

Americans. Although this book will contribute to scholarship on the internment, its real value will be as a widely-read and easily-understood introduction to this American tragedy.

— Russell Endo
University of Colorado

Veronica E. Velarde Tiller. *The Jicarilla Apache Tribe: A History, 1846 - 1970*. (Lincoln: University of Nebraska Press, 1983) 265 pp., \$23.95.

This first comprehensive history of the Jicarilla Apaches proves an indispensable tool for understanding this tribe, government and Indian relations, and the history of the state of New Mexico. Veronica Tiller was, despite being part of a prominent Jicarilla family, able to strike a balance between giving the reader a wealth of detailed facts pertaining to the tribe and its smaller organizational units and placing them within the larger context of government or New Mexico state policies. The author, who used an impressive number of government documents, is modest and clear-sighted enough not to claim an Indian point of view for her work. She does an excellent job in revealing the importance of the two Jicarilla bands, the plains-dwelling Llaneros and the mountain-dwelling Olleros, whose differences in acculturation and social orientation have marked the complex history of the tribe through the centuries.

In the first two chapters, Tiller relies heavily on the pathfinding works of Morris E. Opler, who published in the 1930s and 40s. For her section on the 19th and early twentieth century periods, she used the oral history technique in a series of interviews with Jicarilla Apaches which extended over a five-year period. One would have appreciated a word on this particularly touchy scholarly problem in the "Preface."

Tiller's main focus is on the tension between Jicarilla Apache dependence and self-determination. She shows in exemplary fashion how the question of the land base, the persisting effort of many tribesmen and a particularly recalcitrant attitude toward Anglo dominance in the year 1886 enabled the tribes to call a reservation their own which lay close to their original (and spiritual) homeland. Maps, tables and photographs enhance the information value of the text.

The author presents with remarkable perspicacity how facts and decisions give birth to a string of historical consequences. The reader is

furnished with an almost too balanced view on the interplay between tribal leadership and the Bureau of Indian Affairs through the decades. That the Jicarilla Apaches' ultimate survival as a social and cultural entity and their startling economical success since the 1950s is a lesson both of hard-headed endurance and flexibility becomes evident throughout the richly documented book.

One would only have wished for a more detailed last chapter. "The Era of Growth: 1960-1970." Unfortunately, footnotes numbers 45 through 57 of Chapter Two are missing in the otherwise well-printed volume.

Tiller by now runs her own firm in Washington, D.C., and is specializing in research on Indian history. If her publishing house puts out publications of a caliber comparable to this work, any scholar in the field of American Indian Studies should make a note of it.

— Wolfgang Binder
University of Erlangen

Fred W. Voget. *The Shoshoni-Crow Sun Dance*. (Norman: University of Oklahoma Press, 1984) 348 pp., \$19.95.

The University of Oklahoma Press has long led the way in publications about the American West, and more particularly about Native American experience in that sometimes limitless region. In keeping with that tradition, *The Shoshoni-Crow Sun Dance* is volume 170 in the University of Oklahoma Press's Civilization of the American Indian Series—a series distinctive in its purpose if not always in its result. Professor of anthropology emeritus at Southern Illinois University at Edwardsville, Fred W. Voget—as author of this comprehensive study—adds yet another title to his list of ethnological studies about American Indians, and in the process adds to our overall knowledge about the diversity of Native American cultures.

As any reader of fiction knows, particularly from works like Frank Waters's *The Man Who Killed the Deer*, academic anthropologists do not always enjoy an ideal image as a result of their field work, be it for accuracy or for attitude. Professor Voget's work both disproves and supports such stereotypes about anthropological method and ends.

Certainly Voget has worked long and hard, and most sincerely, in recounting and explaining the evolution and occurrence of the Shoshoni-Crow sun dance. And certainly the reader "knows" much more about the ritual and the people who perform it when this book is finished. And yet,