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Book Reviews

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American Indians, the Irish and Government Schooling: A Comparative Study. By Michael C. Coleman. Indigenous Education Series. (Lincoln: University of Nebraska Press, 2007. xii + 367 pp. Halftones, maps, notes, index. $49.95 cloth, ISBN 978-0-8032-1563-4.)

American Indians, the Irish and Government Schooling is in the new Indigenous Education Series by the University of Nebraska Press. Michael C. Coleman builds on his previous work on American Indian education to present us with a comparative study of assimilative education. Responding to calls for comparative history, Coleman hopes that this project will serve as an example of "how a particular case fits a broader pattern" (p. 263). In doing so, he also contributes to the small but growing field of Celtic-Native American comparative scholarship. More broadly he seeks to challenge the exceptionalism often present in strictly national histories. The story of state-building and the way that imperial governments sought to bring "problem peoples" such as Native Americans and the Irish into the nation by forcing them to conform is, Coleman argues, an important story of modernity.

Coleman begins by exploring how the traditional educational experiences of Native and Irish people affected their responses to assimilation campaigns. Although he finds that their experiences were different, he posits that some similarities existed by the 1820s and that their experiences would continue to converge over the course of the nineteenth century. The differences, however, dominate. The Irish experience did not include boarding

schools or attempts at religious conversion, nor did Irish children face the military discipline present in so many federal Indian schools. While both systems focused on destroying native languages, issues of class increasingly defined the Irish case while ethnocentrism determined policy in the American Indian experience (p. 267).

Coleman attempts to focus on both the systems of education and oppression as well as the experiences of the conquered peoples, but is much more successful with the latter than the former. Rich detailed evidence of student experiences from numerous autobiographies by Native Americans (one hundred works) and Irish people (forty works) as well as state and missionary reports provide examples. The author also draws heavily on secondary sources in both fields, including his previous work, *American Indian Children at School, 1850–1930* (1993). Many of the themes of educational experience for Native children in the two books are similar; the major difference is the addition of several autobiographies from Indian School teachers. Coleman also includes a chapter on the teachers in each system, a topic often overlooked by other scholars.

Despite their differences, Native Americans and the Irish did experience the repression of colonialism, and here Coleman misses an opportunity to discuss the multifaceted nature of colonial regimes. Rather than providing the reader with an integrated discussion of the different systems of colonial administration, Coleman is often content to lay out the histories of the two peoples side by side, letting them speak for themselves. He does not address the various legal relationships between the colonial governments and their conquered people, thus leaving unanswered some important questions, especially for a comparative project: Does it matter that the educational systems in each country were set up under different mechanisms—treaties in the United States and a letter in Ireland? How did the different systems of governance (a republic versus a monarchy) affect the states' relationships to their wards?

Coleman does do an excellent job of exploring the experiences of the colonized, but is less successful at presenting a comparative view of the two colonial systems. Nonetheless, the effort is useful. The book offers audiences a compelling read meticulously illustrated with stories of Indian and Irish children's experiences at school.

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Corridors of Migration: The Odyssey of Mexican Laborers, 1600–1933. By Rodolfo F. Acuña. (Tucson: University of Arizona Press, 2007. xvii + 408 pp. Halftones, maps, notes, bibliography, index. $49.95 cloth, ISBN 978-0-8165-2636-9, $26.95 paper, ISBN 978-0-8165-2802-8.)

Rodolfo Acuña furthers the agenda set forth in his seminal Chicano studies text *Occupied America: A History of Chicanos* (1972) in his new study of Mexican immigration in the Southwest. Published more than three decades ago, the earlier work systematically chronicles Anglo America's oppression of Mexican Americans and Mexican immigrants. In *Corridors of Migration*, Acuña elaborates a more specific story of Mexican and Mexican American paths of migration and the struggles against Anglo American growers, mine owners, corporations, and other elites. The book's culmination and impetus is the suppression of a San Joaquin Valley farmworkers' strike in 1933 that resulted in the shooting deaths of three farmworkers, the starving of at least nine children, the arrest of hundreds, and the violent injury of many others.

The text's sometimes passionate language reflects Acuña's outrage at, first, the social injustice Mexicans and Mexican Americans have endured and, second, the scholarly and popular elision of pre–Chicano Movement labor struggles. The title of *Corridors of Migration* is taken from the ecological notion of "corridors," routes of migration that animals use to move through nature (pp. x–xii). According to this organizing metaphor, Mexicans and Mexican Americans migrate along routes circumscribed and predicated on preexisting social ties, proximity, and job opportunities. Acuña posits multiple corridors of migration that pass through Mexico to and within the southwestern United States, including the Camino Real corridor (Chihuahua to Santa Fe, New Mexico), the Mesilla corridor (El Paso, Texas, to southern Arizona), the Cotton Corridor (Yuma, Arizona, to California's agricultural valleys), and the Sonoran Corridor (Sonora to Douglas, Arizona). The book's chapters track the migration of Mexicans and Mexican Americans through a simple chronological narrative enumerating evidence found in historical documents and oral interviews.

Acuña's adherence to his decades' old project of chronicling the oppression of Mexicans and Mexican Americans is admirable. Still, a greater engagement with current trends in Chicano studies, cultural studies, and issues of historical representation might have increased the interpretive power of the work. Absent from the text's vocabulary are the now venerable

concepts of "transnationalism" and the "Borderlands." When reading this text, I wondered why Acuña avoided these terms and instead favored "corridors." Does Acuña's data contradict the current theoretical formulations for understanding Mexican American identity formation? Moreover, the corridor concept's implicit comparison of Mexicans and Mexican Americans to migratory animals such as ducks, deer, and humpback whales makes it of questionable utility. For instance, "corridors" does little to further Acuña's assertion that Mexicans and Mexican Americans should be understood as willful subjects of history rather than the mere objects of Anglo American organizing.

Acuña's new book will be of special interest to scholars and students of Mexican migration, Mexican and Mexican American labor history, and fans of Acuña's prior work. Its strength is the telling of a previously silenced history of oppression, the acknowledgment of the struggles of murdered striker Pedro Subia and others like him, and the detailed elaboration of the routes of Mexican migration. While a greater engagement with broader theoretical debates would have increased the text's significance, the too common ignorance of pre–Chicano Movement labor struggles is a powerful argument for the necessity of Acuña's project.

Michael L. Trujillo
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The Chaco Experience: Landscape and Ideology at the Center Place. By Ruth M. Van Dyke. School of American Research Advanced Resident Scholar series. (Santa Fe, N.Mex.: School of American Research Press, 2008. xiii + 314 pp. Color plates, halftones, line drawings, maps, charts, graphs, notes, bibliography, index. $34.95 paper, ISBN 978-1-930618-76-3.)

In her new book, *The Chaco Experience,* Ruth M. Van Dyke brings together a wealth of information on Chaco Canyon, its sites, and its inhabitants. The book's thesis is that the intersection between landscape and ideology was the primary determinant for the Chacoans as they built and resided in their great houses in Chaco Canyon and across the greater San Juan Basin from the tenth through twelfth centuries.

Van Dyke guides us through Chaco Canyon and its wonders in a series of chapters. In every chapter, she returns to the core themes of landscape and ideology. The reader is introduced to Chaco through its location, its

origins and history, and its descendant communities among the modern Pueblo peoples of New Mexico and Arizona.

In the core of the book, Van Dyke discusses Chaco as a center place, its connections to the surrounding landscape, the nature of the Classic Bonito phase (AD 1020–1100), and the transition to the Chacoan post-Classic—the late Bonito period after 1100. These chapters are the heart of the volume and Van Dyke makes her case by weaving together archaeological knowledge, her concepts of memory and landscape, and ethnographically known Pueblo cosmology. In her closing chapter, "Lived Landscapes," Van Dyke reveals her ambitious goal: to reconstruct the worldview shared by the Chacoans and other contemporary Pueblo people. She attempts to do this with a focus on five themes derived from phenomenology and Pueblo ethnography: sacred geography, visibility, movement, memory, and cosmography.

With praise for this work and the previously disparate Chacoan data and literature (on cosmology, ethnography, ritual, landscape, and archaeoastronomy) that Van Dyke has brought together, I do have several comments of a more critical nature. First, I want to address the interplay between a good idea—a theory or hypothesis—and the data necessary to provide support. The author makes a number of inferences about landscape, ritual, leadership, and ideology that do not seem well supported with archaeological data. In addition, it is difficult to imagine how some of Van Dyke's ideas could be tested and, ultimately, be supported or refuted—the test of a scientific theory. For example, the author writes: "By the Classic Bonito phase, it must have seemed natural and inevitable that great house leaders at the center place should be accorded higher status than other individuals" (p. 248). This statement contains several suppositions that are not discussed in the book. We do not know what the Chacoans believed was natural or inevitable with regard to their leaders, and we will probably never know. From the perspective of scientific archaeology, the lack of discussion of supporting data is problematic. In her defense, Van Dyke might say that her work and ideas go beyond science, drawing on phenomenology and Pueblo ethnography. This approach has merit. But her arguments could be more convincing if it was clear which data provide support and which do not.

In summary, *The Chaco Experience* provides a fresh perspective on Chacoan archaeology and ideology. Although Van Dyke's work does not solve or address some Chacoan archaeological dilemmas that have perplexed

archaeologists for more than 150 years, the book nevertheless represents a thought-provoking contribution to the Chacoan literature.

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The Architecture of Chaco Canyon, New Mexico. Edited by Stephen H. Lekson. (Salt Lake City: University of Utah Press, 2007. xi + 263 pp. 20 color plates, 45 halftones, 51 line drawings, maps, 12 tables, graphs, notes, references. $55.00 cloth, ISBN 978-0-87480-846-9.)

Chaco Canyon has been the object of awe and wonder ever since its discovery in 1849 by Lt. James H. Simpson during his military reconnaissance. From the Hyde Exploring Expedition sponsored by the American Museum of Natural History to the Chaco Project sponsored by the National Park Service, there has been more than a century of professional research. Ironically, despite this intensity of work, there is still little consensus within the archaeological community as to the nature of Chaco sociopolitical organization. Some scholars see it as a locally developed complex chiefdom, others as a ritual or ceremonial center, and still others as a city with palaces and even kings.

This volume, capably edited by Stephen H. Lekson, is a contribution of the Chaco Synthesis, itself an outgrowth of and engagement with the findings of the Chaco Project. The nine chapters include an introduction by Lekson (chapter 1); a review of Great House architecture by Lekson (chapter 2); a discussion of pre-Chaco architecture by Thomas Windes (chapter 3); an update and extension of Gordon Vivian and Paul Reiter's classic study of Great Kivas by Ruth M. Van Dyke (chapter 4); a review of what is known of the architecture of Pueblo Bonito by Jill Neitzel (chapter 5); an examination of the architecture of Chetro Ketl by Lekson, Windes, and Patricia Fournier (chapter 6); a discussion of the social history of place by Wendy Ashmore (chapter 7); a new interpretation of "downtown Chaco" by John Stein, Richard Friedman, Todd Blackhorse, and Richard Loose (chapter 8); and an evaluation of the role of Chaco architecture as cosmological expression by Anna Sofaer (chapter 9).

There is much to recommend in this volume. The individual chapters summarize a vast amount of material and make important comparisons with

other areas of the Southwest. Windes's important discussion of the northern origins of Chaco architecture is a particularly good example. There is also a growing appreciation of the significance of ideology as a constitutive force in culture stability and change. Van Dyke, for example, emphasizes the symbolic meanings of center place, directionality, balanced dualism, and cyclical renewal. The most controversial chapter is that offered by Stein and his colleagues. They make the provocative claim that the knoll sites are "truncated pyramids." Even if their interpretations are proved wrong, they are focusing welcome attention on these enigmatic and little studied sites.

My main criticism is the absence of Pueblo Indian perspectives. Simpson was led to Chaco Canyon by Francisco Hosta, governor of Jemez Pueblo, so Chaco was part of Pueblo memory in the late nineteenth century. The contemporary Pueblo people with whom I have talked have typically characterized Chaco as a place where things had gotten "out of balance" and where people had "abused their power." They further suggest that the Creator chose to end Chaco and "start people over." This idea of new beginnings must have been part of the ideology of the new villages established in the post-Chaco period. Future Chaco studies need to address systematically the Chacoan legacy of the modern Pueblo people.

Robert W. Preucel
University of Pennsylvania

Tombstone's Treasure: Silver Mines and Golden Saloons. By Sherry Monahan, foreword by Bob Boze Bell. (Albuquerque: University of New Mexico Press, 2007. xvi + 199 pp. 29 halftones, maps, notes, index. $16.95 paper, ISBN 978-0-8263-4176-1.)

Like many western boom-and-bust mining communities, Tombstone's meteoric ascent and decline occurred within a relatively brief period of time. In seven short years, Tombstone rose from a straggling assortment of tents to a fair-sized frontier community with substantial brick buildings and some of the accoutrements of civilization, like ice machines and electricity. Rather than concentrate on Tombstone's mythic gunfights and violence—although she does include some of that—Sherry Monahan focuses on two industries that sustained the community between 1879 and 1886.

Monahan has painstakingly mined the columns of Tombstone's newspapers, the *Nugget* and the *Epitaph*, to garner an impressive array of facts and

figures about silver extraction and saloon businesses during the town's economic heyday. Additionally, three persistent threads are woven throughout her narrative: the ever-present dust, the "nasty, pestiferous fly," and problems with water flooding into the mines. Silver mining required deep underground shafts, expensive stamping mills to crush the ore, and water pumps to remove as many as a million gallons of water a day from a single mine. All this required outside capital. Although the mines may have begun as individually owned or two- to three-person partnerships, eastern investors soon purchased adjoining mines and established conglomerates. For a variety of reasons, by the end of 1886 most of Tombstone's mines were idle, miners moved on to more lucrative strikes, and Tombstone's population declined precipitously.

Tombstone's saloons were closely tied to the success of the mines since saloon owners depended heavily on miners' alcohol consumption to sustain their businesses. Saloons proliferated in mining communities and provided considerable income to city coffers. They also held a central place in the social life of early communities. It was here men gathered to boast about their newest strike, to commiserate about the backbreaking work, to pick up a prostitute, or to play a game of faro. In a society where young, single men far outnumbered women, alcohol consumption tended to be very high. Competition was fierce and savvy entrepreneurs advertised their wares in newspapers. Nearly every saloon owner made certain that potential customers knew that they carried genuine Havana cigars, imported whiskies, and gaming tables. Some saloons had chop houses and restaurants connected to them; some had brothels. Monahan includes the brief histories of many of Tombstone's saloons, describes their richly appointed interiors, and documents the rapid turnover in ownership.

Monahan organized the mining and saloon chapters chronologically, each chapter beginning in 1879 and ending in 1886. Although she does include an occasional first-hand account, some mining reports, and a diary or two, she relies far too heavily on the newspapers for her narrative and provides little historical context for these two industries. Although filled with facts, the book tends to read like the newspaper columns from which she gleans her snippets of information.

Melanie Sturgeon
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The Great Plains during World War II. By R. Douglas Hurt. (Lincoln: University of Nebraska Press, 2008. xiii + 507 pp. 24 halftones, tables, appendix, notes, bibliography, index. $34.95 cloth, ISBN 978-0-8032-2409-4.)

R. Douglas Hurt presents an in-depth study of the Great Plains during World War II to overcome the "piecemeal" treatment of the topic in previous works (p. x). His twelve narrative chapters cover twelve separate themes, and together they provide a holistic treatment of the region south of the Canadian border. The subjects he addresses include isolationism, war work for women and men, rationing, farming and ranching, Japanese internment, POW camps, and the experiences of African Americans and Native Americans.

Hurt argues that the conflict "did not bring revolutionary change" to the Great Plains, but rather "accelerated" existing trends of out-migration, agricultural surplus, and the expansion of specific industries (p. xi). This thesis, however, is tempered by Hurt's own findings. The war, for instance, broke the grip of the Great Depression, and gave farmers on the grasslands a taste of "their first real prosperity" (pp. 274, 381). Additionally, Hurt acknowledges the growth of a civil rights movement that had no real base in the region prior to mass mobilization. Despite these significant changes, Hurt maintains that the Plains began and remained dedicated to agriculture and related industries. Still, fewer farms, expanded operations, and greater use of machinery all evolved in response to wartime conditions.

The author is quite successful in allowing "the residents of the Great Plains to speak" for themselves (p. xii). For the most part, this is a solid presentation of voices of men and women from the bottom up. In some chapters, this voice is from the top down as Hurt delves into some intriguing political discussions. Although his desire to present a work with strong social and economic bents is largely achieved, his treatment of the politics of isolationism is outstanding.

Hurt also demonstrates the great diversity of opinions and experiences found in the region. The Northern Plains, for example, showed a greater tendency toward isolation in the years preceding the United States' entry into the war. The Southern Plains—Hurt suggests because of location—received more federal money, military installations, and wartime industries than other subregions. This intervention surely remained significant in the postwar world.

Finally, the author provides many different examples of the region's paradoxical relationship with the federal government. Residents sought

government subsidies and other forms of economic assistance, including construction of munitions plants and airstrips. As a result, the regional economy improved dramatically during the war. Despite these obvious benefits, residents continued to distrust the federal government and actively lobbied against inconveniences such as rationing and price controls.

In total the author provides scholars of the region and of the home front a good reference tool. The work is complete with useful illustrations and tables. More importantly, the book is a flowing narrative about an understudied era on the Great Plains.

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At Sword's Point, Part 1: A Documentary History of the Utah War to 1858. Edited by William P. MacKinnon. Kingdom in the West: The Mormons and the American Frontier series, vol. 10. (Norman, Okla.: The Arthur H. Clark Company, 2008. 546 pp. 32 halftones, notes, bibliography, index. $45.00 cloth, ISBN 978-0-87062-353-0.)

For an episode that drew about a third of the U.S. Army to a remote territory as the sectional crisis escalated toward what would become the Civil War, the Utah War has received surprisingly little attention in textbooks and from historians at large. Indeed, this Mormon-federal conflict can productively be considered the United States' first civil war, one that left consequences lingering into the twentieth century, much as did the conflict that started in 1861. How did the U.S. state relate to its territories? How did the West influence politics and society in the nation? How did the West shape the development of the federal government? What role did religion play? This beautifully crafted, exquisitely researched volume makes an important contribution addressing those and other questions and to remedying the scholarly neglect that has befallen the Utah War. One hopes the academics who likely will be the work's chief consumers will use this outstanding tool to give the Utah War its due and spread its story more broadly.

This volume traces the Utah War's origins, which stretched from roughly a decade before Pres. James Buchanan dispatched troops to Utah through the end of 1857. A second volume will pick up there and complete the treatment. The Kingdom in the West series will devote a separate volume to the Mountain Meadows Massacre.

The series could not have tapped a more appropriate scholar to edit this work. William P. MacKinnon began studying territorial Utah as an undergraduate at Yale in the 1950s and has published on the topic since the 1960s. His decades of work pay off here as he consolidates documents from dozens of far-flung repositories, many of which are published here for the first time. The timing of this work's publication, coincident with the Utah War's sesquicentennial, benefited MacKinnon as keepers of the archives at the Church of Jesus Christ of Latter-day Saints have been granting easier access to critical Church records, some of which appear here. Documents related to Brigham Young's role in planning Mormon responses to the Utah Expedition rank among the book's most important contributions. Another important contribution comes in a series of documents that came to the Buchanan cabinet over the course of ten days in March 1857 and stirred the administration to act aggressively toward Utah. MacKinnon calls them "the smoking gun" of the Utah War.

MacKinnon deserves more credit for this work than "editor" would suggest. In addition to amassing the documents and preparing them for publication, he avoided overlap with the previous standard in the field, LeRoy R. Hafen and Ann W. Hafen's *The Utah Expedition, 1857–1858; A Documentary Account of the United States Military Movement under Colonel Albert Sidney Johnston, and the Resistance by Brigham Young and the Mormon Nauvoo Legion*, first published in 1958. Indeed, rather than present documents and excerpts with brief introductions, MacKinnon offers extensive commentary discussing the documents, explains the context in which they appeared, and synthesizes documents and scholarship to create an engaging narrative. His achievement marks not just editing at its finest, but history written at its finest.

Todd M. Kerstetter
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The Reminiscences of Major General Zenas R. Bliss, 1854–1876. Edited by Thomas T. Smith, Jerry D. Thompson, Robert Wooster, and Ben E. Pingenot. (Austin: Texas State Historical Association, 2007. xx + 519 pp. 15 halftones, maps, notes, bibliography, index. $39.95 cloth, ISBN 978-0-87611-226-7.)

Zenas R. Bliss is far from a household name, even among serious students of the frontier army. In a career more notable for its length and breadth than for its stellar accomplishments, he faithfully performed the mundane

duties that typified military service on the frontier, in wartime, and during Reconstruction. Bliss is unusual, however, in that he was uncommonly observant and left behind this detailed, good-natured account of his far-ranging experiences in peace and war.

Bliss begins his memoir, apparently written ca. 1882–1894, as a recent West Point graduate (class of 1854) en route to his station with the First and then the Eighth Infantry in West Texas. He sets the tone of his narrative as he records day-to-day incidents of the trip and his own naiveté that sometimes produces laughter and bemusement among his traveling companions, who include Lt. William Lane and his memoirist wife, Lydia. For the next six years, Bliss moves between forts Clark, Duncan (where his roommate is Lt. Philip Sheridan), Davis, Lancaster, Quitman, Mason, and lesser outposts. Although commenting frequently on scouts and Indian raids, he describes in greater detail affairs, often violent, among local ranchers and merchants; hunting and fishing excursions; and customs and celebrations among the largely Hispanic population, including bullfights and Holy Week ceremonies. In this regard, Bliss's account contains a gold mine of information for social and cultural historians of the Texas frontier.

Bliss had the misfortune of being among the U.S. forces Brig. Gen. David Twiggs surrendered to Texas authorities at the outbreak of the Civil War. As a prisoner of war, he offers a rare and intimate description of events in San Antonio during the early days of the secession crisis. Eventually sent east and paroled, he obtained a commission as colonel of the Seventh Rhode Island Infantry, where he saw action at Fredericksburg, during the Vicksburg campaign, and at the battle of the Crater. Although exercising brigade command and recommended for promotion to brigadier general, Bliss was still a colonel of volunteers at the end of the war, when he reverted to his regular army rank of captain. He attributes the seeming slight to his own reluctance to agitate for promotion and, perhaps, to Secretary of War Edwin Stanton's rumored refusal to promote officers who had surrendered when Texas left the Union. Bliss served with the Freedmen's Bureau in South Carolina and on garrison duty in Louisiana. Then, as a major in the Twenty-fifth Infantry, he returned to many of his old West Texas haunts, revisiting former acquaintances and drawing comparisons and contrasts to prewar conditions. His memoir ends abruptly in 1876, leaving the editors to fill in the highlights of his subsequent career until his retirement as major general in 1897.

Bliss's informative and engaging memoir benefits greatly from the attention of three leading historians of the U.S. Army on the Texas frontier. Their

explanatory notes, based on extensive research in both archival and published sources and conveniently placed at the bottom of the page, provide pertinent background on people, places, and events. This handsomely designed book should become a standard reference for students of the settlement and development of West Texas. The late Ben Pingenot, who dreamed of seeing Bliss's reminiscences in print, would certainly be pleased.

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Arizona Historical Society

North American Indigenous Warfare and Ritual Violence. Edited by Richard J. Chacon and Rubén G. Mendoza. (Tucson: University of Arizona Press, 2007. ix + 283 pp. Halftones, line drawings, maps, tables, graph, notes, bibliography, index. $50.00 cloth, ISBN 978-0-8165-2532-4.)

This important book of essays addresses the various forms and functions of indigenous warfare and ritual violence encountered traditionally among tribal groups of North America. Rich ethnographic and comparative information is provided for various groups, including the Cree-Inuit, Northwest Coast groups, Chumash, Pueblo, Cahokia, Iroquois-Huron, and southeastern groups; other comparative and interpretive chapters focus on the causes and effects of different types of violence discovered among these groups. The diverse sources of information contained in this collection make the book a valuable asset. Such sources include ethnographic, archaeological, and historical accounts ranging from the Arctic to Meso-America. There is even an interesting chapter by Patricia Lambert on osteological evidence for indigenous warfare in North America.

Several factors contribute to the importance of this collection of essays and interpretations. First, the work demonstrates the pervasive expressions of violence in various forms throughout indigenous North America. Second, it helps eliminate certain common stereotypes of North American indigenous cultures as inherently peaceful and non-warlike. The essays also document the endemic precontact warfare and violence that preceded the effects of Euroamerican colonialism, militarism, and intertribal conflicts over access to Euroamerican trade goods. The permanent military conflicts between various groups such as the Iroquois and Huron are well documented and apparently an important feature of traditional political relationships among many tribal groups.

Perhaps the most important conclusions reached by the authors appear in chapter 11. This chapter provides a broad theoretical foundation for new research, and the reader will find insights inviting further study throughout the various subdisciplines of anthropology. The following paragraph is particularly illustrative of this contribution:

> Denying or suppressing dialogue regarding organized violence in native society is patently Eurocentric, as it lends itself to abuse by those researchers who then choose to evade the discussion altogether, thereby fostering the growth and perpetuation of misrepresentations of mythic proportion. A secondary consequence of such a pattern of denial is that traditional Amerindian perspectives and world views concerned with validating and celebrating participation in combat are suppressed and thereby lost. One additional consequence of denying indigenous traditions a voice in this discourse is that it lends itself to having perspectives on indigenous conflict and ritual violence defined and evaluated exclusively through the prism of a nonnative value system (p. 227).

Overall, the book is very informative and an essential read for any serious student of violence in indigenous North America.

Deward E. Walker Jr.
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Patterns of Exchange: Navajo Weavers and Traders. By Teresa J. Wilkins. (Norman: University of Oklahoma Press, 2008. xiv + 231 pp. Color plates, 19 halftones, map, appendix, notes, bibliography, index. $34.95 cloth, ISBN 978-0-8061-3757-5.)

Teresa J. Wilkins, an anthropologist and weaver who studied under weaving authority Joe Ben Wheat, weighs in on the subject of Navajo weavers' relationships with non-Native trading-post operators in this study, which brings together archival research and fieldwork with living weavers. This topic has been treated elsewhere, notably in *Swept Under the Rug: A Hidden History of Navajo Weaving* (2002) by Kathy M'Closkey, who, like Wilkins, is an academic and a practicing weaver. Wilkins argues that previous studies have insufficiently taken into account weavers' perceptions of their interactions with traders and collectors. Wilkins promises to offer an analysis

of these relationships, and to reveal that transformations in Navajo weaving at the turn of the century represent not a process of acculturation and assimilation into a capitalist marketplace, but a distinctly Navajo process of "incorporation." Through this process, "new elements the society encountered were absorbed into a Navajo core structural framework, which then elaborated them from within" (p. 9).

Some aspects of Wilkins's book are treated more ably elsewhere, as numerous authors have analyzed notions of the primitive, constructions of authenticity, and the aestheticization of Native American material culture in the context of an emerging middle-class consumer culture at the turn of the twentieth century. The primary contribution of Wilkins's study comes in chapters 5 and 6, where the author highlights her fieldwork with contemporary weavers, giving special attention to Navajo concepts of exchange and value, through which weavers understood their relationships with traders such as John Lorenzo Hubbell. Wilkins writes that previous studies of the market for Navajo weaving have focused on the relationship between weaver and trader in terms of economic exploitation and non-Native imposition of notions of authenticity and value. For her part, Wilkins argues that traders such as Hubbell held complex places in Navajo society. Challenging Marxist assertions that a cash economy necessarily dissolves social bonds, Wilkins argues that Navajo weavers and traders created a hybrid economy, comprising multiple forms of exchange—including cash, but also barter, gift, and credit in the form of pawn and "tin money" issued by individual trading posts—that bound weaver and trader together in a web of obligation. In many cases, relationships were based in traditional Navajo understandings of "helping" as a social obligation, and in the best cases, characterized by mutual respect.

In contrast with earlier studies, Wilkins suggests that weavers have played active roles in the market for Navajo textiles. As other authors have noted, as early as the 1890s, attempts to influence the aesthetic and technical quality of weavings were made by traders, including Hubbell, who commissioned paintings of rug designs and encouraged weavers to copy the designs. Wilkins includes an inventory of Hubbell's paintings and describes how weavers negotiated the process of copying the designs, many of which do not depict traditional Navajo motifs. Wilkins notes that while "weavers were concerned with the serious business of earning a livelihood by making a marketable product, they also asserted their own ideas about weaving" (p. 99).

Bill Anthes
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Raising an Empire: Children in Early Modern Iberia and Colonial Latin America. Edited by Ondina E. González and Bianca Premo. Díalogos series. (Albuquerque: University of New Mexico Press, 2007. xi + 258 pp. Halftones, contributors, notes, index. $24.95 paper, ISBN 978-0-8263-3441-1.)

Ondina E. González and Bianca Premo's edited book *Raising an Empire* explores the histories of childhood in the Spanish and Portuguese Atlantic empires from the sixteenth to the early nineteenth centuries. The transatlantic perspective that the authors bring to bear on children and childhood highlights the commonalities as well as important differences in children's lives and experiences between Europe and the Americas, as well as within the various colonies, and how they changed over time. Together, the essays use a variety of approaches to examine a wide range of childhood experiences, such as migration, apprenticeship, education, crime, family life, and life in institutions that cared for foundlings and orphans.

The first two essays address imperial Portugal and Spain. Isabel Guimarães Sá provides an overview of child circulation in Portugal from 1550 to 1800, arguing that children, boys and girls, wealthy or not, often grew up in situations that did not include their natural parents. Valentina Tikoff explores the circumstances for the entrance of children into Seville's orphanages in the mid-eighteenth century as a case study to examine the history of charity and family life. The remaining contributors address the history of children in Spanish and Portuguese America. Elizabeth Kuznesof examines slave childhood in Brazil, documenting not only the existence of slave families, but also the participation of both slave mothers and fathers in their children's lives. And, given that slaves born in Africa comprised majority populations in much of Brazil, she argues for a central role of African cultural practices in childrearing there.

Other essays address children from specific ethnic, regional, and class backgrounds. Teresa C. Vergara highlights the Indian youth migration to Lima in the early seventeenth century, and the diversity in patterns of arrival, language, culture, and opportunities in urban life in colonial Peru. Jorge Rojas Flores uses the autobiography of Ursula Suáres, a Clarist nun, to investigate the life of the childhood of an elite girl in late seventeenth-century Santiago, Chile. Laura Shelton examines the informal practice of child circulation and adoption relating to household labor in the early nineteenth-century northern Mexico borderlands. Through evidence found in custody disputes and other sources, Shelton argues for the increasing authority of guardians and

employers over parental claims in cases of legal adoption and apprenticeship by the end of the colonial period. In separate chapters, González and Ann Twinam address foundlings in colonial Havana. González argues that foundling home policies in the seventeenth century highlight the Spanish Crown's social control efforts of the city's rich and poor populations through charity. Twinam, shifting to the late eighteenth century, uses the records of the Havana Casa de Expósitos and other sources as a lens to identify the increasing role of race, in addition to economic status, as an important colonial social marker.

As Premo points out in her conclusion, the volume challenges previous scholarship that posits that the history of children and childhood is primarily a story of the rise of western modernity. Instead, she argues that this history is important for understanding Iberian colonialism and colonial processes as well. Like other works of the Diálogos series and the University of New Mexico Press, *Raising an Empire* would work well in undergraduate classes, as the essays are interesting and accessible. A further strength of all the essays is the transparent discussion of sources available, and their usefulness and limitations as evidence in writing the history of childhood.

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Book Notes

Forgotten Albuquerque. By Ty Bannerman. Images of America series. (San Francisco, Calif.: Arcadia Publishing, 2008. 128 pp. 199 halftones, bibliography. $21.99 paper, ISBN 978-0-7385-5967-4.)

The Sutton-Taylor Feud: The Deadliest Blood Feud in Texas. By Chuck Parsons. A. C. Greene Series, vol. 7. (Denton: University of North Texas Press, 2009. xii + 388 pp. 46 halftones, map, appendixes, notes, bibliography, index. $24.95 cloth, ISBN 978-1-57441-257-4.)

Regionalism and the Humanities. Edited and with an introduction by Timothy R. Mahoney and Wendy J. Katz. (Lincoln: University of Nebraska Press, 2009. xxviii + 343 pp. Line drawing, maps, index. $30.00 paper, ISBN 978-0-8032-7634-5.)

Rural Resistance in the Land of Zapata: The Jaramillista Movement and the Myth of the Pax Priista, 1940–1962. By Tanalís Padilla. (Durham, N.C.: Duke University Press, 2008. x + 285 pp. 21 halftones, map, notes, bibliography, index. $79.95 cloth, ISBN 978-0-8223-4337-0, $22.95 paper, ISBN 978-0-8223-4319-6.)

Translating Empire: José Martí, Migrant Latino Subjects, and American Modernities. By Laura Lomas. New Americanists series. (Durham, N.C.: Duke University Press, 2008. xvii + 379 pp. Halftones, notes, bibliography, index. $89.95 cloth, ISBN 978-0-8223-4342-4, $24.95 paper, ISBN 978-0-8223-4325-7.)

Trama de una guerra conveniente: Nueva Vizcaya y la sombra de los apaches (1748–1790). By Sara Ortelli. (México, D.F.: Centro de Estudios Históricos, El Colegio de México, 2007. 259 pp. Maps, tables, graphs, appendixes, bibliography, index. $33.95 paper, ISBN 978-968121-275-9.)

Domination without Dominance: Inca-Spanish Encounters in Early Colonial Peru. By Gonzalo Lamana. Latin America Otherwise: Languages, Empires, Nations Series. (Durham, N.C.: Duke University Press, 2008. xiii + 287 pp. Map, glossary, notes, bibliography, index. $79.95 cloth, ISBN 978-0-8223-4293-9, $22.95 paper, ISBN 978-0-8223-4311-0.)

The Ecuador Reader: History, Culture, Politics. Edited by Carlos de la Torre and Steve Striffler. The Latin America Readers series. (Durham, N.C.: Duke University Press, 2008. 437 pp. 39 halftones, line drawings, map, chart, further reading, index. $89.95 cloth, ISBN 978-0-8223-4352-3, $24.95 paper, ISBN 978-0-8223-4374-5.)

Political Struggle, Ideology, and State Building: Pernambuco and the Construction of Brazil 1817–1850. By Jeffrey C. Mosher. (Lincoln: University of Nebraska Press, 2008. xi + 344 pp. Maps, notes, bibliography, index. $50.00 cloth, ISBN 978-0-8032-3247-1.)

The Indian Militia and Description of the Indies. By Bernardo de Vargas Machuca. Edited with an introduction by Kris E. Lane, translated by Timothy F. Johnson. The Cultures and Practice of Violence series. (Durham, N.C.: Duke University Press, 2008. lxxiv + 293 pp. 31 halftones, maps, appendixes, notes, bibliography, index. $84.95 paper, ISBN 978-0-8223-4297-7, $23.95 paper, ISBN 978-0-8223-4314-1.)