

Book Reviews

The Challenge of Diversity: Indigenous Peoples and Reform of the State in Latin America, Willem Assies, Gemma van der Haar, and Andre Hoekema, editors. (Amsterdam: Thela Thesis, 2000. 315p.; p., 24 cm. ISBN 9055380458).

In *The Challenge of Diversity: Indigenous Peoples and Reform of the State in Latin America*, Assies, van der Haar and Hoekema present a series of articles tracing and explaining the role of Indigenous peoples in promoting and shaping the recent wave of constitutional reforms that has swept across Latin America. Beginning with the joint crises of representation, participation and legitimacy that, beginning in the 1980s, precipitated reform movements from Mexico to the southern cone, these articles demonstrate how Indigenous peoples propelled both themselves and their movements to the forefront of national and international debates on the place of the Indigenous community in what were previously conceived of as monoethnic, mestizo nation-states.

Drawing on scholars with expertise in a wide variety of thematic and conceptual issues and diverse geographical regions, this volume contributes to ongoing academic dialogues on social movements, multiculturalism, identity politics, democratization and peace building throughout the Latin American region. While the articles cover a broad range of topics, most revolve around the themes of Indigenous autonomy and recognition of Indigenous authority, judicial pluralism, and territorial rights in a variety of national contexts.

These articles thoroughly analyze the region's often diverse, yet strikingly parallel, movements towards the redefinition of the Latin American state as multiethnic and pluricultural. The authors examine a diverse range of countries,

from those in which a thorough restructuring of the state appears to be underway, to those where reforms appear as little more than appeasements of international human rights and environmental organizations. In this analysis, few hard and fast rules emerge as to how and why Indigenous peoples have begun to achieve at least parts of their demands for autonomy, participation and recognition as an ethnically diverse segment of the population with different lifeways that require special protection against the multiple threats of environmental destruction, continued colonization by industry and the state, and neoliberal economic policies which see Indigenous communities' forms of political and economic organization as autochthonous and unproductive.

In sum, this book provides a view of the varied yet concurrent processes of state reform in Latin America as seen through the lens of Indigenous peoples and their organizations. It also provides a balanced outlook on the transformation of state-Indigenous relations in a part of the world where "Indigenous" has historically been synonymous with oppression, powerlessness and poverty.

Virginia Polytechnic Institute and State University James David Bowen

Sifters: Native American Women's Lives, Theda Perdue, editor. (Oxford and New York: Oxford University Press, 2001. xii, 260p.; p., 23 cm. ISBN 0195130812).

Sifters is a masterful collection of biographical articles compiled by Professor Theda Perdue, dealing with a variety of Native American women. The title comes from the artifact that Professor Perdue describes as the Cherokee "woman's most essential tool." Cherokee women used this vital item in a variety of food processing activities, "from seeding fruit to straining the oil they made from crushed nuts [to] processing corn."

Perdue informs us in the introduction that "throughout Native North America, women acted as sifters, giving life and sustaining life." It with this in mind that we are led through the book, which covers a geographical area reaching from the Atlantic to the Pacific, and stretches chronologically from Pocahontas in the sixteenth century to Ada Deer in the twentieth century. The fourteen chapters clearly support Perdue's claim, showing that despite the reality that Native women's lives have been changed by the invasion of Europeans, Native women have adapted to remain Native within that new world. Indeed they have often become a focal point of resistance to the threats that were, and still are, leveled against their individual, and the wider pan-Native, communities. Philip H. Round sums up this idea very clearly in his article on Delfina Cuero, a member of the Kumeyaay people. He writes that although part of Cuero's life story would appear to be passive, "another facet reveals a font of female creativity that is

modified but not erased by colonial oppression.”

One of the most enduring points left by this book is the resilience of culture in the subjects of these biographical treatments. Their native identity retains a strong influence over their life decisions. This point is clearly seen in the case of Ada Deer, a Menominee, for as Nancy Oestreich Lurie, anthropologist, comments, “a non-Indian mother, a college education, and even long residence away from the Menominee reservation made her [Deer] no less a Menominee.”

Professor Perdue has brought together several excellent scholars who have produced interesting and insightful chapters dealing with the often hidden and neglected role of Native women in the story of Native American life since the arrival of the European. In conclusion, Perdue has edited a book that clearly and concisely leads the reader through the varied and changing environments which these women faced, and whets the appetite for further inquiry into this fascinating subject. Any student of Native American life will benefit from reading this book.

University of California, Riverside

Ian Chambers

Native America Collected: The Culture of an Art World, Margaret D. Dubin. (Albuquerque: University of New Mexico Press, 2001. viii, 184 p.: ill.; 21 cm. ISBN 0826321747).

Margaret Dubin contends, in *Native America Collected*, that Native Americans and Native American arts are both imagined and legislated by the aesthetic demands of the “Western capitalist art world.” She argues that the “collecting, producing, representing, and historicizing” of Native American arts perpetuates a system of exchange in which “political positioning and cultural identities are negotiated, not preordained by postcolonial formations.” Often though, the negotiation is one-sided. The Western art world frequently appropriates Native artists and Native American art either by universalizing Western aesthetics to include Native American art or by employing modernist discourses of discontinuity to exoticize it. According to Dubin, both strategies expose the Western art world’s attempts to control Native American peoples by assigning unique racialized values to Natives’ arts. Many Native artists, however, resist these evaluations and claim that uniquely personal experiences have shaped their art far more than the demands of the Western art world. It is this resistance, Dubin contends, that forces the Western art world to renegotiate continually how Natives’ arts are valued.

Throughout the book, Dublin maintains her critique of scholars and journalists, such as Mary McCoy, Claire Wolfe Krantz and Timothy White, who participate in the discourses that assign value to Native American art on the basis of authenticity and imagined Indianness. But she also critiques the scholars,

such as Clement Greenburg and Lucy Lippard, who call for pluralistic evaluations of art without clearly delimiting how this type of evaluation could be instituted. These critiques, though, are problematic because Dubin insists on recognizing Native American art, which itself is an essentializing move. Her criticisms of the receptions of Native American art are inseparable from Native American art itself. Thus, in her exposure and criticism of the power structures involved in evaluating Native American art, she is complicit with the racial essentialisms and the valuations of art that she critiques. Even though her purpose is to expose this tautological system of evaluation, she can not expose it without perpetuating it.

Nevertheless, anyone interested in collecting, especially those concerned about the artists whose work they collect, should read *Native America Collected*. Although Dubin's thesis demonstrates a technical understanding of Native American Studies (she is literally in dialogue with many scholars and artists in her field because interviews were one of her primary research tools), this book is accessible to collectors as well as scholars because it is lucidly written. The text addresses the ideas that Dubin outlines in her introduction, making her argument easy to follow, while the endnotes provide many detailed explanations of the technical terms and important events to which she refers. Overall, this book is a worthwhile investment.

University of California, Riverside

Christie Firtha

Indigenous Archaeology: American Indian Values and Scientific Practice, Joe Watkins. (Walnut Creek, CA: Alta Mira Press, 2000. xiii, 220p.; 23 cm. ISBN 074250329).

How can Indian people insure the protection of their cultural traditions? Why are Indian people not more involved in archaeology? What can both Indians and archaeologists do to foster a better understanding between their respective groups? These are the questions that Joe Watkins attempts to answer in this recent work. Watkins is well equipped to discuss the problems in the relationship between Indians and archaeologists. An Indian and an archaeologist himself, Watkins takes no side in the argument, but diligently points out the facts and opinions of both sides and allows the reader to draw his or her own conclusions.

Watkins' work is divided into two parts. In the first part, Watkins discusses legal issues and anthropological ethics. In part two, the issues examined in part one are demonstrated in specific cases (such as Navajo Cultural Resource Management, the Pawnee and the Salina Burial Pits, the East Wenatchee Clovis Site, and the "Kennewick" man). The final chapter provides a summary and offers suggestions for the development of an Indigenous archaeology. Watkins argues

that Indian people must become more involved with anthropological practice to insure that no damage is done to their cultures or belief systems.

Watkins demonstrates that the first conflict between Indians and archaeologists predates the first statement of ethics by anthropologists. However, Watkins makes clear that the thrust of Indian protest began in 1969 with most of the focus on the protection of gravesite, grave goods, and human remains. It quickly becomes clear that not all Indian people oppose archaeology, but the waters become muddied when Watkins includes the relationship of non-federally recognized tribes and anthropological science. Indian people themselves are divided over this issue, and Watkins offers no real answers to this problem.

The work presents the information in a clear and organized fashion; however, the chapter entitled "Sampling the Attitudes of Archaeologists" is too heavy on statistical analysis. Though scientifically appealing, the reader becomes lost in sea of chi-squares and Pearson correlations, waters that are not easy to tread. More discussion of what the numbers mean would have made this chapter more understandable and provided further emphasis of the points Watkins was trying to make.

In his final analysis, Watkins demonstrates that American Indian peoples share a common experience with native peoples around the globe. Only by controlling their own archaeological resources and working together with anthropologists will native people be able to avoid the controversies and conflicts that have plagued the relationship between the two groups.

Oklahoma State University

Todd Leahy

Voices of American Indian Assimilation and Resistance: Helen Hunt Jackson, Sarah Winnemucca, and Victoria Howard, Siobhan Senier. (Norman: University of Oklahoma Press, 2001. xv, 256p.: ill., map; 23 cm. ISBN 0806132930).

Utilizing the tools of literary criticism, history, and biography, English Professor, Siobhan Senier, has written a loosely comparative analysis charting the ways in which three women, through their writings and actions, resisted the idea of acculturation for Indian people during the Era of Assimilation (1879-1934).

Senier explains her contribution to the field as "canon revision." By focusing on "forgotten" women writers, the author reveals a "literal dialogue" taking place between writer and audience. Senier encourages her readers to discover "new models for understanding how texts do their cultural work" through a deeper understanding of these three women and their writings.

Helen Hunt Jackson was one of the few non-Indians in the late nineteenth century who challenged the dominant idea of Indian assimilation. Her two most important works, *A Century of Dishonor* (1881) and *Ramona* (1884), awakened

the white middle class to the plight of the American Indian. Although Jackson supported the Dawes Act and its redistribution of tribally-held land to individual Indian people, the reformer elevated the importance of Indigenous traditions and sovereignty in her written work. At the same time, her portrayal of female Indian agency in *Ramona* as intensely individualistic made her less successful than Winnemucca and Howard in providing a useful model of female agency.

Sarah Winnemucca, a Paiute and the granddaughter of a chief, impacted the larger public when she dressed as an "Indian princess" in 1879 and traveled to the East to make whites more aware of the abuses inherent to the reservation system. In 1883 she wrote *Life Among the Piutes*, the first female Indian biography written by a Native woman. Senier contends that Winnemucca's self-representation was a complicated affair, trapping her between supporting assimilation to cater to her white audience and upholding Paiute traditional culture "as vital and enduring." Winnemucca emerges as the most complicated and conflicted woman in this study.

Senier devotes considerable space to Victoria Howard, a Clackamas woman who told her stories to anthropologists in the 1920s. Of her three case studies, Senier's portrayal of the enduring elder is the most successful in describing the cultural dialogue taking place between author and audience. Senier notes that the portrayals of Indian culture by storytellers like Howard reveal that transcribed oral narratives are more than a telling of ethnography. Rather, the exchange between Howard and the anthropologists who paid her became a dialogue constructed by Howard to protect the content of Clackamas culture. In the end, Senier finds more significance in the aspects of Clackamas life that Howard fails to tell anthropologists than in what she does decide to tell them.

University of California, Davis

Jason Newman

Susan La Flesche Picotte, M.D.: Omaha Indian Leader and Reformer, Benson Tong. (Norman: University of Oklahoma Press, 1999. xix, 285p.: ill., 22 cm. ISBN 0806131403).

This biography focuses on a lesser-known sister of Susette and Francis La Flesche, but Benson Tong is never really able to make her come alive, probably because of a lack of primary source information about her personal life. However, he does a good job chronicling Susan La Flesche Picotte's education, her career as a doctor and missionary, and the turn-of-the-century milieu in which she grew up and lived.

Susan was born in a mixed-blood Omaha family in about 1865, when the tribe's way of life was changing drastically. With a population decimated by

small pox, the buffalo gone, and their land overrun with an influx of white settlers, drastic adjustments were forced on the Omaha. Their last buffalo hunt was held in 1876, and Susan reported never seeing a battle, though she heard many stories of them.

Susan's father saw the necessity of making accommodation with whites in order to survive. She grew up in the "Village of Make-Believe White Men," where her father was a leader of the "young men's party," which, as opposed to the traditionalist "chiefs' party," saw a necessity to work with whites. Susan was sent to the Presbyterian Mission boarding school that was started in 1857 and described in her stepbrother's book, *The Middle Five*. This school was closed and replaced with a Quaker day school that Susan also attended, but the "young men's party" petitioned to reopen the boarding school.

With the help of anthropologist Alice Fletcher, who worked extensively with her brother Francis, Susan went on to attend the Hampton Institute in Virginia, which was founded to educate blacks after the Civil War, but was convinced by Richard Henry Pratt to accept Indian students shortly before he founded Carlisle Indian School. There she received normal training to become a teacher. However, with financial help from the Connecticut Indian Association, she was able to attend the Woman's Medical College in Philadelphia, the second medical college for women in the nation, founded in 1850.

In 1889, Susan became the first Indian woman to graduate from a medical school, and she was appointed the government physician of the Omaha Boarding School. Chapter Five focuses on her work as a doctor among the Omaha people, a job made easier because she spoke their language. Ill health, which plagued her for the rest of her life, forced her to resign in 1892.

Chapter Six chronicles her efforts to fight alcoholism among her people, including her work as a Presbyterian missionary after 1906, and Chapter Seven deals with Indian heirship problems with allotment, including her family's problems with inheritances. Little information is given about her 1894 marriage to a Sioux and her two sons.

In 1911, Susan became a health inspector for schools and was on the Walthill, Nebraska, health board, which she served as president. One of her last acts was to help found a hospital in Walthill that served both whites and Indians. She died in 1916 at the age of 50, probably from cancer. While Susan certainly is a pioneer role model for Indian women, there is little evidence that her work had the national impact of that of her siblings Susette and Francis. Her life's work was in service to her tribe. Tong notes that she was not a "systematic thinker" and never resolved the contradiction in her efforts to secure both greater autonomy for the Omaha and greater government protection from alcohol and exploitive whites.

The Institute of American Indian Arts: Modernism and U.S. Indian Policy, Joy L. Gritton. (Albuquerque: University of New Mexico Press, 2000. xv, 199 p.: ill.; 25 cm. ISBN 0826318789).

“To create new Indian solutions for the contemporary scene” sounds good, simple even, on the surface, but further thought prompts certain questions: who decides what is “Indian”? What then is the “new Indian”? Finally, one wonders what encompasses the “contemporary scene” which undeniably affects what it means to be a Native person in the United States. These are some of the issues Joy Gritton discusses in her analysis of the history and development of the ideologies that sustain the Institute of American Indian Art in Santa Fe. Gritton endeavors to untangle and thus identify the influential factors contributing to this seemingly idyllic Native arts institution. Wrought by the individual agendas of its founders, directors and teachers, IAIA has been molded by assorted political and economic factors both inside and outside the Native arts and education community. In this manner, IAIA is, in fact, not completely dissimilar from some of its predecessors, including Dorothy Dunn’s Studio, on whose land IAIA was first built.

When IAIA opened its doors in 1962, it was championed as the new vision in Native American arts education which would catapult Indigenous art into the larger realm of contemporary or “modern” Western art—a revolutionary revitalization of the staid, flat, stereotypical work produced by students of The Studio in the Southwest and their Plains counterparts at the University of Oklahoma and Bacone College. The program at IAIA was considered a progressive enterprise of revised U.S. policy on Indian affairs in general and minority arts education in particular. Native teachers under the aegis of a Native director would educate their young Native students in modern art history as well as teach them practical life lessons about how to operate in this modern world. It was to be a balanced assimilation of indigenous and Euro-American values and practices. By all popular accounts IAIA was a success. Dignitaries visited the school and lauded the students’ advancements, while the students themselves visited the White House and mounted several exhibitions overseas.

Gritton argues that this was not necessarily the whole picture. Time and again, art has been used as the currency to pay off the same old “Indian problem.” Gritton writes, “The real meanings that informed the students’ lives and work were ignored,” as students were pushed to embrace Western modernism and individualism (p. 153). From its inception at a 1959 Rockefeller-founded conference and the Southwest Indian Arts Project to its ties with New Deal policies and the modern art figure Rene d’Harnoncourt, the Institute of American Indian Art has operated under colonial ideals to mainstream Native Americans: “American-style democracy and capitalism were the sole roads to salvation. . . The primitive could only be ‘preserved, redeemed, and represented,’” and only through a Western steward (pp. 153-154).

Ending her acute study in the late 1960s, Gritton leaves the reader wondering what is going on with IAIA today, and how have other institutions benefited or been disadvantaged by the ideologies of IAIA? Joy Gritton's well-grounded book dissolves the stereotypes of the model IAIA without entirely missing what the Institute has done right. Her work stokes the fire for the continuing dialogue between Native artistic autonomy versus cultural imperialism.

University of Washington

Paula Tharp

Hunters and Gatherers in the Modern World: Conflict, Resistance, and Self-Determination, Peter P. Schweitzer, Megan Biesele and Robert K. Hitchcock, editors. (New York and Oxford: Berghahn Books, 2000. xii, 498 p.: ill.; 23 cm. ISBN 157181101X).

The book is based on the Seventh Conference of Hunting and Gathering Societies, which was held in Moscow in August 1993. The book itself was published seven years later, and many articles have been written several years after the conference, some of them based partly on fieldwork conducted after the conference.

The book, consisting of twenty-seven articles, has three themes: conflict, resistance and self-determination. The articles cover all continents as well as different historic periods. Most articles discuss the impact of state policy and market economy on the life of hunter and gatherer societies. The general idea seems to be encountering different cultures or political and social systems.

The book is significant for being the first volume of CHAGS in which articles by both Western and Russian scholars are published. Generally the Western picture of Soviet ethnography is one-sided, but Peter Schweitzer's article gives a good account of Russian/Soviet anthropology as well as Western attitudes towards Siberian studies in different periods.

Articles by Russian scholars well represent the fact that the much critiqued "ethnogenetic approach" has some positive aspects combining several anthropological subdisciplines and neighboring disciplines. Some articles integrate archaeology, cultural anthropology, linguistics, and oral history. The article by M. Staniukovich reminds us that the Soviet anthropologists also studied peoples living outside the USSR, even though their opportunities to do fieldwork were restricted.

The first three chapters are very harmoniously united even though each article handles quite different topics. The articles in the last two chapters, however, are less connected to each other, although all of the articles provide interesting theoretical analysis based on well-documented case studies. One of the strengths of the book is that it brings the Russian Indigenous issues to the

same level as Western ones.

I recommend this book to anyone who is interested in hunter-gatherers or Indigenous peoples.

University of Oulu

Tuisku Tuula

Blue Jacket: Warrior of the Shawnees, John Sugden. (Lincoln: University of Nebraska Press, 2000. xvi, 350 p.: ill., maps; 24 cm. ISBN 0803242883).

The history of the Old Northwest includes many exciting stories surrounding a number of legendary Native American figures such as Pontiac, Tecumseh, Little Turtle, and Black Hawk. Yet, one of the most important of these figures, the Shawnee war leader Blue Jacket, remains shrouded in obscurity. British scholar John Sugden has set out to remedy this neglect by attempting to reestablish the illustrious Shawnee as the most important Indian leader to oppose Euro-American expansion during the tumultuous years from the early 1770s through the 1790s. This biography fits nicely with Sugden's previous works, including *Tecumseh's Last Stand* (Norman: University of Oklahoma Press, 1985), and *Tecumseh: A Life* (New York: Henry Holt, 1997); together, the three publications represent the culmination of the author's nearly thirty-five years worth of intense research and diligent study.

Historians and writers have overlooked the significance of Blue Jacket and his accomplishments for a number of reasons, but perhaps the biggest of them was the question of the Shawnee leader's true identity. Well over a century ago, an Ohio journalist and his family began a myth, claiming that the war leader was none other than their lost great-uncle, Marmaduke van Sweringen, captured by the Shawnees at age seventeen.

In his opening pages, Sugden uses sound logic to demonstrate that Blue Jacket and Marmaduke van Sweringen could not have been the same man. For instance, van Sweringen had only reached the tender age of ten by the time Blue Jacket had already made a name for himself as an accomplished war leader. Once properly restored to his Shawnee heritage, Blue Jacket becomes easier to appreciate as a heroic Indian leader, rather than a confused white renegade and victim of border warfare who happened to ascend to a position of Indian leadership.

Sugden perhaps exaggerates the importance of Blue Jacket in the formation of the Tecumseh's and the Shawnee Prophet's confederacy, which actually crystallized some time after Blue Jacket's death. The author believes that Blue Jacket provided not only the inspiration for the movement, but also that the brothers made a significant core of Blue Jacket's confederacy from the 1790s the basis for the new coalition on the Wabash. In truth, the latter movement began with the Shawnee Prophet's visions along the White River (near present day Anderson, Indiana) in 1805, and it relied more heavily on converts from the

Kickapoo, Potawatomi, and Winnebago tribes. Blue Jacket's confederacy of the Maumee River, on the other hand, had made the Shawnee, Miami, and Delaware nations the center of its strength. Furthermore, by the War of 1812, many of the Shawnees and Delawares had migrated west, and the Miamis generally rejected the Prophet's teachings, subsequently attempting to remain neutral in the war. The new confederacy was a unique phenomenon. This minor criticism aside, Sugden's scholarship and insight are virtually impeccable.

Blue Jacket, who died without becoming a significant peacetime chief and before he could help fuel Indian resistance to the next war, was soon overshadowed by both Little Turtle and the subsequent martial exploits of Tecumseh. Furthermore, he did not live by the rigid code of ethics which defined Tecumseh's life. The younger Shawnee never signed a treaty, never accepted American annuity benefits, was not prone to drinking alcohol, did not trade with whites, and he chose death over compromise. Blue Jacket could claim none of these pristine Native virtues, and because he ultimately chose peace and accommodation, to such an extent that subsequent generations believed him to be white, we now remember Tecumseh instead. Sugden has corrected this unfortunate misunderstanding and has given us a proper perspective of the life of a talented and prolific leader in what was likely the most important Indian war in American history.

Drawing from sources in Great Britain, Canada, and the United States, the author has seemingly uncovered every pertinent fragment of information in reconstructing Blue Jacket's life. From this impressive assortment, Sugden has made use of lesser known archival collections and manuscripts, and he has even utilized more than a dozen newspapers from the period. This biography is highly recommended for all students and scholars in the fields of Native American Studies, the history of the Early American Republic, Frontier Studies, American Military History, Canadian History, and to all others possessing an interest in the lives of American Indian leaders and heroes. As with his earlier biography of Tecumseh, John Sugden has given us the most comprehensive and definitive work on Blue Jacket's life to date.

University of Massachusetts-Amherst

Timothy D. Willig

The Problem of Justice: Tradition and Law in the Coast Salish World, Bruce Miller. (Lincoln: University of Nebraska Press, 2001. xiv, 240 p.: ill, maps; 23 cm. ISBN 0803282753).

The over representation of Aboriginal people within Canadian prisons became a hotly debated topic in the 1980s after dozens of provincial and federally sanctioned reports verified that systemic problems within the federal justice system directly impacted the country's Aboriginal population. It was concluded

that the primary culprit was the process of colonization, which led to the implementation of one, all-encompassing justice complex that was antithetical to community-specific Aboriginal justice systems. In addition to the multiple indictments demonstrating the existing justice system's unsuitability to Aboriginal interests, there was also a noticeable lack of interest pertaining to community-based justice initiatives and their potential to appease existing hardships. Bearing in mind that studies of the Canadian criminal justice system tend to focus on examining general regional or societal trends, *The Problem of Justice* by Bruce Miller is a refreshing change, for the author chooses instead to examine the impact of colonialism upon the ever unfolding concepts of justice among the Coast Salish.

Focussing specifically on three Coast Salish communities in the Pacific Northwest (the Stó:lo Nation in mainland British Columbia, the South Island Tribal Council on Vancouver Island, and the Upper Skagit Indian Tribe in Washington State), Miller addresses the question of how the combination of external pressures and internal community tension affects the creation of self-directed justice systems. Interestingly, although the three communities are tied by a common heritage and close familial ties, each community has its own understanding of what justice is, and, as a result, each of the three communities has taken a unique path to meet its own judicial needs. This, however, has not been an easy task. Miller demonstrates that an alteration of Aboriginal social constructs occurred following European contact, a process which is still widespread—for example, Canada and the U.S. continue to dictate to the Coast Salish what will be considered reasonable and acceptable in the development of localized justice initiatives. Add to the overall mix the fact that justice in this study transcends not only culture, but also the Canada/U.S. international boundary. The Coast Salish are thereby required to negotiate multiple jurisdictions in their quest to create an effective system that is acceptable to the various parties involved.

In all, Miller attempts a difficult task and succeeds admirably, demonstrating an ability to delve into the murky waters that characterize the reconciliation of cultural incongruities which is further complicated in this study by the inclusion of an overlap of jurisdictions. The author is able to eclipse these barriers to clearly exhibit the subtleties of Coast Salish justice, and to show how its evolution is hampered by the complex of variables that can be traced for their roots to colonial processes still prevalent today. Utilizing a comparative format undergirded by an understanding of not only Coast Salish, Canadian, and U.S. justice issues, but also a knowledge of regional histories and the prevailing cultural interaction, Miller advances the position that Aboriginal sovereignty is the key to allowing the emergence of locally developed, culturally-relevant justice systems that are acceptable to Canadian and U.S. interests. In sum, this is a poignant book that provides a fine overview of Coast Salish concepts of justice. Disciplinarians who focus not only on justice issues but also the evolution of Aboriginal self-government in Canada and the development of Aboriginal

social programs in both the U.S. and Canada could benefit from reading this book.

Trent University

Yale D. Belanger

Women of Maize: Indigenous Women and the Zapatista Rebellion, Guiomar Rovira. (London: Latin America Bureau, 2000. 188 p.: maps; 20 cm. ISBN 1899365303).

In the tradition of John Reed's *Insurgent Mexico* and John Ross' *Rebellion from the Roots: Indian Uprisings in Chiapas*, *Women of Maize* presents first-hand interviews, reports, and records of indigenous women involved in the Zapatista rebellion in Chiapas, Mexico, and is an excellent study of how their involvement has dramatically shifted women's roles throughout the region. Originally published in Mexico as *Mujeres de Maiz: la voz de las indigenas de Chiapas y la rebelion Zapatista*, this English translation documents Rovira's experiences during the 1994 San Cristobal de las Casas uprising and eyewitness insights within the Zapatista infrastructure and community.

Beginning with a Zapatista lineage, the introductory essay argues that by viewing the Zapatista rebellion as a "revolt of indigenous communities against their exploitation and repression by external forces," we can trace indigenous resistance in the region back to the 1712 Tzeltal revolt. Linking past with present, Rovira illustrates how the Zapatista army is continuing the struggle against economic and political repression of the Indigenous communities. However, Rovira's work is not a history of Indigenous conflict in Mexico, but a chronicle of how the Zapatista's ideology of autonomy and indigenous identity has reshaped the traditional images and roles of women in Mexico.

Whereas other secondary sources have assessed and evaluated the traditional roles of women in the Chiapas region and how the Zapatista conflict has revolutionized and significantly altered those perceptions, Rovira's interviews and accounts offer original voices that dramatically portray the lifestyle of women in the Zapatista communities. Throughout the text, Rovira covers subjects ranging from village life, childbearing, military training, marriage, health care, and education, to how women within the Zapatista army have broken down traditional indigenous restraints on women's rights. Additionally, while many works on Chiapas and the Zapatista conflict focus on the charismatic and often-poetic Subcomandante Marcos, in Rovira's work, the central focus is on how important women are in the movement and how this newly formed sense of power and control has reshaped gender roles in the region.

This is an important work for many reasons. Most of the scholarship on the Zapatistas focuses on the role of modern technology, the leadership of Marcos,

the socio-political conflicts with the Mexican government, the ideological foundation of the revolt, and the history of indigenous rebellion in the region. However, apart from short articles or chapters devoted to women's roles in the movement, Rovira's work stands as a pioneering text of oral histories, personal interviews, and journalistic reports on the courageous women, both young and old, who have broken the gender barriers of their culture and revolutionized the movement with rights and freedoms for indigenous and non-indigenous women in the region. Because *Women of Maize* is a collection of primary documents, it is a difficult publication to review—there is no thesis, argument, or conclusion—but the interviews and reports carry their own message and convey the image of women as directing their own futures. *Women of Maize* is an excellent text for undergraduate courses in Modern Mexican history, Gender and Ethnic Relations in Mexico, and should be required reading for any students and professors studying the evolving situation in Chiapas today.

University of New Mexico

Nathan Wilson