable, this material is presented in a rather uninspired form. The chapter on mining, for example, is organized according to mining districts, with short sketches on every known operation. Of obvious interest to mining historians and forest officials, the general reader is likely to lose interest.

Overall, *Islands in the Desert* will be beneficial to those with a special interest in southwestern Arizona. It is well written with good illustrations and maps, but the obvious aura of an institutional history lingers.

Robert A. Trennert
Arizona State University

Los Dos Mundos: Rural Mexican Americans, Another America. By Richard Baker. (Logan: Utah State University Press, 1995. ix + 294 pp. Illustrations, bibliography, index. $24.95 paper.)

In *Los Dos Mundos*, an ethnography of the community of "Middlewest" in southwestern Idaho, sociologist Richard Baker examines the distinct worlds of its contemporary Anglo American and Mexican American residents. It is the first major academic work on Mexican Americans in the state, and the first detailed community study of Mexicans in the Pacific Northwest. The study is based on author interviews of local Mexican Americans and Anglos, attendance at public meetings, and ongoing contacts with key information for a period of more than a year.

The author's central concern is inequality between Mexican Americans and Anglos, which he probes from comparative assimilationist, pluralist, and exploitative models of race relations. He suggests that in recent years sociologists have used the notion of institutional racism, in which social institutions, whether by design or not, operate to deny opportunities to minority groups. But he suggests that it is necessary to move beyond impersonal institutions and delve into the ideological underpinnings of inequality.

The large–scale settlement of Mexican Americans in Idaho follows a much longer history as migrant agricultural workers, particularly in the sugar beet industry. While there were only 3341 permanent Mexican American residents in the state as late as 1960, by the early 1990s, they accounted for more than 20 percent of the population of "Middlewest" alone.

But the material indexes of inequality are not merely the result of relatively recent settlement, Baker demonstrates. Mexican Americans continue to be the majority of field workers in agriculture, and in recent years more than 20,000 agricultural migrants entered Idaho annually. The agricultural industry continues to be the major employer of Mexican Americans in Middlewest and the only sector of the economy in which they are the majority. Second in importance is local factories, dominated by two potato processing plants, the sugar beet factory, and several seed companies. Although it represents an improvement over field labor, employment is also seasonal and low paying. Mexican Americans are also disproportionately represented in the factories of Middlewest, and represent 30 percent of the local labor force. The preponderance in agriculture and factories stands in sharp contrast to other major occupational groupings in the city, particularly in higher paying and more stable professional and white–collar jobs. They are 4 percent of employees at the local hospital, 3 percent in government offices, and 2 percent of teachers. The data clearly indicate that although a handful of individuals have assimilated and succeeded economically, Mexican Americans remain in a clearly subordinate position as a group, experiencing rates of upward social mobility far below those predicted by pluralist models. Even Mexican Americans of the second and third generation have achieved little upward mobility, and many continue to work in the fields.

Baker argues that a key to understanding the limited upward mobility is the dominant Anglo community, which is simultaneously imbued with assimilationist premises about opportunities for upward mobility while bounded by ideological racism. It has created a set of negative ideas about Mexican Americans which permit it "to establish a social reality that accepts as fact the idea that in America everyone has an equal opportunity to succeed and that economic failure is the consequence of individual and cultural deficiencies of the Mexican American community" (p. 19). It permits Anglos to sustain a "social system that implied that Mexican Americans are inferior to Anglos" (p. vii). The social system is reinforced by a belief system among Anglos that Mexicans are welfare loafers, gang members, drug users, and unfriendly. In contrast to many recent sociological examinations, Baker's investigations found that Anglo attitudes do not vary substantially by occupation or class, and that negative stereotypes extend even to settled Mexican Americans of the second and third generations.

The negative Anglo ideology is reinforced in the dominant media, particularly local newspapers and television, which seek to transform putative social conditions into social problems, such as portraying crack cocaine in the cities as a deficiency among Mexicans in small communities like Middlewest. Thus the ideology of the "Mexican Problem," as portrayed by social scientists in the early twentieth century, continues to exert an important influence. Baker demonstrates the pervasiveness of such bias in the local newspaper, as when it mentions crime in 15 percent of its articles on Anglos, compared with 75 percent of its columns on Mexican Americans.

Baker details similar ideological biases in ethnographic details, such as an acknowledgement by three of the five Mexican American officers on the city's police force that enforcement of the law is selective. Furthermore, they felt that racist jokes, a pervasive feature of their work environment, were used by Anglo officers to keep them in place. Similar ideological patterns appear in other local institutions, including the public school system.

Given that *Los Dos Mundos* is one of the earliest published academic studies of Mexican Americans in the Pacific Northwest, it seems surprising that Baker downplays geography and the impact of local factors. He argues that the influence of industrialization is so pervasive that popular attitudes and behavior have become increasingly homogeneous throughout the nation and are essentially similar. The argument permits him to imply that the major finding in the local study of "Middlewest" should be applicable to other settings where substantial Mexican American communities have appeared throughout the country. A more detailed examination of the influence of local history, geography, politics, economic and social factors would permit a greater understanding of variations across time and space.

Dennis N. Valdés
University of Minnesota, Twin Cities

When Indians Became Cowboys: Native Peoples and Cattle Ranching in the American West. By Peter Iverson. (Norman: University of Oklahoma Press, 1994. xxi + 266 pp. Illustrations, maps, notes, bibliography, index. $24.95)

Peter Iverson's *When Indians Became Cowboys* is a valuable addition to the American Indian history library. While its primary focus is the development and impact of Indian cattle raising, Iverson extends his discussion—and reverses the conceit—to show the process by which cowboys have become "Indians."

Iverson begins by dismissing a popular conception that American Indian cultures were static. Rather, he portrays Indians as flexible, imaginative, and pragmatic pioneers in their experimentation with their environment. When Europeans arrived with their material culture, Indian communities incorporated new items without disrupting the basic operations of society. Cattle, horses, and other European–introduced livestock were quickly integrated into existing Indian socioeconomic systems.

The author contends that cattle raising offered economic and cultural survival through the traumatic reservation and allotment periods, particularly at the end of the nineteenth century. Indian cowboys felt comfortable with the outdoor labor of herding cattle from horseback and took pride in their stock. Drought, declining markets, vacillating federal policy, and, above all, pressure to lease Indian land to non–Indian ranchers, however, erased or minimized the gains Indian cattlemen made. The administration of New Deal Commissioner of Indian Affairs John Collier brought expansion of tribal estates, tribal cattle associations, and improved stock in tribal herds. In spite of setbacks, by the 1950s cattle raising provided an anchor for tribal identity and a reason to resist emigration from tribal lands, while tribal cattlemen's associations served as rallying points against federal bureaucracy and outside pressures.

Iverson's epilogue demonstrates how much cattle raising has become a part of Indian life from cowboy songs and dress to rodeo competition. But it also shows how the problems Indians have faced historically—declining markets, urbanization, pressures on the land base, and threats to a traditional way of life—are now arrayed against non–Indian cattlemen.

This is a thought provoking book that shakes stereotypical views of Indians. Historians will appreciate Iverson's incorporation of tribally–specific studies into his broader perspective, while general readers will find his prose and presentation engaging and informative. This reviewer was disappointed that a century of cattle raising among the many tribes of the Indian Territory received only five pages of text. Those interested in the Northern Plains tribes and the Navajos, Tohono O'odhams, and San Carlos and White Mountain Apaches, however, will be pleased with Iverson's well–organized coverage.

Mary Jane Warde
Stillwater, Oklahoma

Vida I Sucesos de la Monja Alferez: Autobiografía atribuida a Doña Catalina. Edited by Rima de Vallbona. (Tempe, Arizona: Center for Latin American Studies, 1993. 236 pp. Illustrations, charts, appendixes, notes, bibliography. $30.00 cloth, $25.00 paper.)

Enraged at the beating she had received from a professed nun, the young novice Catalina de Erauso in 1600 fled the convent of San Sebastián el Antiguo in Guipúzcoa, Spain. She clothed herself as a man upon her escape, and maintaining her disguise, worked in a variety of occupations before obtaining a position on a ship sailing to the Americas. Continuing her charade, she traveled from Panama to Chile and lived out adventures reminiscent of a picaresque novel. In the nineteen years of her life as a man recounted in her autobiography, she fought in duels, loved women unaware of her true identity, and accidentally killed her own brother. Returning to Spain, she obtained from the king a pension for her years of military service. In Rome, she met with Pope Urban VIII, who permitted her to continue dressing as a man "encargándome la prosecución honesta en adelante, i la abstinencia en ofender al próximo, temiendo la ulción de Dios sobre su mandamiento. . ." (p. 123). The fascinating story of the nun ensign has become the subject of poetry and plays, and Rima de Vallbona's work utilizes historical and literary analysis to determine where truth and fiction converge.

Vallbona's study offers a comprehensive guide to the myth-laden landscape that after several centuries now surrounds the autobiography of Catalina de Erauso. The current volume employs the text of the only known manuscript, a copy of the original made by Juan Bautista Muñoz of Seville in 1784. It also includes the footnotes from Joaquín María Ferrer's 1829 edition, as well as appendices that make reference to an original. Given that the original document upon which the 1784 manuscript is based has not been found, Vallbona undertakes to determine the veracity of this fantastic story by documenting the events which Erauso records. Her study is straightforward, examining archival records, manuscripts, and rare books relating to the case of Catalina de Erauso. Although Vallbona finds that the names of historical personages are in several instances somewhat altered and some dates remain questionable, she establishes that the missing original was written between 1626, when Erauso visited Naples and 1784, the year of Muñoz's copy. A literary analysis of the text substantiates that "la narradora está muy cerca de las personalidades de la época y se ha codeado con ellas" (p. 15). Vallbona concedes that without the original manuscript, however, it is impossible to definitively establish whether this is indeed the autobiography of Catalina de Erauso. The text is nonetheless compelling, and Vallbona's careful examination of the documents surrounding this tremendous account is a noteworthy contribution to gender studies as well as to the histories of colonial Latin America and Spain.

Martina E. Will
University of New Mexico

Navajo Country: A Geology and Natural History of the Four Corners Region. By Donald L. Baars. (Albuquerque: University of New Mexico Press, 1995. xii + 255pp. Illustrations, maps, tables, charts, appendixes, notes, bibliography, index. $19.95 paper.)

Donald Baars has produced a magnificent layman's guide to the geology and geomorphology of the area traditionally known as Navajoland. He forwards the text with a challenge to present an understanding of "the natural relationship between the character of the lands and the present–day Navajo way of life." To this end, the author carefully weaves the legends and traditions of the Navajo into the geologic history and the natural formations of their homeland.

Navajo Country, the third in a series of books by Donald L. Baars on the Colorado Plateau, concentrates on the southern subdivision that has been labeled as the "Navajo Section." Extensive coverage is provided on dramatic landforms such as the Chuska Mountains, Canyon de Chelly, Monument Valley, Shiprock, and the San Juan Goosenecks, without ignoring the less–pronounced features like the San Juan and Black Mesa basins, as well as the extensive north–south trending monoclines that stretch across the Navajo desert.

The book provides a very readable passage through geologic time. Beginning with the Pre–Cambrian era, Baars then whisks us through the normally complex layers of Paleozoic and Mesozoic time with catchy chapter titles such as "Foundation Rocks," "Red Beds Inherit the Earth," and "Enter Sand: The Jurassic System." Each chapter on geologic chronology demonstrates great effort by the author to place geologic jargon and process into an understandable language for readers who are not trained in the field of geology. Many graphics and photos are provided to complement the text, including a series of maps showing subsurface thickness of strata that may have been more effectively displayed as a series of cross–sections (such as the Jurassic era graphic on page 59).

Baars anticipates well the reader's needs. Just as I was completing the last phase of geologic time and sensing that the book would be an excellent complement to a highway geology map or book, the author selects and narrates several scenic drives along the Chuska Mountains. He takes the reader through Monument Valley, on raft floats through the Goosenecks of the San Juan River, and past the geologic wonders of Marble and Grand Canyons. I wish Baars had extended this approach beyond the most marketable tourist attractions to include lesser known routes through the geologically rich environments of the San Juan and Black Mesa basins.

The author began his career as an economic geologist in the Four Corners area and he completes this book with several sections about oil, gas, coal, and uranium. Unfortunately, he avoids including any environmental issues affecting the Navajo as a result of these extractive enterprises. As a geographer, I was delighted by the inclusion in the appendix of an extensive identification of place names that range far beyond the areal coverage of this book. The information–laden paperback is wisely printed in a size that will fit handily into an automobile glove compartment. I strongly recommend it as your travel companion on your trips through the land of the Navajo.

Jerry L. Williams
University of New Mexico

Great Excavations: Tales of Early Southwestern Archaeology, 1888–1939. By Melinda Elliott. (Santa Fe, New Mexico: School of American Research, 1995. ix + 251 pp. Illustrations, maps, charts, tables, notes, bibliography, index. $40.00 cloth, $20.00 paper.)

The half century of southwestern archaeological excavations described here extend from Cliff Palace on Mesa Verde, in Colorado, when field techniques were rudimentary, to Awatovi, a pre– and post–historic Hopi town in Arizona, when many sophisticated aids to research had been developed. In between, Elliott tells of the work at Pecos Pueblo, Aztec Ruin, the Zuni town of Hawikuh, Chaco Canyon's Pueblo Bonito, all in New Mexico; Snaketown, the huge Hohokam site in southern Arizona; and the Rainbow Bridge–Monument Valley Expedition to the Tsegi Canyon area of northern Arizona. Through these examples the history and growth of southwestern archaeology is clearly recounted and the changing questions that motivated these pioneer workers are described. Even the earliest of these excavations was not "pot hunting" but a serious, if crude, effort to understand the past. In the beginning far more emphasis was on securing museum–quality specimens and less on record keeping than was respectable later. The geographical and temporal range of excavations chosen by Elliott superbly illustrate the great variety of problems and approaches that have characterized southwestern archaeology. Elliott's earlier history of the School of American Research in Santa Fe adequately supplements this current volume.

Besides the fieldwork in *Great Excavations* we are treated to sketches of the many fascinating people who did the work, including the Wetherills, Alfred V. Kidder, Earl Morris, Frederick W. Hodge, Neil Judd, Emil W. Haury, and John O. Brew. Elliott has drawn on both published reports and extensive interviews with archaeologists. To my knowledge, this volume is scrupulously accurate with respect to both the archaeology and the archaeologists. Written for the nonspecialist and providing an armchair tour of fifty years of field research, it also skillfully reports the gradual increase in understanding of the Southwest's past. By intent, Elliott does not attempt to update information and interpretation for these sites. This would require another volume and the interested reader can turn to many recent publications for that information. A generous number of illustrations make vivid "the way it was."

The change from the adventure and romance that accompanied nineteenth–century archaeology to the scientific approach of this century was in large part accomplished by the dedicated field workers whose great excavations are reported here. This volume is a valuable contribution to intellectual and scientific history as well as a fascinating and readable story.

Richard B. Woodbury
University of Massachusetts, Amherst

BOOK NOTES

Tejano Religion and Ethnicity: San Antonio, 1821–1860. By Timothy M. Matovina. (Austin: University of Texas Press, 1995. xi + 168 pp. Notes, bibliography, index. $24.95.)

River of Traps: A Village Life. By William deBuys and Alex Harris. (Albuquerque: University of New Mexico Press, 1996. 238 pp. Illustrations. $24.95 paper.) Reprint of 1990 edition.

The Alamo Remembered: Tejano Accounts and Perspectives. By Timothy M. Matovina. (Austin: University of Texas Press, 1995. xii + 146 pp. Illustrations, notes, bibliography, index. $25.00 cloth, $10.95 paper.)

Trickster in the Land of Dreams. By Zeese Papanikolas. (Lincoln: University of Nebraska Press, 1995. x + 184 pp. Notes, index. $22.50.)

The New Latin American Mission History. Edited by Erick Langer and Robert H. Jackson. (Lincoln: University of Nebraska Press, 1995. xviii + 212 pp. Maps, charts, tables, notes, index. $35.00 cloth, $16.95 paper.)

Spanish Expeditions into Texas, 1689–1768. By William C. Foster. (Austin: University of Texas Press, 1995. x + 339 pp. Illustrations, maps, notes, bibliography, index. $45.00 cloth, $19.95 paper.)

Desert Lawmen: The High Sheriffs of New Mexico and Arizona, 1846–1912. By Larry D. Ball. (Albuquerque: University of New Mexico Press, 1992. xii + 414 pp. Illustrations, maps, appendixes, notes, bibliography, index. $45.00 cloth, $19.95 paper.)

César Chavez: A Triumph of Spirit. By Richard Griswold del Castillo and Richard A. Garcia. (Norman: University of Oklahoma Press, 1995. xvii + 206 pp. Illustrations, bibliography, index. $19.95.)

The Mexican Earth. By Todd Downing. (Norman: University of Oklahoma Press, 1996. xiii + 366 pp. Illustrations, maps, bibliography, index. $16.95 paper.)

Indians, Franciscans, and Spanish Colonization: The Impact of the Mission System on California Indians. By Robert H. Jackson and Edward Castillo. (Albuquerque: University of New Mexico Press, 1995. vii + 214 pp. Illustrations, maps, tables, appendixes, notes, bibliography, index. $32.50.)

Where Cultures Meet: Frontiers in Latin American History. Edited by David J. Weber and Jane M. Rausch. (Wilmington, Delaware: Scholarly Resources, Inc., 1994. xli + 233 pp. Notes, bibliography, index. $40.00 cloth, $16.95 paper.)

The Covenants with Earth and Rain: Exchange, Sacrifice, and Revelation in Mixtec Sociality. By John Monaghan. (Norman: University of Oklahoma Press, 1995. xvi + 394 pp. Illustrations, maps, charts, tables, notes, bibliography, index. $42.95.)

El Milagro and Other Stories. By Patricia Preciado Martin. (Tucson: University of Arizona Press, 1996. xiv + 93 pp. Notes. $22.95 cloth, $9.95 paper.)

Orioles, Blackbirds, and Their Kin: A Natural History. By Alexander F. Skutch. (Tucson: University of Arizona Press, 1996. xiii + 291 pp. Illustrations, notes, bibliography, index. $50.00 cloth, $21.95 paper.)

Head and Face Masks in Navaho Ceremonialism. By Berard Haile. (Salt Lake City: University of Utah Press, 1996. xxii + 126 pp. Illustrations, appendixes, notes. $15.95 paper.)

Kingdom on the Mississippi Revisited: Nauvoo in Mormon History. Edited by Roger D. Launius and John E. Hallwas. (Urbana: University of Illinois Press, 1996. vii + 282 pp. Tables, notes, bibliography, index. $36.50 cloth, $16.95 paper.)

The Social Dynamics of Pottery Style in the Early Puebloan Southwest. By Michelle Hegmon. (Cortez, Colorado: Crow Canyon Archaeological Center, 1995. Distributed by the University of Arizona Press, Tucson. xvii + 272 pp. Illustrations, maps, charts, tables, notes, bibliography. $22.95 paper.)

Inside an American Concentration Camp: Japanese American Resistance at Poston, Arizona. By Richard S. Nishimoto. Edited by Lane Ryo Hirabayashi. (Tucson: University of Arizona Press, 1995. lvi + 262 pp. Illustrations, maps, charts, notes, index. $45.00 cloth, $19.95 paper.)

Early Days in Texas: A Trip to Heaven and Hell. By Jim McIntire. Edited by Robert K. DeArment. (Norman: University of Oklahoma Press, 1992. 184 pp. Illustrations, maps, notes, bibliography, index. $12.95 paper.)

Drawing the Borderline: Artist–Explorers of the U.S.–Mexico Boundary Survey. (Albuquerque, New Mexico: The Albuquerque Museum, 1996. xi + 156 pp. Illustrations, maps, notes. $29.95 paper. Accompanying volume to exhibition of same name.)

Blood and Treasure: Confederate Empire in the Southwest. By Donald S. Frazier. (College Station: Texas A&M University Press, 1995. xiii + 361 pp. Illustrations, maps, notes, bibliography, index. $29.95.)

Latin America Male Homosexualities. Edited by Stephen O. Murray. (Albuquerque: University of New Mexico Press, 1995. xvi + 304 pp. Tables, notes, bibliography. $45.00 cloth, $24.95 paper.)

Ceramic Production in the American Southwest. Edited by Barbara J. Mills, and Patricia L. Crown. (Tucson: University of Arizona Press, 1995. viii + 312 pp. Illustrations, maps, charts, tables, notes, bibliography, index. $45.00.)

The Osage and the Invisible World: From the Works of Francis La Flesche. Edited by Garrick A. Bailey. (Norman: University of Oklahoma Press, 1995. xiv + 323 pp. Illustrations, maps, charts, tables, notes, bibliography, index. $29.95.)

Arizona's Yesterday. By John H. Cady. Edited by Basil Dillon Woon. (Tucson, Arizona: Adobe Corral, Westerners International, 1995. xxvii + 120 pp. Illustrations, notes. $15.00 cloth, $10.00 paper.)

Call for Papers

Western History Association
37th Annual Conference
October 15-18, 1997
St. Paul, Minnesota

Western Visions: Many Voices, Many Landscapes

The Program Committee for the 1997 meeting of the Western History Association requests proposals for papers and sessions on all aspects of western history. In keeping with the mission of the WHA, the committee seeks to embrace a wide definition of the West and looks for submissions from the region's many constituencies. We especially welcome panels and papers that give voice to the varied cultural experiences and differing perceptions of the West through time, across race, class, and gender boundaries and in the context of social and intellectual as well as geographic landscapes. We encourage proposals that reflect the diversity of thought that informs western history and those persons involved in its pursuit. Western agricultural life, military experience, concerns of people of color, environmental matters, comparative studies, and international issues are of particular interest for this conference, which meets on the cusp of the American\Canadian border.

A brief two-page summary of prospective papers, with participants' names, addresses and telephone numbers, and a short paragraph on each presenter, chair, and commentator could be useful. The committee will assume that all those whose names appear in the proposals have agreed to participate. The committee especially invites individuals—professors, public historians, independent scholars, or graduate students—who do not have a full session organized to submit proposals for consideration.

Proposals should be sent by 1 September 1996 to committee cochair: Anne M. Butler, Department of History, Utah State University, Logan, Utah 84322-0710; (801) 797-1301; fax (801) 797-3899.