

ter informed by current work on the subject of Native American women and gender. For example, when covering two particular tribes—the Karankawas and the Coahuiltecas—Anderson asserts that both practiced female infanticide, a statement based on Spanish documentation. Yet Anderson fails to analyze why each tribe engaged in this practice, except to say that it was a “technique of population control” (p. 40). Furthermore, given that both the Karankawas and Coahuiltecas suffered from a lack of adult women and a precipitous decline in population in the 1700s, it is mysterious that they would have continued to practice this form of population control. Anderson might have benefited from immersion in Native American women’s history to puzzle out why tribes would have persisted in carrying out a practice that so clearly disadvantaged them.

Anderson sometimes makes undocumented and under-theorized statements regarding gender, such as “Since the Hasinai [the westernmost Caddos] historically had placed more emphasis on hunting and gathering, the male-controlled ‘village’ method of production evolved initially, producing a strong male-dominated political structure” (pp. 43–44). Anderson seems to take for granted that a hunter-gatherer society would naturally evolve toward a male-dominated political structure. The work of Carol Devens on the Montagnais and the volume edited by Laura Klein and Lillian Ackerman on women and power in Native North America complicate Anderson’s assumptions about gender in tribal communities that relied on hunting and gathering. Overall, Anderson’s book would have been improved through greater engagement with current debates in the growing body of literature on Native American women and gender in the United States, Canada, and Mexico.

Despite my critique of Anderson’s analysis of gender, I still highly recommend his book with one caveat. It is a densely packed book that will prove difficult for undergraduate readers. For graduate students and scholars of American Indian history, Anderson’s breadth of information and theoretical sophistication will be well worth the difficulty of his text. His concept of shifting tribal identities and their role in shaping economic and political relations between Native Americans and Europeans will undoubtedly influence scholars of indigenous history in other parts of North America.

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Inigo of Rancho Polsoni: The Life and Times of a Mission Indian. By Laurence H. Shoup and Randall T. Milliken. Novato, CA: Ballena Press, 1999. 182 pages. \$29.95 cloth; \$19.95 paper.

For anyone familiar with the region just south of San Francisco, it is hard to believe that at one time this densely populated area was ever lush, open space. But for thousands of years, the area was vast and rich enough to sustain the lives and culture of the Ohlone people who made it their home. Even after one hundred years of Spanish encroachment on Ohlone land, there was still

enough space for Spanish officials to award land grants of 3,000 acres or more to individuals. One such individual was Lope Inigo, who was an unusual land-grant recipient in that he was not a Spanish or an American settler, but a Tamien Ohlone Indian. Lope Inigo was granted ownership of Rancho Polsomi, located in the central coastal California area bordered to the north by San Francisco and to the south by the Monterey Peninsula. Specifically, it was situated on what is now Moffett Field, a military facility built in the 1930s to house dirigibles. Inigo lived on Rancho Polsomi for the last twenty-five years of his life. *Inigo of Rancho Polsomi: The Life and Times of a Mission Indian* examines the life of Lope Inigo in an attempt to reveal his story to the reader.

Inigo lived during a very critical period in California history and his life ought to be a very interesting subject to investigate. During Inigo's eighty-three years of life, he bore witness to the change from the Ohlone way of life, to life in the Spanish mission system, and eventually to life under the American Constitution. As one of the very few Indian people to receive a land grant and to still hold title to the land at the time of his death, he is a remarkable individual. However, Inigo lived for forty-eight years in Mission Santa Clara and, as an Indian living in the mission system, his life was not well documented. Because of the lack of recorded information about Inigo, his story does not provide much insight into the events of his life, the circumstances of his environment, or the times in which he lived. What few facts are known about Inigo's life during his years at the Mission Santa Clara have been reconstructed primarily from the few mentions of him in the Mission's baptism, marriage, death, and daily records. When he lived at Rancho Polsomi, Inigo's neighbors, local newspapers, historians of the time, and travelers' anecdotes provided information about his life. So what facts are really known about Lope Inigo?

Lope Inigo is his baptismal name; his Ohlone name has been long lost along with his culture. He was born around 1781 on the land that became Rancho Polsomi. When he was about eight years old, Inigo was baptized at Mission Santa Clara, near what is now San Jose. From the age of about ten until he was fifty-eight years old, Inigo lived at the mission, although it is unclear whether his parents ever lived there with him. During his time at the mission, Inigo was a hard working man and was appointed *alcade*, an Indian leader in the Mission. In 1797 he married Maria Viviana and had eleven children with her, eight of whom died before their third birthdays. Maria Viviana died in 1828 and Inigo left Mission Santa Clara in 1839, during the time the California mission system was secularized or disbanded. He returned to his homeland to squat on the land of Rancho Polsomi while awaiting word on his applications for the land and for his official release from the mission. Lope Inigo made his original claim for 3,042 acres in 1839, but in the 1850s, when all was said and done, he was officially granted only about 1,700 acres. Inigo remarried in 1844 and had three children, none of whom survived early childhood. Inigo remained at Rancho Polsomi until his death in 1864.

Working around the lack of written records about Inigo, the authors attempted to provide context for his life through descriptions of the region's geography and resources; California tribal customs, cosmology, and lifestyles; life under the mission system; and the post-contact historical records about the

area and people. This approach leads to much supposition and inference about his life based on studies of the environment, times, and cultures in which Inigo lived. Pages and pages go by in *Inigo of Palsomi* without even a mention of his name. When he is mentioned, it is frequently qualified by statements such as “while there is no direct evidence, it is likely that” or “it was probably” or “it is interesting to speculate.” The book builds a fragile skeleton of Inigo’s life, but no flesh. It does a better job of illustrating pre- and post-Mission system life in general than it does in revealing Inigo’s life to the reader.

There are ten figures and twelve tables in *Inigo of Rancho Palsomi*. They include information such as the genealogical reconstruction of Inigo’s family, birth, baptism, and death records, and maps of the Rancho Palsomi area over a 125-year period. But again, they contribute very little insight into Inigo. The maps, in particular, are disappointing. They are hard to read due to their size and do not provide the reader with any overall picture of the region that is discussed in the book. It is difficult to follow the flow of land loss and ownership and colonization in the book.

The book would have benefited from one good map showing the entire geographic region discussed in the book as well as historic and contemporary overview maps of the entire Ohlone ancestral territory and the Mission Santa Clara area. This lack of visual reference is quite unsatisfying.

The authors never explicitly denigrate the Ohlone culture and they clearly acknowledge that the mission system was genocidal, but there is a tone of paternalism that runs throughout the book. For instance, the authors state that Inigo was “protected” and “treated well” by his neighbor when he “decided that it was no good for an Indian to have land” and took Inigo’s land and proceeded to give “him wine and kill him with kindness” (p. 130). In one passage about Inigo’s state of mind while under the mission system, the authors assume that “he wanted to and did assimilate into the Spanish colonial system . . . borrowing from the Spanish he recreated himself, rejecting much of his Indianess in favor of being more like the Spanish” (p. 69). It is also hard to overlook the frequent use of the term *tribelet*, a patronizing term that imposes a model of community and identity that overlooks the complexities of Native relationships.

Overall, this book is an anthropological look at pre-contact Ohlone culture and life at the Santa Clara Mission. It is not a book about Inigo and thus its title is misleading. In this light, the book does not uncover any new ideas, research, or themes. I do not recommend it.

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The Price of a Gift: A Lakota Healer’s Story. By Gerald Mohatt and Joseph Eagle Elk. Lincoln: University of Nebraska Press, 2000. 226 pages. \$29.95 cloth

Aptly titled, *The Price of a Gift: A Lakota Healer’s Story* is a thoughtful, sensitive portrait of Joseph Eagle Elk’s life and work. Much of the work is based upon