

gardening the open spaces for ethnobotanical appropriations that comprise the panoptic processes that perdured as social investment of the first foragers and mobile horticulturalists of antiquity, creating the manufactured landscapes of the present. In expanse of the ranges, as I have experienced studying the critical biogeography of the northern Andean highlands, it is quite telling to listen to the ancient murmur that keeps coming softly from the anthropogenic signature of hillsclapes to (re)construct ethnoecological theory. This book reminds the reader that “people envisioned (and envision) social investment in mountains, demonstrating that they were (and are) not passively connected” to the physical reality (188–189), but are resilient agents of change.

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Fixing the Books: Secrecy, Literacy, and Perfectibility in Indigenous New Mexico. By Erin Debenport. Santa Fe: School for Advanced Research Press, 2015. 176 pages. \$27.95 paper.

Drawing on theories of language ideologies, literacy, and secrecy, Erin Debenport's *Fixing the Books: Secrecy, Literacy, and Perfectibility in Indigenous New Mexico* beautifully portrays salient features of indigenous literacy practices at the pseudonymous “San Ramón Pueblo.” The author carefully examines a variety of written materials produced by the language program committee and students: chapter 3 analyzes dictionary example sentences, chapter 4 pedagogical dialogues and a monologue, and chapter 6 a soap opera. Very well-written and neatly organized, concise historical and linguistic contexts are seamlessly tied to rich ethnographic descriptions, text analysis, and adept citations. Debenport clearly demonstrates how local language ideologies, cultural practices, secrecy, and perfectibility of text and community have become intertwined and drive local linguistic and cultural behaviors.

One of the author's outstanding arguments is that despite some similarities both with Western and other indigenous literacy practices, as her ethnographic accounts and analysis at San Ramón Pueblo demonstrate, there are distinctive differences in the creation, circulation, and treatment of both literacy and Keiwa texts. The observed tendency in most pedagogical language materials is to archive ideal and detailed linguistic features; in San Ramón, by contrast, the tendency is to archive traditional cultural practices, morality, and biographic aspects of certain individuals and clans. This difference runs throughout various examples offered, such as lexicographic choices, a grammatical sketch, sample sentences of a Keiwa-English dictionary, pedagogical dialogues, and other educational materials.

Texts are also used as a means of indirectly criticizing other tribal members who do not follow the expected moral standards of the community. This indirect critique is a way of controlling others to keep community the way it used to and should be. It is not only embedded and circulated in their nostalgic and hopeful discourse on language revitalization, but is also expected to be incorporated in all pedagogical materials

created through a Keiwa language program. The author demonstrates throughout how circulation and distribution of all Keiwa texts are strictly limited to the community members. This regulation and restriction of the ownership of written Keiwa material emerged as an issue when the membership of San Ramón Pueblo became more restricted, when many women and children formerly recognized as members of the community lost their membership (chapter 1). Moreover, due to this strict policy Debenport could not use any Keiwa examples in this book or any publication.

Intriguingly, despite this limitation, and perhaps even because of it, the author's English translations effectively capture the essences and fundamental intentions of Keiwa texts. The English examples analyzed in the book were carefully crafted and "fixed" by the same authors of Keiwa texts, and thus retain the logic of information control that aims to refine and perfect texts and their values much as the original sentences do. In this way, Debenport's strategies and methodologies also challenge standard expectations of Native language studies. Translation, even though it is as important as the original data, is often regarded as imperfect. The majority of field linguists are devoted to collecting Native language examples and, by carefully glossing and grammatically analyzing the original language, delve into their structures, meanings, worldviews, ideologies, and/or emotions. By focusing on the conditions of the production of the San Ramón Keiwa texts, and excluding their secret content, the author "aim(s) to direct any sense of incompleteness that the reader might feel at not having access to Keiwa examples toward questioning such codified approaches to knowledge production and the relative merit we, as anthropologists and linguists, assign to types of cultural and linguistic knowledge" (141).

In addition to this intended goal, the book's data, combined with the author's heavy use of direct quotations from previous studies, all in English, result in an unexpected reading experience. Reading cautiously perfected Keiwa texts in carefully crafted English translation and reading exact words from previous studies create a synergetic effect. When one tackles a less-studied foreign language and its unfamiliar linguistic and cultural behaviors, a literature review lends a more holistic understanding of the subject, but reading unwritten Keiwa texts through English translation requires readers to reconstruct an imaginary Keiwa of their own. As will be familiar to those readers who have ever studied another language by means of English, the process of understanding imaginary Keiwa and its secrecy through the English language resembles studying and cracking the secrecy and meanings of another language, largely aided by reading previous research. In this way readers reexperience the author's process of coming to understand San Ramón Pueblo and anthropological knowledge production, as well as readers' own experience with another language and of knowledge construction.

Fixing the Books also highlights and critiques the problem of relying on fixed oppositions, such as traditional/modern, speaker/non-speaker, and literate/illiterate. The author points out that such a binary oppositional view would fail researchers trying to describe and analyze contemporary Native communities and their people's lived experiences as well as cultural and linguistic practices (138). Together with the author's humanistic standpoint, "respecting the people who have more frequently been the objects, not the subjects, of anthropological analysis" (141), the thought-provoking

reading experience provided by *Fixing the Books* makes it an ideal textbook for introductory level linguistic and cultural anthropology courses at the graduate levels. The entire book or selected chapters are highly recommended for upper-level undergraduate courses in linguistic anthropology and Native American studies, as well as for graduate seminars in language ideologies, language documentation and revitalization, and Native American literacy practices. Anyone interested in field linguistic anthropology, language endangerment and revitalization, language ideologies, Native literacy practices, and even identity politics and politics of identities would find this evocative work useful and worth reading. Debenport has written a much-needed addition to Puebloan and North Native American scholarship in addition to general linguistic anthropological literature.

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Indigenous Community: Rekindling the Teachings of the Seventh Fire. By Gregory A. Cajete. St. Paul, MN: Living Justice Press, 2015. 252 pages. \$27.95 paper; \$14.00 electronic.

Gregory Cajete's new book *Indigenous Community: Rekindling the Teachings of the Seventh Fire* expands thoughts contained in his earlier books, *Native Science: Natural Laws of Interdependence* and *Look to the Mountain: An Ecology of Indigenous Education*. The latter book draws from his dissertation, *Science and Native American Perspective: A Culturally Based Science Education Curriculum Model*, which was the product of his studies in the "New Philosophy" program of the University without Walls, Los Angeles. The ten chapters in this book include community foundations of indigenous education, coming back from diaspora and the loss of community, what is a healthy community, sustaining indigenous community, recreating community leadership, and asking for a vision of indigenous education.

Cajete begins with autobiographical material briefly describing his childhood with an extended family in the Santa Clara Pueblo; his elementary education where he had some "excellent teachers" (5); and his disappointing college experiences at New Mexico Highlands University as a biology major. His college memories include "unending memorization, competing for a grade, catering to the wants of the professor, studying subjects detached from experience, endless examination, quoting ad infinitum the thoughts of others, learning about the world mediated through the eyes of others, and having discussions devoid of meaningful dialogue" (6). Cajete contrasts his "Western" college education with traditional holistic indigenous education, which he defines as "community-based, sustainability-oriented, environmental education" that "is spiritually and socially based" (204).

According to Cajete, with Western education, "Today's students receive an education that has been stripped of soulful meaning and its capacities to instill a deep ecological understanding. Training in technical skills and facts dominates instead. Engaging the soul, creativity, spontaneity, and play has been displaced by a consuming