

examines mining technology employed at the Chino mines, the environmental impact of mining on southwestern New Mexico, and the social history of Santa Rita. The authors draw upon Humble's voluminous copies of company records, as Phelps Dodge ordered the originals destroyed after acquiring the Chino Mine in 1987. Numerous black and white photographs and maps supplement the text illustrating the growth of Santa Rita and its subsequent disappearance due to pit mining.

The authors provide an informative overview of the range of different technologies and mining techniques employed at the Chino Mines. Their observations about the environmental consequences caused by two centuries of mining operations provide a useful corrective to studies focused on twentieth century developments. The authors' discussion of twentieth century Hispanic miners and their efforts to form unions would benefit from an extended analysis of Spanish language sources. For example, the authors refer to *El Reportero*, a Spanish language newsletter that expressed miners' concerns about working conditions and civil rights, but they do not cite or analyze the publication. Furthermore, the authors could bolster their brief discussion of Navajo workers by considering the scholarship of Colleen O'Neill. Nevertheless, *Santa Rita Del Cobre* provides a solid historical account of mining in southwestern New Mexico that compares the region's development to other mining areas in the American West.

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A WILDER WEST: Rodeo in Western Canada, by Mary-ellen Kelm (Vancouver: University of British Columbia Press, 2011), 296 pp., \$26.95 pb.

For Americans, what comes to mind under the label Canadian rodeo, if anything, is the Calgary Stampede. But rodeo in Canada is more than a onetime thing. The uniquely American sport, like Canadian football, has put down Canadian roots, grown a Canadian variation. This social history of rodeo in western Canada is much more sophisticated than the standard popular narrative of events and champions over time. Kelm traces rodeo's beginnings as an auxiliary to town and regional fairs late in the nineteenth century, tracks the influence of American immigrants to Canada, discusses the rise of professionalism and gradual exclusion of indigenous people and women as the rodeo became more commercially significant, participation more expensive, events more exclusionary.

A Wilder West, history being the stories of people, includes photos and narratives of prominent men and women, white and Indian, who established the small amateur and semi-professional gatherings, standardized events, set codes of conduct and dress, expanded the rodeo beyond its adjunct status to national and international prominence. Kelm emphasizes the ways in which the rodeo serves to bring together two cultures, perhaps more depending on whether women are defined as culturally distinct. She also addresses the development of Indian reservation rodeo as an alternative to the international circuit. Well documented, interestingly written, *A Wilder West* provides an international dimension to a uniquely American sport while locating it securely in Canadian society.

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THE PLAINS POLITICAL TRADITION: Essays on South Dakota Political Culture, edited by Jon K. Lauck, John E. Miller, and Donald C. Simmons, Jr. (Pierre: South Dakota Historical Society Press, 2011), 394 pp., \$19.95 pb.

This collection of essays proposes to highlight the specificities of South Dakota politics. Often dismissed by the elite as unequivocally conservative "fly-over country," the authors show that its political history is complex and multi-layered. It is also the result of many waves of immigration that led to novel identities now associated with a quintessential sense of America. If not primeval, it is rogue, self-reliant and free.

While two chapters of the book sound systematic in their academic bugle call of gender and race as necessary axes of subjectivity, the volume does an excellent job of contextualizing the emergence of South Dakota populism. For the pioneers (gold miners, ranchers, and homesteaders), populism was a left wing form of government, based upon upholding a system of cooperatives and labor unions against railway corporations. It was not the movement now led by the Religious Right. Strangely, no chapter hinges around religion, though the book does mention Father Robert W. Haire's left wing activism and the misuse of Catholicism in smear campaigns launched by Protestants. It is the Cold War that seems to have crystalized South Dakota as an overwhelmingly Republican state. As it became the site of nuclear facilities, it would also be a prime target for the Soviets. Thus South Dakotans embraced conservatism out of self-preservation.

Beyond folktales of Deadwood mischief, South Dakota, with its raw individualism and emphasis on independence from big government and corporations, offers solutions germane to our era of malaise. Still, the death knell of out-migration should be dealt with swiftly.

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VIOLENT ENCOUNTERS: Interviews on Western Massacres, by Deborah and Jon Lawrence (Norman: University of Oklahoma Press, 2011), 258 pp., \$34.95 hb.

In *Violent Encounters*, Deborah and Jon Lawrence investigate interethnic conflict in the Trans Mississippi West between 1840 and 1890 by interviewing nine prominent scholars. As the subtitle suggests, the authors are primarily interested in massacres which they loosely define as acts of violence perpetrated against innocent people. The scholars represented in this volume are from within and outside the academy, providing a diverse perspective on frontier violence.

While most of the violence considered in the book focuses upon conflict between Native and Anglo Americans, Will Bagley addresses the Mountain Meadows Massacre, arguing that Brigham Young played a pivotal role in orchestrating the massacre. In the McComas Massacre, Marc Simmons concentrates upon the murder of an Anglo family by Apaches near Silver City, New Mexico, and Margot Mufflin suggests that the captivity narrative of Olive Oatman was exaggerated to reflect Anglo-American prejudice regarding Natives.

Michael Tate challenges the theme of violence between Anglo Americans and Natives, observing that migrants and Indians often traded and coexisted along the Oregon-