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American Indian Culture and Research Journal

Title

The Spanish Frontier in North America. By David J. Weber.

Permalink

<https://escholarship.org/uc/item/86z4x42k>

Journal

American Indian Culture and Research Journal , 18(1)

ISSN

0161-6463

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Publication Date

1994

DOI

10.17953

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be useful to scholars investigating the intricacies of Navajo thought, to critics examining how authentic voice can be put to work in behalf of an enlarged multicultural awareness, and to general readers who enjoy transcendent poetry within or away from academia.

Paul G. Zolbrod
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The Spanish Frontier in North America. By David J. Weber. New Haven, Connecticut: Yale University Press, 1992. 592 pages. \$35.00 cloth.

Occasionally a new book updates us on the best literature in a field and establishes a new standard by which future work will be gauged. This is such a book. Well known to students of the Spanish Borderlands, David J. Weber tackles the monumental task of providing an overview of the Spanish experience north of Mexico. He begins on the eve of Ponce de León's infamous landfall in 1513, proceeds to trace Spanish successes and failures across three centuries in Florida, Texas, New Mexico, the Pimería Alta (Sonora and Arizona), and California, and ends by assessing "The Spanish Legacy" beyond 1821 for American culture writ large.

The information throughout is accurately reported, and the analysis is convincing, in large measure because the author has mastered the historical literature of this subject. His sources derive from a mixture of archives, printed documents, and, most importantly, the best secondary works available in this field. Most of the latter is directly associated with Herbert E. Bolton and his students, who authoritatively canvassed the region from the 1920s through the 1980s to cull out Spanish institutional achievements and shortcomings. A third generation Boltonian, Weber gives special credit to his mentor, Donald C. Cutter, and the late John Francis Bannon, whose *The Spanish Borderlands Frontier, 1513-1821* (1970) is updated and complemented by this expanded discussion on the same subject.

In most of the book, Weber cautiously sticks to the themes and terminology one finds in Borderlands writing a generation ago. Occasionally, he breaks out, bridging subject areas with methods endorsed by ethnohistorians. Reminiscent of Gary B. Nash's path-breaking *Red, White, and Black: The Peoples of Early America* (1974),

The Spanish Frontier in North America provides outlines of the ethnic tapestries of the numerous cultures destined to interact on North American shores and soils during colonial times. Weber finds Indian America north of Mexico, and the Spain of Isabel and Ferdinand, to be complex places, reflecting centuries of invasion and political incorporation, both regions experiencing environmental adaptation, population growth, and much pushing and shoving of competing societies.

But he resists comparing the villages of the Southwest and California and the chiefdoms of the Southeast with the kingdoms or states of Iberia. In deference to practitioners of the New Indian History, Weber tries to be specific when different native societies are introduced. This usually works, but specialists in Indian history will often be disappointed that he did not delve further into the ethnographic literature on specific native peoples to make this a more balanced, less conventional history.

Perhaps that would be asking too much, given the thousands of polities, villages, and bands in question. In fairness to Weber, he conscientiously assesses the impact wrought by European invasion on the lands and cultures of Native Americans, but where European sources do not directly reference Indian actions, we seldom understand native priorities and options from within their respective cultural systems.

The lesson is instructional for all social scientists who treat Indian-white relations from European and North American archival shelves. And it may explain why no anthropologist or ethnohistorian has yet produced a work that spans five or more culture areas from west to east coasts. The theoretical models offered by Edward Spicer in his lifetime of work on Spanish-Indian relations in the Southwest have yet to be tested in such depth for other areas of the Spanish Borderlands, indicating that we have much yet to learn on this subject.

Across the Atlantic, Weber finds the kingdoms and realms of Iberia a "politically disunited and culturally heterogeneous" place in the sixteenth century; however, he opts for the view that, by 1492, "its peoples possessed greater organizational unity and common hierarchical and religious values than did the peoples of North America" (p. 19). This, he contends, gave Spain the edge in many first encounters, especially where native peoples lacked consensus as to what to do about outsiders.

Throughout this work, the author demonstrates a mature ability to weigh actions and events of the historic actors in question.

This is not an endorsement of "golden age" history before or during Spanish times; nor is it an indictment of Spain for native demographic, cultural, or political reversals that accompanied the occupation of North America. Instead, in well-written, plain language, Weber tells us what happened and then dissects the chronology by theme, analyzing motive, immediate impact, and long-term results. Conquistadors and warriors, friars and native priests, viceroys and chieftains emerge as real humans with strengths and weaknesses. Weber never loses his grasp of the significance of differences in cultures as they, at times, compete; at times, cooperate; and ultimately come to co-inhabit lands throughout the region. Simultaneously, he tells us that peoples mixed, forming new groups that became the cultural core of new Borderlands societies just as Spain lost her foothold in North America.

The power of the book, beyond its utility as an unequalled one-volume synthesis, is in the author's unusual sensitivity to his historical actors—one-on-one—and to his continued interest in understanding and unraveling the multicultural landscape of North America. No social scientist since Carey McWilliams has done as much as David Weber to promote awareness of Spain and Mexico's impact and importance in the peopling of the United States. This is excellent history and deserves a place in the libraries of ethnohistorians as well.

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Survival of the Spirit: Chiricahua Apaches in Captivity. By H. Henrietta Stockel. Reno: University of Nevada Press, 1993. 360 pages. \$24.95 cloth.

In October 1894, 259 Chiricahua Apache prisoners of war arrived at Fort Sill, Oklahoma, their third site of imprisonment since their surrender in 1886. In the eight years since they had been removed from their homeland in the southwestern desert, they had been crowded into harsh quarters in Fort Marion or at Fort Pickens, Florida, and in a malaria-infested region just north of Mobile, Alabama. During these years, they had been immersed in the heavy, humid environment of the Southeast. The Southwest still permeated the minds of those who could remember, but, even for them, that memory was receding. Mildred Cleghorn, who was born during