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In chapter 6, "Writing in School 2001–2004," and chapter 7, "Reassessing the Achievement Gap," Monroe attempts to resolve a question she raises earlier: how should educators respond when rhetorical worlds collide? (xix). Monroe examines the work of contemporary Plateau Indian students, who are writing seven generations after the 1855 Treaty Council at Walla Walla. Bringing her argument full circle, she argues that although they modernize the topics, these students adapt the rhetoric of their forebears, showing us how her students favor experience-based knowledge and high-affect techniques. Because the communicative competence of these students intervenes into Eurocentric understandings of argumentation and their discursive practices override traditional pedagogical approaches to teaching and understanding writing, Monroe examines the "assessment gap" from the perspective of Indianness (158). She argues that institutional spaces are already available for Native students, yet educators need to take advantage of them, and shares pedagogical approaches and curriculum models that "honors the rhetorical sovereignty of Native students at all levels" (158). Monroe argues for culturally relevant pedagogy (CRP) that "builds positive Native identity by building curricula centered on cultural and place-based knowledge that integrates traditional values and practice" (163). While acknowledging a myriad of strategies Native students need and use in the classroom, Monroe observes that "[l]earning is not only verbal but also operational, with hands-on activities privileged more than they are in white-dominated schooling" (163). Where Monroe advocates for CRP and locally developed curriculum, she urges her readers to remember "that Native identity is multiple" (164). Culture is not static; instead, like Indian identity, culture is doing and practice.

Plateau Indian Ways with Words is a complex and important project for scholars of indigenous and cultural rhetorics. Monroe provides us with a model of how to use archival material to better understand the meaning-making practices of current generations of Native peoples. My only criticism of this book is that it feels unbalanced. While the author's attention to historical and cultural context is welcome, I found myself wishing for more focus on the specific writings of Plateau Indian students. The last two chapters and Kristen Arola's afterword were exciting, engaging, and promising. I hope Barbara Monroe picks up where *Plateau Indian Ways with Words* leaves off and further elaborates on how educators can take advantage of the institutional spaces available for Native students.

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Pueblo Indians and Spanish Colonial Authority in Eighteenth-Century New Mexico. By Tracy L. Brown. Tucson: University of Arizona Press, 2013. 248 pages. $55.00 cloth and electronic.

It is now a convention to present relations between Spaniards and Native peoples in colonial New Mexico as a narrative of heavy-handed military and religious oppression from first settlement in 1598 up to the 1680 Pueblo Revolt, which was then

followed by a pragmatic accommodation that began in 1692 with the reconquest of the province. Since the era of scholar Herbert Bolton (1870–1953), historians following the trails of Coronado and his Iberian successors have generally agreed that both Pueblo peoples and Spanish invaders were far more conciliatory in the eighteenth century than the previous century and a half. Uniting against nomadic horseback-riding raiders, Pueblo leaders and auxiliary soldiers formed military and cultural ties with Spanish settlers up and down the Rio Grande, producing diplomatic alliances, interracial families, and mutual tolerance in the bifurcated worlds of religion, political structures, and social systems. Beginning in the 1940s, anthropologists grafted ethnology onto this master narrative, adding conceptual theory to explain how the Pueblo peoples managed to get along with Spaniards so well after the Revolt, all the while retaining their languages, social and kinship systems, and religious structure. An influential school led by Erik Reed, Edward Dozier, and Edward Spicer argued that Pueblos were "frozen into extreme conservatism" (Reed, "Aspects of Acculturation in the Southwest," *Acta Americana* 2 (1944): 63–69), producing an "iron curtain" that hid esoteric internal matters (Dozier, "Spanish-Catholic Influences on the Rio Grande Pueblo Religion," *American Anthropologist* 60 (1958): 441–48). This led to "compartmentalization" (Spicer, "Spanish-Indian Acculturation in the Southwest," *American Anthropologist* 56 (1954): 663–84), whereby Pueblos accepted some outside ideas and material objects when advantageous, but rejected others that had potential to erode or replace traditional values and ways. Thus, well into our own times, Pueblo people still speak their languages, live in corporate communities, but consume many European-introduced foods and goods, drive modern cars and trucks, and practice religion centered on Native calendars and rituals as well as Christianity.

Tracy Brown challenges this interpretation, arguing that there never has been an "iron curtain" and that there was far more continuity in Pueblo responses to Spanish colonization from the seventeenth to the end of the eighteenth century than has been acknowledged. Rather than drawing lines in the sand, or, as in Spicer's compartmentalization model, selectively rejecting Spanish ideas and expectations, the author contends that Pueblos adapted to Spanish occupation and oppression by changing when necessary and retaining old ways when possible. She calls this process "Pueblofication," a term that expands upon Hartman Lomawaima's concept of "Hopification," in which he argues that Hopis "danced" with Spanish power, sometime led by it, but at other times leading Spaniards toward a synthetic and flexible way for outside beliefs and practices to be safely adopted. Her evidence is ethnohistorical in method and nonlinear, utilizing two primary sources: the archaeological record and the extant documentary record primarily found in the Spanish archives of New Mexico. The documentary archive is more significant in building the author's case.

In separate chapters, Brown makes her argument in four areas—politics, economics, rituals, and personal relationships—using case studies mostly drawn from judicial and marriage records, but also from memorials by priests. Starting with a premise that challenges the core of Spicer's "persistent identity systems," Brown asserts: "Society itself is not bounded, and it is not a system composed of a set of homogenous rules and practices that all members follow without question. . . . There is no one Pueblo

culture, but simply a multiplicity of personally held sets of practices and beliefs—only some of which cohere to form the basis of a shared identity" (18). Individual cases in the archival record support this approach, especially when Pueblo male leaders, who were never eager to give up authority to women and commoners among them, much less Spaniards and priests from afar, teased the system enough to maintain position and power through proactive agency and "wiggle room" (166).

Women had less power and held no civil or religious offices, but through matrilineal descent and matrilocal residency in the western Pueblos (Hopi, Zuni, Acoma, and Laguna), as well as the Keresan-speaking communities to their east, women controlled both the lineages of their children and determined household residence of their husbands. Even in bilateral Pueblo societies (most of the Rio Grande villages), women might have lacked power, but not prestige or voice in Pueblo affairs. Throughout Pueblo country, women expanded economic activities after Spanish colonization, continuing the precontact patterns as builders and plasterers of houses and as suppliers of pottery, hides, and woven belts. To this they added blanket weaving (previously done by men only) as a gendered sphere of activity, an important accommodation to Spaniards who demanded blankets under a "coerced putting-out system" as well as trade items (67). Women also expanded power in ritual spheres, some accused by their own people as well as by Spaniards of practicing witchcraft and sorcery. These cases are not numerous for the eighteenth century (n=6 between 1704 and 1733), and each was different, but they clearly show women expanding traditional practices.

In her discussion of intimate relations, Brown's analysis reveals that while "cohabitation and informal relationships between Pueblos and Spaniards were common . . . formal marriage rates between Pueblo individuals or between Pueblos and Spaniards were low" (165). Try as they might, priests and colonial officials could not convince Pueblos to move toward the patriarchal, male-centered marriage and landholding patterns desired by the Catholic Church and Spanish government. From the 1720s up through 1815, Pueblos held firm to flexible marriage, divorce, and cohabitation without formalized marriage in the Church, even after 1780, when the demographics in the province shifted toward more Spaniards than Pueblos.

Brown is transparent in what the record allows her to cull as evidence for Pueblofication, and what it does not. The book's main strength is the many case studies she skillfully weaves into the theoretical framework. Throughout, individual Pueblo people come to life, not as passive victims of Spanish oppression or as co-opted allies, but as negotiators. Examples representative of diverse patterns of syncretism emerge from the archives. In the end, the author is convincing that the story is more complex than previously presented and that the iron curtain never existed; yet Brown admits that Pueblofication does not replace Spicer's compartmentalization or his broader discussion of Spain's attempt to incorporate, rather than isolate and segregate, Native peoples throughout the Borderlands region.

This book will not settle the debate that it sets up, but it will force historians and anthropologists to be more cautious in generalizing about Pueblo history before and after the Pueblo Revolt. It is an important addition to the literature on this

subject, but hardly the final word—a point Brown herself makes. Her conclusion challenges ethnohistorians to be more careful in repeating master narratives, which perhaps may be comfortable and compact, but are seldom without many exceptions to the stereotypes.

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Reconciling Canada: Critical Perspectives on the Culture of Redress. Edited by Jennifer Henderson and Pauline Wakeham. Toronto: University of Toronto Press, 2013. 496 pages. $95.00 cloth; $45 paper.

This tome of nearly five hundred pages has two distinct attributes that are unique in focusing on the issue of redress. First, the editors are from different departments of English, focusing on what normally would be within the purview of social scientists. Of the fifteen authors included in the anthology, only one would be considered a traditional social scientist. Most are from interdisciplinary backgrounds such as women's studies, feminist philosophy, cultural studies, Native studies, and law, in addition to those authors whose home department is English. Also unique, the second half of the book presents some primary resource documents that most readers may never have read, though they may have heard or read about them.

Overall, an historical analysis of Canada is replete with examples of injustices perpetrated by the Crown. Whether it was the "yellow Peril" or the invasion of the "enemy aliens," Canada has used these fictitious emergencies to violate the rights of marginalized communities and trammel the human rights of Aboriginal people, religious groups, and a variety of ethnocultural groups. How has the Crown dealt with these violations in the late twentieth and early twenty-first century? This edited volume—the first to take on the issue using a comparative perspective—attempts to provide a theoretical explanation as to why redress has become part of the current, selective Crown response to these violations.

The editors provide the primary documents to allow readers to more fully understand the context in which redress issues are presented in the text, and to entice the reader to delve into the issue. They not only include historical sources such as the Chinese Head Tax legislation and *The Court of Appeal: Re Munshi Singh* (1914), which focuses on the Komagata Maru case, but also more contemporary documents, such as the House of Commons apology to Aboriginal people; the notes of the Honourable Jane Stewart, Minister of Indian Affairs and Northern Development with regard to Canada's Indian residential school system; and the statement of regret to Doukhobor children. I will simply note that the vignettes in the second part provide a good entry point for readers who want to know more about specific issues of redress that the federal Crown has dealt with over the past few years; the remainder of this review will focus on *Reconciling Canada*'s fifteen essays analyzing issues of redress or reconciliation, which are grouped into six separate sections. While normally I would pick out