

Meticulous research informs every page of this book. Among its virtues is the extensive bibliography. It mentions several books by Helen C. Rountree, the pioneer historian of this subject, but not her most recent: *Pocahontas, Powhatan, and Opechancanough: Three Indian Lives Changed by Jamestown* (2006). Shefeland's book, though expensive, is superbly made. The cloth front cover (no paper here) has a color-enhanced reproduction of a famous seventeenth-century map that is truly beautiful.

Robert McColley

University of Illinois, Urbana-Champaign

**Apache Adaptation to Hispanic Rule.** By Matthew Babcock. Cambridge: Cambridge University Press, 2016. 299 pages. \$49.99; \$40.00 electronic.

This remarkably ambitious study is nothing less than a complete reimagining of interethnic relations in the southwestern United States and northern Mexico from the late-eighteenth until the middle of the nineteenth centuries. It also offers an alternative interpretation of the role of the frontier presidio, long considered one of the fundamental building blocks of Hispanic society in the region, along with the town and the mission. The book's focus is on the *Apaches de paz* program, which encouraged and inveigled Apaches to relocate near presidios in settlements or camps, usually referred to as *establecimientos de paz*, or peace establishments.

As the author notes, much of the scholarship on the presidio as an institution concentrates on its role as a military bastion, a base of operations for aggressive expeditions against such Native peoples as Apaches and Comanches, and its role in frontier defense. Another fairly recent book, Lance R. Blyth's *Chiricahua and Janos: Communities of Violence in the Southwestern Borderlands, 1680–1880* (2012), takes a different approach to exploring interethnic conflict that also centers around a presidio, Janos. Blyth examines the crucial role fighting played in Chiricahua culture, where going to into battle against one's enemies was a part of becoming a man and a full-fledged member of Apache society, making it an interesting companion volume for *Apache Adaptation to Hispanic Rule*.

Even though all along the northern frontier of New Spain large numbers of Apaches often were living almost in the presidios' shadows, all too frequently these communities have been ignored. Certainly, conflict between Apaches, Spaniards, and Mexicans was an element of their relationship. Babcock explores the mutually beneficial character of the cultural encounter between these peoples. Of considerable significance to an understanding of interactions at the *establecimientos* is the fact that Apaches were active participants in negotiated arrangements that allowed them to live peacefully with Spaniards for long stretches of time on terms acceptable to both parties. The author emphasizes that the single most important issue affecting Native and non-Native relations was the Apaches' desire to have their people returned to them. This was by far more important than other issues such as protection from marauding Comanches, or access to provisions and other goods. Babcock's detailed probing of the specifics of some

of the many treaties between Spaniards and Mexicans and Apaches clearly demonstrates that Natives were skilled diplomats and able to drive a hard bargain. When the Spaniards and Mexicans were unable to fulfill the terms of the agreements and could not deliver promised supplies, Apaches could be unforgiving; they quickly grew restive and often turned to raiding to supplement meager rations.

Departing from most writing on Apaches by historians of the Southwest and Mexico, the author uses identifiers that many contemporary Apaches prefer, such as Nde for the Apache people in general, and Chihene and Chokonen for the bands most frequently involved in this history. For some this will present challenges, perhaps akin to tackling one's first Russian novel, and for these readers the author has kindly provided an appendix of Nde groups and their homelands if a reminder is required. Various other Apache terms, such as *nantan* for leader, are also used. Babcock employs the names of individual Apaches as they were (rather poorly) transliterated from Apache into Spanish, such as Jasquenelté and Jasquedegá. In the documentary record, these names appear spelled a variety of ways. The author does not mention whether any Apache informants were able to identify any of these names. In my own work with Mescalero Apaches, none was able to recognize any of a long list of similar Spanish renderings as Apache names. At the very least, this seems more culturally sensitive, and by using this system, the author harkens back to a policy adopted in the late-eighteenth century requiring Spanish officers to refer to Natives by their names rather than by physiognomic descriptions. The latter, of course, never completely fell out of use, so the reader will meet Bigotes ("Mustache" or "Whiskers") and El Zurdo ("Lefty").

Historians of the presidio have never agreed on a date when the institution ceased to exist and the same can be said of the related *establecimientos*. Dates for the demise of the institutions range from as early as 1818 to the 1830s and this is largely a product of studies concentrating on a single presidio. Babcock's study shows that at least some Apaches remained at the sites of presidios until 1845, so this should lay the controversy to rest.

Babcock observes that the heightened warfare between Mexicans and Apaches coincided with the US invasion of Chihuahua in 1847, which thoroughly occupied Mexican forces. This provided Apaches with increased opportunity for raiding Mexican ranches and towns. It also made it easier for the US Army to push into Mexico. The one negative, perhaps, was that there were fewer chances to negotiate agreements with Mexican authorities. At least initially, the US military was making common cause with the Apaches against the Mexicans. This idea is not fully developed in this book; perhaps the author will delve more deeply into this subject in a future work.

Many historians have made the rather obvious connection between the *establecimientos de Apaches de paz* and the reservation system implemented by the United States. Babcock points out that in some cases in the Southwest, there was an almost seamless transition from one program to another. In 1852 the US military took over the Mexican fort at Santa Rita Cobre in New Mexico, renaming the facility Fort Webster. With many of their people, Chihene leaders Delgadito and Ponce attempted to negotiate peace in what to them must have seemed a mere resumption of Mexican policy.

For readers wishing to further their understanding of Apache relations with Spaniards and Mexicans, Jack D. Forbes's *Apaches, Navajo, and Spaniard* (1960) remains the seminal work. William B. Griffen has probably produced the most scholarship on the subject, contributing several key articles and books over the years. One of the most important studies, and which is crucial for understanding Babcock's critique of earlier work on Apaches in the Southwest and northern Mexico, is Griffen's *Apaches at War and Peace: The Janos Presidio, 1750–1858* (1988). Babcock's work will take its place alongside these volumes on the shelf of any serious student of Apache history and culture.

*Rick Hendricks*

New Mexico State Historian

**Badger Creek** [documentary short subject]. Written and directed by Randy Vasquez and Jonathan Skurnick. Skurnick Productions and High Valley Productions, 2016 (Newburgh, NY: New Day Films). 27 minutes.

*Badger Creek* is the second short film documentary by Randy Vasquez and Jonathan Skurnick. Like their first subject, *The Thick Dark Fog* (2011), *Badger Creek* explores the experiences of contemporary American Indian peoples, but unlike the first, the general style, delivery, and content of this short biography of the Momberg family is a quintessential example of the day-in-the-life genre. Cleverly crafting a multidimensional view of Montana life and the Blackfeet reservation community, the film follows the seasons, opening up with winter; the content of each "season" reflects nicely with the way we might interpret winter, spring, summer, and fall. "Winter" holds the most historic information; laying the groundwork for how the Momberg family sees themselves within the larger Pikunni community. The seasonal layout is a perfect reflection of not only a ranching family, but an indigenous community living from the earth. Overall, the film embraces a contemporary American Indian reservation life lived from a perspective of resiliency and positivity.

Unlike a typical documentary film of indigenous communities of North America, *Badger Creek* is replete with first-person narrative and non-Native voices are completely absent. This is not to say that the short is completely absent of non-Native world-views—in fact, the filmmakers are non-Native—but rather to appreciate that the film simply showcases the family views of life on a reservation ranch as any other Americans might categorize their life in a rural area.

The film is a breath of fresh air from the "drive-by" documentaries typically produced about reservation life. *Badger Creek* is nothing like Diane Sawyer's "Hidden America: Children of the Plains" (2011) in which Ms. Sawyer, an outside observer, narrates the despair and poverty of the reservation. "Hidden America" also focuses on the Pine Ridge Reservation. There is an abundance of films about Pine Ridge, but little to none about the Blackfeet Reservation. Even the title "Badger Creek" solidifies the relational value the Pikunni (Blackfeet) communities put on the land as opposed to the