

literature in Canada is a small fraction of published studies on indigenous education or economic development.

Scholars and graduate students of indigenous poetry in Canada may come away with the sense of having walked into conversations that have been taking place for centuries. Indeed, many of the essays concentrate on the relationship between indigenous oral traditions and written texts, particularly from Anishinaabe and Cree traditions, but Susan Gingell's contribution, "The 'Nerve of Cree,' the Pulse of Africa: Sound Identities in Cree, Cree-Métis, and Dub Poetics in Canada" and Jamaican-Canadian dub poet Lillian Allen's "Poetics of Renewal: Indigenous Poetics—Message or Medium?" map out new directions for poetic dialogues between indigenous and Caribbean aesthetic practices, spoken-word poetry, and poetic theory. Although indigenous and dub poetics arise out of different linguistic histories of (neo)colonialism, they each challenge the conventions of standard English prosody with an understanding of the subversive potential of formal innovation. However, as Janet Rogers puts it in "Blood Moves with Us—Story Poetry Lives Inside," "the page is part parent of the spoken-word poem. It is birthed there. It is taught protocols and dressed up for public consumption from the page" (254).

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Junípero Serra: California, Indians, and the Transformation of a Missionary. By Rose Marie Beebe and Robert M. Senkewicz. Norman: University of Oklahoma Press, 2015. 514 pages. \$34.95 cloth; \$39.95 electronic.

On January 15, 2015, weeks before this book's release, Pope Francis announced plans to canonize Fray Junípero Serra, the founder of California's first nine missions. Authors Rose Marie Beebe and Robert M. Senkewicz note that the Vatican first attempted to canonize Serra in 1934. Then, in the 1980s, Pope John Paul II revisited the canonization discussion, which yielded a plethora of publications on Serra and the missions. Whereas these publications offer strong opinions for and against canonization, Beebe and Senkewicz steer away from the issue and provide an updated, well-researched biography of Junípero Serra that is based in original evidence. They effectively reference and incorporate primary sources to contextualize major events in Serra's life before and after his 1769 arrival in present-day California. Beebe and Senkewicz provide updated translations of the primary source materials, but they refrain from inserting their own opinions of the sources. As the book jacket states, they successfully "interpret Junípero Serra neither as a saint nor as the personification of the Black Legend of Spanish cruelty." Instead of praising or demonizing Serra and the institutions he oversaw, Beebe and Senkewicz present a "multidimensional picture" of Serra as they focus on two aspects of Serra's life and work: "(1) his sense of self-identity, that of an eighteenth-century Roman Catholic missionary priest, and (2) his relationships with the native peoples he encountered in the Americas" (37, 33).

Serra's sense of self-identity is evident throughout the book's eleven chapters. Rose Marie Beebe draws upon her remarkable language skills to provide new translations of Serra's writings. She incorporates passages, and sometimes entire letters, into each chapter to contextualize Serra's life and expose his ideologies. In their previous publications, *Lands of Promise and Despair: Chronicles of Early California, 1535–1846* (2001) and *Testimonios: Early California Through the Eyes of Women, 1815–1848* (2006), Beebe and Senkewicz separated their commentary from the translated primary texts. Yet, in *Junípero Serra*, they integrate Serra's words into their historical narrative, which traces his life from Mallorca to California. In effect, they portray a humanized Serra, rather than a mythologized figure.

Chapter 1 describes Serra's early years in Petra, Mallorca. At the age of sixteen, Serra entered the Franciscan order and took the name of Brother Junípero, the companion of Saint Francis of Assisi. They write "Serra was a man for whom adopting a new name to express a new identity and a new relationship was a normal part of life" (45). For the authors, this new name not only signified a turning point in Serra's life, but also foreshadowed the policies he applied in New Spain when he gave Christian names to baptized Indians in California. One might read the text at this point as attempting to justify Serra's patronizing actions, yet Beebe and Senkewicz employ this example to effectively illustrate the outdated ideologies that influenced Serra's actions in New Spain. They argue that "when Serra landed in New Spain in 1749, he entered a world of Spanish discourse that had both somewhat humanized and somewhat infantilized the Indians he would be encountering" (58).

Chapter 2 follows Serra to New Spain where he first worked amongst the Pame people of the Sierra Gorda region. With only one of Serra's letters surviving from his seventeen years there, most of what we know is based on Fray Francisco Palóu's biography of Serra. Palóu was a former student and colleague who traveled with Serra to New Spain from Mallorca. Thus, Beebe and Senkewicz reference Palóu's biography with caution, arguing that it portrays the missions as the best way to assimilate Native peoples to Spanish society (95). Palóu's chapters on the Sierra Gorda "were meant to argue that the missions were indispensable elements of the Spanish colonial project" (97). Palóu claimed that Serra learned the Pame language, but Serra's letters reveal he struggled to learn Native languages. Though not explicitly stated in this biography, it is evident that Serra's language deficiencies and paternalistic ideologies, embodied in his letters, prevented him from relating to indigenous peoples.

In 1768, Serra traveled to Baja California where he spent fifteen months overseeing the Jesuit missions. In chapter 3 Beebe and Senkewicz describe Serra's encounters with the local Pericú, Guaycura, and Cochimí peoples. They include a passage in which Serra observed the Indians at Mission Guadalupe singing Christian songs. He also described the bows and arrows that the neophytes showed to the padres: "Even though two neophytes went down to offer them our friendship, they went away, leaving behind a bow and a good handful of arrows that our neophytes brought back to us. I very much admired the skillful craftsmanship of their flints and the variety of vivid colors used to paint the shafts" (178). Beebe and Senkewicz offer greater detail than their contemporaries have about Serra's life. By including firsthand accounts

of his encounters with Native peoples, we get a better sense of how Serra perceived California's first peoples and the interactions Serra and his companions had with them.

While this biography of Serra is undoubtedly a useful and reliable source for California Mission studies, discussion of Serra's relationships with Native peoples is underdeveloped. The primary sources reveal that Serra misunderstood and underestimated indigenous peoples, yet the reader is left wondering how Native Americans perceived Serra. Despite the authors' valiant efforts to elucidate Serra's interactions with Native peoples, that relationship is one-sided. This is in part because no Native person recorded his or her experiences at the missions during the years Serra served as Father President in Alta California (1769–1784). Therefore, scholars have relied upon the written accounts of friars, soldiers, and European explorers to explain the early years of Spanish settlement in California. Nevertheless, a few indigenous accounts were documented through the lens of their oppressors during the trials of rebellion leaders such as Toypurina and Nicolás José. These resources are only referenced here, not quoted. They deserve greater attention, perhaps in a much-needed history of early California told through the eyes of indigenous peoples. Scholars of Franciscan and mission history will find this interdisciplinary publication useful, but American Indian studies scholars will need to look deeper into the archive for Native perspectives on the relationships Indians had with Serra and the institutions he introduced into their homelands.

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Lenape Country: Delaware Valley Society Before William Penn. By Jean R. Soderlund. Philadelphia: University of Pennsylvania Press, 2014. 264 pages. \$39.95 cloth; 39.95 electronic.

In *Lenape Country*, Jean R. Soderlund tells an enlightening story about an area between the better-known colonial regions of Virginia and Massachusetts Bay, before William Penn established Pennsylvania. Soderlund argues for the preeminence of the Lenapes during this period and against the persistent view of the Lenape as a powerless people who refused to fight and depended on the Iroquois for their protection. Centering on the “period from 1615–1681 when the Lenapes dominated trade and determined if, when, and where Europeans could travel and take up land” (4–5), the book explores the complex relations that the Lenapes negotiated among themselves, with the Susquehannocks, and with the various European traders and settlers who came into the region that the Lenapes called Lenapewihittuck and Europeans renamed the Delaware River. This area today includes parts of the states of Pennsylvania, Maryland, New Jersey, and Delaware.

Through the eras of the Swedish, Dutch, and early English colonization before Penn, and despite the ravages of epidemic diseases, the Lenape successfully maintained numerical superiority and hegemony in the southern Delaware River region. The Lenape used force both in their 1626–1636 war with the Susquehannocks over