"The New Frontier" is Theme of SHD Meeting in New Orleans

The Society for the History of Discoveries (SHD) will hold its 44th annual meeting in New Orleans this October 23-26 in partnership with the University of Texas at Arlington, The Historic New Orleans Collection (THNOC), and the French Consulate General of New Orleans. The meeting's theme — La Nouvelle Frontier: Exploration and Discovery of the Louisiana Purchase — is in keeping with the meeting's locale and coincides with the bicentennial of the Louisiana Purchase (1803-2003). The meeting will be held at the Prince Conti Hotel in the French Quarter. On Thursday evening, October 23rd, attendees will view an exhibit of historic maps at THNOC and experience the inauguration of the website "Louisiana." This new website is a project of the French Ministry of Culture. Several of the website's architects — Jean-Pierre Dalkéra, Chief of the Mission de la Recherche et de la Technologie of the Ministry of Culture, Camille Consants, Director of the multimedia project "Louisiane," and Dr. Gilles-Antoine Langlois, author of the site "Louisiane" — will be there. This event will be followed by a reception in the courtyard of THNOC.

On Friday morning, following a welcome by SHD President Eric Wolf and Alfred Lemmon (THNOC), and introduction by SHD Vice-President and Program Chair Richard Frankavilua, the program begins with the first session — Early French Exploration and Colonization. That session will feature presentations by Christopher Morris of UTA, who will speak on Finding Louisiana: La Salle and the Mississippi River Delta; and Rich J. Lundin of the Wondjina Research Institute and Charles A. Hoffman presenting The Search for La Caroline: A Progress Report on Investigations to Find the Archeological Evidence of the First French Colony in the United States. At the second session — The Legacy of Early Spanish Exploration — William Downtowood will present The Second Island: Isla Grande o Isla Pequena? and Peter van der Krogt of the University of Utrecht (Netherlands) will present Monuments for Christopher Columbus.

Following a luncheon presentation by Captain Clarke Hawley on Mapping Skills of a Mississippi River Pilot, the third session — Louisiana and the New Western Frontier — will feature three presentations: David Narrett of UTA Corridor to Mexico, Pathway to Liberty and Wealth: Anglo-American Perception of Texas in the Wake of the Louisiana Purchase, 1803-1813; Michael Knaudt of Bowling Green State University, "West of the Line Extended": National Challenges to Imperial Authority on the Louisiana Borderlands; and James V. Walker, M.D., The First Published Cartographic Images of the Lewis and Clark Expedition - 1809. The fourth session — Northern Exploration and Discovery — will consist of three presentations: H. G. Jones of the University of South Carolina, The Inuit as Geographers: The Case of Enoolooapik and the Rediscovery of Cumberland Sound After 250 Years; Richard Pfleiderer of the College of William and Mary, The John Hunt Map and the Mystery of Popham Colony, Maine; and Rob Lukens of Temple University, Finding Themselves in the Arctic: Samuel Ennink and the Peary Expedition of 1893-95.

Saturday morning begins with the fifth session — Western Exploration and Political Intrigue — at which Dennis Reinhardt of UTA will present Ambition and Enterprise: Zebulon Pike's Maps Relating to the Exploration of the Southern Louisiana Purchase; Stuart Bryan, Pike's "Peeke": To Spy or Not to Spy — Was Zebulon Pike lost on the Rio Grande in 1807?; and Gunner Thompson of the New World Discovery Institute, Marco Polo's New World Expeditions: The Role of Commercial Espionage in Westward Expansion and Discovery from Labrador to Louisiana and the Pacific. Following a break, the final session — Enduring Places and Peoples — will consist of two presentations: Reha Ruben of Hebrew University of Jerusalem, Israel, Why Travel to Palestine? A Model of Jerusalem in the Louisiana Purchase Centennial Exhibition; and Rodrigue Lévesque, Discovery of Remnants of a French Colony in Mexico: Lessons in Survival for the Cajun Culture in Louisiana.

After the SHD business meeting and lunch, there will be an afternoon of tours of the Historic Laura Plantation, followed by the SHD dinner and keynote speech — "The Travels of Général Collot in Louisiana (March-December 1796)" by Dr. Gilles-Antoine Langlois.

On Sunday, October 26th, there will be a morning walking tour of St. Louis Cemetery #1 and the French Quarter. John Magill will speak at a luncheon on Evolution of the French Quarter (with an emphasis on maps). The 44th annual meeting ends with an afternoon Mississippi River tour.

On Monday, October 27th, the Preservation Services of SOLINET (Southeastern Library Network) has scheduled a Care and Cataloging of Map Collections workshop from 9:00 a.m. to 4:00 p.m. at The Historic New Orleans Collection Williams Research Center. This one-day workshop covers basic care and cataloging issues of map collections.

For more information on this year's SHD meeting, please call 817-272-3997 or e-mail jennings@uta.edu.
**BOOK REVIEWS**

*Little Gray Men: Roswell and the Rise of a Popular Culture*

Despite substantial evidence and explanations to the contrary, many people believe an alien-piloted unidentified flying object (UFO) crashed with all aboard near Roswell, New Mexico on July 4-5, 1947. Many people also believe that the U.S. government almost immediately gathered up all the remains and covered up the incident, denying that it ever happened. After more than a half of a century, why does this belief continue to persist and grow even more popular? Why has the so-called “Roswell Incident” come to occupy such prominence in American and global popular culture? Toby Smith, an award-winning journalist and longtime resident of the Greater Southwest, has written *Little Gray Men* to answer these two questions.

At the outset, it should be noted that this is not a book for readers who want to get detailed information about the actual Roswell Incident or UFOs. Smith instead examines the popular belief in UFOs and extraterrestrials (ETs), which he holds stems largely from the Roswell Incident perpetuated by the media. Overall, Smith feels that the “incident” at Roswell is “a product of the Cold War” (p. 12) and all the anxieties generated by it. He observes that a symbiotic relationship has developed between Roswell, UFOs, and ETs and science fiction films and television programs since the late 1940s and 1950s. The 1980 book, *The Roswell Incident* by William Moore and Charles Berlitz, and its film version, *Hangar 18*, in the same year were also influential. The movie *Independence Day* and the television show and movie *The X Files* continue the connection into the present.

Smith also astutely notes that the Greater Southwest, and especially New Mexico, plays a role. While strikingly beautiful to some of us, many others often consider the landscape and isolation of the state otherworldly. It also has more than its share of government secrecy, surrounding the development and testing of nuclear weapons, Los Alamos, White Sands, etc. The author brings all of these factors together and concludes with a brief discussion of the tourist industry created around Roswell and how it feeds the belief. The final section on “Sources” contains listings of many of the books and films about Roswell or those resulting from it. This is an out of the ordinary book. Although it assumes some knowledge of the Roswell Incident and some interest in the phenomenon of popular culture, it is worth taking on. *Little Gray Men* is available from the University of New Mexico Press, 1720 Lomas Blvd., Albuquerque, NM 87106, 1-800-249-7737. Reviewed by Dennis Reinhardt, UTA

*Science in the American Southwest: A Topical History*

The Southwest is justly known as a region where astronomy and nuclear technology flourished in the last half century. However, as this history of science in the region shows, scientists have been active here for a much longer period than just the 20th century. This book’s author George Webb has studied the history of science in the Southwest for at least two decades, and he shows us how deeply science is rooted here. Beginning with the Native Americans’ understanding of celestial and astronomical observation, Webb then briefly discusses the Spaniards and their early scientific interests in the region. By the early nineteenth century, when Anglo Americans began to arrive in the region, science developed into a number of specialty fields. Scientific interest was also linked to very practical concerns and economic influences. Early mining efforts frequently involved mineralogists and geologists. Among the mining-related scientists was Benjamin Silliman, Jr. who promoted a number of mines in the area. Then, too, the region’s unique flora and fauna stimulated much collecting of specimens. Some of these plants had medicinal or other uses. By the mid nineteenth century, surveys such as Emory’s expedition along the border helped to delineate the region’s botany, biology and geology. In the Southwest as elsewhere, science worked hand in hand with politics. But science here has always had a theoretical basis, too. For example, the region’s unique environment helped stimulate the study of dendrochronology: Through careful analysis of tree rings, Scientist A. E. Douglas identified climatic cycles, and the technique pioneered in the Southwest has been applied to other parts of the world.

Although most of the early scientists came from outside of the region, Webb describes how it came to have an even stronger presence here as universities and other scientific institutions developed in the region by about 1900. A chapter on women scientists is particularly informative, as it suggests that women found better reception in the Southwest than elsewhere. In the section on modern science, Webb discusses Arizona’s role in the evolution controversy and inter-planetary exploration. This is a fascinating book for students of scientific history as well as anyone wanting to know more about the Southwest’s role in national and international scientific development. *Science in the American Southwest: A Topical History* is available from the University of Arizona Press, 355 S. Euclid Ave., Suite 103, Tucson, AZ 85719, Phone: 520-621-1441, 1-800 426-3797, Fax: 520-621-8899.
Through the Eyes of a Child: Southwest Indians in Children’s Literature
by Sandi J. Hubnik

Primitivism: I was first introduced to the term in an undergradu- 
ate history class about the Southwest. Lea Dilworth’s book, Imagin-
ing Indians in the Southwest, was a primary text for the course.
Dilworth notes that primitivism “depends on a comparison between 
some standard of ‘civilization’ and ‘others’ thought to be somehow 
simpler and has traditionally functioned as a kind of field on which 
‘we’ write fantasies about ‘them’” (page 4). She observes that, histori-
cally, Anglo American society has viewed the Native American popu-
lation as a primitive culture – as a people who are mystical and ex-
otic, immature, purchasable and ignorant of “civilized” social codes.

To determine whether the non-Native American population had 
grown beyond such prejudices, I decided to undertake my own re-
search on the issue of how Indians were, and are, depicted in children’s 
literature. I knew that because we teach our children the concepts 
and ideas that are central to our own belief systems, I could analyze 
those beliefs through the words and illustrations contained in children’s 
literature. By examining fictional novels, short stories and informa-
tive literature, including encyclopedias produced for young people 
over an eighty-year period (1920-2000), I found it easy to identify 
the labels given to the Native Americans of the Southwest. I must 
note that I did not conduct a thorough survey of the literature, but 
rather selected highlights from the period.

The 1920s

The sampling of literature from this decade includes Willa 
Cather’s Death Comes for the Archbishop, published in 1927 and The 
Indian written by Charles F. Lummis and published two years later. 
Respectively, these two works reveal prevalent attitudes toward the 
Pueblo and Navajo Indian cultures. Cather’s Bishop refers to the 
Acoma tribe as “rock-turtles on their rock,” enduring “by immob-
ility, a kind of life out of reach, like the crustaceans in their armour” 
(p. 104). Lummis, as well, seems to find it difficult to bestow admira-
table characteristics upon the Navajos he has encountered. To 
Lummis, the Navajo custom of tracking a dangerous bear is “a strange 
service of apology, which to us would seem entirely grotesque, but 
which to them is unutterably solemn” (p. 124). There is only one 
picture depicting Native Americans in the anthology containing 
Lummis’s story and in its admitted beauty, there is what will continue 
to be a familiar Indian motif – that of the native’s indirect or absent 
eye contact with the artist or the camera. This illustration emphasizes 
the assumption that “they” cannot look upon “us.” It further perpetu-
ates the idea that the Indian is a consumable good whose primitive 
nature disallows him the passage into the Anglo civilized world 
through any avenue except by becoming a commodity.

The 1930s

Published in 1931, Waterless Mountain was written by Laura 
Adams for young teens. It is the story of a young Navajo boy’s journey 
into manhood and his orientation into the Anglo world. Because he is 
an Indian adolescent, childlike curiosity gives way to mysticism and 
ignorance. With his first sight of the trading post, the young Navajo 
child wonders that it “must be some kind of magic house to hold so 
many beautiful things that people liked” (p. 7). He is placed outside 
the civilized world, not by his own choosing but by his innate igno-
rance. When he is outdoors he embraces the mystical natural elements 
duplicated in his own character. The perception seems to be that a 
combination of mysticism and ignorance is inborn to the Southwest 
Native American and is revealed in his primitive behavior.

The 1940s

Ann Nolan Clark’s Little Navajo Bluebird, published in 1943, in-
cludes a scene in which Hobah, the older sister of a young Navajo girl, 
is telling the younger about their culture’s Holy Things. When a 
lizard appears, “Hobah stopped talking for fear the lizard was a mes-
senger of the Yei. Who knows, she thought, what lizards really are?” (p. 
35)! Upon the lizard’s departure, “the girls were careful not to look 
where it was going. A messenger of the gods would not like little girls 
to possess Yei secrets” (p. 35). As in many children’s stories about Na-
tive Americans, the idea that the environment, spirituality and the 
Indian all abide in the same space is a prevalent one. There is some 
truth to this attitude because many Native American people consider 
themseves spiritually bound to place. When interpreted by non-
Native American authors, however, this concept often perpetuates 
the view that Indians are steeped in archaic behaviors and 
thought processes, being both oblivious to a “civilized” way of life 
and ignorant of reality.

The 1950s

The first edition of a children’s encyclopedia of American Indians 
was published in 1958. It contains information about the different 
North American tribes and their customs. However, even in this in-
structive work, one can see a familiar bias in the wording used to de-
scribe certain tribes of the Southwest. In the section on Pueblo Indi-
ans, written by Bruce Grant, the reader is told that these Indians “have 
become famous because of their peculiar customs and ceremonies, for 
instance, such a custom as men instead of women working in the fields…” (p. 257). These customs are portrayed in light of mainstream 
American values rather than being accepted as different; hence the 
statement that “some Hopi men dressed as women and did women’s 
work” (p. 150). In an excerpt from The Brome People by William 
Eastlake, written in 1957 and published in a later collection of South-
western literature for students, two Navajo men sit watching a gun-
fight between two Anglos. One of the white men contemplates shoot-
ing toward the Indians simply because they are “two wild things out of season…” (p. 71). The two natives are seen as intrusive animals. By 
characterizing Native Americans as “wild” or “uncivilized” in the lit-
erate of the 1950s, it is clear that “they” are not a part of “us.”
The 1960s

Published in 1963, Byrd Baylor Schweitzer's *One Small Blue Bead* is a story about an ancient Indian boy who once lived in the Southwestern deserts. In this narrative, the idea that Indians are not necessarily humans is clearly publicized in both the narrative's illustrations and poetry. Not only does the boy have "no name. (Just call him Boy)," but he is described as:

Naked and brown in the sun.
Can't you almost see him leap?
Can't you almost see him run?
He's fast as a rabbit,
Wary as a deer.
He moves like a shadow
When danger comes near.  (p. 4)

The focal color in the accompanying illustration is that of the turquoise bead – but the boy, like the other Native Americans in the picture, is the color of sand. Stories, poems, and images like these perpetuate the idea that Native Americans are not real people, but prehistoric elements blending into the background.

The 1970s

Published in 1970, Scott O'Dell's *Sing Down the Moon* centers around the capture and return of a young Navajo girl by the Spaniards. Within the captivity theme, there are messages of the young Indian's beliefs in the mystical power of nature. Upon seeing a wolf, the child says "...these Wolves are sometimes witches. They are humans who dress up as wolves and try to do you harm" (p. 26). In *Dance of the Dusty Earth* by Christine Price (1979), the Indian's "singing has become an earth-sound, no longer the music of human throat and the drumbeat is the pulse of life itself" (p. 60). In some of these stories, not only do Native Americans confuse humanity and nature, but many also lose their own identity as human beings and simply become mystical creatures of nature themselves. Many Native American cultures do feature animals in their history and storytelling; however, one must be careful not to confuse the people with those animals.

The 1980s

In 1986, a wistfully-illustrated book featured a young Navajo girl celebrating nature and her role as a creature in it. In *I'm in Charge of Celebrations* (1986), Byrd Baylor shows that one of his character's many causes for festivity is the sight of a whirlwind. Here, the young Indian woman teaches that:

You have to run
to meet them,
yelling
all the way.
You have to whirl around
like you were
one of them...  (p. 6)

The illustration accompanying this text shows how the girl correlates to a whirlwind – she is the same color and in the same position as the natural phenomena beside her. In all respects, she is a miniature version of it – a creature as wild as the world in which she lives. This is disquieting for another reason because many Native American peoples in the Southwest viewed dust devils with considerable apprehension and did not have such a "playful" attitude toward nature.

The 1990s

By the last decade of the century, the people of the Southwest continued to be portrayed as indistinguishable beings in some books, for example, *Turquoise Boy: A Navajo Legend*, written by Terri Cohlene and published in 1990. All the illustrations of the Native Americans in this work render the Indians identical in appearance with a clear absence of any frontal view. As objects, the characters can only speak in primitive tones, using "typical" verbiage such as when "Turquoise Boy thought of the many moons his search had taken him..." (p. 12). In an alphabet book for youngsters by Jody Alpers (1994), words beginning with the letter "I" are illustrated using a nondescript "Indian" (rather than, say, an "insect" or "ice"). This has the effect of making Native Americans into objects rather than recognizing them as individuals. Finally, in the year 2000 Grolier Educational published a 10 volume encyclopedia series *Native Americans*. Volume 7 contains a summary of the Navajo culture and tells its young readers that "In the mid-16th century the Spanish moved into the Southwest from Mexico, providing the Navajo with new peoples to raid" (p. 9). This suggests that the native peoples were predators and downplays the Spaniards' role in the tension that occurred.

In my study, I found that throughout the last century, many non-Native American writers have attempted to teach our children that Native Americans are a primitive and ignorant people who can best be understood through their uncivilized relationship to nature and mysticism. Yet, alternative portrayals of Southwest Indians have also emerged within children's literature, many written by Native American authors. D'Arcy McNickle's *Runner in the Sun* (1952), *The Birchbark House* (1999) and *Many Nations* (1997) challenge ongoing prejudices toward Southwest Indians. The list continues to grow rapidly. Both Michael Dorris *Morning Girl* (1992) and Louise Erdrich (Grandmother's Pigeon [1996] and *The Birchbark House* [1999]) have written excellent Native American children's books recently.

The oversimplification of Southwest Native cultures has declined during the last century, perhaps, due to a greater understanding and acceptance of the valuable insights and lessons they bring to our country's culture. As accepting as most of America's Anglo society has become, however, some of our nation's children's literature continues to show Indians as "wild," mystical creatures who are not only naive, but whose rightful place is in the world of nature due to their intrinsic ignorance and primal behavior. In order to teach our children about various cultures, it may be necessary to point out the differences between those cultures; however, it is how those cultures are distinguished that reveals prejudices.
Texas Map Society to Meet on October 3 & 4

The Texas Map Society (TMS) will hold its annual Fall Meeting on October 3 & 4 at UTA. On Friday evening, October 3, there will be a welcome reception at the home of Jenkins and Virginia Garrett in Fort Worth. Reservations are required. At 9:30 a.m. on Saturday, October 4, John Crain, President of TMS, will welcome attendees and provide opening remarks. The morning program includes two presentations: Brian McFarland (Independent Scholar, Plano, Texas), “Pocketing the Republic: Examining the 1830s Pocket Maps of Samuel August Mitchell”; and David Buissere (The Jenkins and Virginia Garrett Endowed Chair in Greater Southwestern Studies and the History of Cartography, UTA), “The Mapmakers’ Quest: Depicting New Worlds in Renaissance Europe.”

Lunch will be followed by the annual business meeting of the society with election of officers. There will be three afternoon presentations: Glen Ely (TCU, Fort Worth), “Forgotten Texas: Rediscovering ‘Lost’ Lone Star historic sites featured on maps within the UTA Libraries Special Collections Division’s Virginia Garrett Cartographic History Library”; David Finfrog (Map Collector), “In Search of a Southern Continent: The Mapping of Antarctica”; and Katherine R. Goodwin (Cartographic Archivist, UTA), “Kit’s Cartographic Korner” where attendees are encouraged to bring maps, atlases and cartographic curiosities to discuss.

A block of rooms has been reserved for TMS members at the Arlington Hilton Hotel, 2401 East Lamar Blvd., Arlington, TX 76006. Phone 817-640-3322; Fax: 817-633-1430. To register for the TMS meeting, or for more information, contact Kit Goodwin at 817-272-5329, or e-mail: goodwin@uta.edu.

Lisa Ballew Receives Hall-Kohfeldt Scholarship

The Hall-Kohfeldt Scholarship was established in 2000 for the purpose of encouraging students’ interest in Native American history and culture of the Southwest. Each year, the Center for Greater Southwestern Studies and the History of Cartography awards the scholarship to a promising student in Southwestern Studies and its related disciplines. The student receiving the scholarship must have a history of involvement with the Native American community; this may include life experience, field work, volunteer service or academic study. This year’s recipient — Lisa Ballew — has a lifelong interest in Native American culture, and is currently conducting studies of sites associated with the Anasazi peoples, including Chaco Canyon in New Mexico. Ms. Ballew is majoring in UTA’s Masters of Landscape Architecture Program, and plans to continue her studies and work on protecting habitats associated with Native American culture and history.

Armando Villarreal named Graduate Research Assistant

The Center is pleased to announce the appointment of Armando Villarreal y Talamantes as the Sandra Myres Graduate Research Assistant. A native of south Texas, Mr. Villarreal has a longstanding interest in the history of the US-Mexican borderlands. Mr. Villarreal recently received his MA in History from UTA, and wrote a thesis on the topic “Euro-American, Tejano and Mexicano Relations in the Trans-Neuces, 1755-1855.” At present, he is a student in UTAs Transatlantic History Doctoral Program, where he plans to conduct research on connections between Germany, Mexico, and the United States in the early twentieth century. In his role as the Center’s GRA, Mr. Villarreal is currently conducting research for up to ten Center Fellows who are writing books and articles on the Greater Southwest. In addition to helping the Center Fellows, Mr. Villarreal notes that this research helps his personal and professional growth as a scholar.
Meet the Center Faculty

Richard Francaviglia is a geographer and historian interested in the way environments change through time, and how this change is depicted in maps, literature, and popular culture. He received his MA and PhD from the University of Oregon, and has served in positions both within and outside of academia. He teaches courses on the history and geography of the Western and Southwestern United States, cartographic history, and history in film. His most recent book, *Believing in Place: A Spiritual Geography of the Great Basin*, was published this fall by the University of Nevada Press. Dr. Francaviglia currently serves as Professor of History and Geography at UTA, where he also directs the Center for Greater Southwestern Studies and the History of Cartography.

New Industrial History Center Opens in Thurber

Located about 65 miles west of Fort Worth, Thurber, Texas is a virtual ghost town today, but it was a bustling coal mining town with a thriving brick industry a century ago. To commemorate the rich industrial history of Thurber and the Lone Star State, the W. K. Gordon Center for Industrial History of Texas was recently created by Tarleton State University. Given UTA's Special Collections holdings on Thurber (including the W. K. Gordon papers) and our interest in the region's history, UTA's Center for Southwestern Studies is planning to work cooperatively with this new Center in Thurber.

Center Fellows: Bob Fairbanks, Professor of History; George Green, Professor of History; Sam Haynes, Associate Professor of History; David Narrett, Associate Professor of History; Kenneth Philp, Professor of History; Dennis Reinhartz, Professor of History; Judy Reinhartz, Professor of Education; Doug Richmond, Professor of History; Ken Roemer, Professor of English; and Roberto Treviso, Associate Professor of History.

Associate Center Fellows: David Bassam, Jenkins and Virginia Garrett Endowed Chair for Southwestern Studies and the History of Cartography; Manuel García y Griego, Director, Center for Mexican-American Studies; and Jay Henry, Professor of Architecture.

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