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Forced to Abandon Our Fields: The 1914 Clay Southworth Gila River Pima Interviews. By David H. DeJong.

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researched, Charles Cleland provides a wonderful example of the kind of nuanced, ethnohistorical approach necessary not only to appreciate fully contentious legal issues such as Indian treaty rights, but to understand Indian history more deeply in general.

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Forced to Abandon Our Fields: The 1914 Clay Southworth Gila River Pima Interviews. By David H. DeJong. Salt Lake City: University of Utah Press, 2011. 192 pages. \$34.95 paper.

When contact was made with early Spanish explorers and missionaries, the Gila River Pimans (Akimel O'odham) had established farming communities along the Gila River. At the time that early American fur trappers and military units were traveling in the same area along the Gila, they also encountered thriving agricultural communities. The Akimel O'odham provided food supplies to American military units that were involved in the preparations for the war with Mexico in the 1840s. By the turn of the twentieth century, this had all changed; the Akimel O'odham had lost most of their irrigation water.

In this important new book, David DeJong, project manager of the Pima-Maricopa Irrigation Project, tells the story of how this happened through the words of Akimel O'odham elders. The book provides a Native voice as part of the historical documentation of the collapse of the Akimel O'odham agricultural system and the effort to stave off disaster. DeJong documents the loss of water through upstream diversions from the Gila River in the last quarter of the nineteenth century, which left many Akimel O'odham near starvation and transformed the Akimel O'odham from self-sufficient successful farmers to dependents of the United States government. Many voices were raised about this injustice, prompting the United States Irrigation Services to assign a young engineer named Clay Southworth to oversee an adjudication of the Gila River Piman water rights in 1914. During this process, Southworth interviewed thirty-four Akimel O'odham elders and farmers, who provide a rich and detailed narrative of the cultural history of farming and water loss along the Gila River in the late nineteenth century. These rediscovered interviews form the core of this remarkable book; it includes an epilogue that carries the story of Akimel O'odham water rights into the twenty-first century.

In the introduction, DeJong summarizes the events leading to the establishment of the 1914 survey led by Southworth to investigate the water rights problems facing the Akimel O'odham. The author presents a June 1900

Chicago Tribune article that reported on Pima Indians starving to death in Arizona. Newspapers across the country followed up on this initial story, publishing numerous articles on the Pima Indians' struggle. In the first chapter, "High and Dry," the author briefly reviews the two-thousand-year-old cultural history of Akimel O'odham farming communities and their Huhugam ancestors who irrigated and farmed lands along the Gila, Salt, and Santa Cruz rivers in south central Arizona for nearly a thousand years. Maps and tables provide visual and numerical data on historic Akimel O'odham and Pee Posh canals from 1800 to 1914. This chapter also introduces the philosophy of "economic liberalism" that drove much of the United States expansion and exploitation of the Western United States and its resources. One of the book's major tenets is that this philosophy was directly responsible for the loss of water for the Akimel O'odham farmers living along the Gila.

In the second chapter, "Forced to Abandoned Our Fields," David DeJong reviews the efforts of the United States Irrigation Service to address the water issues by initiating the Gila River Adjudication Survey in a very late effort to protect Akimel O'odham water rights. Clay "Charles" Southworth is tasked with carrying out this survey. This chapter presents his legacy as having important and lasting impacts on Arizona water history. The third chapter, "The Southworth Interviews," presents the interviews exactly as they were in the original typed copies stored in the National Archives. In a 1931 letter to archaeologist Odd S. Halseth, Southworth explained that his purpose was to "support Pima rights to the waters of the Gila River" (49). He believed that these interviews reflected the "innermost thoughts and viewpoints" of individuals he interviewed (49). These interviews reflect the concerns and bitterness over the loss of water and a loss of a way of life that scattered families and forced many to scratch an uncertain livelihood from the desert lands that had previously been rich with green fields and crops.

In the fourth chapter, David DeJong presents Southworth's efforts to reach out to three individuals who he believed had a deep understanding of Akimel O'odham agriculture. He wrote to Dr. Charles H. Cook, Dr. Charles H. Ellis, and the Reverend David M. Wynkoop, missionaries to the Akimel O'odham in the nineteenth century. Dr. Cook had lived with the Akimel O'odham from 1870 to 1914 and had the most detailed information. All of these individuals took an active role in trying to protect Akimel O'odham water rights. Their letters to Clay Southworth are reproduced in this chapter and reflect their concerns over the loss of water to the Akimel O'odham and the collapse of their farming industry.

Chapter 5 offers translations of two Akimel O'odham calendar sticks. One calendar stick belonged to Juan Thomas, one of the individuals interviewed by Southworth, and the other belonged to Mejoe Jackson, an Akimel O'odham

elder. Calendar sticks record events when the stick holder makes marks on it. In most cases these markings are intelligible only to the holder of the calendar stick. These calendar sticks provide an Akimel O'odham record of events from 1842 to 1913, documenting historical events important to the Akimel O'odham, including information on agriculture.

In chapter 6, the epilogue, the author brings the story of Akimel O'odham water rights up to the present day. This chapter identifies efforts by Akimel O'odham political leaders, members of Congress, and the courts of the United States to address many issues relating to water rights. Akimel O'odham leader Antonio Azul tried to get the US Congress to address the mitigation of water losses to the Akimel O'odham. Azul spoke, "can the United States Congress and the people of this country whose money has been squandered by the rogues who have robbed us, come to our aid?" (123). This long story comes to a close on February 4, 2003, when the Gila River Indian Community agreed to a water settlement proposal, and on October 10 and November 17, 2004, when the US House of Representatives and the US Senate approved the Arizona Water Settlements Act of 2004.

This legislation has direct connections to the many Akimel O'odham leaders and farmers who for over a century fought to restore their water rights and agricultural prosperity. One of the Akimel O'odham elders interviewed by Southworth was Ho-ke Wilson, who in 1914 said, "all these cultivated lands will bring to the coming children abundant harvests again" (133).

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Lessons from an Indian Day School: Negotiating Colonization in Northern New Mexico, 1902–1907. By Adrea Lawrence. Lawrence: University Press of Kansas, 2011. 320 pages. \$34.95 cloth.

As an enrolled tribal member of Santa Clara Pueblo in Northern New Mexico, I am always interested in what is written about my home community. When I became aware of the book under review I looked forward to reading it. The title of the book led me to think that the book would focus mainly on teaching Santa Clara elementary school children, the school I attended from the first to the sixth grade in the late 1940s. However, there is practically nothing about how the Santa Clara children were taught, how they behaved, or what they learned in this otherwise strong first example of an "inductive and