Reconfigurations of Native North America: An Anthology of New Perspectives. Edited by John R. Wunder and Kurt E. Kinbacher. (Lubbock: Texas Tech University Press, 2009. xii + 314 pp., maps and tables, acknowledgments, foreword, index. $45.00 cloth.)

James Taylor Carson, Queen’s University

Reconfigurations of Native North America began as a conference at the University of Helsinki in 2002 for scholars interested in the past and present of North America’s first peoples. The papers presented at the conference have now found their way into print and represent a mix of junior and senior academics, aboriginal and nonaboriginal scholars, and practitioners from a wide variety of disciplines. The editors have positioned the book to meet two main challenges. First, they call for comparative scholarship that moves us away from focusing on one nation or era to broaden our view and to complicate the questions we ask. Second, they emphasize that the reconfigurations the contributors undertake will change the ways we think about native North America. Are they successful?

The comparative approach taken by about half of the contributors works well. In general, the authors compare an American and a Canadian case, which highlights the very different trajectories native pasts and presents have taken in the two countries. John R. Wunder explains why treaties remain the most important part of First Nations’ relationships with the Canadian government while in the United States they have fallen from view; and David Harding ably illustrates common dilemmas facing the Cree of northern Quebec and the Navajos of the American southwest as they seek to guard their ways of life while finding ways to earn revenues from
resources they control. Such essays mark this volume as a good source for comparative looks at the lives of first peoples in Canada and Indians in the United States.

As far as reconfiguring the state of current scholarship goes, the success is mixed because it is a tall order and only a few of the contributors seek explicitly to shift the ground beneath the field. Peter C. Messer examines the image of the “Indian” in late eighteenth- and early nineteenth-century American historiography. He identifies how historians in the early national period used the archetypal “Indian” as a means through which they could critique the successes or the shortcomings of the American Revolution. Sami Lakomäki’s investigation of Shawnee identity makes important points about historicizing ethnicity and identity while serving as a useful critique of the concept of tribe. High stakes gaming, Mia Halme argues, has underwritten the Florida Miccosukees’s ability to assert legal challenges and land claims that are beginning to pay off. Indeed, casinos may provide first peoples with their strongest weapon in the ongoing struggle for their land and sovereignty. Patricia Burke Wood looks at relations between the city of Calgary and the Tsuu T’ina First Nation as a way of moving beyond the Indian/white divide to a postcolonial history that sees these neighbors as engaged in common interests and causes. The essay ably uses a local case to make an argument applicable across contemporary North America.

Peter Iverson closes the collection with an essay about American Indian history as a continuing history. It is a fitting end piece to the collection because of its gentle tone, unforced wisdom, and keen insight. Acknowledging native history’s ongoing nature, for Iverson, is an admission that the centuries’ worth of predictions of the peoples’ demise have not and will not come true. That alone is enough to reconfigure the field in which we all find ourselves working.

DOI 10.1215/00141801-2010-007

Restoring the Balance: First Nations Women, Community, and Culture. Edited by Gail Guthrie Valaskakis, Madeleine Dion Stout, and Eric Guimond. (Winnipeg: University of Manitoba Press, 2009. xviii + 379 pp., illustrations, dedication, acknowledgments, notes on editors, notes on contributors, introduction, bibliography. $27.95 paper.)

Mikaëla M. Adams, University of North Carolina at Chapel Hill

Today there is a powerful commitment to self-determination among Canada’s First Nations. Struggling against centuries of oppression, indige-
nous peoples have maintained cultural continuity while pursuing community development. Women play important roles in this process, yet their voices are often absent from both political discourse and historical narratives. *Restoring the Balance* addresses this absence by bringing together writings that illustrate how aboriginal women protect, heal, and uplift their communities.

Weaving together past, present, and future, this collection provides a multidisciplinary approach to the issues faced and solutions created by Native women. In twelve essays, *Restoring the Balance* addresses historic trauma, intellectual and social movements, health and healing, and arts, culture, and language. The authors combine life histories, biographical accounts, and historical analysis to provide an academically rigorous narrative rooted in traditional thought. First Nations women work “to reconcile the numerous disconnects between their holistic world view and the Western world view” by drawing upon their roles as guardians of indigenous traditions and as mediators and agents of change (1). Although the authors acknowledge the legacy of colonization, they nevertheless emphasize “the resilience and pragmatism First Nations women have demonstrated in response to their multiple burdens and challenges over time” (2).

The first section examines the ongoing effects of colonization. According to Cynthia C. Wesley-Esquimaux, interactions with Europeans had devastating effects on indigenous gender relations (13). Not only did Native women suffer demoralizing human losses with the spread of epidemic diseases and postcontact violence, they also lost positions of power as their shattered societies integrated European concepts. Colonization had “profound psychological effects on the social psyche of the people over the course of time” (19). To heal these wounds, Native people today are “turning their gaze away from the colonizer and back to the hoop in an effort to reclaim their culture and free themselves” (20). According to Cleo Big Eagle and Eric Guimond, women have been influential in ending discriminatory policies that excluded aboriginal women from their communities, in particular Canada’s 1876 Indian Act, repealed in 1985, that denied official status to aboriginal women who married non-Indians. Contributor Yvonne Boyer asserts that by challenging Canadian law and other discriminatory practices, First Nations women took a leading role in restoring balance and gender equality to their communities.

The second section explores the efforts of First Nations women to combat the harmful effects of colonization. Kim Anderson shows that although men dominated First Nations politics over the last century, women leaders have tackled public issues from their unique vantage point as community mothers. Although these women, like their male counterparts, are primarily interested in issues of self-determination and economic development, they
also work for “feminine” concerns such as health, social, family, and children’s issues. According to Jo-Ann Archibald, First Nations women have also actively created an aboriginal intellectual community. By telling the stories of five First Nations women academics, Archibald shows how they have made “substantial contributions to changing mainstream Canadian universities” and to “creating an indigenous intellectual movement” (126). According to Emma LaRocque, the writings of contemporary Indian and Métis women “form bridges in areas Western thinkers traditionally thought unbridgeable” (152). By employing their traditional skills as storytellers, female writers revive their histories and help their communities deal with the legacies of historic trauma. As Anita Olsen Harper shows, aboriginal women also take on critical roles in the modern fight against violence against women. Through organizing the Sisters in Spirit campaign in 2005, Native women healed communities and gave a voice to the murdered and missing aboriginal women whom the Canadian justice system overlooked.

The third section delves into the ways that aboriginal women combine traditional and modern conceptualizations of health. According to Marlene Brant Castellano, First Nations peoples traditionally believed in the shared responsibility of men and women to heal. Although colonization upset this balance, growing activism since the 1970s has spurred aboriginal women to become more involved in community service and healing projects. Adapting traditional understandings of health to the realities of policy making, these women fight to end family violence, address residential school trauma, and bring spiritual as well as physical healing to their communities. Gaye Hanson asserts that Native women also promote cultural competence so that health-care practitioners can better appreciate their patients’ needs.

The final section studies community development and cultural continuity through an examination of cultural products. Viviane Gray contends that First Nations art finds expression not only in material objects but also in language, dance, song, and storytelling. Belonging to a culture of art, aboriginal women combine old and new methods to produce pieces that reflect their struggles and their strengths. As Sherry Farrell Racette argues, indigenous women draw inspiration from historic “artifacts” held in museums, while maintaining the vibrancy of their arts tradition through continued innovation and creativity. First Nations women also contribute to cultural continuity by keeping their traditional languages alive for future generations. According to Mary Jane Norris, women play especially valuable roles in language transmission due to their primacy in raising children.

Throughout the volume, the contributors pay special attention to how the “feminine,” as well as the “masculine,” produce community cohesion and cultural continuity. By combining their voices and techniques with
those of First Nations men, indigenous women can restore balance to their societies and build a brighter tomorrow. This valuable collection shows how far First Nations women have come on their healing journey and points to the future.

DOI 10.1215/00141801-2010-008

Coming Down from Above: Prophecy, Resistance, and Renewal in Native American Religions. By Lee Irwin. (Norman: University of Oklahoma Press, 2008. xv + 512 pp., foreword, acknowledgments, prologue, bibliography, index. $75.00 cloth.)

Alfred A. Cave, The University of Toledo

Those who have undertaken the task of describing and explaining postcontact Native American religious movements have faced formidable obstacles. There are very few Native American primary sources. The sources we do have must be used with extreme caution, as white observers were all too often not only ill-informed but biased. Their accounts all too often generalized about “Indians,” not recognizing the diversity and complexity of Native American cultures. Scholars, inclined to view traditional Native American religions in simplistic and static terms, have sometimes failed to appreciate the ongoing dynamic and creative nature of prophetic movements. With those difficulties in mind, Lee Irwin offers us a wide-ranging survey of those movements intended to serve as “a source book for further research in the area of Native prophecy, its history, and its influence on other aspects of Native religion” (4).

This is a very impressive work. Irwin’s reading of the voluminous secondary literature is exhaustive. His careful delineation of the various types of prophetic leadership is useful, and his analysis of the ongoing influence of prophetic movements on Native American communities provides a broad perspective often lacking in specialized studies of individual leaders. He places particular emphasis on the creative and dynamic qualities of Native American religions. As a narrative of the history of Native American prophetic movements, Irwin’s book has no parallel.

This reviewer does have some reservations about Irwin’s treatment of the relationship between prophets and traditionalists in the various cultures he investigates. He states that he has no particular theory of Native prophecy to offer the reader, but explains that he does employ a methodology that he terms “ethnotheology,” which he describes as study of “the creative synthesis of indigenous religious beliefs (and practices) with a
variety of Christian theological ideas” (7). He is skeptical of the value of “cognitive abstractions,” such as nativism, revitalization, deprivation, and cultural construction, employed by earlier scholars such as Ralph Linton and Anthony Wallace. While conceding that those theories are “useful,” Irwin argues that in application they fail to do justice to “the actual complexity of real individuals creatively redefining traditional religious beliefs in the midst of radical historical change” (7). While this argument is not without merit, this reviewer feels that Irwin gives the work of those earlier scholars less credit than it deserves. Moreover, Irwin himself on occasion understates the complexity of the movements he describes. He is committed to the premise that the prophets were deeply rooted in the religious traditions and spiritual practices of their peoples. While he is correct, but hardly original, in his claim that the prophets did not discard the values of their communities but indeed appealed to those values, he tends to understate the degree to which the prophets’ innovations were sometimes seen as radical and controversial within those communities. The prophets not only incorporated ideas about God, heaven, hell, apocalypse, and last judgment, but also frequently sought to ban well established practices ranging from use of medicine bundles and invocation of lesser deities to polygamy. They sometimes faced not only the opposition of European Christians and their Indian converts, but the hostility of traditionalists, including the shamans they sometimes denounced as witches.

Irwin’s points about the vitality of Native American spirituality and his case against the description of native peoples as people without history are well founded, but his narrative consistently understates the degree to which the prophets were critics as well as champions of their peoples. That caveat notwithstanding, this is a superb book, one that deserves a prominent place on the shelf of every serious student of Native American cultures.

DOI 10.1215/00141801-2010-009


Brian Hosmer, University of Tulsa

“Do you think it is too much for an Injun to read Darwin?” (190). Winnebago artist and teacher Angel DeCora’s heartrending plea encapsulates a cruel paradox at the center of Elizabeth Hutchinson’s study of Native arts
and crafts in progressive America. For nearly a generation on either side of the turn of the last century, a “craze” for Indian arts and crafts gripped collectors and exhibitors, artists and educators, the upwardly mobile, all determined to demonstrate their good taste through possession and sponsorship of distinctly American exotica. Flocking to world’s fairs, sipping sherry in private Indian corners, or shopping for curios at John Wannamaker’s department store, these Americans participated in a cultural phenomenon that, at least for a time, elevated the profile of indigenous art forms. Yet in Indian country, there was the reality of grinding poverty, the damaging effects of allotment and forced assimilation, where Native intellectuals, athletes, and artists struggled to be seen through the haze of racist thought and action.

*The Indian Craze* focuses our attention on the place and condition of American Indian arts and crafts during a time of modernism in the arts, consumerism in political economy, and progressive social reform. Drawing on the work of Phil Deloria and Paige Raibmon, and reminding us of Clyde Ellis and new works by Erika Bsumek and John Troutman, Hutchinson delves into the tangled threads of cultural colonialism and Native authenticity, where Indians were producers and consumers of Native art forms while also their subjects and objects.

At one level, *The Indian Craze* challenges art historians (of which Hutchinson is one) to appreciate the influence of Indian arts and crafts upon the development of American modernist art. Here, she ably demonstrates the appeal of a native primitivism to American artists, and situates the development of an Indian aesthetic decades earlier than generally assumed. Native art is American art, argues Hutchinson, with an influence that is broad, deep, and varied.

But American Indian art isn’t just like everything else, we come to learn, and it is the development of those artistic traditions and the position of Native artists or supporters of Native arts and crafts that mostly capture Hutchinson’s attention. By turns, *The Indian Craze* concerns itself with multiple intersections between collecting, producing, and exhibiting Indian arts and crafts; articulations of commercial markets for those crafts; consumer tastes in an era of consumerism; and the production of Native themed arts and crafts, for commercial markets, by students in Indian boarding schools. Though Hutchinson focuses on the appeal of primitivism to modernist artists, she is as much interested in Native artists who struggled to define the forms, audience, and implications of Indian arts and crafts. And it is a story of progressivism, where non-Indian women, some artists, and others collectors promoted Native crafts as a component of broader social reform. Drawing on the groundbreaking work of Margaret
Jacobs, Hutchinson sees links between progressive women social reformers and conditions of Native people, and she argues that progressive women social reformers saw correspondence between the conditions of Indians—as marginalized persons constrained by race and poverty—and their own struggles with patriarchy. So promoting Indian artists and Indian arts and crafts was simultaneously an act of compassion, progressive social reform, and an act of subtle rebellion.

Though some may quarrel with Hutchinson’s attempts to divine the deeper meaning of an appreciation of Native arts for progressive social reformers, few will fail to appreciate her attention to paradox and irony. Angel DeCora certainly felt this during a too-brief life that saw success in promoting Indian themes through commercial art, on one hand, but found, in the end, that her race and subject matter relegated her art, and her, to the margins.

DOI 10.1215/00141801-2010-010

Lev Shternberg: Anthropologist, Russian Socialist, Jewish Activist. By Sergei Kan. (Lincoln: University of Nebraska Press, 2009. xx + 488 pp., acknowledgments, introduction, illustrations, bibliography, index. $65.00 cloth.)

Jeffrey W. Jones, University of North Carolina at Greensboro

As part of the Critical Studies in the History of Anthropology series, Sergei Kan has produced a superb intellectual biography of Lev Shternberg, a Russian intellectual of the late nineteenth and early twentieth centuries. This biography succeeds—where many do not—in bringing the complexity of the subject’s identity to life within a historical context.

As the series editors (Regna Darnell and Stephen Murray) and Kan note, the focus on a little-known turn-of-the-century Russian keeps the series from becoming too ethnocentric. Shternberg is an interesting figure for a biography, especially one that acknowledges his multifaceted identity.

Shternberg was an evolutionist throughout his career, which, Kan points out, contradicted his populist ideology and philo-Semitic worldview. Born into a Jewish family in 1861, the same year as the emancipation of Russia’s serfs, Shternberg began his political life as a young man in the late 1870s with the Narodniki, a populist group that adopted “go to the people” as its slogan. Within a few years he supported the terrorist organization Narodnaya Volya (The People’s Will), an affiliation that eventually landed him in Sakhalin Penal Colony in the Russian Far East.
Shternberg made the most of his punishment, learning the Nivkh language and carrying out ethnographic research among them. Thus his identity was set: professional anthropologist, populist/socialist, and “Jewish nationalist” (21). Kan weaves these threads throughout the book with a wealth of source material: correspondence, Shternberg’s diary, memoirs of those who knew him, biographies in Russian, and the notes and letters of colleagues commenting about him.

Kan highlights the limitations and flaws in his subject’s thinking while also clarifying some of Shternberg’s reasoning within the context of his times. For example, Kan notes that Shternberg missed the spiritual significance of the Nivkh bear festival because he saw it solely as a social/clan-centered event rather than as a religious ceremony (55). He also points out that while Shternberg was obviously very critical of Russia’s tsarist regime, he nonetheless “sympathized with the country’s colonial expansion into the Far East,” as was typical of progressive-minded Europeans of that era (73). On the whole, the book is overwhelmingly positive toward Shternberg, and justifiably so.

Shternberg was an interesting figure living at a very interesting time in Russian history. He survived a lengthy exile under tsarist rule to become an established anthropologist and museum curator in the early twentieth century. The book highlights the rampant anti-Semitism he faced in Russia at the time, including the 1905 pogrom in Zhitomir, Shternberg’s hometown, and the “Zhuravskii Affair.” In a dispute with Shternberg over a museum collection he had donated, Andrei Zhuravskii resorted to anti-Semitic tactics—name-calling, falsely claiming that most of the museum’s employees were Jewish, and so on—to make his case (172–77).

Elsewhere Kan notes that during the revolutionary crisis of 1917 anti-Bolshevik forces alleged that most Bolsheviks were Jews, whereas Bolshevik supporters among urban workers often blamed “rich Jews” for food shortages and other economic problems—thus anti-Semitism cut both ways (250). This is interesting evidence on a highly important historical issue, and some attention to the rich literature on Russian anti-Semitism of the period would have strengthened the book’s discussion of this topic.

Kan, moreover, could have done more to bring another important component of Shternberg’s life into focus: his personal family life. His wife figures prominently, but his children are barely mentioned. Also, the text is marred by an alarming number of distracting minor typos (this reviewer counted thirty overall, half of which were in the last two chapters alone). Such problems, however, do not detract from an excellent biography that is highly recommended for an interdisciplinary audience.

DOI 10.1215/00141801-2010-011
Compact, Contract, Covenant: Aboriginal Treaty-Making in Canada. By J. R. Miller. (Toronto: University of Toronto Press, 2009. xiv + 379 pp., acknowledgments, illustrations, maps, bibliography, index. $85.00 cloth, $35.00 paper.)

Roger L. Nichols, University of Arizona

In this first-rate book J. R. Miller provides an excellent overall look at treaties between First Nations people and Canada from earliest colonial times to the present. Beginning with the earliest French contacts with native groups in the early seventeenth century and continuing to the present, the narrative traces the multiple paths followed in the treaty relationships. Significantly, its ethnohistorical analysis places First Nations people at the center throughout. In fact, the narrative argues persuasively that tribal and band diplomatic procedures and demands for using fictive kinship practices dominated and even shaped the negotiating sessions for generations. The result is an analysis that incorporates effectively the motivations, ideas, goals, and leaders on both sides of the negotiations.

Miller categorizes the treaty agreements into three types. The first, and often least formal, developed out of commercial links between native groups and early French leaders. Desired by both sides, these pacts depended on formal meetings and promises rather than legal settings with resulting paper documents. The second style of agreement followed soon after as both sides sought to gain diplomatic and military allies against imperial competitors and tribal enemies. The narrative demonstrates how such treaties shaped the relationships between the colonial groups and their indigenous neighbors until the end of the French and Indian War. The Royal Proclamation of 1763 that followed brought dramatic changes leading to the third type of treaty.

This third type is an agreement based on Anglo-Canadian demands for the cession of land and its resources by the First Nations people. Although the new variety of treaty did not end existing practices, the balance between the two sides tilted gradually. After 1815, Canadian authorities began to coerce First Nations groups into frequent land surrenders in present western Ontario and around the Great Lakes, often giving the bands little but unkept promises in return. With Confederation in 1867, Canadian officials came to regard First Nations people as impediments to expansion, so during the 1870s they negotiated the numbered treaties clearly seeking to limit native territory and rights. As the negotiations became more legalistic, they tended to conform less to native protocols, with the oral commitments not always appearing in the later written documents. These practices continued in the agreements negotiated farther north between
1899 and the early 1920s when formal treaty-making ceased. In Canada, unlike the United States, the government re instituted processes for negotiations beginning soon after the 1972 James Bay Agreement. In the west, the recent developments grew out of disputes between British Columbia, which refused to accept native land title, the Niagara people, and the federal government. Despite the BC stand, a series of court decisions accepted First Nations’ claims and led to the creation of the Office of Native Claims. Unfortunately, this complicated and stretched out the deliberations so that few claims have been settled yet.

Miller presents the treaty-making experiences within the broad context of Canadian history, in an organized, readable, and effective manner. He divides the analysis into logical time periods, explains how one approach evolved into the next, and demonstrates the effectiveness of native leaders in presenting their ideas, practices, and demands. Based on his broad knowledge, use of the relevant primary and secondary materials, and a keen awareness of contemporary legal issues, his analysis is essential reading for understanding Canadian treaty-making in the past or the present.

DOI 10.1215/00141801-2010-012


David J. Silverman, George Washington University

Kathleen Bragdon’s second installation of Native People of Southern New England falls short of the first volume’s high standard. To be sure, this study makes a valuable contribution by using Wampanoag-language sources to explore continuity in Indian values, practices, and community life during the tumultuous period between 1650 and 1775. Unfortunately, throughout the book Bragdon stakes out her scholarly turf by caricaturing “historians” (always unnamed) who have covered similar ground. Contrary to her assertions, I cannot think of a current historian who casts Indians during this period as “simply ‘red’ Englishmen” (76) or as cowed Christian converts fated for disappearance, or who depicts colonial Indian culture as in a constant state of decline from a supposed pre-contact period stasis. Rather, numerous historians whom she either ignores or hardly acknowledges, including Daniel Mandell, Harold Van Lonkhuyzen, Charles Cohen, Daniel Richter, and me, have carefully related New England Indians’ creative adaptations to English colonialism to those people’s distinctive cus-
toms, values, and identities. In fact, most of us credit Bragdon with informing our perspectives.

If Bragdon is correct that historians are guilty of overstating change within colonial Indian communities, then she swings the pendulum back too far. Given her focus on indigenous language texts, it is striking that she devotes so little attention to Indian language loss and even then refuses to place the topic in the context of the Indians’ indentured service to Englishmen and marriages with English-speaking outsiders. Her chapter on race and identity treats a singular case of Indian-white marriage on Martha’s Vineyard to the neglect of Indian-black unions, which were far more numerous and consequential. Bragdon highlights the importance of Indian sachems to Wampanoag identity and territoriality, but ignores Indian communities unseating their sachems to safeguard their land. Warfare receives no treatment, even though Indian men fought in every major conflict during her period of study, and warfare was central to Indian notions of manhood. Bragdon characterizes her work as historical ethnography. Unfortunately, it reproduces the central shortcoming of traditional ethnography—analysis of culture without sufficient heed to historical change.

Methodologically, this book is also problematic. Many scholars will question Bragdon’s generalizations based on findings from the Vineyard, Nantucket, and Cape Cod, which were exceptional places in critical respects. Even more troubling is her sometimes thesis-driven interpretation of evidence. For example, Bragdon contends that accounts of Indians fiddling, dancing, and playing cards are evidence of powwowing, but she fails to show that either Indians or Englishmen viewed these activities in that way. Likewise, Bragdon argues that a political marriage between the daughter of the Wampanoag sachem of Sengekontacket, on the Vineyard, and a high-ranking Englishman served to protect the community in English courts; she makes no attempt to prove her case through research in actual court cases and neglects to add that Indians had lost most of their land at Sengekontacket within two generations of this marriage. A number of such issues, combined with mislabeled maps and incorrect or misspelled citations, distract from Bragdon’s contributions.

There are real triumphs here. Bragdon knows Wampanoag language sources perhaps better than anyone, and she probes them to illustrate that the Wampanoags’ face-to-face linguistic community sustained Wampanoag values and customs amid enormous outside pressure. Even in a patriarchal colonial society, Wampanoags respected the female line and women’s public roles. They continued to go on wide-ranging visits to family and friends, despite missionary calls to stay put. They worshipped in church, but upheld dreams as gateways to the sacred. In these ways and more, Wampanoags
clearly resisted domination by colonial society, Bragdon does a great service documenting these critical features of Indian life. If only she would acknowledge that she’s one of a crowd.

DOI 10.1215/00141801-2010-013

Seven Generations of Iroquois Leadership: The Six Nations since 1800. By Laurence M. Hauptman. (Syracuse: Syracuse University Press, 2008. xv + 326 pp., acknowledgments, introduction, illustrations, notes, bibliography, index. $22.95 paper.)

C. Joseph Genetin-Pilawa, Illinois College

Frustrated with the lack of attention devoted to the modern Iroquois experience in New York State history textbooks, historian Laurence M. Hauptman wrote Seven Generations of Iroquois Leadership, an interesting group biography of Iroquois leaders whose careers followed in the wake of early nineteenth-century Seneca prophet Handsome Lake. The ten essays that comprise this volume seek to demonstrate “why the Six Nations have survived as a distinct people in the face of overwhelming pressures.” In the end, Hauptman concludes, “leadership was a major factor in cultural persistence.” He asserts that Iroquois leaders must be understood from “inside their communities outwardly,” and that scholars must attempt to examine the leaders’ actions as products of Iroquois culture and history (xiii). These themes drive his interpretations and tie the essays together.

Among the many virtues of this volume, two groups of essays stand out. First, in his examination of Iroquois women as economic and political leaders in the late nineteenth and early twentieth centuries in a selection of essays titled “Keepers of the Kettle/Mothers of the Nation,” Hauptman calls into question the notion that Iroquois women’s power followed a path of declension from the late eighteenth century onward. He acknowledges that their roles changed, but argues that they continued to act in ways that earlier generations would have recognized. In his essay on Aunt Dinah John (Onondaga), Hauptman demonstrates that although she worked to carve out a successful economic space within the rapidly urbanizing commercial district of nineteenth-century Syracuse, she remained “immersed in Iroquoian culture . . . married in the ways of her ancestors; spoke Onondaga . . . and refused to take oaths of allegiance on the U.S. Constitution.” While she “appeared to be a compliant ‘good Indian,’ ” he wrote, “Dinah John remained a Hotinonshiónni [Iroquois]” (57). In his reexamination
of early twentieth-century Seneca activist Alice Lee Jemison, Hauptman asserts that her enemies in the Interior Department and elsewhere falsely labeled her as, among other things, a troublemaker, a Nazi, a fascist, a communist, and a “terminationist.” The author sees her differently—as “a representative voice of Seneca women” (65). Jemison was an outspoken critic of both the Bureau of Indian Affairs and the Indian Reorganization Act of the 1930s. Hauptman suggests that even though she used the mass media—a modern tool—instead of behind-the-scenes persuasion as would Iroquois women in the past, Jemison still played the role of “mother of the nation” as she struggled to protect Seneca land and cultural identity.

Second, in his analysis of twentieth-century concepts of Iroquois nationhood in a selection of essays titled “Voices of Nationhood,” Hauptman suggests that even though many Iroquois leaders failed to accomplish their immediate goals, scholars can learn much by examining how their strategies and tactics reflected Iroquois traditions, culture, and history. In one of the most interesting essays of the volume, the author demonstrates how Chief Deskaheh (Cayuga), in his attempt to present Iroquois grievances against the Canadian and British governments before the League of Nations’ Permanent Court of International Justice in the 1920s, used a playing-off strategy reminiscent of pre-1800 forest diplomacy. In the context of twentieth-century world affairs, however, “the chief resorted to playing off the Great Powers—this time France and Italy against England and Japan” (136)! Finally, in his reevaluation of Minnie Kellogg (Oneida), “the most controversial Iroquois leader of the twentieth century,” Hauptman suggests that although her abortive efforts to bring land claims cases to court resulted in a significant financial burden for several Iroquois communities and created devastating divisions among Iroquois leaders, “her self-assuredness was based, in part, on ancient Iroquois respect for clan mothers and women’s overall major involvement in behind-the-scenes political activities” (146).

Though repetitive in places, Seven Generations of Iroquois Leadership introduces readers to significant issues and episodes in nineteenth- and twentieth-century Iroquois history. More than that, though, Hauptman has presented fascinating reinterpretations of Iroquois leaders who have been largely dismissed or perhaps misunderstood in previous scholarship. This is important work, and Hauptman provides a solid foundation for others to build upon.

Barbara L. Voss, Stanford University

Over the past two decades, both indigenous and nonindigenous scholars have widely critiqued acculturation-based ethnohistorical methodologies. Kurt A. Jordan’s *Seneca Restoration* exemplifies the best of new scholarship that is providing substantial alternatives to the acculturation paradigm. Through a multi-scalar analysis of Seneca political economy, Jordan demonstrates that changes previously interpreted as exemplifying Seneca cultural disintegration instead signaled an innovative realignment of Seneca material practices to promote community economic standing and well-being.

Located in western New York, the Seneca are the westernmost nation of the Iroquois Confederacy. Jordan’s analysis of Seneca material practices focuses on an era of relative peace that lasted from the end of the Twenty Years’ War (1680–1701) until the 1754 Seven Years’/French and Indian War. Conventional interpretations have argued that dispersed settlement patterns and increased adoption of Euro-American goods signaled Seneca cultural disintegration. Jordan conclusively demonstrates that “many factors taken as evidence for acculturation or social disintegration in fact were innovations beneficial to Iroquois people” (23), leading to a restoration of the Seneca community.

Jordan’s methodology draws attention to the tensions and contradictions inherent to Seneca social life during the era of Iroquois-European engagement. For example, Seneca communities had to consider defensive considerations versus proximity to natural resources when establishing their villages. Similarly, labor allocations had to negotiate the tension between subsistence and participation in the fur trade. Jordan demonstrates that innovations in Seneca material practices consistently maximized labor efficiency within shifting ecological, political, and economic contexts. For example, following the Twenty Years’ War, the Seneca created a new dispersed settlement pattern that allowed each residential unit to live closer to agricultural fields. This new settlement system also increased the ecological “edge zones” necessary to support economically important deer populations. Time once spent traveling to and from fields and hunting grounds was now available for other pursuits, particularly food processing (such as bone grease production) that buffered against seasonal food shortages.

In combining a comprehensive reanalysis of documentary records and
existing archaeological collections with results from a five-year excavation program at the Townley-Read site, Seneca Restoration provides a model for scholars seeking to integrate old and new bodies of evidence. Seneca Restoration is empirically rigorous, bringing together analyses of human ecology, settlement patterns, architectural production, agriculture, animal husbandry, wild food harvesting, animal carcass processing, and intertribal and European–Native American trade networks. Jordan successfully provides sufficient primary evidence to substantiate his interpretations without overwhelming the reader with overly technical or data-heavy text. The result is a book that is highly readable to a multidisciplinary audience.

Jordan is relentless in centering his analysis on labor relations, acknowledging from the beginning that he has set aside questions of ethnogenesis and religious conversion to place a sharper focus on political economy (24). At times this conveys a somewhat stark image of the Seneca Nation as a unified social body that always responded in rational, measured ways to the rapidly changing historical conditions of the seventeenth and eighteenth centuries. Further, unlike many ethnohistorical studies of political economy, Seneca Restoration gives little attention to competing interests among the Seneca. There is little consideration, for example, of whether all Seneca benefited equally from these early eighteenth-century cultural innovations. Nonetheless, I became thoroughly convinced by Jordan’s argument that labor relations analysis explains many of the “cultural” changes evident in the archaeological and ethnohistorical records. It is precisely because Jordan tackles the thorny relationship between labor and culture that Seneca Restoration will have a significant impact on the ethnohistory of colonial-indigenous engagements far beyond the important case of the Seneca Nation.

DOI 10.1215/00141801-2010-015


Richard Aquila, Penn State University, Behrend College

The American Revolution became a civil war for the Six Nations of the Iroquois Confederacy—the Seneca, Cayuga, Onondaga, Oneida, Mohawk, and Tuscarora. As fighting erupted on the New York frontier, the tribes,
factions, and individuals within the Confederacy struggled to position themselves between the British and Patriot cause. The Oneida, in particular, became staunch allies of the former colonists, serving first as spies and then as full-fledged military allies at battles such as Oriskany and Saratoga.

*Rebellious Younger Brother* details the complex relationships and intricate political maneuverings that brought the Oneida into direct conflict with their fellow confederates and former British Father. David J. Norton begins with an overview of the Oneida’s traditional diplomatic role within the Confederacy. He then describes Oneida involvement in warfare against the French and their Indian allies in the 1750s. The author turns next to Iroquois-British diplomacy of the 1760s, analyzing the important but contrary role played by the Oneida at the Fort Stanwix Conference. Norton then explores Oneida concerns between 1774 and 1776, demonstrating how internal Iroquois politics, religion, landownership, trade issues, and friendly relations between Indians and colonists in the Mohawk valley drove a wedge between the Oneida on the one side and the rest of the Confederacy and their traditional British allies on the other. When the colonists’ disagreements with the British government became a full-scale war for independence, the Oneida decided that their own interests could best be served through a rebel alliance. Those hopes were dashed after 1783 when the victorious American Patriots did little to protect Oneida lands or interests. But even then, a new generation of Oneida leaders emerged to provide creative solutions to difficult problems, enabling the Oneida to survive as a people.

Norton contributes to our knowledge of Iroquois history by focusing on important Oneida leaders during the second half of the eighteenth century. He unravels the complicated ties between the Oneida in Iroquoia and those living farther to the south at Oquaga. Readers come away with a more complete understanding of what motivated leaders such as Gaghsaweda, Conoquhieson, Scaroooyady, Shickellamy, or Agwrongdongwas (Good Peter). Norton also offers detailed analyses of power struggles among the Oneida, including rivalries between sachems and warriors, Christians and traditionalists, and various factions both in Iroquoia and at Oquaga. And he demonstrates that Oneida leadership generally expanded to include a variety of individuals. The study is enhanced by excellent appendixes, including lists of Oneida participants at various conferences and detailed biographical information about Oneida leaders.

On the downside, Norton frequently misses opportunities to explain more fully the social and cultural context of Oneida politics. For example, the Oneida’s move toward traditional leadership after 1783 was not, as Norton suggests, just a reaction to the policy failure of pro-Christian Oneida
leaders during the Revolution. The Oneida—like other Iroquois after the war—turned increasingly toward traditionalists to solve a variety of social and cultural problems.

Overall, *Rebellious Younger Brother* provides a valuable scorecard that explains the backgrounds of all of the important players involved in the diplomatic games the Oneida played between 1750 and 1800. “A chronological investigation of the Oneida between 1750 and 1800,” writes Norton, “provides evidence indicating that the resilience and adaptability of their leaders in the face of constantly changing conditions negates the theory that they, and their Iroquois confederates, were spiraling with their people into political oblivion” (13). Norton’s detailed analysis of Native American politics should be of value to anyone interested in Iroquois and Native American history as well as to scholars and students of the American Revolution and early American history.

DOI 10.1215/00141801-2010-016

---

**Great Lakes Indian Accommodation and Resistance during the Early Reservation Years, 1850–1900.** By Edmund Jefferson Danziger Jr. (Ann Arbor: University of Michigan Press, 2009. xiii + 312 pp., acknowledgments, photographs, tables, maps, bibliography, index. $60.00 cloth.)

John P. Bowes, *Eastern Kentucky University*

In his latest book, *Great Lakes Indian Accommodation and Resistance*, Edmund Jefferson Danziger presents a sound and straightforward argument. Through a series of chapters that cover reservation life, allotment, education policy, and missionary activity, the message is clear: American Indian residents of the Great Lakes region in the second half of the nineteenth century were active agents in their lives, not passive victims of federal government policies or settler invasions. It is an argument that noticeably reflects the critical developments of scholarship over the past several decades. And while some might debate the usefulness of such phrasing as *accommodation* versus *resistance*, as reflected in the title, Danziger’s exploration does not tie his historical actors to one or the other of these approaches as he delves into the complexity of their decisions and actions.

If the above analysis were all that this book had to offer, it would be judged a solid contribution to the historiography of the Great Lakes, specifically, and American Indians overall. While the foundation of the argument is not groundbreaking, it provides an important perspective on a time
and place not often considered in such a comprehensive manner. But *Great Lakes Indian Accommodation and Resistance* is more than just a sound book, owing to the simple fact that it takes a much needed comparative approach. In addressing the Great Lakes region, Danziger does not focus solely on the American side of the border. Too many scholars stop at the international line, and this study presents an important and necessary comparison of Canadian and American policies while simultaneously illustrating that environment and experience were more important influences on native responses than whether they were dealing with Canadian or American officials.

Over the course of eight chapters Danziger displays both the various facets of Indian policy and the creative adaptations made by Indians in the face of those policies. In each case, whether it was the institution of allotment or the teachings of missionaries, Danziger provides multiple examples of Indian leaders and communities who made decisions based on their best interests. Although there are some instances, like the example of allotment, where Danziger may somewhat understate the destructive power of a government policy, his assertions are well supported and argued. More important, he is able to reveal how the common underlying ideologies in Canada and the United States resulted in very similar programs aimed at undermining tribal relations and assimilating Indians into mainstream society.

In the end, this book demonstrates that the parallel policies coming out of Washington, DC, and Ottawa largely failed in their ultimate goals of influencing the future and shaping the lives of Indians in the Great Lakes region. As Danziger asserts, “Despite Indian marginality, factionalism, and a colonial status, their leaders remained keen interpreters of reservation interests and, with some success, championed the self-determination and sovereignty of their people” (219). Indians north and south of the border were neither victims nor monolithic actors, and they managed to survive the persistent assaults of Canadian and American policies, citizens, and missionaries.

It is both unfortunate and true that most American scholars, including this author, are unfamiliar with even the basics of Canadian Indian policy. The importance of the term *location tickets* instead of *allotment* and legislation like the Gradual Civilization Act of 1857 are not common knowledge. That simple fact makes *Great Lakes Indian Accommodation and Resistance* a significant and necessary contribution to the field.

DOI 10.1215/00141801-2010-017
The Archaeology of Native-Lived Colonialism: Challenging History in the Great Lakes. By Neal Ferris. (Tucson: University of Arizona Press, 2009. xvii + 226 pp., lists of figures and tables, foreword, preface, acknowledgments, notes, references, index, about the author. $50.00 cloth.)

Amy D. Bergseth, University of Oklahoma

As the first book in the new series “The Archaeology of Colonialism in Native North America,” Neal Ferris’s The Archaeology of Native-Lived Colonialism: Challenging History in the Great Lakes serves as a great introduction to the new trend of archaeology of colonialism. Ferris first reviews the theoretical framework of historical and archaeological approaches to history and then explains the usefulness of archaeological history, combining both archaeological and historical evidence in order to gain a fuller view of the past and to understand early Native-Euro-American encounters. He employs case studies of three seventeenth- and early eighteenth-century southwestern Ontario communities: the Anishnabeg/Ojibwa on the Sydenham River, the Moravian Delawares at Fairfield and Moraviantown, and the Iroquois along the Lower Grand River. His points illustrate that these communities adapted to new changes, yet maintained their own traditional lifeways and identities as native peoples.

In many ways Ferris’s book is a harbinger of reform, advocating that both historians and archaeologists change their approaches to the past. Archaeologists have often fixated on the unique Euro-American material objects found at sites and have concluded that native societies underwent drastic changes after encountering Euro-Americans. Although historians have reevaluated their own interpretations and understandings about the early encounters and contact, Ferris argues that they still have often overly stressed the same conclusions: extensive transformation of native cultures, societies, and communities; dependency; and loss of identity and culture.

By incorporating archaeological and historical evidence, Ferris explains that American Indian “actions [were] either informed by historical knowledge of the way the world works, or active revision to that knowledge, rather than a-historical reactions shaped by the external motives and values of the colonialist state” (1). To many this is not a big surprise. Yet at the same time, Ferris’s conclusions emphasize what archaeologists have omitted and what historians have already incorporated when discussing early encounters—native agency and continuity rather than abrupt changes and the dissolution of tribal lifeways. He uses the term changing continuities to emphasize the fact that, although native lifeways were adapting and evolving, they still maintained important traditions and worldviews (2).
Ferris’s work reconstructs and revises past understandings of American Indian encounters with Europeans in the seventeenth and eighteenth centuries. While American Indians have historically been excluded from having a “voice” in written records, the written records that do exist are riddled with biases and Eurocentric accentuations. Ferris, however, goes beyond the “New Indian History” methods of stressing agency and native points of view by utilizing native sources, those material and cultural artifacts found in the ground at archaeological sites, which have previously been disregarded or interpreted as evidence of drastic change. For example, he analyzes the variety of plant and animal materials found in cache pits at archaeological sites from the three southwestern Ontario communities in order to explain that Ojibwa people maintained their own subsistence economies and their “traditional livelihood” (70). Delaware and Iroquoian cabins, although very European in structure, maintained traditional architectural features (88, 134). Ferris could have bolstered his argument, however, by elaborating on the features of Iroquoian architecture (128). Regardless, he makes a well-established case that archaeological evidence can revise standard emphases in scholarship of early Indian-White encounters.

Ferris’s enthusiasm for archaeological history may make historians uncomfortable. For example, he asserts that regardless of the progress that the discipline of history has made in the past century (e.g., New Indian History), history still remains a discipline with “an entrenched and central theme” of dependency, assimilation, and loss of traditions (11). Additionally, he argues, recent historical scholarship has put an “emphasis on Native-based motivations to historic events, and more caution toward Eurocentric biases in the written record . . . [but historians] continue to emphasize that European-induced rapid and major change took place by 1650” (115). Regardless, Ferris’s work does give historians the opportunity to look back and reevaluate their own interpretations and to be wary of accidentally or unconsciously contributing to an “entrenchment of a negativist historical narrative” (12). Ferris’s reinterpretation of archaeological data is well substantiated with documentation from the written record and highlights the long-continued interdisciplinary debates over methodology in early American Indian history.

DOI 10.1215/00141801-2010-018

Jill Doerfler, University of Minnesota–Duluth

Traditional Ojibwe storyteller Maggie Wilson (1879–1940), from the Manitou Rapids Reserve located on the Rainy River, which flows along the Ontario-Minnesota border, sent more than one story to anthropologist Ruth Landes in the 1930s. Tragically, the stories were misfiled and discovered only after Landes’s death. Anthropologist Sally Cole came across the letters containing the stories while working on *Ruth Landes: A Life in Anthropology* (2003). Haunted by the chance that the remarkable stories might be left to disintegrate in the National Anthropology Archives, Cole decided to transcribe, edit, and publish them. She worked with staff, including one of Wilson’s great-granddaughters, at the Kay-Nah-Chi-Wah-Nung Historical Center operated by the Rainy River First Nations, on the translation of Ojibwe terms and place names used in the stories. The result of this important project is *Rainy River Lives: Stories Told by Maggie Wilson*.

Cole selected thirty of Wilson’s stories for the book and divided them into five sections: “Men and Women,” “Parents and Children,” “Siblings,” “Women Alone,” and “Friends and Foes.” In the introduction, Cole details the editing process. Due to the difficult topics, including violence and incest, Cole deleted all personal names mentioned in the stories. The only caveat with this choice is that, at times, the stories can be a bit difficult to follow. Cole’s introduction provides valuable details about Wilson’s life as well as a chronology of Rainy River Ojibwe history to provide a basic context for the stories. It would have been useful to include the postmark dates of Wilson’s letters. Cole wisely included maps, samples of the original letters, a glossary of Ojibwe words, and photographs, including some of Wilson and her family.

Wilson’s stories tell of Ojibwe life and experiences during the late nineteenth and early twentieth centuries. (Tangentially, they are an interesting example of women’s labor: Wilson was paid fifteen cents per double-sided page by Landes using university funds.) Like many Ojibwe stories they defy traditional genres and blend personal and cultural history. Cole describes them as “part autobiography, part biography, part ethnography” (xiviii). It is the people, not the “facts,” that are important in these stories. The people are not reduced to “cardboard figures with walk-on parts” as is too often the case in conventional histories; “in Maggie Wilson’s stories the people and places of the Rainy River are at center stage” (xxxiii).
The two most prominent themes connecting the stories are family and survivance. These stories give incredible insight into dynamic and inclusive Ojibwe family relationships. Some form of adoption is present in nearly every story. Wilson’s protagonists experience conflicts and altruism, jealousy and love, violence and peace, change and continuity, all illustrating the diversity and complexity of Ojibwe lives. Time and again the Ojibwe protagonists, many of whom are women, exhibit courage, resourcefulness, and fortitude. Ultimately, the stories are about Ojibwe survivance, and their powerful lessons of resiliency are as applicable today as they were when Wilson told these stories.

Ironically, these stories are extraordinary because they are ordinary. One can easily imagine Wilson telling the stories to friends or relatives over a cup of coffee at the kitchen table. Wilson and Cole have made an excellent contribution on several levels. Every reader will find a favorite story. Ojibwe readers in particular will likely find traces of stories and experiences shared by their own families. Those who teach about this time period could assign the entire text and examine the many themes, or select a group of stories dealing a particular theme. Scholars will find it interesting to compare these stories with those of other tribes as well as non-Indians during this eventful period.

DOI 10.1215/00141801-2010-019

The Meskwaki and Anthropologists: Action Anthropology Reconsidered.
By Judith M. Daubenmier. (Lincoln: University of Nebraska Press, 2008. xii + 416 pp., acknowledgments, introduction, notes, bibliography, index. $55.00 cloth.)

Tash Smith, University of Oklahoma

Delving into the career of Sol Tax and his University of Chicago students’ work among the Meskwaki near Tama, Iowa, in the 1940s and 1950s, Judith M. Daubenmier reassesses the origins of “Action Anthropology” and the influence on its development exerted by the “studied” group. Daubenmier argues that the Meskwaki, acting as individuals and in groups, used “a combination of expressed hostility and subtle hints” to convince the study’s leaders “to give something back to the community that hosted them” (115). The Chicago project reacted to this pressure by creating a program in which anthropologists helped the Meskwaki achieve their own goals more than a decade before Vine Deloria Jr., took anthropologists to task for their treat-
ment of native communities. The strength of Daubenmier’s monograph is the Meskwaki counterstory to the “official” origins of the Chicago study, placing Meskwaki influences at the center of Tax’s project.

Daubenmier’s main focus is on the attitudes of the Meskwaki toward Tax’s project and their interactions with the Chicago students. Tax was familiar with the Meskwaki from his dissertation research conducted on their settlement in the 1930s, before he moved on to other fieldwork in Mexico and Guatemala. During a visit to Iowa in 1948, tribal leader Ed Davenport confronted Tax on the necessity of conducting additional anthropological study that held little promise of benefiting the Meskwaki directly. From this meeting developed a ten-year University of Chicago project in the genesis of which, as Daubenmier maintains, Meskwaki demands for reciprocity from the students were as important as the students’ own observations of Meskwaki society.

Daubenmier mines the field notes of researchers as well as contemporary interviews with participants to bring forth the Meskwaki perspective. As she describes, factionalism derived from the Indian Reorganization Act and bitterness toward anthropologists and informants, as well as a generational divide, created a complicated atmosphere for the Chicago students. Confronted by different groups with conflicting agendas, the students maneuvered through a difficult field in which “many Meskwaki manipulated the anthropologists for their own purposes, whether political or personal” (112). The author contends that while this situation was a common occurrence for anthropologists, what made the Meskwaki project different was that the students “responded in a formal way to what the Indians were telling them” and incorporated Meskwaki ideas into the overall project (152). While previous scholars have criticized the failure of Action Anthropology in its scholarship program or in Tamacraft, a Meskwaki-run arts-and-crafts company, Daubenmier says that these interpretations are too narrow and focus on end results rather than on the communitywide impact of these initiatives.

_The Meskwaki and Anthropologists_ has a shifting narrative that moves from local issues of the Tama community to Sol Tax and national concerns over Indian affairs. For Daubenmier, Tax remains a distant figure whose contact with the Meskwaki is mainly indirect, though his presence is always felt. Tax oversaw the project, but Daubenmier’s focus on the Meskwaki influence and student reaction deemphasizes his direct contribution in Tama. Tax emerges more in the discussion of national affairs, where, Daubenmier contends, he used the lessons learned from the Meskwaki as “a core of beliefs regarding Native Americans,” perhaps best exemplified in his involvement with the American Indian Chicago Conference in 1961 (228).
Showing this connection is difficult, however. Daubenmier cites the studies and reports created by researchers involved in the Chicago project as evidence of the broader implications of the Meskwaki influence. But she also concedes that the Meskwaki themselves showed little concern for national issues as they manipulated the Chicago students, preferring instead to focus on local problems.

DOI 10.1215/00141801-2010-020


Kathleen P. Chamberlain, Eastern Michigan University

*Indian Alliances* is an ambitious reassessment of how indigenous peoples shaped New Mexico’s precontact and colonial history, and it attempts to demystify Athapaskan participation in this process. Instead of dismissing Navajos and Apaches merely as pillagers or enemies of Pueblo and Spanish alike, as many scholars have done, William B. Carter argues that Athapascan newcomers and Pueblos carved out a mutually supportive middle ground that encouraged trade and cultural exchange and enabled them to challenge Spanish assaults on their lands, lives, and spirituality. The bibliography is replete with Spanish exploration literature, reports of Franciscan friars, letters, and journals, and incorporates native oral histories wherever possible, but this is primarily a synthesis that skillfully pulls together myriad early and recent anthropological, archaeological, and historical studies.

The first three chapters offer a hemispheric examination of indigenous migration spanning over a millennium and emphasize environmental factors that drove Athapascons from the Subarctic and to the Southwest. Carter also examines Pueblo activity at roughly the same time. Because he necessarily paints in broad brushstrokes, some of the changes that accompanied migration and social interactions remain difficult to connect. The author is hard pressed, for example, to explain how Pueblos influenced development of western Apache and Navajo clans, which he suggests they did, or triggered the elevation of the status of women within Athapaskan societies as seen in the girl’s puberty ceremony, which remains the “most significant group ritual for Southern Athapaskans” (62). Thus, some conclusions remain speculative.

Chapter 4 introduces the Spanish while the remaining three chapters scrutinize events from late sixteenth-century settlement through the Pueblo
Revolt. The 1693 reconquest and beyond are lightly addressed. Carter places Spanish exploration and colonization within a transatlantic context in order to reconsider larger economic, political, and intellectual trends that influenced the behaviors of soldiers, priests, and bureaucrats who transplanted Spanish lifestyles and Christianity to northern New Spain. By doing so, the author again offers an alternative interpretive framework, which is intriguing and often quite speculative. For example, it remains unclear when and under what circumstances the alliances in question among Apache, Navajo, and Pueblo developed. Spanish literature generally categorized nomadic peoples as Indios bárbaros, making it hard to determine when Athapaskans arrived in the Southwest. Navajo stories suggest an entry date possibly as late as 1580. One wonders, therefore, how much Pueblo/Athapaskan interaction occurred in the years before the Spanish arrived and whether their alliances were primarily a response to European encroachment. The answers remain elusive. Early chapters reflect on how indigenous lifestyles and ideologies affected each other, and this reader would like to have seen the theme carried through to the end with emphasis on how native cultures also affected the Spanish.

Criticisms aside, however, there is much to praise here. Indian Alliances is a bold attempt to pull together a vast number of anthropological, ethnographic, and historical accounts and to reevaluate some well-established interpretations. Although its global approach indeed imposes some limitations, it also offers strengths. Refreshingly, this author recognizes the dynamic participation of Athapaskans not merely as shadowy characters or irritating “extras,” but as major players regardless of when they settled into the Southwest. And while Carter’s interpretations of the early colonial period frequently reinforce those of such previous scholars as John L. Kessell, Alfonso Ortiz, and Ramón Gutiérrez, they also suggest alternative explanations and encourage broader conceptual frameworks. Finally, Carter delivers an appealing, well-written narrative that makes his study appropriate for scholars, college classrooms, and general readers alike and invites future research.

DOI 10.1215/00141801-2010-021

Catharine R. Franklin, University of Oklahoma

Ian W. Record, in providing the debut volume of the “New Directions in Native American Studies” series, has reinforced the rightful primacy of native voices. *Big Sycamore Stands Alone* incorporates historic and contemporary Apache narratives to elucidate the relationships between those native people and Aravaipa (Arapa), a southeastern Arizona canyon that has sustained them and served as the basis of their community identity. Aravaipa’s canyon walls cloister natural resources which hold intrinsic spiritual meaning for the Apache, yet in this “instructive place” are interred the remains of victims of the 1871 Camp Grant massacre, where over a hundred members of the San Carlos reservation were killed by a group of Mexican, O’odham, and Anglo-American men (5). Using Aravaipa as a locus for Apache persistence, the author interweaves native community history with a compelling study of the Apache subsistence economy and the later reservation experience.

Integral to the success of this book are the efforts of the people to maintain their identity and their connections to an environment which they consider a living entity. A central figure in this respect is Jeanette Cassa, the late coordinator of the San Carlos Apache Elders’ Cultural Advisory Council, whose long-term work on local ethnobotany and oral history helped create the foundation for this text. In discussing the experiential significance of both the massacre and Aravaipa, the author reconciles the Apache desire to dignify their sense of loss through silence with a focus on the connections between modern and historic memory and the importance of place. He also emphasizes the nonlinear and cyclical worldview of the Apache people; subdivisions within each chapter focus on food-gathering, trade, and intratribal relations in the context of the four seasons. The start of each chapter draws on the modern recollections of the people in order to better frame discussions of pre-reservation social structure, contact and the ensuing surge of native-white violence in the 1860s, and borderlands tension.

While the text is largely chronological, the format is scattered at times and detracts from the potential strength of the author’s argument. For instance, a discussion of Apache encounters with Spanish Jesuits in the seventeenth century follows an analysis of nineteenth-century Apache leader Hashké Bahnzin and his attempts to stem the influence of federal Indian agents on Apaches. In addition, several intriguing topics are left
unexplored, including the contradictions inherent in Bahnzin’s success as a commercial farmer and the ramifications of that success for his fellow Apaches. The author misses an opportunity to place this text in the context of previous Apache ethnohistories in the introduction, given this book’s potential as a pivotal piece of ethnohistorical scholarship and another important addition to community- and place-based studies. Nevertheless, Record provides nuanced readings of several key issues, including the role of warfare in native societies as an element “that maintained and renewed individuals’ roles and relationships within local communities . . . [shaping] the social conventions and cultural identities” of indigenes in the Southwest (87). *Big Sycamore Stands Alone* will certainly ensure that the significant ecological and historical debates surrounding Aravaipa will not go ignored.

DOI 10.1215/00141801-2010-022

**Comanche Ethnography: Field Notes of E. Adamson Hoebel, Waldo R. Wedel, Gustav G. Carlson, and Robert H. Lowie.** Compiled and edited by Thomas W. Kavanagh. (Lincoln: University of Nebraska Press, 2008. xiv + 542 pp., introduction, illustrations, appendixes, bibliography, index. $55.00 cloth.)

Joaquín Rivaya-Martínez, *Texas State University–San Marcos*

This commendable work offers scholars the richest collection of ethno­graphic data on pre-reservation (that is, prior to 1875) Comanche culture available in print. Kavanagh has meticulously located, transcribed, and annotated the surviving field notes of E. Adamson Hoebel, Waldo R. Wedel, and Gustav G. Carlson, three of the six members of the so-called Field Party, a team of ethnographers who, sponsored by the Santa Fe Laboratory of Anthropology and under the supervision of Ralph Linton, interviewed eighteen Comanche elders in Oklahoma in 1933. While the Field Party information constitutes the bulk of the book (33–479), Kavanagh has also edited the notes gathered by Robert H. Lowie during a brief visit to the Comanches in 1912 (484–92).

The 1933 Field Party resulted in a series of publications, including Ernest Wallace and E. Adamson Hoebel’s 1952 ethnography *The Comanches: Lords of the South Plains* (Norman: University of Oklahoma Press). Even though Wallace and Hoebel’s work has remained a pervasive reference in later studies on the Comanche, methodological and interpretive problems enormously hinder its usefulness as an ethnohistorical tool.

In contrast, *Comanche Ethnography* is a praiseworthy piece of scholar-
ship that will doubtless become a mandatory reference on the pre-reservation Comanches. Whenever possible, Kavanagh has: (1) provided normalized transcriptions of the Comanche terms that appear in the field notes, along with their corresponding English translations, many of which are included in a thorough lexicon at the end of the book (Appendix D); (2) reconstructed the exact Comanche names, divisional affiliations, and genealogies of the consultants and other individuals mentioned in the text, sometimes providing additional biographical information; and (3) unveiled the ethnographic sources of much of Wallace and Hoebel’s 1952 classic ethnography as well as Hoebel’s 1940 monograph, *Political Organization and Law—Ways of the Comanche Indians*, and G. G. Carlson and V. Jones’s 1940 article “Some Uses of Plants by the Comanche Indians,” indicating the specific interviews that inspired particular passages in each of those works (Appendixes B, A, and C, respectively). Ethnohistorians can easily navigate this massive volume by referring to the carefully crafted subject index that closes the book (533–42).

In an informative introduction (3–31), Kavanagh discusses the 1933 Field Party in detail: its composition, goals, methods, and consultants, as well as the nature of the research undertaken and the peculiarities of each ethnographer’s field notes. As Kavanagh points out, the testimonies collected by the Field Party must be handled with caution. They probably reflect more accurately what Comanche culture was like in the third quarter of the nineteenth century than at any earlier stage. The interviews were conducted in 1933, more than fifty years after the nomadic way of life had disappeared. Most of the consultants were still children or youngsters in 1875, when the Comanches were placed in a reservation in present-day southwestern Oklahoma. Some of them were not direct witnesses of the culture they evoked or the events they related, and all grew up in a world that was changing rapidly due to intense contact with Euro-Americans. Since most of the consultants were males, women’s perspectives are arguably underrepresented. The majority of the interviews were conducted through an interpreter. One single consultant, Post Oak Jim, contributed about 20 percent of the data (12). Consultants occasionally contradicted one another. An awareness of these shortcomings should permit scholars nevertheless to critically make the most of the testimonies presented in this volume to advance our knowledge of pre-reservation Comanche culture and history.

All in all, ethnohistorians can now take advantage of this ethnographic treasure to cogently interpret other sources in light of the memories, views, and understandings of the consultants interviewed by Lowie and the Field Party.

DOI 10.1215/00141801-2010-023

Susan M. Deeds, Northern Arizona University

Anthropologist Maria F. Wade compares Jesuit and Franciscan missionary practices and native responses in several areas of primarily hunter-gatherer populations that Spaniards sought to colonize in Florida, Texas, Coahuila, Nuevo León, and the Californias (all depicted in superb maps). She begins by providing European background on the Franciscans and Jesuits. In the case of the former, she emphasizes how the debates over rules of poverty between spirituals and conventuals influenced the Franciscan mission models that developed. The spiritual exercises of the Jesuits informed their work in reinforcing the priority given to changing the habitus of neophytes. Wade argues that in both cases missionaries engaged in conversion as a battle against practices they saw as deviant and the work of the devil, even though many of these traditions were not so different from European folk Catholicism.

To illustrate how missionaries waged this battle against “evil,” Wade innovatively distinguishes three models used by missionaries to effect change in the behavior of non-sedentary peoples. In the “wilderness” model, employed early in Florida and Coahuila, missionaries followed hunter-gatherers as they pursued their traditional lifeways, but this strategy was doomed to failure by the colonizers’ ultimate aim to create communities of settled agriculturalists. The other early model—“urban-rural”—was used where Spaniards had already congregated Indians to provide labor on haciendas or in towns, but the coercion inherent in this system undermined conversion efforts. Eventually missionaries resorted to the mission-pueblo model which resettled Indians, a model applied in several variations. In Baja California, Jesuits adopted a rotational model in which indigenous peoples in outlying rancherías rotated in and out of permanent villages for periodic instruction. Wade believes this model succeeded to some extent because it allowed natives to maintain social networks and subsistence activities; at the same time it could be managed with fewer resources. In another variation of the mission pueblo, Franciscans attempted to resettle hunter-gatherers alongside Tlaxcalan colonies in the northeast, but the ongoing brutality of Spanish attempts to coerce native labor retarded their efforts.

The friars finally resorted to the construction of walled compounds to control natives in Texas and Alta California, accompanied by increased segregation of young males from their families and of women from men.
As the author develops these models (in both chronological and geographic schemes that sometimes obscure the comparisons she tries to make), she provides commentary on native reactions to them as well as on the struggles of individual missionaries who felt trapped by the limitations and contradictions of their own systems.

In the last part of the book, Wade provides detailed summaries of daily schedules as well as annual liturgical and civic celebrations in missions. She also describes how work spaces and times, diet, clothing, and sexual practices were altered in the overall program of conversion and socialization, showing how the missionary project was so antithetical and culturally distasteful to hunter-gatherers. Here she selectively uses several rich ethno-graphic documents, but her summaries stay so close to them that the reader longs for more interpretation. The very plethora of detail and ethnographic description sometimes overwhelms her conclusions about differences in methods and reactions.

In addition to missionary reports, Professor Wade has drawn on some of the growing body of secondary literature that provides analyses for specific mission areas. For example, she cites Steven Hackel’s *Children of Coy-ote, Missionaries of Saint Francis* (2005); readers interested in the Alta California missions might want to go directly to that source for more context. And she has missed some key sources on Florida and the northeast—for example, Cecilia Sheridan’s *Anónimos y desterrados: La contienda por el “sitio que llaman de Quahuyla”* (2000).

If “conversion was about practices that effectively denaturalized Native populations,” (265), how does Wade weigh the results? Measured “by the effort and commitment of missionaries, their achievements were momen-tous” (267). She is less definite about how to assess the overall effects on natives, but most of her cases illustrate the negative results of resettlement and coercion. Little of this is new to mission historians, but the ambitious comparative scope of this work is most effective in providing fresh insights on missionary practices among hunter-gatherer groups.

DOI 10.1215/00141801-2010-024

Tyler L. Will, University of North Carolina at Chapel Hill

In this gracefully written and wide-ranging work, Rice seeks to give the land and environment of the Potomac basin fresh significance to the region’s complex intercultural history. To date, most environmental histories of early America have centered on the stock geographies of the “South,” “West,” or “New England” (7). Rice diverges from these regional histories with a local study of the Potomac country, a geographic “crossroads” and site of numerous Indian cultures and the earliest Euro-American expansion (3). His work wends along the Potomac and its tributaries to provide a sweeping analysis of the “connections between environment and human history” across a millennium—from 700 CE to 1800 CE (ix). Early chapters skillfully examine the interplay between the environment and the evolving culture of precontact Indian societies, while later sections probe the formative role of land issues in the region’s colonial and early national history. Rice draws on a diverse array of sources throughout, from Indian oral tradition to later ethnographic sources and archaeological studies. The result is a study that offers “three intertwining narratives,” relating environmental history to social structure, cross-cultural encounters, and generational change (7).

Rice’s broad chronology sheds new light on environmental history before the era of European colonization. In surviving oral histories, archaeological studies, and sources from the first generation of European colonizers, the author finds evidence of a long prelude of “changes in the land” before the arrival of Europeans. The Potomac basin’s earliest inhabitants were hunter-gatherers who made few alterations to the environment or its resources. Such early populations were characteristically “fluid and egalitarian,” with little concentration of wealth and few permanent settlements (24). After 1300 CE, however, changing environmental conditions worked to redefine the social order of the Potomac. The prolonged climate change of the “Little Ice Age” created greater dependency on fixed agriculture, concentrated settlement patterns, and ultimately social hierarchy (48). Even the abiding cultural division between Iroquoian and Algonquian communities, the author concludes, owed much to this centuries-long process of environmental change and the resulting population pressures and dislocation. Rice’s sensitivity to such connections enables him to demonstrate that a long and contingent process of adaptation to a shifting environ-
ment produced the Powhatan and Piscataway chiefdoms first encountered by English colonists.

This local study of the Potomac also does much to complicate historical understanding of European colonization on the continent. In perhaps the work’s most intriguing chapter, for example, Rice challenges the conventional account of the spread of European disease among Algonquian communities. While disease did ultimately ravage Indian settlements, the author reveals that this impact was often delayed “for a generation or more after first contact” (131). Debilitating population losses followed only the later development of more direct shipping routes that brought diseases more quickly from British ports and of settlement patterns that increasingly exposed Indian children to infection. Rice also revisits English environmental stewardship to challenge common images of artificial and “exploitative” land use in comparison with more natural Indian practices (73). He finds that while Indian communities sought to diversify local crop yields, English farmers and herders envisioned “diversity within the nation” (original emphasis, 80). The English preference for intensive agriculture of cash crops, however, did not make English colonists any less attuned or sensitive to the environment than their Indian counterparts.

The author carries his narrative through the gradual ascendency of Euro-Americans before concluding with the failed political efforts to make the region the “nation’s hub” (251). Ultimately, Rice’s environmental history of the Potomac is a work of admirable clarity and sophistication, combining the ambitious chronological focus of a larger synthesis with the rich detail of cultural change offered by a local study.

DOI 10.1215/00141801-2010-025


Kristalyn Shefveland, University of Mississippi

The colonial Southeast is a region and time of great instability arising from initial European-Indian contact, with Mississippian Indian societies collapsing and new Indian societies coalescing. Crucial to that early conflict was the Battle of Mabila in 1540, in which thousands of Indian people attacked Hernando de Soto’s expedition in a pitched battle. The Search for
Mabila is a collection of essays summarizing the findings of a wide variety of scholars attempting to locate the site of Mabila, where de Soto and his entrada learned at the hands of the chieftain Tascalusa that La Florida, and its inhabitants, “could not be easily subjugated” (1). In part, this is a work most useful for scholars already familiar with the extensive research and work on the De Soto narratives and trail conducted by Charles Hudson and Patricia Galloway. However, the work can also be used as a field guide to an ethnohistorical approach to research, as several of the essays in this edited volume explain the various ways in which researchers might benefit from interdisciplinary analytical skills when considering historical and archaeological source material. While this work provides tantalizing clues as to how one might find Mabila, its value as a training guide for future interdisciplinary scholars is inestimable.

One of the major themes of these essays is the attempt to reach a consensus on what the sources, including the chronicles and maps of the period, say about the location and importance of Mabila. Several of the essays consider the historical accuracy and “trustworthiness” of the accounts left by the Spaniards (31). George E. Lankford considers the conflicts between the four biblical gospels as a method for synchronizing the four De Soto chronicles, those of Luys Hernández de Biedma, “fidalgo of Elvas,” Rodrigo Rangel, and Garcilaso de la Vega. Provided in Lankford’s essay is a study of why each source is trustworthy as a historical narrative along with reasons they might not be, as well as the warning that “the use of them involves a significant amount of historiographical examination, together with forthright statement and clear argumentation in defense of the assumptions made by modern students of the De Soto Expedition” (43). In the archaeological record, there are clearly sites dating to the De Soto period, but current evidence does not suggest that any of these sites is Mabila. Thus, according to Vernon James Knight, “one thing that seems critical to identifying the location is the Spaniards’ description of the area surrounding Mabila” (68).

First, however, is the problem of synthesizing the narrative and constructing an approach that the disciplines of archaeology and history can both utilize. The essay by Robbie Ethridge, Kathryn E. Holland Braund, Lawrence A. Clayton, George E. Lankford, and Michael D. Murphy provides a guide to how a coherent narrative based on conflicting sources can be achieved. The essay acts as a field guide to comparing contradictory historical narratives and primary sources by considering translations and the reliability of evidence. Braund furthers the discussion on competing narratives in another essay in which she attempts to detail the biographies of the authors of the chronicles and what roles they played in their contemporary societies as well as during the entrada. This is a useful essay for “revealing the motives
of the participants” and lends credence to questioning the validity of a primary source especially when it competes against a source that might be more accurate (190).

Regarding the physical record, Knight suggests that the General Land Office Surveys made prior to the deforestation of Alabama might help to narrow down the list of probable sites. He argues that scholars must find a tight cluster of sites to find Mabila. Ned Jenkins, Amanda L. Regnier, and Gregory A. Waselkov’s essays follow Knight’s suggestions by listing various archeological expectations of ceramic remains and characteristics of a Mississippian village, and Waselkov adds an examination of likely Spanish artifacts that might remain at the site. Based on these essays, it would appear that once Mabila is found, it should be obvious that it is in fact Mabila. Waselkov, Linda Derry, and Ned J. Jenkins go so far as to suggest regions in which to look for possible sites. Knight concludes the work by emphasizing that “the main purpose of this book is to espouse a method rather than to reach any hard conclusions,” and that the essays are “working hypotheses” (245). In that vein, this is a successful collection of articles, one that should be used as a guide to interdisciplinary approaches and that should eventually lead to the discovery of Mabila, the greatest unfound archaeological site in colonial southeastern history.

DOI 10.1215/00141801-2010-026


Moche Art and Visual Culture in Ancient Peru. By Margaret A. Jackson. (Albuquerque: University of New Mexico Press, 2008. xv + 232 pp., appendixes, notes, bibliography, index. $45.00 cloth.)

Sarahh Scher, Emory University

The Moche culture of Peru’s North Coast (ca. AD 100–800) often plays second fiddle to the Inca in general discussions of pre-Columbian art and history. However, as increasing numbers of archaeological discoveries are made, Moche art and architecture are taking a well-deserved place in the spotlight. The two books under review are very different in format, but both contribute to the appreciation of the complexity of Moche culture. Steve Bourget and Kimberly L. Jones’s volume is a good book for the general
reader who wants to understand the current state of “Mocheology” from many points of view. The fifteen contributions come from some of the most prominent scholars in the field and cover a range of topics. Mainly comprising papers presented at the Fourth D. J. Sibley Family Conference on World Traditions of Culture and Art, the book focuses explicitly on iconography and its relationship to archaeology. It might have benefited from a conceptual distinction between the chapters on heavily iconographic explorations and those devoted to more scientific studies.

The first two chapters, by venerable Moche scholars Elizabeth Benson and Anne Marie Hocquenghem, represent perspectives based in long careers of analyzing Moche art and material culture. Benson addresses the slippage between information imparted by Moche iconography and the findings of archaeology, concluding that the art conveys “core meaning” rather than explaining or describing events in the physical world. Prior to the major archaeological discoveries of the later twentieth century, she notes, the iconography was a primary source for understanding Moche culture. As more and more forms of archaeological data come to light, the relationship between iconography and Moche culture becomes more complex, but also richer, and the interrelationship between the lived life of the Moche and the cultural communication found in their art is emerging. Hocquenghem chooses to return to her early work, postulating a relationship between the calendrical rituals of the Inca and the rituals depicted in Moche art, demonstrating a somewhat extreme pole of ethnographic analogy in analyzing Moche iconography. This approach seems somewhat less beneficial in light of the information in the chapters that follow. The remaining essays range widely but are grounded in the relationship between the iconographical puzzles and archaeological finds that point to answers, and sometimes to new questions. Christopher Donnan, Santiago Uceda, and Jeffrey Quilter, among others, focus on how representations of objects and practices in Moche art appear—or do not appear—in archaeological contexts. Quilter takes up the continuing problem of Moche warfare, and the debate over whether the combats and combatants depicted in the art are meant to represent ritual warfare within the Moche population or territorial warfare with foreigners. His analysis is enriched through several accompanying works: Izumi Shimada and coauthors examine the mitochondrial DNA of Moche and Gallinazo burials from several sites; John Verano examines the osteological remains of two groups of sacrificial victims at the site of Huaca de la Luna; and Alana Cordy-Collins and Charles Merbs conduct an exhaustive forensic profile of the “giants” of Dos Cabezas. By bringing these chapters together, the reader is afforded a view of how broad questions about Moche society are approached through a variety of methods.
Other chapters address further cultural questions, such as Michael E. Moseley and colleagues’ study of the changes wrought by mega–El Niño events on the landscape of the Peruvian coast and their effect on the site of Dos Cabezas (a subject relevant not only to that site but to theories about the end of Moche culture in general). Claude Chapdelaine’s chapter on the development of “provincial identity” in the Santa Valley provides an important facet in understanding the complexity of Moche political structure. Jean-François Millaire tackles Moche textile production, a difficult subject, as Moche textiles have not survived nearly as well as those of other cultures on the coast. Nonetheless, Millaire is able to show that while the famous Weavers Bowl in the collection of the British Museum has been used repeatedly as a reference point in discussing Moche textiles, it is reflective of a small, specialized sector of production and is not an accurate depiction of the majority of Moche textile creation. His work highlights the problem of relying too much on iconography to describe and interpret daily life, and how a single piece has achieved ubiquity through repeated publication and thus can sometimes distort our perception of what was truly common within the culture. This last point provides a conceptual bookend to Benson’s essay, as it explores in depth the relationships among a single iconographic representation, its interpretation, and the archaeological evidence which belies some of the cultural assumptions provided by and extracted from the iconography. Taken as a whole, this collection is a good guide to current Moche scholarship.

Margaret A. Jackson’s work is based on her excavations at the site of Cerro Mayal, using the site data as an entry point for positing a connection between the often complex Moche artistic iconography and language. This book appeals more to specialists in pre-Columbian studies, linguistics, and semiotics; a scholarly audience with some background in semiotics would find Jackson’s approach to meaning-making in Moche society worth reading. The apprehension of writing in the Moche culture is not entirely new; Rafael Larco Hoyle (1943) posited a Moche script based on marked beans. Jackson’s approach, however, is grounded in understanding the semiotic patterning of images rather than finding a code to be broken. The absence of written language in the pre-Columbian Andes creates an interesting set of challenges for scholars and perhaps a certain amount of anxiety as well. The importance of the written word in Western society makes its absence a place of contention, and the search for agency is often frustrated when writing is absent. Jackson admirably negotiates this chasm of difference and does not try to drag the iconography in directions it cannot go.

The book is split into two parts, the first of which presents the context for the study. Jackson explains the relationship between Moche monu-
mental architecture and ritual, the social context for the creation of the ceramic art she analyzes. She also introduces us to her work at Cerro Mayal and to the mechanisms of patronage and production of fine ceramics that are evident at the site. This section serves very well to bring a non-Moche specialist up to speed. The second part of the book then leads the reader through an analysis of makers’ marks on ceramic molds from Cerro Mayal, relating them to aspects of language, and specifically to Muchic, one of the languages spoken on the North Coast at the time of Spanish contact. Through the conceptual ordering of patterns of representation in these makers’ marks, she then carefully explains the ways in which other aspects of Moche art can be approached as constituting a form of expression that is very close to writing. Jackson delineates the differences between Moche iconographic expressions and true writing, allowing us to see her provocative vision of the “sign communities” within Moche society which came tantalizingly close to developing a visual expression of language.

Both books would be valuable additions to the libraries of readers interested in the Moche as well as to students of language, art history, and archaeology.

DOI 10.1215/00141801-2010-027


Thomas H. Guderjan, University of Texas at Tyler

In this volume, Jeremy A. Sabloff, a senior member of the archaeological community, ponders the question: What does archaeology offer the world? As an archaeologist with an active research program, I can immediately find some personal answers to the question. Archaeology offers me a rich life full of enormously satisfying personal experiences. As well as this, our field gives a temporal perspective to humanity and self while grounding us in a sense of who we are.

In this short volume, Sabloff surveys how archaeology impacts our larger world. What is the importance of the past for the present? To grapple with the question, Sabloff cites numerous archaeological projects as examples of “action archaeology,” meaning “involvement or engagement with the problems facing the world through archaeology” (XX). In the first chapter, he cites cases ranging from the Arizona Garbage Project directed by William Rathje, which seeks to explain how our contemporary
society deals with and disposes of our “stuff,” to Clark L. Ericson’s studies of ancient agricultural practices in South America, and more important, Ericson’s work to reintroduce these practices with, and for the benefit of, local peasants.

In the following chapter, Sabloff examines how archaeology offers us lessons from the past: What can we apply to our own world that we have learned from humanity’s earlier experiences, especially with regard to maintaining our state-level societies? Or, can knowledge from the past help us to avert sociopolitical disaster in the present? The subsequent chapter deals with archaeological studies of climate change and its impacts on humanity—a discussion to which archaeology offers the reality and potential of making tangible and significant contributions to the modern world. Other chapters deal with some of our most major issues such as the causes of warfare and the origins of urban life. In the last chapter, Sabloff also examines preservation of the world’s historical heritage.

This book is billed as being written for introductory archaeology classes and the general public, and it is. However, at the same time, it is far more and a bit less—in the sense that this volume speaks to those archaeologists and historical researchers who want a refresher on the purpose of our existence. Recently I had a conversation with a highly skilled and competent archaeologist in the employ of a government agency who knew little of archaeology beyond North America. This reminded me how much we all become engrossed in our own corner of the universe and how little we often comprehend beyond that corner. This book thinks globally about local actions and reminds us, as scholars and professionals, of that world beyond our own. There are occasions, though, when Sabloff mentions specific researchers without adequate explanation, leaving the introductory reader uncertain of the point. As a Mayanist, I am very aware of the projects directed by David Freidel and Richard Hansen in Guatemala. However, any other reader would not be sure why they were mentioned without further discussion.

Last, one cannot fault a book for being what it was not intended to be. Even so, I wish Sabloff had tackled the topic of religion’s meaning and purpose, as archaeological studies of religion—from the Upper Paleolithic to the present—offer an unequaled cross-cultural and temporal perspective of this central aspect of human cultural life.

This book should be used as an ancillary volume for introductory courses, but should also appear on the bookshelves of archaeologists, anthropologists, and historians to be picked up and read in times of professional and personal introspection.

DOI 10.1215/00141801-2010-028

Yanna Yannakakis, Emory University

For four decades, scholars of colonial Latin America have been debating the degree to which race as a social construct proved an effective tool of domination and a meaningful category of lived experience. Imperial Subjects contributes resoundingly to this lively theoretical conversation while providing an impressive sampling of case studies that are indicative of the state of the field.

Imperial Subjects takes two heuristics—“race” and “identity”—as its focal points. Race, as Irene Silverblatt argues in the foreword, deserves special scrutiny as a category of identity because of the formative place of colonial Latin America in the making of modern racial ideologies. In their lucid survey of “identity theory” and historiography of race in colonial Latin America, editors Matthew D. O’Hara and Andrew B. Fisher privilege the term identity as the volume’s “metaconcept” and define it as “multinodal” in order to signal that race always existed in relation to other forms of identity such as gender, class, and ethnicity. Each of the essays in the volume expresses this multinodal quality, tacking back and forth among intersecting identities produced, struggled over, and negotiated at “contact points”: the interface of individuals and collectivities with colonial institutions.

Taken together, the volume’s case studies boast regional and temporal breadth (Mexico, the Andes, Brazil, Cuba from the sixteenth to nineteenth centuries), a balance of settings (urban, rural, borderlands), and a mix of fresh and veteran voices. Some major themes include how sweeping demographic changes transformed identities (Cynthia Radding, Mariana Dantas); how dramatic events distilled shifts in identities (Sergio Serulnikov); the conjuncture of imperial policies and American circumstances (Jeremy Mumford, Ann Twinam, Sergio Serulnikov) or national state policies and local structures (Karen Caplan). Notably, in their work on inquisitorial readings of indigenous identity (David Tavárez), the continual remaking of ethnic identities in Charcas and Northern New Spain (Cynthia Radding), the creation of “native” communal identity among royal slaves in Cuba (María Elena Díaz), and the strategic use of Indian identity by market women in Potosí (Jane Mangan), some of the volume’s authors are able to trace the meaning of identities beyond the setting of contact points into the broader colonial world, fleshing out the tensions between institutional labels and everyday life. As R. Douglas Cope notes in the conclusion, by
capturing moments in which colonial subalterns interacted with colonial officials in pursuit of individual and collective agendas, the authors help us see past the dyad of domination and resistance in order to glimpse creative adaptation.

This volume achieves excellence on many levels: coherence, readability, and a sophisticated balance of theory and empiricism. However, at times it evinces a diffuse quality that may be a product of the multinodal approach to identity championed by its editors. If identity is so many things at once, what isn’t it? It might also be that the study of identities has become so naturalized in the discipline that *Imperial Subjects* reads like a survey of the field as much as like a collection on a specialized topic.

**After Monte Albán: Transformation and Negotiation in Oaxaca, Mexico.** Edited by Jeffrey P. Blomster. (Boulder: University Press of Colorado, 2008. xvi + 438 pp., foreword, preface, list of contributors, index. $65.00 cloth.)

David Tavárez, *Vassar College*

This work contains twelve chapters that take the measure of an epochal transition in Mesoamerica: changes occurring between the eighth and fifteenth centuries in indigenous societies who inhabited present-day Oaxaca after the decline of Monte Albán as the leading ceremonial center in this region’s central valleys. Most of these contributions discuss archaeological data; perhaps the most ambitious among them is Arthur Joyce’s, which proposes a sophisticated balance of new and published data and theoretically salient points. Here, Joyce revisits Classic Period collapse debates by focusing on the Río Verde Valley in southwestern Oaxaca. In a challenge to Joyce Marcus and Kent Flannery’s cultural evolution models regarding the rise of Monte Albán, Joyce contends that Early Classic and Early Post-Classic fragmentation periods at Río Verde possessed remarkably distinct characteristics: while Early Classic rulers were unsuccessful at institution building, Late Classic rulership collapse was linked with pan-regional decline due to multiple factors, including warfare and untenable regional centralization schemes. Stacie King’s article provides a more empirical complement to Joyce’s work through an analysis of Río Viejo domestic artifacts; she concludes that its residents were not fully connected with coastal trade networks due to the absence of transregional exotic goods. Gerardo Gutiérrez’s article shines a much-needed light on Eastern Guer-
rero, a linguistically diverse, multietnic area that may well have been a “melting pot” for various cultural traditions. His essay examines data from Mixtec, Tlapac, and Nahua communities and concludes that both settlements and calendrical usage suggest strong continuities between Classic and Post-Classic times. In a similar vein, Marcus Winter’s essay brings three regions for which limited archaeological data are available into a broader discussion of Classic collapse patterns. Through three cases drawn from the Mazateca, Chiantla, and Mixe regions, Winter argues for a Classic decline resembling that of Zapotec and Mixtec polities. However, he notes that his fourth case—the Southern Isthmus—does not easily fit with a pan-regional drought model that may help explain Classic collapses elsewhere. Finally, Robert Markens’s and Michael Lind’s articles focus on rather discrete sets of archaeological data.

On the ethnohistorical and interdisciplinary fronts, Michel Oudijk proposes a useful and elegant interpretation of genealogical and foundational narratives for Zapotec- and Mixtec-speaking polities preserved in both pictographic and alphabetic sources. This ethnohistorical chronology covers four phases between the tenth century and Spanish contact that may be compared with archaeological periodizations. Moreover, Oudijk notes that some Northern Zapotec narratives cite a place of origin called yagga-hua (my [ancestral] tree) sa guita (Place of Reeds) quela tini (Blood Lake) that is conceptually linked with the legendary Tollan, and he points out the convergence between this phrase and the pictorial representation in Historia Tolteca-Chichimeca of a primordial enclosure surrounded by reeds and filled with blood and water. Furthermore, Markens, Winter, and Cira Martinez combine archaeological and ethnohistorical data by discussing the abandonment of Macuilxóchitl circa 800 CE and its repopulation following the establishment of a noble lineage that may be depicted in a local postconquest genealogy. Bruce Byland’s chapter provides a helpful synopsis of several important events depicted in precontact Mixtec pictographic texts, a “sacred history” which, he argues, must be read in tandem with archaeological data (335). Here, Byland traces the outline of a well-known and much-discussed elite history, stressing several key processes in the Classic–Post-Classic transition in the Mixteca Alta: Achiultla’s role as a revered birthplace of lineages and its association with the solar deity 1-Death; Lord 8-Deer Jaguar Claw’s political trajectory; and 8-Deer’s demise as well as that of his ill-starred half brother, 12-Movement. Focusing on a stone carving from the Nochixtlán Valley in northwestern Oaxaca, Jeffrey Blomster discusses “Mixtec stone codices”: lapidary art representing elites engaged in institutional rituals (317). Blomster interprets this piece as a processional relief similar to decorated benches found in Mexica and Toltec sites. Finally,
Byron Hamann presents an argument that he has outlined elsewhere: the thesis that Mixtec pictographic texts depict the reutilization of ruins and heirlooms by Post-Classic historical actors. Here, however, he overextends his argument by suggesting that most platforms without buildings in Mixtec codices depict ancient ruins.

As a whole, these contributions present a more fine-grained and nuanced understanding of this period, characterized in Mesoamerica by a transition from Classic regional states with large ceremonial centers to a more militaristic set of Post-Classic sociopolitical arrangements following the implosion of Classic societies. In particular, the chapters by Joyce, Oudijk, Winter, King, and Gutiérrez either present novel synopses or analyze poorly known subregions, and thus stand at the cutting edge of research on Classic–Post-Classic transitions in Mesoamerica.

DOI 10.1215/00141801-2010-030

The Monuments of Piedras Negras, an Ancient Maya City. By Flora Simmons Clancy. (Albuquerque: University of New Mexico Press, 2009. xi + 228 pp., preface, introduction, illustrations, bibliography, index. $45.00 cloth.)

Allen J. Christenson, Brigham Young University

Flora Simmons Clancy has made a significant contribution to the field of Maya studies with this new book. Piedras Negras (ancient Yokib’) was a major Maya city in the Classic period, and this volume will be an invaluable resource for anyone interested in the art and history of this important Maya royal center. The book provides in a single volume a compilation of drawings (and some black-and-white photographs) of the major Classic period monuments of Piedras Negras, arranged chronologically, with interpretive material based on the latest scholarship. These monuments mostly belong to the reigns of the eleven kings of the so-called Turtle Dynasty (all but one of these rulers included the term Turtle in their throne names). The drawings are of high quality, taken mostly from Harvard’s Corpus of Maya Hieroglyphic Inscriptions and the work of John Montgomery, although there are also drawings from David Stuart, Stephen D. Houston, and the author.¹ In addition, Clancy has gone to extraordinary lengths to include accurate information on the history and provenience of each monument. This is particularly important in the case of Piedras Negras, whose monuments have been heavily looted and moved about over the years. The author wisely
notes the importance of the early photographs by Sylvanus Morley in preserving details that have since been lost due to erosion, damage by looters, and even the loss of entire pieces. Although Clancy includes a select few of these photographs, it might have been helpful to include more. Her reconstruction of the site’s history is also remarkable for its detail and accurate scholarship.

The monuments of Piedras Negras were among the most remarkable artistic achievements of the Maya World. The site boasted a fine-grained, high-quality limestone that local artists used to good effect, producing works with intricate detail and clarity of composition. As Clancy points out, the city’s artists were well aware of the style and iconography of their own community’s artistic history, emulating at times older monuments in an effort to tie their current political and theological concerns to those of the past. In addition, its stelae, altars, and wall panels also show awareness of the greater world beyond that of the Maya, particularly the art of Teotihuacan and the Olmecs. As the author points out, the artists of Piedras Negras were not simply artisans working for hire; they were poets, scholars, and likely members of the nobility themselves.

The author is an art historian and has written a number of highly respected publications related to the analysis of Pre-Columbian art, focusing particularly on the Maya. She admits that she is not an epigrapher. Because the interpretation of these monuments depends heavily on the decipherment of their associated hieroglyphic texts, Clancy draws heavily upon the expertise of the leading epigraphers in the field—Stuart, Houston, Simon Martin, Montgomery, Nikolai Grube, and others. She avoids unsubstantiated assumptions and does not slavishly rely on previously published interpretations without giving them a fresh look. This is both a strength and a weakness. Her strength is as a formalist art historian, and her perspective from this regard is a welcome addition to our understanding of Maya art—particularly her assertion that compositional fields affect perception. She demonstrates persuasively that the position and arrangement of text and image are often as important to the interpretation of a work as the decipherment of the glyphs and images themselves. Her occasional forays into iconographic interpretation are less well grounded. For example she interprets what are fairly obviously bound captives on Piedras Negras Stela 4 as participants in a royal marriage ceremony. Clancy interprets the so-called Principal Bird Deity (likely an avatar of the sky deity Itzamna and not classifiable as any single species of bird) as a solar “vulture” with no evidence whatsoever to support her claim. Some may also find Clancy’s insistence on using her own terminology (such as “bonnet” for female headdress, or “pedestal” for altar) a bit jarring, but for the most part she utilizes currently
accepted vocabulary and interpretations. Overall this is an important and welcome addition to our understanding of the art of Piedras Negras.

Note

1 Ian Graham, Peter Mathews, Eric Von Euw, and David Stuart, Corpus of Maya Hieroglyphic Inscriptions (Cambridge, MA: Peabody Museum of Archaeology and Ethnology, Harvard University, 1975–).

DOI 10.1215/00141801-2010-031

Patrons, Partisans, and Palace Intrigues: The Court Society of Colonial Mexico, 1702–1710. By Christoph Rosenmüller. (Calgary, ON: University of Calgary Press, 2008. x + 278 pp., introduction, notes, bibliography, index. $34.95 paper.)

SilverMoon, West Virginia University

In this work, Christoph Rosenmüller briefly explores the palace intrigues and pervasive self-interested patronage used by Viceroy Francisco Fernandez de la Cueva, the tenth Duke of Alburquerque. Appointed by King Philip V, the duke was selected to the post in an attempt to “bind the power circle . . . to the Bourbon cause” (17). This was an attempt to “appease the pro-Habsburg aristocrats at the Spanish Court” (27). Once in New Spain, the Duke of Alburquerque appointed criados and others to posts throughout the colony, hence enabling himself to “better impose his will” (53) even in areas far from the viceregal palace. He also, while opposing reform attempts from Madrid, created networks of support in Mexico, which permitted contraband commerce in pursuit of his own “material interests and reduced the possibility of opposition to his government” (163). This would serve to keep the colony loyal to the newly established royal house and to fill the duke’s coffers. That is, until his return to Spain, at which point the fiscal of the Council of the Indies declared that the duke had demonstrated “disobedience, feigned resistance, and . . . persistent excess,” recommending a fine of 100,000 pesos (153). When all was said and done, the duke had to offer a donation of 700,000 pesos, 50,000 pesos short of what he would have needed to “be absolved of all charges” (155).

This is an interesting story that is well grounded in archival research. In fact, the second half of the book includes a series of appendixes that generously shares painstaking research with scholars about the period. The book could have benefited, however, from the discussion of important recent
works produced both in and outside Mexico. Some of these works are Ethelia Ruiz Medrano’s *Reshaping New Spain: Government and Private Interests in the Colonial Bureaucracy, 1535–1550* (2006); Alejandro Caneque’s *The King’s Living Image: The Culture and Politics of Viceregal Power in Colonial Mexico* (2004); Cheryl Martin’s *Governance and Society in Colonial Mexico: Chihuahua in the Eighteenth Century* (2001); and Edith Boorstein Couturier and Lyman L. Johnson’s *The Silver King: The Remarkable Life of the Count of Regla in Colonial Mexico* (2003). As it is, the work suffers from a critique of scholarship labeled as recent but dated in the 1960s–1980s (see, for example, pages 4, 9, and 165). If it is indeed true that the eighteenth century in Mexico did not receive as much attention as the earlier periods for a time, it cannot be said today, with works such as those mentioned above coming to the fore, that “historians of colonial Mexico have almost completely ignored the early eighteenth century” (163). This sort of statement can produce the impression of a work that is somewhat outdated at its unveiling, an impression that would be unfair to the dedicated and painstaking archival work that serves as its base.

This otherwise fascinating tale of court intrigue and power negotiations is a clear and well-researched presentation of viceregal politics, corruption, power negotiations, and clientelism in New Spain during the eighteenth century. As such, it is a valuable piece to specialists in the field, and others interested in its very useful and clearly organized archival material.

DOI 10.1215/00141801-2010-032


Terry Rugeley, *University of Oklahoma*

Fallen revolutions have no friends. And seldom has this fact found better evidence than in Tanalís Padilla’s new study of peasant movements in the Mexican state of Morelos during a time when the new revolutionary order had supposedly solved their problems. Padilla opens windows to an important if relatively unknown episode of Mexican history; she also produces something bordering on a diatribe against the Partido Revolucionario Institucional, the famous PRI.

Few Mexican states enjoy the revolutionary spurs of Morelos: cradle of the original zapatista movement, home of the Plan de Ayala that eventually
became a national charter for agrarian reform. The winners of the revolution gave out land via peasant organizations known as ejidos, but all failed to go as hoped. Within the space of three decades, basic grain production, along with peasant autonomy, lost out to a national push for commercial sugar and a boom in tourism; and since the state controlled ejido purse strings, it was in a position to force peasants into increasingly ill-paid labor growing a crop they never wanted to begin with. Enter into this disappointing situation a peasant activist named Rubén Jaramillo. Born in 1900, Jaramillo actually grew up among the old-time zapatistas and knew all about the value, as well as the techniques, of confrontation. He first battled the corrupt (nonpeasant) ejido management, then made his own run for governor. Electoral fraud turned him to the path of guerrilla fighter. Jaramillo came in from the cold long enough to support General Miguel Enríquez Guzmán’s unsuccessful 1952 presidential run, after which he reverted once more to armed resistance, then accepted a presidential amnesty, only to be betrayed and murdered much in the style of his role model, Emiliano Zapata.

What is good and what is not so good about this study? On the positive side, Padilla’s determination to expose the seamy side of the Mexican Miracle (roughly 1940 through 1970) greatly enriches our knowledge of postrevolutionary history. Not content to work through archival and printed sources, she also draws on some forty interviews with individuals directly involved in the story. Poor Mexican farmers retain the stage throughout. Good historians also have a touch of avenger, and we must recognize the inexcusable crimes portrayed here—starting with the 1962 extrajudicial murder of Jaramillo and his immediate family.

At the same time, the book’s tone occasionally borders on shrillness. For Padilla, the PRI is a tyrannical outfit, and that is that. The book lacks an attempt to see the larger picture or to question how representative or viable jaramillismo really was. Padilla spends much time pouring over Jaramillo’s various manifestos, but these are at times hodgepodge, utopian, and even contradictory, and without having made it to the level of enacted policy, they do not mean all that much. In building a case for the supposed sophistication of the movement, she often strains to make points. For example, concerning Jaramillo’s first manifesto, the Plan of Cerro Prieto, she writes: “The far-reaching structural changes outlined by the jaramillistas in this plan present another example of the multilayered nature of peasant consciousness, one deepened in alliance with other social groups” (101). This tendency to overly endow subjects with intention and consciousness flourishes throughout the text. Padilla also brings out the old accusation that the PRI would have lost the 1940 election without the help of electoral fraud, a
claim that here lacks serious substantiation and is at the very least open to debate. I find the closing pages’ link to the Manuel López Obrador electoral campaign of 2006 a particularly unpersuasive leap. The interview material illuminates, but also carries its own pitfalls, in that surviving comrades of Jaramillo read backward into him all sorts of things that probably never happened, such as the claim that Cuban revolutionaries took an interest in his struggle. Finally, the occasional attempts to incorporate Morelos women into the story (such as the entirety of chapter 6) often come off as forced.

So, was there or was there not pax priísta? That depends. If the argument is that any type of repression or state violence boils down to a bloody dictatorship, then I suppose not. If the measure is the twenty-five years before Jaramillo and his boys first took to the hills, or if contemporary places like Central America, Cuba, Haiti, or Colombia are any measure, then the gilded Mexico of Miguel Alemán and his crony capitalist associates still looks pretty calm, Rubén Jaramillo notwithstanding.

DOI 10.1215/00141801-2010-033


Michael Ennis, Duke University

In her provocative new work, Courtney Jung uses a detailed analysis of the indigenous rights movement in Mexico to intervene in debates about the obligation of liberal states to cultural minorities. She argues that liberal theorists fall into two camps: “Those who insist that democracy requires the privatization of cultural commitments and those who believe that democracies have an obligation to protect, or preserve, the cultural groups in which their citizens have membership. Both impulses . . . are rooted in assumptions that make a fetish of culture” (12). Jung proposes that “stepping behind the so-called claims to culture, to examine how and why identities are constructed around certain symbols at certain moments in time, offers a fresh starting point for considering the responsibilities of liberal democratic societies toward ethnic minorities” (37). The fresh perspective, “critical liberalism,” insists that liberal states are obliged to remedy structural injustices and exclusions rather than to preserve cultural rights.

Jung’s argument is based on both an adamant constructivist perspec-
tive on cultural identity and her attempt to thoroughly historicize indigenous political identities. She offers interesting analyses of the forces behind the shift from peasant identity to indigenous identity, arguing that “neither peasantry nor indigenous identities are prepolitical or automatically primary. Each is implicated in the history of Mexican state formation, and has operated as a category of official exclusion and/or inclusion” (82). The detailed account of the shift from the “peasant” as hero of the Mexican Revolution to the “indigenous” as response to global discourses on rights is well researched and carefully argued. Summarizing her historical argument, she writes: “The presence of people who spoke indigenous languages and lived in distinct customs, traditions, and systems of belief was universally recognized, but politically irrelevant, for most of the twentieth century. Indigenous identity developed ideological and political resonance in the crosshairs of a particular historical moment” (148).

However, the argument loses rigor the farther back in history it extends. The assertions about the colonial period and the nineteenth century are brief and lack complexity. For example, her treatment of indigenous political identity in the nineteenth century fails to discuss the Caste War, a particularly striking omission given her focus on the Maya region. There are ways that her argument could account for the independent Maya communities—or, likewise, for some of the complexities of indigenous governance in the colonial period—but these topics are most striking for their absence, especially since they could seriously complicate the provocative assertion that political identity always responds to the state’s axes of exclusion.

This shortcoming is balanced by Jung’s explanations of the benefits and pitfalls of cultural claims in modern Mexico. The book provides examples of the protection of tradition being used to justify the ruthless expulsion of Protestant converts from Chamula as well as the maintenance of PRI hegemony in many indigenous communities. Jung ultimately offers a favorable assessment of the strategic deployment of indigenous identity, writing: “Indigenous identity is a resource that allows millions of the world’s poorest and most dispossessed to challenge the terms of their exclusion. Indigenous identity is a political achievement; it is not an accident of birth” (11). In place of the assertion of a right to culture, Jung ultimately argues that critical liberalism constitutes the way forward from the impasses of current debates about the state’s obligations to ethnic minorities. This potentially controversial formulation will certainly stir debate, even if the account of indigenous political identities fails to consider many of the historical eruptions of indigenous political will that the state failed to anticipate.

DOI 10.1215/00141801-2010-034

Noble David Cook, Florida International University

From the beginning I knew I was off to a shaky start, or were my eyes playing tricks? Words and letters seemed askew; but no, it was a device of the printer, very nicely done indeed, to indicate the nature of the narrative I was about to commence. Charles Walker has provided in a brief, fast-paced text a compelling history of arguably the most devastating earthquake and tsunami to hit the western slopes and Pacific coast of the Andes in the past half millennium. Much of the core and periphery of Lima, the capital of the viceroyalty of Peru, was leveled by the seismic event, and the Pacific port of Callao and its people were swept away by a towering tsunami.

The book joins a number of recent works on natural disasters in Latin America, and provides new analysis of their immediate, and broader, impact. It contributes to our theoretical application of “incident analysis” by extending the investigation into the colonial period. Walker provides short and succinct chapters, beginning with a general background on the evolution of colonial Lima and the nature of earthquakes (chapter 1), and quickly moving on to public premonitions of disaster (chapter 2); the physiognomy of the city—including layout and architecture—before and after the event (chapter 3); efforts to control the populace immediately subsequent (chapter 4); alternative visions—plans for the post-earthquake urban center (chapter 5); the special position of the church—regulars, seculars, and nuns—as they contended for moral authority (chapter 6); women and the reform of public morality (chapter 7); the impact or relation of the event to increasing Native American and Afro-Peruvian resistance to colonial authority (chapter 8); and finally, the epilogue.

Although the work is not specifically ethnohistory, by its engagement with the native peoples who were impacted by the cataclysmic event, the way they responded to it, the manner in which colonial authorities put increasing pressures on them to assist in the rebuilding process, and their resistance to such demands, the author broaches subjects that are part of the ethnohistorian’s craft. In a general sense, Amerindians were part of the lower rungs of colonial society, sharing their fate with Africans, slave and free, and all types of mestizos, as well as some of the poorest of the Europeans. The elite feared theft and even rebellion in the aftermath of the quake, and were quick in their efforts to control the uprooted populace. Although there are many underlying causes of the Lima and Huarochirí
native rebellions of 1750, the impact of the earthquake on them receives the careful attention of the author.

Of particular concern is the attempt to understand the nature and meaning of the events that had taken place, and Walker provides a lucid introduction to the conflict between the attitudes and beliefs of the Church and the more modern outlook of those influenced by the maturing scientific revolution flowing through the Enlightenment as it impacted Spanish America. The text is especially useful as an introduction to the fissures and to the resistance to change in the religious camp.

Specialists who read this book will immediately compare it to Pablo Emilio Pérez-Mallaíña Bueno’s hefty *Retrato de una ciudad en crisis: La sociedad limeña ante el movimiento sísmico de 1746* (2001), which focuses on the same event. Indeed, there is some overlap in the themes both historians explore. But Pérez-Mallaíña’s approach is influenced by the Annales School, in particular by Georges Duby and Philippe Ariès. And although he did conduct some research in Peru, Pérez-Mallaíña’s primary documentary base is found in Spanish archives and collections. Walker, on the other hand, rightly conducted extensive investigations in both Spanish and numerous Peruvian depositories. More important is Walker’s familiarity with the work of the past two generations of Peruvian scholars and his long experience in Lima, which contribute to a richness of understanding of the place and its peoples.

The text is a timely addition to our literature focusing on the shifts taking place in Latin America during the course of the long eighteenth century. It should be especially effective in the classroom, for it is an ideal text for both advanced undergraduate and graduate students.

Reference

Pérez-Mallaíña Bueno, Pablo Emilio


DOI 10.1215/00141801-2010-035