

to divert public attention from the episode. Flores questions this "cover up," then wonders whether Jefferson had an interest in acquiring Texas at this early date.

Flores constructs a narrative of the expedition by grouping excerpts from the Freeman and Custis accounts to fit four chronological periods. Each excerpt is titled by its source—Freeman 1, Custis 4 etc.—which fractures the narration. Flores's excellent annotations provide both information and dimension for the bland reports. His interpretation and corrections of Custis's report on the natural history of the lower Red are equally valuable. The epilogue describes the reaction to the expedition and fate of the explorers, and evaluates the impact of the undertaking. Although the editor promises the book will provide intimate insights on the ecosystem along Red River, his provocative discussion of diplomatic intrigue clearly overshadows the story.

Flores has rescued the Freeman-Custis expedition from historical limbo and placed it on the roster of significant events in southwestern history. As he has hiked along much of the river, he conveys a feel for the landscape and its changing moods, for the flora and fauna on its banks, and for the early people who called it home. The volume is enhanced by fifty illustrations (Flores took some twenty photos himself) and seven documentary maps. A modern map indicating the route of the expedition and major sites mentioned would have been helpful. Filling out the volume are three appendixes, a bibliography, and an index. This is a landmark study that opens new doors to the study of the southwestern border.

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HARWOOD P. HINTON

*Wolves for the Blue Soldiers: Indian Scouts and Auxiliaries with the United States Army, 1860-1890*, by Thomas W. Dunlay. Lincoln: University of Nebraska Press, 1982. ix, 304 pp. Photographs, notes, bibliographic essay, index. \$21.95 cloth.

Thomas W. Dunlay took the title for his first book from the words of the Crow healer Pretty Shield, who in reference to several of her fellow tribesmen called them "these Crows, who were going to be Wolves for the blue soldiers." *Wolves for the Blue Soldiers* may be the most poetic yet accurately descriptive title composed for a book in American Indian studies in years, but the quality of Dunlay's work exceeds even the promise of his title. Dunlay, who earned his Ph.D. from the University of Nebraska and who assisted in the preparation of the new edition of the Lewis and Clark journals at that same

institution, has produced what he rightly calls the first generalized study of Indians as army scouts. Unlike previous works that have focused on the scouts of a particular military commander, Dunlay centers his work on Indian-military relations in the trans-Mississippi West where, as he illustrates, Indian scouts played a role in almost every major conflict.

As Dunlay also points out, many historians previously have been unwilling to tackle the chronicling of these scouts in the army's campaigns against the western tribes, leaving their activities to be exploited by the purveyors of popular fiction. Dunlay, however, employs a wealth of sources such as unpublished primary materials found in federal archives and state historical societies as well as a variety of published primary and secondary works in order to separate fact from dime-novel fiction and bring his readers a realistic appraisal of Native Americans as army auxiliaries and scouts.

According to Dunlay, the subjugation of the various western tribes would not have been possible without Indian scouts. These tribesmen, who generally viewed their service with the American military as an extension of the fighting traditions of their own peoples, employed their considerable tracking skills to locate the camps of Indians the army considered hostile. Few whites could have performed such tasks, and so the services of Indian scouts were invaluable to the military. The Indians themselves sought out this odd partnership with the military for reasons of their own. Military service was honorable to such tribes as the Cheyennes, Tonkawas, Pawnees, and Crows because the men of these tribes "regarded war as their proper occupation and horses and weapons as the attributes of manhood" (207). Moreover, these scouts could seek out traditional Indian enemies that the army still regarded as hostile, and thereby continue age-old conflicts while appearing to undergo the process of civilization.

Assimilation into white society was necessary for these tribes, and as Dunlay points out, the slow assimilation brought about by their association with the military was far more palatable to them than the "total immersion" method advocated by many white authorities. Assimilation through the army had advantages in addition to the opportunity for revenge against traditional foes; scouts and their families also benefited from the federal government's protection and food supplies.

Dunlay's treatment of Indians who served as scouts against members of their own tribes, however, is a bit superficial because he does not fully explain the nature of the individual intratribal conflicts precipitating such actions. The issues involved in each case are intri-

cate, but Dunlay might have been better served to spend some time on them rather than to generalize about the factions existing in tribal societies. In all other areas Dunlay is to be commended for his scholarship and first-class presentation of a hitherto neglected facet of American Indian studies.

TEXAS CHRISTIAN UNIVERSITY

JODYE LYNN DICKSON SCHILZ

*Indians of California: The Changing Image*, by James J. Rawls. Norman: University of Oklahoma Press, 1984. vii, 193 pp. Photographs, notes, bibliography, index. \$19.95 cloth.

Periodically, but never often enough, historical scholarship is enriched by a fresh synthesis, a study that prudently weaves together both primary and secondary source materials into an entirely new pattern. Historian James Rawls's scholarly documentation of the demise of California's native peoples at the hands of various white invaders is so comprehensive that social scientists researching this topic will wish to consult his splendid bibliography.

Rawls details both *why* the Euro-Americans created such a negative stereotype of the California Indians—one that still lingered when this reviewer was a graduate student during the 1950s—and how this image oscillated throughout the eighteenth and nineteenth centuries between hopeless "digger Indians" to redeemable laborers, depending, of course, upon white economic needs. There is no doubt where the author's sympathies lie. Nevertheless, he has wisely eschewed writing what historian Roger Daniels has aptly branded "victimization history." The book's detailed analysis ends at approximately the 1870s. By then the natives were frequently either viewed as forlorn scientific objects or "more like animals than men." And while many Californians might decry their ultimate extinction, other citizens believed the Golden State would thereby "be purified and cleansed of a set of degraded and repulsive creatures" (201). Possibly the author might have noted in passing the awful fate of Australia's Tasmanians, Japan's Ainu (and Eta), Russian America's Aleuts, or Apaches at the hands of Mexican scalp-hunters, *ad nauseum*, however that is not yet the fashion.

During his graduate work at the University of California, Rawls benefited from the earlier ground-breaking American Indian studies by Berkeley notables such as Alfred and Theodora Kroeber, Robert Heizer, and Sherburne F. Cook. They could only applaud his crisp, well-organized writing style. Certainly readers itching for an "Injun book" with the narrative hold a la Louis L'Amour are warned off.

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