

BOOK REVIEWS

Mesoamerica's Classic Heritage: From Teotihuacán to the Aztecs. Edited by David Carrasco, Lindsay Jones, and Scott Sessions. Boulder, CO: University Press of Colorado, 2002. Photographs, Illustrations, Maps, Tables, Index. 584 pp. \$29.95 paper.

Reviewed by Paula De Vos, Assistant Professor, Department of History, San Diego State University.

This volume on the history of Teotihuacán and its influence on Mesoamerica's development brings together a unique collection of essays written by scholars from a variety of disciplines. It is the result of the Proyecto Teotihuacán, which has yielded a wealth of new archeological evidence and the organization of two conferences focused on Teotihuacán and its role in Mesoamerica's development during the Classic period. This volume consists of revised essays that were presented at the second of these conferences, held at Princeton University in 1996. The contributors to the volume are scholars from both Mexico and the United States who bring together an impressive range of disciplines, including anthropology, archaeology, archaeoastronomy, art history, ethnohistory, and the history of religions.

The main purpose of the volume is to incorporate new findings into a revisionist history of Teotihuacán that addresses two main conceptual debates. The first involves a reinterpretation of the time periods into which Mesoamerican history has been divided. Traditional scholars posited a radical break between the "golden age" of the Classic period and the "chaos" of the Postclassic, but more recent scholars have begun to question the validity of this interpretation, emphasizing instead gradual transition between the two periods and the fact that so-called Classic elements can be found in the Postclassic period and vice versa. The second issue concerns the degree to which the different societies of Mesoamerica – the Maya and central Mexican societies in particular – had a shared cultural tradition, or whether they developed largely in isolation from one another.

Parts I and II of the book largely address the issue of chronology and periodization, and generally emphasize the idea of a gradual transition between the Classic and Post-Classic, identifying an "epiclassic" period of change. Part I consists entirely of a major essay by notable scholars Alfredo López Austin and Leonardo López Luján that discusses the politico-religious aspects of change in the epiclassic period. They posit that Mesoamerican leaders were able to counter the breakdown of older centers of authority and thus integrate peoples of varied religious practices by employing the concept and imagery of a mythical place of origin, "Zuyuá," for all Mesoamericans. Essays in Part II (and some in Part IV as well) also corroborate the idea that classical influences are to be found throughout Mesoamerica in the Post-Classic. Several authors highlight the impact that Teotihuacán had on Aztec culture in the way that Aztec leaders consciously imitated its artistic and architectural styles and adopted its religious symbols in order to establish legitimacy.

A second main purpose of this volume is to emphasize the importance of

Teotihuacán in shaping Mesoamerican culture. The authors argue collectively but in varied ways that Teotihuacán in fact had enormous influence on shaping the societies, beliefs, and practices of other Mesoamerican peoples, to a degree that has hitherto eluded recognition. Indeed, without diminishing the rich variety within Mesoamerican society, the editors argue that “Teotihuacán, more than any other pre-Columbian center, was a paradigmatic source...for, if not all, certainly a very large portion of the ancient Mesoamerican world. The exceptionally wide influence of Teotihuacán was, so it seems, both a principal cause for and among the most seminal consequences of the essential unity of Mesoamerica” (p.5). Along these lines, essays throughout the volume, but particularly those located in Parts III and IV of the book, draw on a variety of evidence – from textual sources to artifacts to archaeoastronomical measurement – to support claims of the seminal influence of Teotihuacán in shaping religion, cosmology, art and architecture, warfare, and social practice in the larger Mesoamerican world, and of Teotihuacán’s influence on the Classic Maya in particular.

Mesoamerica’s Classic Heritage constitutes a major addition to the study of Mesoamerica, and this work has significance for colonial Latin Americanists as well, as it serves to clarify the role played by Teotihuacán in legitimizing Aztec rule, the relationship between the Maya and the people of central Mexico, and the character of Mesoamerican development in general. The collection of essays, written by prominent scholars in a variety of fields, is generally excellent – well-written, carefully argued, and geared toward the specialist as well as the non-specialist. Not only do the essays bring new evidence to light, but they explain the significance of the evidence and place it in a historical context. Thus the volume is impressive and ground-breaking, yet accessible as well.

Bárbaros: Spaniards and their Savages in the Age of Enlightenment. David J. Weber. New Haven: Yale University Press, 2005. Illustrations, maps, bibliography, notes. xviii + 466 pp. \$22.00 paper.

Reviewed by Michael J. Gonzalez, Associate Professor of History, University of San Diego.

On occasion there arrives a book whose real worth may escape notice, even amongst its most ardent admirers. Such is the case with David Weber’s *Bárbaros: Spaniards and their Savages in the Age of Enlightenment*. Weber examines the period between 1759 and 1810, a span of time that begins with the reign of Carlos III, the third Bourbon king to ascend the Spanish throne, and ends with the revolt of Spain’s American colonies. In this era, Weber explains, the Bourbon kings and their colonial administrators, as creatures of the European Enlightenment, wished to treat the Indians, especially the independent Indians who lived beyond royal control on the fringes of empire, as humanely as possible. The Bourbons, while respecting the Indians’ dignity, wanted their tolerant policies to make “the savages” subjects of the realm.

Weber’s attempt to examine Spanish America from its northern edges to the most southerly reaches has earned high praise. The book jacket alone features

glowing testimonials. "A key to Latin American history," says one enthusiast. "Pathbreaking," declares another. "Stunning," adds one more admirer. Is the book really all these things? Indeed it is. Weber's effort deserves every accolade. Student and scholar will welcome Weber's lucid prose and tight organization. Still, as far as this reviewer is concerned, few commentators have noticed that the book works best, and provides the most benefit, when it presents the Indian's voice. Oddly, Weber makes no pretense, as he says in the opening pages, to "illuminate Indian societies from within nor [to] confidently explain events or processes from the manifold cultural and material perspectives of a great variety of Native peoples" (p. 17). Yet illuminate he does. (Was Weber too modest to claim in the introduction what is so evident in the text? Or did Weber hope to silence critics who might grouse that he, as a Euro-American, could not appreciate the Indians' perspective? Let the reader decide.) In Chapter Two, "Natives Transformed," Chapter Five, "Trading, Gifting, and Treating," and several other spots, Weber seems quite comfortable analyzing Indian societies "from within." True enough, the evidence for the Indian perspective usually relies on the words of unsympathetic Spanish witnesses. But even allowing for distortions in the record, Weber explains that the independent Indians frequently knew how to get the better of the "Spaniards," who, as the text makes clear, included people born in Spain, or, if from the Americas, individuals who professed to be Roman Catholics and followed Spanish custom. We have Indians who capture Spaniards, dress like Spaniards – and Spaniards who dress like Indians – marry Spaniards, trade with Spaniards, turn Spaniard against Spaniard, and terrify Spaniards. However they appear, the Indians often seem to be in control. They, not the Spaniards, dictate matters.

Of course, Indian audacity does not stave off disaster. By the end of the nineteenth century, well after the Spanish crown had lost most of its American possessions, war, disease, and perhaps too much *aguardiente* (literally, firewater), so weakened Indians they were in no position to dictate anything. Despite the grim ending, at least for the Natives, the thought of Indians as active participants in the formation of Latin American society emerges as an insight the modern reader will treasure most.

Be that as it may, a work's value often depends on how well it will contribute to the learning of future generations. The scholar looking for a new field of study, or—who knows?—the college freshman seeking some direction about what to do in life, will find that Weber has raised topics that require more examination. The Indians' approach to religion, the environment, war, and the trading of captives, while certainly broached by other scholars, have yet to receive the treatment proposed by Weber who looks at Spanish America from north to south. Thus, in its potential to inspire more study, *Bárbaros* shows its worth and deserves the highest praise indeed.

Native Americans of Riverside County: Images of America. By Clifford E. Trafzer and Jeffrey A. Smith. Charleston, SC; Chicago, IL; Portsmouth, NH; San Francisco, CA: Arcadia Publishing, 2006. Bibliography. 127 pp. \$19.99 paper.

Reviewed by Christian Gonzales, Ph.D. Candidate, Department of History, University of California San Diego.

Native Americans of Riverside County develops the simple yet important argument that the indigenous peoples of Riverside County have continuously maintained vibrant and distinct cultures despite the profound effects Euro-Americans have had on their communities since the late eighteenth century. The authors use annotated photographs to provide a brief introduction to the cultures and historical experiences of Native American peoples of Riverside County, California, such as the Chemehuevi, Cahuilla, Luiseño, and Mojave. A series of captioned photographs comprise each of the book's six chapters.

Each chapter develops the authors' argument by exploring cultural persistence and change in a specific arena of Native American life. The book's second chapter, "Native American Homes," and its third, "Native Americans at Work," for example, both assert that during the nineteenth and twentieth centuries Native Americans incorporated western manufactured goods into their lives, while they simultaneously continued to rely upon indigenous material culture. One photo shows an Indian home with a "traditional thatched roof" that rests on a modern wood frame (p. 42). In another photo, a woman preparing to make a meal sits garbed in western clothing but surrounded by native handcrafted storage baskets and a stone mortar and pestle (p. 54).

The penultimate chapter focuses on tribal sovereignty within the context of Native coexistence with the United States and white Americans. It examines the Mission Indian Federation, and explains that the Federation augmented tribal sovereignty by trying to diminish the control and power of the Bureau of Indian Affairs. At the same time, the Federation was careful to demonstrate patriotism for the United States. It placed the patriotic hymn, "The American's Creed," in its magazine, *The Indian*, (p. 99) and flew American flags at its meetings (p. 103). Through such displays of patriotism, Indians sought support and protection for their tribal identities by showing that those identities posed no threat to the United States. The final chapter explains that individuals, museums, and social gatherings such as conferences and powwows have all worked to preserve Native cultures. In several images, adults pass down traditions and knowledge to the young. Elders teach children to dance at powwows and to sing Bird Songs, while the caption to a photo of the Noli Indian School explains that contemporary Indian schools teach Indian history and culture in conjunction with a western curriculum (p. 116).

The book's unconventional format supports its stated purpose of providing "a voice for the first people of the county" (p. 6). The Native subjects depicted in the photographs "speak" through images that reveal their daily lives. Readers see them working, learning, playing, and socializing. While the authors use the photographs and captions to interpret the stories they are telling, their methodology also gives readers an enhanced capacity to hear the book's Native protagonists. By allowing readers to see rather than to only imagine Native Americans and Native lives, the photographs strengthen the reader's connection to

the people captured in their images. Indians become more than simply historical subjects or contemporary peoples who live separate from the larger society.

The format of the book is also advantageous because it prompts readers to ask questions about issues significant to Native American history. For instance, many photographs show Jonathan Tippet, a mid-twentieth century philanthropist who provided instrumental aid to the Mission Indian Federation. Readers might wonder what motivated him and other white “friends of the Indian” to support Indian interests. Likewise, the book asserts that education was and is critical to Native Americans. However, it also characterizes Indian schools as institutions of assimilation that primed Indians for menial labor jobs. How did the goals of white-run Indians schools, readers might ask, comport with Indian perceptions of the purpose of education? Did assimilation policies always simply force Indians to attend school, or did Natives have reasons of their own that led them to school voluntarily?

Because the authors do not present an original thesis, scholars of Native America will learn little new from this volume. For non-professionals, the book’s bibliography is limited as it lists only works, some of which are obscure, on the history of California Indians. A suggested readings list that would identify seminal works on issues raised in the book (like assimilation, Indian boarding schools, gaming, and white philanthropy) would have been a valuable addition for curious lay readers. Still, the book’s use of annotated photographs to showcase Native American cultural persistence and change provides for the non-specialist an easily accessible and useful overview of the historical and contemporary experience of Riverside County’s Native American people.

Domesticating the West: The Re-creation of the Nineteenth-Century American Middle Class. By Brenda K. Jackson. Lincoln, NE: University of Nebraska Press, 2005. Bibliography, index, map, notes, and photos. xiii + 180 pp. \$50.00 cloth.

Reviewed by Benjamin R. Jordan, Visiting Instructor of History, Kenyon College.

Brenda Jackson examines the efforts of middle class, northeastern Americans to maintain their status during and after the Civil War through the lives of Thomas and Elizabeth Tannatt. The war disrupted the economies of Union as well as Confederate cities, leaving even victorious army officers like Thomas struggling to hold onto middle class positions. Thomas, disappointed with army bureaucracy and the denial of his request to resume command of his unit after being wounded in battle, resigned his commission soon after the war ended. He failed to recover economic stability for his family as an engineer in a Colorado mining boom town and as a real estate and immigration agent in McMinnville, Tennessee. Thomas finally succeeded as a promoter of eastern American and European immigration to the emerging Pacific Northwest for Henry Villard’s Northern Pacific Railroad. His wife Elizabeth shifted from the role of efficient, gracious hostess expected of an army officer’s wife to broader women’s club reform work for temperance, charity, and civic and patriotic boosterism. Jackson’s research reinforces previous

historians' characterization of the frontier as an area to which eastern migrants transplanted middle class manners and mores in an attempt to maintain a status that their region of origin had lost some of its capacity to support.

The book's title and expressed goal of articulating a representative account of late nineteenth century middle class formation are grand and somewhat misleading. The author's claim that "Thomas and Elizabeth provided the perfect representation of members of the nineteenth-century middle class" is questionable, especially since she later notes that the Tannatts were part of a select group of privileged eastern middle class migrants who served as western "community builders" (p. xi and 128). The book would have benefited from a more thorough examination of this professional, entrepreneurial elite relative to other segments of the nineteenth century middle class. Jackson's discussion of middle class identity formation seems to this reader to be secondary to her tracing of the Tannatt family's story and post-bellum civic boosterism in the Pacific Northwest, two more confined tasks at which the author excels.

One of the book's strengths is the balance it achieves between women's and men's narratives. By focusing equally on Elizabeth and Thomas Tannatt, the author illustrates how both women and men achieved select middle class status in the second half of the nineteenth century. Jackson appears more versed in women's than men's history. Some background in men's history, such as the works of Anthony Rotundo and Michael Kimmel, would have helped her illuminate the overlap and differences between Thomas and Elizabeth's efforts to reconfirm their class position. For example, Jackson might have drawn on this literature to further explore the notion of domesticity. Domestication is a term one expects to hear in regard to middle class women's culture and reform, but can it also be applied to Thomas's community leadership and boosterism? The book traces a family's history, but it primarily emphasizes Thomas and Elizabeth's work outside the domestic home sphere. Perhaps it was public rather than private activities that distinguished the upper middle class from the bulk of the middle class in this period.

Jackson's account suggests that the status of upper middle class men and women could be pursued independently, in conflict, or in complement. Upper middle class men's identity, expressly tied to their work or military success, was susceptible to business failure or incapacitation by injury. Even when Thomas experienced temporary career setbacks, Elizabeth helped maintain the family's position through her reform and benevolent work with women's clubs. Men's and women's efforts to achieve upper middle class respectability and community leadership were occasionally at odds. When Thomas soft-peddled the prohibition issue as Walla Walla mayor because some of the town's elite were involved in the liquor business, Elizabeth seemed compelled to resign from the local Woman's Christian Temperance Union. Often, though, the work of select middle class men and women such as the Tannatts in new western towns went hand-in-hand. Leading men like Thomas helped attract investment, business, and settlers to a new town and ran its formal political machinery. Leading middle class women like Elizabeth tried to ensure moral and civic order for area residents through reform and benevolent club work.

Jackson's tracing of Thomas and Elizabeth's entire lives provides a sense of how the status markers and roles of an upper middle class man and woman changed

over the course of their lives. The book also illustrates the mobility and insecurity of Americans in the post-Civil War period – particularly those of the professional or entrepreneurial middle class whose lives one might assume to have been more stable. Readers interested in frontier, social, or gender history should enjoy the book. It also seems suitable for an undergraduate course in western or social history because it is concise, clearly written, and appealing.

Mestizo in America: Generations of Mexican Ethnicity in the Suburban Southwest. By Thomas Macias. Tucson: The University of Arizona Press, 2006. Bibliography, figures, tables, index, and notes. 175 pp. \$55.00 cloth. \$19.95 paper.

Reviewed by Arnolde De León, Professor, Department of History, Angelo State University.

This study sets out to determine the persistence, among third-generation Mexican Americans, of a social phenomenon that in Latin America is known as *mestizaje*. Throughout Mexico and the South American continent, *mestizaje* is a term applied to the racial mixing of Spanish and indigenous populations as well as to the amalgamation of the two races. In the United States, the author finds, the pattern of cultural blending (*mestizaje*) continues as part of an Americanizing process.

To find answers to the question of the *mestizo* or *mestizaje* in America, the author used the cities of Phoenix, Arizona, and San Jose, California. There, he sampled the degree of Hispanic Americanization by conducting a series of interviews among third-generation Mexican Americans between the ages of 25 and 45. The federal censuses provided the demographic foundation. His findings are not necessarily surprising, but they do provide persuasive data that the route taken by Mexican Americans towards acculturation resembles the path of European groups in that both become less ethnic.

But major differences distinguish the two heritages, the author finds, as Mexican Americans retain their connections to their Mexican past longer, and thus *mestizaje* persists. They do so in the form of a “mediated culture,” for religion, the mother tongue, the Spanish-language media and other forces, including a conscious willingness to remain ethnic, play a part in perpetuating the ways of their upbringing. Indeed, Macias notes, third-generation Mexican Americans engage in activism, joining ethnic clubs and groups. These organizations, however, tend to be professional-oriented, that is, the membership consists of accountants, lawyers, educators, and the like. Further acting to continue this “mediated culture” is perpetual prejudice, whether Anglos manifest it subtly or express it blatantly. In the estimation of many Anglo Americans, a Mexican is a Mexican no matter the level of Americanization. Thus, Mexican Americans remain “Mexican,” whether they wish to be so or not.

According to the author’s findings, then, *mestizaje* lingers even after Mexican Americans have experienced full acculturation. But it is an ambiguous formation to be sure, as variations of *mestizaje* exist, depending on a person’s class, intermarriage with Anglos, command of the Spanish language, political

orientation, and other variables. Nonetheless, *mestizaje* in some form or fashion hardly dissipates.

Although a work of sociology, *Mestizo in America* is an important study with a clear connection to the field of history. It confirms, through the use of the sociologist's tools – such as the interviews utilized in this work – what historians have discovered in the primary documents: namely that the Mexican American experience has always been one of compromises between the Mexican and American way of life.

Bohemian Los Angeles and the Making of Modern Politics. By Daniel Hurewitz. Berkeley and Los Angeles: University of California Press, 2007. Illustrations, notes, and index. 377 pp. \$29.95 cloth.

Reviewed by Julian B. Carter, Assistant Professor of Critical Studies, California College of the Arts.

This book both explores and exemplifies a series of intriguing connections. On a purely topical level, Daniel Hurewitz has written a fascinating account of the overlapping Bohemian communities that flourished in Edendale (now the neighborhoods of Silver Lake and Echo Park) in the first half of the twentieth century. Edendale was home to vibrant circles of visual artists, homosexually active men, and members of the Communist Party. Combining sound research with clear, evocative writing and an excellent ear for a telling quotation, Hurewitz brings these social and political worlds to life. Its content alone will make *Bohemian Los Angeles* compelling reading for people interested in the history of the left, of (homo)sexuality, and of the arts, as well as for those who seek a richer understanding of the unique culture of Los Angeles and of Southern California more generally.

Further, the sweeping scope of Hurewitz's argument will make this book interesting to many scholars. Hurewitz contends that Edendale was the crucible in which modern identity politics was forged. He suggests that the identity-political movements of the 1960s and 70s drew their basic form from the first "homophile" (gay rights) organization, the Mattachine Society, which was founded by Edendale resident Harry Hay in 1950. In turn, Hurewitz claims that Mattachine's expressive politicization of the inner self reflects the convergence of the unique cultural concerns and practices developed by Edendale's communities of visual artists and Communist Party members.

Hurewitz's discussion of Edendale's artists demonstrates their active engagement with questions of the importance of creative self-expression in relation to the larger social and political order. He then argues that these artists' culture of engagement "forged a template for building a community around a shared passion and shared identity," a template that would prove immensely consequential in the building of a gay rights movement (p. 80). Similarly, Hurewitz describes Edendale's Communists as actively engaged in the "politicization of emotion" – that is, their communism "entailed much more than a cry for economic and political change . . . [It] was a deeply lived and experienced way of life" (p. 153). In Bohemian Edendale,

it made cultural sense to take one's inner self seriously as material both for public expression and as the foundation for a politics. And so, Hurewitz tells us, the modern gay rights movement emerged there, and from it the identity politics "which so marked late-twentieth-century United States political life" (p. 5).

The boldness of this claim is typical, and it seems emblematic of the book's weaknesses as well as its strengths. Hurewitz is to be commended for the originality of his approach; his fundamental insight, that urban communities overlapped and influenced each other in unpredictable ways, is important and should have considerable impact in gay studies and elsewhere. Yet one might wish for a less impressionistic depiction of the nature of the influences neighboring cultural groups exercised on one another and the mode of their transmission. Hurewitz comes close to implying that the "politicization of emotion" was in the air in Edendale. More precise analysis of specific points of contact among the neighborhood's Bohemian subcommunities would have helped to anchor these relations in social space. In addition, Hurewitz is not always as careful about defining his terms as one might wish. At times this looseness makes his basic argumentative claim seem undertheorized. Is the politicization of emotion the same thing as the politicization of identity? Are all communities indeed expressions of a common essential self?

Finally, this reviewer was not convinced that white Communists in Los Angeles originated the notion of racial identity as a foundation for political action, as Hurewitz suggests in Chapter 5. The weakest part of the book is its comparatively shallow engagement with issues of racial identity and racial politics—issues that several historians have shown to be influential in shaping modern sexual identity categories, and that, by Hurewitz's own analysis, were central to the emerging understanding of the personal as the political. Despite these significant flaws, *Bohemian Los Angeles* is a strikingly original, informative, and engaging work that will offer many readers nourishing food for thought and discussion.

Beyond Chinatown: The Metropolitan Water District, Growth, and the Environment in Southern California. By Steven P. Erie. Stanford, CA: Stanford University Press, 2006. Charts, index, and notes. xvii + 364 pp. \$55.00 cloth. \$21.95 paper.

Reviewed by Donald J. Pisani, Merrick Professor of Western American History, Department of History, University of Oklahoma.

When historians of the environment and the American West write about water, they tend to be pessimistic, if not apocalyptic. Most historians see economic and population growth as determinate. After all, one of the central assumptions of environmental history is that nature always imposes limits on growth. Between 1928 and 2003, Southern California's population increased by 1000%. If the same rate of growth continues for the next 70 years, which, of course, is highly unlikely, in 2070 the region's population will reach 200,000,000. Little wonder that most historians have looked at the Metropolitan Water District (MWD) not just as the agent of rampant and haphazard growth, but as an institution that exhibits little or no concern for the environment or for quality of life. This reviewer can only

cringe at the author's conclusion that "MWD has done a remarkable job to date," yet *Beyond Chinatown* has much to teach students of water policy, the environment, and politics (p. 260). While focused on the MWD, the book also addresses the recent history of water management in the state, the nation, and the world, not just Southern California.

Steven P. Erie is a professor of political science at the University of California, San Diego. This book is part of his project to study Southern California's public bureaucracies and infrastructure, including the Los Angeles Aqueduct, Colorado River Aqueduct, State Water Project, San Pedro Bay ports, and Los Angeles International Airport. Professor Erie promises that this study of the MWD will be followed by a monograph on the Los Angeles Department of Water and Power. The book begins with a history of the MWD, framed against the distortions of Los Angeles water history presented in Roman Polanski's famous film, *Chinatown*. However, more than seventy percent of the book focuses on the period since 1990. The major water issues are presented with clarity and freshness: the relationship of Los Angeles and San Diego in the organization of the MWD, the controversy surrounding water transfers from Northern California, water markets in Southern California, and many other significant policy issues. Despite its sympathetic tone, both the scope of the book and the research are impressive.

Beyond Chinatown argues, as have many historians, notably Norris Hundley in *The Great Thirst*, that the water policies of Los Angeles were not foisted on the city through deceit or duplicity. By overwhelming margins of eight or ten to one, Los Angeles voters voted to build an aqueduct from the Colorado River into the city. The public was no less enthusiastic at the prospect of growth than city officials and real estate developers. Nor does Erie accept the idea that the MWD is a secretive or deceptive "monolithic shadow government." The mayor, city council, and Department of Water and Power do not always agree on MWD policies. The book is filled with interesting interpretations. Far from being the spearhead of "imperial Los Angeles," Erie argues, the MWD "heavily underwrote suburban sprawl and development of [its] regional periphery, particularly San Diego and Orange counties" (p. 80). San Diego could have built its own aqueduct had it chosen to do so. That it did not is evidence that the MWD has met regional needs, not just those of Los Angeles. Furthermore, the MWD has won the support of many environmental organizations by promoting water recycling and other conservation measures. The amount of water used within its service area in 1998 was about the same as in 1983 – despite a significant increase in population (p. 245).

Professor Erie is not simply a cheerleader for the MWD. He understands that water policy is complicated, and his book captures the complexity of policies. And he is skeptical of both the growing power of private water companies in California, which have tried "to gain a foothold in the state by purchasing water or water rights and then selling them to buyers for a profit," as he raises serious questions about water transfers from rural to urban California (p. 170). Professor Erie has written an intelligent, well-informed, and provocative book that will promote debate among those residents of Southern California who want not just to prepare for future residents, but to preserve a vestige of what the region once was.

Strange Future: Pessimism and the 1992 Los Angeles Riots. By Min Hyoung Song. Durham, NC: Duke University Press, 2005. Bibliography, illustrations, index, and notes. 304 pp. \$79.95 cloth. \$22.95 paper.

Reviewed by Kevin Allen Leonard, Associate Professor, Department of History, Western Washington University.

The Los Angeles riots of April 1992 had a deep impact on many residents of the United States, particularly Korean Americans and African Americans. In *Strange Future*, Min Hyoung Song, a professor of English at Boston College, analyzes a novel, a play, and two films, all of which examine the rioting in Los Angeles. All of these cultural productions are profoundly pessimistic. They draw upon the riots to imagine a troubling future for American society. These pessimistic works, however, do not foreclose the possibility of a future characterized by social and economic justice, Song insists.

Song uses his analysis of these artistic works to challenge what he identifies as the “neoconservative” response to the riots, which demanded more restrictive immigration policies and the growth of police power to protect white people from black and Latino criminals. According to Song, the riots have helped neoconservatives to dominate American political discourse since the early 1990s. Neoconservatives have expressed unwavering support for free-market capitalism and “managed diversity” – the effort to depict the United States as a multicultural nation in which racial differences are superficial and easily ignored – and unremitting hostility toward affirmative action and civil rights efforts. These themes in neoconservative discourse have worked to obscure the results of their policies: an ever-increasing redistribution of wealth to the wealthy.

After an introductory chapter that relies in part upon the work of historians Mike Davis and Greg Hise to examine the racial geography of southern California, *Strange Future* includes chapters that carefully analyze the 1995 feature film *Strange Days*, directed by Kathryn Bigelow; Anna Deavere Smith’s 1994 play, *Twilight: Los Angeles, 1992*; the 1993 documentary film *Sa-I-Gu: From Korean Women’s Perspective*, directed by Dai Sil Kim-Gibson; and Chang-rae Lee’s 1995 novel, *Native Speaker*. In analyzing these cultural productions, Song rejects postmodernism’s emphasis on signs and instead relies upon metaphors that emphasize the materiality of the body. He dwells on five metaphors that recur in these post-riot writings, performances, and films: pain, trauma, wounding, injury, and haunting.

Song’s readings of these works are always insightful and provocative. In his discussion of *Strange Days*, for example, he argues that the film’s ending, in which a deputy police commissioner intervenes to stop the beating of an African American, suggests the need for a strong police state in which the “only way to appeal for justice...is in the spectacle of our bodies’ pain; the only outcome for which we can hope is that someone in power will care enough not to remain a spectator” (p. 97). In his discussion of *Sa-I-Gu*, Song challenges scholars in American Studies who have criticized the emergence of a “trauma culture” in the United States. He insists that we must listen to individuals’ stories of traumatic experiences, such as those told by the subjects of the film, in order to understand the social conditions that have allowed these traumatic experiences to occur. The stories told by the Korean women in *Sa-I-Gu* show that the United States is not a “post-racial” society, as

neoconservatives have argued.

The final chapter in *Strange Future* does not seem to fit clearly with the previous chapters. Although *Native Speaker* refers to the Los Angeles riots, it does not focus clearly on rioting in Los Angeles, as *Strange Days*, *Twilight*, and *Sa-I-Gu* do. Moreover, in analyzing Lee's novel, Song focuses more on how we should understand the writings of Korean American authors than on the pessimism associated with the riots.

People who are interested in reading a traditional historical narrative should avoid *Strange Future*. Many historians may find the book difficult to read. It engages a body of theoretical literature with which many historians are unfamiliar. Moreover, some chapters are difficult to follow because they are written in ways intended to reflect the cultural productions they dissect. Although this book may not appeal to many historians, it will be valuable for those with an interest in recent American culture. Although Song's provocative arguments will not persuade every reader, his insightful analysis will encourage every reader to think more critically about race, culture, and politics in recent United States history.

DOCUMENTARY

California's "Lost" Tribes. Produced and Directed by N. Jed Riffe. Beyond the Dream, LLC, 2005. 55 minutes. \$24.95.

Reviewed by Michelle M. Jacob (Yakama), PhD, Assistant Professor of Ethnic Studies, University of San Diego.

"Why do Indians have casinos?" "Are all Indians rich from casino profits?" "What do Indians do with all their casino money, anyway?" These are common questions I hear at the grocery store, at ball games, and inside university corridors. Across the nation, but especially in Southern California, there is a palpable curiosity towards Indians in general, and specifically towards the "new" phenomenon of Indian casinos and the imagined wealth that accompanies those enterprises.

Jed Riffe's film, *California's "Lost" Tribes* (part of the nationally-broadcast PBS "California and the American Dream" Series), makes a significant contribution to help fill a gap in the public's knowledge about Indian gaming. Most importantly, Riffe privileges Indian voices and perspectives – so that California Indians themselves can tell the story of gaming's history and impact within their communities.

Throughout the film, the audience is taken on a journey – back to the roots of the social and historical forces that have shaped tribes' contemporary experiences. Riffe's film provides a primer on native issues in California history: the Spanish missionaries and enslavement of the native peoples, the discovery of gold and resulting "wholesale genocide" of indigenous peoples, the reservation era of isolation and poverty when California Indians were shut out of the economy (a trend that some argue continues to this day), and finally the legal battle resulting

in the *Cabazon* decision of 1987 which opened up the possibility of Indian gaming.

By taking a “case study” approach to the film, Riffe focuses on a handful of California tribes and their gaming history and experiences. This method allows the audience to understand the gaming issues within a specific context. For example, the Viejas band of Kumeyaay (in San Diego County) is one tribe that Riffe highlights. Former Viejas Tribal Chairman Anthony Pico explains the pain that genocide, racism, and isolation caused the people of the Viejas Reservation – and the resulting social disorder that struck the tribe. Within this context, Pico explains how gaming has provided opportunity and hope for his people.

Through the narratives tribal members provide throughout the film, the audience can understand that the goals of tribal gaming have never been about amassing wealth – but instead have been about providing for the people. In narrative after narrative, the film shows how tribes have overcome brutal poverty conditions and have tirelessly sought a way into the California economy. With casino gaming, tribes such as Viejas are now able to provide college scholarships to tribal members, offer water, sewer, and garbage services on the reservation, and provide a reservation fire department. The benefits, however, do not extend solely to tribal members: Riffe’s film relates that 90% of Indian gaming jobs in the United States are held by non-native people.

The film, true to the complexity of the issue it engages, goes beyond a simplistic and positive presentation of gaming. In a major part of the film’s focus on tribes in Northern California, Riffe examines the struggles between non-Indian populations and two tribes: the Rumsey Band of Winton Indians and the Indians of Grayton Rancheria. In highlighting these tribes’ experiences, Riffe demonstrates the power that non-Indians still have in determining the limits of tribal sovereignty, a power not unique to that part of the state. Riffe’s film is a valuable educational tool for introducing an audience to some aspects of the complexities of tribal sovereignty, and the resulting gaming-related compromises tribes sometimes make, such as entering into compacts with Sacramento. However, some audience members may be left with more questions about certain aspects of the issue. For instance, some viewers may wish for more detail about the trust relationship between the tribes and the federal government, or perhaps more information about the tribes that have chosen not to pursue gaming as an enterprise. Riffe’s film tells us that roughly half of all California tribes do not have casinos.

California’s “Lost” Tribes, while not able to cover all aspects of the gaming issue, does provide viewers with a brilliant introduction into the complexities that Indian communities face on a daily basis. Perhaps the greatest contribution Riffe’s film makes is that it provides the opportunity for audience members to begin to understand the historical basis for gaming and the ways in which gaming is but one piece of the larger puzzle surrounding California tribes’ struggle for self-determination. Many audiences would benefit from this film, especially those interested in American Indian studies, California history, gaming studies, and cultural anthropology.

BOOK NOTES

Before Internment: Essays in Prewar Japanese American History. By Yuji Ichioka. Edited by Gordon H. Chang and Eiichiro Azuma. Stanford: Stanford University Press, 2006. Bibliography, notes, index, and photographs. xxviii + 360 pp. \$53.00 cloth. This volume brings together a dozen essays by the late Yuji Ichioka, a leading authority on Japanese American history. Eiichiro Azuma and Gordon Chang provide an introduction and epilogue that discuss the life of Ichioka and the place of his work in Japanese American historiography.

Corridos in Migrant Memory. By Martha I. Chew Sánchez. Albuquerque: University of New Mexico Press, 2006. Photographs, appendix, notes, references, and index. xvii + 228 pp. \$29.95 paper. Martha Chew Sánchez investigates corridos—Mexican ballads that recount events of political or cultural significance. The author examines how these songs have helped transnational laborers maintain their humanity and create identities in the face of migration and political, social, and economic marginalization.

Gender and Generation on the Far Western Frontier. By Cynthia Culver Prescott. Tucson, AZ: University of Arizona Press, 2007. Illustrations, photographs, bibliography, notes, and index. x + 219 pp. \$49.95 cloth. In this monograph, Cynthia Prescott of the University of North Dakota examines transformations in gender roles and ideology among Anglo American settlers in the Willamette Valley from 1845 to 1900. The book also explores changing conceptions of middle-class identity as children of pioneer families increasingly engaged with a national culture of leisure and consumption.

Gringo Revolutionary: The Amazing Adventures of Caryl ap Rhys Pryce. By John Humphries. Bro Morgannwg, Wales: Glyndŵr Publishing, 2005. Map, photographs, notes, bibliography, and index. 271 pp. £9.99 paper. Caryl ap Rhys Pryce was a son of the British Raj who had served as a soldier and policeman in British Africa before leading a group of socialist revolutionaries who captured Tijuana in 1911. John Humphries investigates the possibility that Pryce was a British secret agent.

Latina Legacies: Identity, Biography, and Community. Edited by Vicki L. Ruiz and Virginia Sánchez Korrol. Oxford: Oxford University Press, 2005. Notes and bibliography. xi + 260 pp. \$99.00 cloth. The fifteen essays in this volume explore the lives and careers of notable Latinas. Several discuss familiar figures such as labor activists Luisa Moreno and Dolores Huerta, while others focus on authors, artists, and community leaders of varying political and cultural orientations.