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ADVANCE PRAISE

For Mañana Means Heaven

“Not since The Bridges of Madison County has a love story been more forbidden and compelling. Bea Franco and Jack Kerouac’s fifteen-day tryst, dependent on tequila, compromise and hope, has been held captive, nearly forgotten, for over 60 years. Only now are we fortunate to have a writer as gifted as TZ Hernandez tell it with such corazon and poignancy.”
—Michele Serros, author of How to be a Chicana Role Model

“With Mañana Means Heaven, Hernandez offers us the new big bold Beat —a power love, a love we never lost; a groundbreaking soul devouring mega-tour de force!”
—Juan Felipe Herrera, author of Half of the World in Light, California Poet Laureate

“Tim Hernandez’s groundbreaking book has shed new light on the near-mythical ‘Mexican Girl’ of Jack Kerouac’s 1957 novel, On the Road. The story of the real-life Mexican Girl, Bea Franco, Mañana Means Heaven, is by turns tender and rewarding, offering a dazzling offshoot from the oft-explored road story that is Kerouac’s.”
—Paul Maher Jr., author of Jack Kerouac’s American Journey
Mañana Means Heaven
TIM Z. HERNANDEZ

Kerouac’s “Mexican Girl” steps out of the shadows

In this love story of impossible odds, award-winning writer Tim Z. Hernandez weaves a rich and visionary portrait of Bea Franco, the real woman behind famed American author Jack Kerouac’s “The Mexican Girl.” Set against an ominous backdrop of California in the 1940s, deep in the agricultural heartland of the Great Central Valley, Mañana Means Heaven reveals the desperate circumstances that lead a married woman to an illicit affair with an aspiring young writer traveling across the United States.

When they meet, Franco is a migrant farmworker with two children and a failing marriage, living with poverty, violence, and the looming threat of deportation, while the “college boy” yearns to one day make a name for himself in the writing world. The significance of their romance poses vastly different possibilities and consequences.

Mañana Means Heaven deftly combines fact and fiction to pull back the veil on one of literature’s most mysterious and evocative characters. Inspired by Franco’s love letters to Kerouac and Hernandez’s interviews with Franco, now in her nineties and living in relative obscurity, the novel brings this lost gem of a story out of the shadows and into the spotlight.

Tim Z. Hernandez is a poet, novelist, and performance artist whose awards include the 2006 American Book Award, the 2010 Premio Aztlán Prize in Fiction, and the James Duval Phelan Award from the San Francisco Foundation. In 2011 the Poetry Society of America named him one of sixteen New American Poets. He holds a BA from Naropa University and an MFA from Bennington College and is the author of the novel Breathing, In Dust, as well as three collections of poetry, including the recently released Natural Takeover of Small Things. Learn more at his website, www.timzhernandez.com.

“Mañana Means Heaven provides an important counter narrative to the establishment of the ‘Beat Generation’ writers.”—Alex Espinoza, author of Still Water Saints: A Novel

“There is no other novel like this in American publishing—Bea Franco’s story and her relationship with Jack Kerouac are vital, compelling, and absolutely necessary. Central California, with its history of immigration and agriculture, along with labor camps and workers, is a landscape presented in a different way here, and the women in these places are exactly the characters America desperately needs right now. They are all created in a singular way here.”—Susan Straight, author of Between Heaven and Here and Highwire Moon

Of Related Interest

Natural Takeover of Small Things
TIM Z. HERNANDEZ

“Hernandez’s poetry proves again his mastery of the provocative image.”—Booklist
ISBN 978-0-8165-3012-0
$15.95 paper

Along These Highways
RENE S. PEREZ II

“Surprise endings, irony, and dark humor ensure the success of this collection among short-fiction fans as well as readers in the Southwest.”—Booklist
ISBN 978-0-8165-3010-6
$16.95 paper
“Sergeant . . . there is a brewery here!” shouted Private Lutje into the tent of his commanding officer. His regiment had just set up camp outside of Tucson. It was spring. The year was 1866. And the good private had reason to be shocked. How could anyone brew beer in the desert? The water was alkaline (when it was fit to drink at all), grains were scarce, bottles were in short supply, and refrigeration was nearly nonexistent. But human ingenuity cannot be overestimated, especially when it comes to creating alcoholic beverages.

Since 1864, the state’s breweries have had a history as colorful as the state. With an eye like a historian, the good taste of a connoisseur, and the tenacity of a dedicated collector, author Ed Sipos serves up beer history with gusto. Brewing Arizona is the first book of Arizona beer. It includes every brewery known to have operated in the state, from the first to the latest, from crude brews to craft brews, from mass beer to microbrews. This eye-opening chronicle is encyclopedic in scope but smooth in its delivery. Like a fine beer, the contents are deep and rich, with a little froth on top.

With more than 250 photographs—200 in full color—Brewing Arizona is as beautiful as it is tasty. So put up your feet, grab a cold one, and sip to your heart’s delight.

Ed Sipos is a past president of the A-1 Chapter of the Brewery Collectibles Club of America and has been the editor of the chapter’s newsletter, the A-1 Can-o-Gram, for more than fifteen years. He has written extensively for Beer Can & Brewery Collectibles magazine.

“Beer has played an interesting and important role in the culture and history of Arizona, and we are fortunate to have recently witnessed the revival of craft brewing, as the industry has come full circle.”
—Kevin Kious, co-author of St. Louis Brews: 200 Years of Brewing in St. Louis, 1809–2009

“This book is for every beer drinker who fancies her/himself an informed imbibor and for every relative or friend of a beer drinker who will see this as the perfect Arizona gift.”—Richard Sims, director of the Montana Historical Society

“Brewing Arizona is a thoroughly revealing and researched encyclopedia of Arizona’s brew history. It’s comforting to know that the Wild West celebrated with adequate amounts of local beer in centuries past and has continued celebration today. This belongs on your American history shelf.”—Charlie Papazian, author of The Complete Joy of Homebrewing
“Anyone born in Arizona prior to the 1980s may recall A-1 Beer, either through firsthand knowledge or anecdotal narratives by way of a parent or family member. Over the years following its introduction in 1943, A-1 became known as “Arizona’s hometown beer.” The warm-lit glow once seen above local bars, liquor stores, and restaurants was often the result of the oval-shaped neon sign advertising this once-ubiquitous brand. Subsequently, its iconic imagery became synonymous with Arizona and the western way of life. Today, the few neon signs still found are little more than relics in older parts of towns suggesting a brand from a brewery that has long since vanished. They are symbolic of a time when A-1 was “Judged the Finest by the World’s Beer Experts,” and its slogan was simply “The Western Way to Say Welcome!”

Clockwise from top:
Phoenix Ale Taps.
View of the Muheim Block in Bisbee’s Brewery Gulch which once housed the popular Edelweiss Cafe.
Joe Lanser Jr. and Sam Haldiman examine new packaging for A-1 in 1950.
Portrait of Ed Scheiffelin. (Reproduced by permission from Sharlot Hall Museum, Prescott.)
View of the Park Brewery entrance at the foot of Pennington Street, c. 1880. (Collection of Jeremy Rowe Vintage Photography, vintagephoto.com.)
Few outdoor A-1 Beer neon signs are found today. They were first produced during the late 1940s after metal rationing during World War II came to an end.
Coconut Milk
DAN TAULAPAPA McMULLIN

Avant-garde collection takes on Tiki kitsch

Coconut Milk is a fresh, new poetry collection that is a sensual homage to place, people, love, and lust. The first collection by Samoan writer and painter Dan Taulapapa McMullin, the poems evoke both intimate conversations and provocative monologues that allow him to explore the complexities of being a queer Samoan in the United States.

McMullin seamlessly flows between exposing the ironies of Tiki kitsch-inspired cultural appropriation and intimate snapshots of Samoan people and place. In doing so, he disrupts popular notions of a beautiful Polynesia available for the taking, and carves out new avenues of meaning for Pacific Islanders of Oceania. Throughout the collection, McMullin illustrates various manifestations of geopolitical, cultural, linguistic, and sexual colonialism. His work illuminates the ongoing resistance to colonialism and the remarkable resilience of Pacific Islanders and queer-identified peoples.

McMullin’s Fa’a Fafine identity—the ability to walk between and embody both the masculine and feminine—creates a grounded and dynamic voice throughout the collection. It also fosters a creative dialogue between Fa’a Fafine people and trans-Indigenous movements. Through a uniquely Samoan practice of storytelling, McMullin contributes to the growing and vibrant body of queer Indigenous literature.

Dan Taulapapa McMullin is a Samoan American poet, artist, and painter based in Laguna, California.
Milk and Filth
CARMEN GIMÉNEZ SMITH

A daring exploration of gender, culture, and aging

Adding to the Latina tradition, Carmen Giménez Smith, politically aware and feminist-oriented, focuses on general cultural references rather than a sentimental personal narrative. She speaks of sexual politics and family in a fierce, determined tone voracious in its opinions about freedom and responsibility.

The author engages in mythology and art history, musically wooing the reader with texture and voice. As she references such disparate cultural figures as filmmaker Lars Von Trier, Annie from the film Annie Get Your Gun, Nabokov’s Lolita, Facebook entries and Greek gods, they appear as part of the poet’s cultural critique.

Phrases such as “the caustic domain of urchins” and “the gelatin shiver of tea’s surface” take the poems from lyrical images to comic humor to angry, intense commentary. On writing about “downgrading into human,” she says, “Then what? Amorality, osteoporosis and not even a marble estuary for the ages.”

Giménez Smith’s poetic arsenal includes rapier-sharp wordplay mixed with humor, at times self-deprecating, at others an ironic comment on the postmodern world, all interwoven with imaginative language of unexpected force and surreal beauty. Revealing a long view of gender issues and civil rights, the author presents a clever, comic perspective. Her poems take the reader to unusual places as she uses rhythm, images, and emotion to reveal the narrator’s personality. Deftly blending a variety of tones and styles, Giménez Smith’s poems offer a daring and evocative look at deep cultural issues.

Carmen Giménez Smith is an assistant professor in the English department at New Mexico State University, editor-in-chief of the literary journal Puerto del Sol, and publisher of Noemi Press. She is the also the author of Bring Down the Little Birds and Odalisque in Pieces.

“From first read to multiple return, these poems root into the reader’s own received cultural codes to challenge conventions of gender, culture, and chronology as reckoned by bodily human aging, the evolution of the literary canon, and the changing faces of an ineffable femininity.”—Julia Sophia Paegle, author of Torch Song Tango Choir

Carmen Giménez-Smith’s Milk and Filth executes a benthic post-survival strategy wherein clawed, unlikely armaments unfurl from the tiniest coil of the conch. Here chimney-slim lyrics emit a scowl, a shiv, and a shriek while intricate tidal armies raise hot anthemic banners. Let us be as exclamation points to this puce-vermillion self-announcement!”—Joyelle McSweeney, author of Flet
Encountering Life in the Universe
Ethical Foundations and Social Implications of Astrobiology

Edited by CHRIS IMPEY, ANNA H. SPITZ, and WILLIAM STOEGER

A profound look at key issues in space science

Are we alone in the universe? Are the planets our playground to treat as we will, or do we have a responsibility to other creatures who may inhabit or use them? Do we have a right to dump trash in space or leave vehicles on Mars or the moon? How should we interact with other life forms?

Encountering Life in the Universe examines the intersection of scientific research and society to further explore the ethics of how to behave in a universe where much is unknown. Taking contributions from notable experts in several fields, the editors skillfully introduce and develop a broad look at the moral questions facing humans on Earth and beyond.

Major advances in biology, biotechnology, and medicine create an urgency to ethical considerations in those fields. Astrobiology goes on to debate how we might behave as we explore new worlds, or create new life in the laboratory, or interact with extraterrestrial life forms. Stimulated by new technologies for scientific exploration on and off the Earth, astrobiology is establishing itself as a distinct scientific endeavor.

While we wait for the first echo that might indicate life beyond Earth, astobiologists, along with philosophers, theologians, artists, and the general public, are exploring how we might behave—even before we know for sure they are there. Encountering Life in the Universe is a remarkable resource for such philosophical challenges.

Chris Impey is a University Distinguished Professor at the University of Arizona. Anna H. Spitz is the Education and Public Outreach lead on OSIRIS-REx Asteroid Sample Return Mission at the University of Arizona. William R. Stoeger is the Senior Staff Scientist at the Vatican Observatory Research Group at the University of Arizona.

“Astrobiology seeks to understand the origins, evolution, and distribution of life on Earth and beyond. Encountering Life in the Universe provides a keen overview of astrobiology and a thoughtful exploration of the multiple ethical issues that arise. If you are interested in astrobiology, you must read this book. If you are not, read the book and you may become interested.”—Francisco J. Ayala, Donald Bren Professor of Biological Sciences at the University of California, Irvine, and author of The Big Questions: Evolution
A War that Can’t Be Won
Binational Perspectives on the War on Drugs
Edited by TONY PAYAN, KATHLEEN STAUDT, and Z. ANTHONY KRUSZEWSKI

More than forty years have passed since President Richard Nixon described illegal drugs as “public enemy number one” and declared a “War on Drugs.” Recently the United Nations Global Commission on Drug Policy declared that “the global war on drugs has failed with devastating consequences for individuals and societies around the world.” Arguably, no other country has suffered as much from the War on Drugs as Mexico. From 2006 to 2012 alone, at least sixty thousand people have died. Some experts have said that the actual number is more than one hundred thousand. Because the war was conceived and structured by US policymakers and officials, many commentators believe that the United States is deeply implicated in the bloodshed.

A War that Can’t Be Won is the first book to include contributions from scholars on both sides of the US–Mexico border. It provides a unique breadth of perspective on the many dimensions of the societal crisis that affects residents of both nations—particularly those who live and work in the borderlands. It also proposes practical steps toward solving a crisis that shows no signs of abating under current policies. Each chapter is based on well-documented data, including previously unavailable evidence that was obtained through freedom-of-information inquiries in Mexico. By bringing together views from both sides of the border, as well as from various academic disciplines, this volume offers a much wider view of a complex problem—and possible solutions.

Tony Payan is an associate professor of political science at the University of Texas at El Paso. He is the author of Cops, Soldiers, and Diplomats: Understanding Agency Behavior in the War on Drugs and The Three US–Mexico Border Wars: Drugs, Immigration, and Homeland Security. He is also a past president of the Association for Borderlands Studies. Kathleen Staudt is professor of political science at the University of Texas at El Paso, where she founded and directed the Center for Civic Engagement. She is the author of seventeen books, including Violence and Activism at the Border: Gender, Fear, and Everyday Life in Ciudad Juárez. Z. Anthony Kruszewski is a professor of political science at the University of Texas at El Paso. One of the original founders of the Association for Borderlands Studies, he is the co-editor, with Payan and Staudt, of Human Rights along the US–Mexico Border: Gendered Violence and Insecurity.

“Some of the best US and Mexican border scholars sit down and apply what they know about the transborder relationship as it relates to narco-trafficking in and from Mexico. They ask what can be done and realize the war, as conceived, cannot be won. A worthy read for all interested in the topic.”—D. Rick Van Schoik, director of the North American Center for Transborder Studies at Arizona State University
Broken Souths
Latina/o Poetic Responses to Neoliberalism and Globalization
MICHAEI DOWDY

Effects of globalization on poetry and politics

Broken Souths offers the first in-depth study of the diverse field of contemporary Latina/o poetry. Its innovative angle of approach puts Latina/o and Latin American poets into sustained conversation in original and rewarding ways. In addition, author Michael Dowdy presents ecocritical readings that foreground the environmental dimensions of current Latina/o poetics.

Dowdy argues that a transnational Latina/o imaginary has emerged in response to neoliberalism—the free-market philosophy that underpins what many in the northern hemisphere refer to as “globalization.” His work examines how poets represent the places that have been “broken” by globalization’s political, economic, and environmental upheavals. Broken Souths locates the roots of the new imaginary in 1968, when the Mexican student movement crested and the Chicano and Nuyorican movements emerged in the United States. It theorizes that Latina/o poetics negotiates tensions between the late 1960s’ oppositional, collective identities and the present day’s radical individualisms and discourses of assimilation, including the “post-colonial,” “post-national,” and “post-revolutionary.” Dowdy is particularly interested in how Latina/o poetics reframes debates in cultural studies and critical geography on the relation between place, space, and nature.

Broken Souths features discussions of Latina/o writers such as Victor Hernández Cruz, Martín Espada, Juan Felipe Herrera, Guillermo Verdecchia, Marcos McPek Villatoro, Maurice Kilwein Guevara, Judith Ortiz Cofer, Jack Agüeros, Marjorie Agosín, Valerie Martínez, and Ariel Dorfman, alongside discussions of influential Latin American writers, including Roberto Bolaño, Ernesto Cardenal, David Huerta, José Emilio Pacheco, and Raúl Zurita.

Michael Dowdy is an assistant professor of English at Hunter College of the City University of New York. He is the author of American Political Poetry into the 21st Century and a chapbook of poems, The Coriolis Effect.

“Broken Souths succinctly stated is a magnificent piece of writing in terms of originality, sophistication, and scope.”—Francisco A. Lomeli, co-author of Imagined Transnationalism: U.S. Latino/a Literature, Culture, and Identity
More Than Two to Tango
Argentine Tango Immigrants in New York City

Anahí Viladrich

A pioneering look at the lives of tango artists

The world of Argentine tango presents a glamorous façade of music and movement. Yet the immigrant artists whose livelihoods depend on the US tango industry receive little attention beyond their enigmatic public personas. More Than Two to Tango offers a detailed portrait of Argentine immigrants for whom tango is both an art form and a means of survival.

Based on a highly visible group of performers within the almost hidden population of Argentines in the United States, More than Two to Tango addresses broader questions on the understudied role of informal webs in the entertainment field. Through the voices of both early generations of immigrants and the latest wave of newcomers, Anahí Viladrich explores how the dancers, musicians, and singers utilize their complex social networks to survive as artists and immigrants. She reveals a diverse community navigating issues of identity, class, and race as they struggle with practical concerns, such as the high cost of living in New York City and affordable health care.

Argentina’s social history serves as the compelling backdrop for understanding the trajectory of tango performers, and Viladrich uses these foundations to explore their current unified front to keep tango as their own “authentic” expression. Yet social ties are no panacea for struggling immigrants. Even as More Than Two to Tango offers the notion that each person is truly conceived and transformed by their journeys around the globe, it challenges rosy portraits of Argentine tango artists by uncovering how their glamorous representations veil their difficulties to make ends meet in the global entertainment industry. In the end, the portrait of Argentine tango performers’ diverse career paths contributes to our larger understanding of who may attain the “American Dream,” and redefines what that means for tango artists.

Anahí Viladrich teaches in the Departments of Sociology and Anthropology at Queens College and at the Doctor in Public Health Program of the City University of New York’s Graduate Center. Originally from Argentina, she has more than fifty publications in the intertwined fields of immigration and culture, health disparities, and gender.

“A pioneering contribution to our detailed understanding of the impact of globalization and immigration in shaping both the lives and work of South American immigrant dancers and musicians.”
—Suzanne Oboler, John Jay College–CUNY; Co-Editor of the Oxford Encyclopedia of Latinas and Latinos in the United States
Uncharted Terrains
New Directions in Border Research
Methodology, Ethics, and Practice

Edited by ANNA OCHOA O’LEARY, COLIN M. DEEDS, and SCOTT WHITEFORD

An essential handbook for border researchers

“We must secure our borders” has become an increasingly common refrain in the United States since 2001. Most of the “securing” has focused on the US-Mexico border. In the process, immigrants have become stigmatized, if not criminalized. This has had significant implications for social scientists who study the lives and needs of immigrants, as well as the effectiveness of programs and policies designed to help them. In this groundbreaking book, researchers describe their experiences in conducting field research along the southern US border and draw larger conclusions about the challenges of contemporary border research.

Each chapter raises methodological and ethical questions relevant to conducting research in transnational contexts, which can frequently be unpredictable or even volatile. The volume addresses the central question of how can scholars work with vulnerable migrant populations along the perilous US–Mexico border and maintain ethical and methodological standards, while also providing useful knowledge to stakeholders? Not only may immigrants be afraid to provide information that could be incriminating, but researchers may also be reluctant to allow their findings to become the basis of harsher law enforcement, unjustly penalize the subjects of their research, and inhibit the formulation of humane and effective immigration policy based on scholarly research.

All of these concerns, which are perfectly legitimate from the social scientists’ point of view, can put researchers into conflict with legal authorities. Contributors acknowledge their quandaries and explain how they have dealt with them. They use specific topics—reproductive health issues and sexually transmitted diseases among immigrant women, a study of undocumented business owners, and the administration of the Mexican Household Survey in Phoenix, among others—to outline research methodology that will be useful for generations of border researchers.

Anna Ochoa O’Leary is an assistant professor of Mexican American studies at the University of Arizona, where she co-directs the Binational Migration Institute. Colin M. Deeds is the assistant director of the Center for Latin American studies at the University of Arizona. Scott Whiteford is a professor of Latin American studies at the University of Arizona.

“This volume raises a series of pressing questions of how to identify research topics, to carry out research, and to do so with full respect for human dignity, right, and well-being. This is a relevant, interesting, and important central theme for broader scholars.”
Mexico, Nation in Transit
Contemporary Representations of Mexican Migration to the United States
CHRISTINA L. SISK

Available for the first time in paperback

Mexico, Nation in Transit examines how the Mexican migrant population in the United States is represented in the Mexican national imaginary—on both sides of the border. Exploring representations of migration in literature, film, and music produced in the past twenty years, Christina L. Sisk argues that Mexico is imagined as a nation that exists outside of its territorial borders and into the United States. Although some Americans feel threatened by the determined resilience of Mexican national identity among immigrants, Sisk counters that the persistence of immigrant Mexicans’ identities with their homeland—with the cities, states, regions, and nation where they were born or have family—is not in opposition to their identity as Americans.

Sisk’s transnational investigation moves easily across the US–Mexico border, analyzing films made on both sides, literature de la frontera, Mexican rock music, migrant narratives, and texts written by second- and third-generation immigrants. Included are the perspectives of those who left Mexico, those who were left behind, and the children who travel back “home.” Sisk discovers that the loss of Mexicans to the United States through emigration has had an effect on Mexico similar to the impact of the perceived Mexican invasion of the United States.

Spanning the social sciences and the humanities, Mexico, Nation in Transit poses a new transnational alternative to the postnational view that geopolitical borders are being erased by the forces of migration and globalization, and the nationalist view that borders must be strictly enforced. It shows that borders, like identities, are not easy to locate precisely.

Christina L. Sisk is an assistant professor in the Department of Hispanic Studies at the University of Houston.

“This book contains valuable insights regarding the complex nature of migration, transnational processes, and diverse forms of cultural citizenship and identity. Sisk’s analysis helps us not only to distinguish clearly between transborder crossing and migration but also to conceptualize the importance of the transnational as an alternative way to understand social realities simply characterized as post-national by other critics.”—Ignacio Corona, co-editor of Gender Violence at the U.S.–Mexico Border: Media Representation and Public Response
Nurses, show girls, housewives, farm workers, casino managers, and government inspectors—together these hard-working members of society contributed to the development of towns across the West. The essays in this volume show how oral history increases understanding of work and community in the twentieth century American West.

In many cases occupations brought people together in myriad ways. The Latino workers who picked lemons together in Southern California report that it was baseball and Cinco de Mayo Queen contests that united them. Mormons in Fort Collins, Colorado, say that building a church together bonded them together. In separate essays, African Americans and women describe how they fostered a sense of community in Las Vegas. Native Americans detail the “Indian economy” in Northern California.

As these essays demonstrate, the history of the American West is the story of small towns and big cities, places both isolated and heavily populated. It includes groups whose history has often been neglected. Sometimes, western history has mirrored the history of the nation; at other times, it has diverged in unique ways. Oral history adds a dimension that has often been missing in writing a comprehensive history of the West. Here an array of oral historians—including folklorists, librarians, and public historians—record what they have learned from people who have, in their own ways, made history.

Jessie L. Embry is the associate director of the Charles Redd Center for Western Studies at Brigham Young University. She was a member of the first oral history class sponsored by the Redd Center in 1973 and became the director of the oral history program in 1979. She has written several books, including *Mormons & Polygamy (Setting the Record Straight)* and *Black Saints in a White Church: Contemporary African American Mormons*, and is co-editor of *Utah in the Twentieth Century*.

“Oral History, Community, and Work in the American West’s focus on the ethnic, religious, individual and collective agency, rising political awareness, the relationship to landscape, and shared spaces and the diverse and divergent communities in the West offers the reader a more comprehensive view of how we got here through the eyes of everyday people, talking about everyday things.”—Rose T. Diaz, contributor to *Nuestras Mujeres, Hispanas of New Mexico: Their Image and Their Lives, 1582–1992*

“Although each chapter is written by a different author, the core theme of the book is the important role oral history serves in not only researching the region, but expanding the understanding of whose stories make up the fabric of the modern West.”—Stephen Sloan, director of the Institute of Oral History
Indian Resilience and Rebuilding
Indigenous Nations in the Modern American West
DONALD L. FIXICO

A century of Native achievements and history

Indian Resilience and Rebuilding provides an Indigenous view of the last one-hundred years of Native history and guides readers through a century of achievements. It examines the progress that Indians have accomplished in rebuilding their nations in the twentieth century, revealing how Native communities adapted to the cultural and economic pressures in modern America. Donald Fixico examines issues like land allotment, the Indian New Deal, termination and relocation, Red Power and self-determination, casino gaming, and repatriation. He applies ethnohistorical analysis and political economic theory to provide a multilayered approach that ultimately shows how Native people reinvented themselves in order to rebuild their nations.

Fixico identifies the tools to this empowerment, including education, navigation within cultural systems, modern Indian leadership, and indigenized political economy. He explains how these tools helped Indian communities to rebuild their nations. Fixico constructs an Indigenous paradigm of Native ethos and reality that drives modern Indian political economies heading into the twenty-first century.

This illuminating and comprehensive analysis of Native nation’s resilience in the twentieth century demonstrates how Native Americans reinvented themselves, rebuilt their nations, and ultimately became major forces in the United States. Indian Resilience and Rebuilding, redefines how modern American history can and should be told.

Donald L. Fixico (Shawnee, Sac & Fox, Muscogee Creek and Seminole) is Distinguished Foundation Professor of History at Arizona State University’s School of Historical, Philosophical and Religious Studies, as well as faculty affiliate in American Indian studies and faculty affiliate in ASU’s School of Public Affairs. He is the author and editor of a dozen books including The Invasion of Indian Country in the Twentieth Century: Tribal Natural Resources and American Capitalism (1998) and The Urban Indian Experience in America (2000). He has worked on twenty documentaries about American Indians.

“Indian Resilience and Rebuilding is a significant contribution to the small but growing literature on the reconstruction of Native nations in the twentieth century. Most of these focus narrowly on a specific Nation or on a single aspect of the rebuilding process such as education or economics. This study, however, provides a broader context within which to explore the process and outcome, and this wider view takes the reader across Indian Country.”—Kathleen P. Chamberlain, author of Victorio: Apache Warrior and Chief
Buried in Shades of Night
Contested Voices, Indian Captivity, and the Legacy of King Philip’s War

BILLY J. STRATTON
Foreword by FRANCES WASHBURN
Afterword by GEORGE E. TINKER

A critical new look at frontier conflict

The captivity narrative of Mary Rowlandson, *The Soveraignty and Goodness of God*, published in 1682, is often considered the first “best seller” to be published in North America. Since then, it has long been read as a first-person account of the trials of Indian captivity. After an attack on the Puritan town of Lancaster, Massachusetts, in February 1675, Rowlandson was held prisoner for more than eleven weeks before eventually being ransomed. The account of her experiences, published six years later, soon took its place as an exemplar of the captivity narrative genre and a popular focal point of scholarly attention in the three hundred years since.

In this groundbreaking new book, Billy J. Stratton offers a critical examination of the narrative of Mary Rowlandson. Although it has long been thought that the book’s preface was written by the influential Puritan minister Increase Mather, Stratton’s research suggests that Mather was also deeply involved in the production of the narrative itself, which bears strong traces of a literary form that was already well established in Europe. As Stratton notes, the portrayal of Indian people as animalistic “savages” and of Rowlandson’s solace in Biblical exegesis served as a convenient alibi for the colonial aspirations of the Puritan leadership.

Stratton calls into question much that has been accepted as fact by scholars and historians over the last century, and re-centers the focus on the marginalized perspective of Native American people, including those whose land had been occupied by the Puritan settlers. In doing so, Stratton demands a careful reconsideration of the role that the captivity narrative—which was instrumental in shaping conceptions of “frontier warfare”—has played in the development of both American literary history and national identity.

Billy J. Stratton holds a PhD in American Indian studies and is an assistant professor of English at the University of Denver.
Yakama Rising
Indigenous Cultural Revitalization, Activism, and Healing
MICHELLE M. JACOB

How grassroots activism transforms communities

The Yakama Nation of present-day Washington State has responded to more than a century of historical trauma with a resurgence of grassroots activism and cultural revitalization. This path-breaking ethnography shifts the conversation from one of victimhood to one of ongoing resistance and resilience as a means of healing the soul wounds of settler colonialism. *Yakama Rising: Indigenous Cultural Revitalization, Activism, and Healing* argues that Indigenous communities themselves have the answers to the persistent social problems they face. This book contributes to discourses of Indigenous social change by articulating a Yakama decolonizing praxis that advances the premise that grassroots activism and cultural revitalization are powerful examples of decolonization.

Michelle M. Jacob employs ethnographic case studies to demonstrate the tension between reclaiming traditional cultural practices and adapting to change. Through interviewees’ narratives, she carefully tacks back and forth between the atrocities of colonization and the remarkable actions of individuals committed to sustaining Yakama heritage. Focusing on three domains of Indigenous revitalization—dance, language, and foods—Jacob carefully elucidates the philosophy underlying and unifying each domain while also illustrating the importance of these practices for Indigenous self-determination, healing, and survival.

In the impassioned voice of a member of the Yakama Nation, Jacob presents a volume that is at once intimate and specific to her home community and that also advances theories of Indigenous decolonization, feminism, and cultural revitalization. Jacob’s theoretical and methodological contributions make this work valuable to a range of students, academics, tribal community members, and professionals, and an essential read for anyone interested in the ways that grassroots activism can transform individual lives, communities, and society.

Michelle M. Jacob (Yakama) is an associate professor of ethnic studies and affiliated faculty in sociology at the University of San Diego. She is also the director of the Center for Native Health and Culture at Heritage University on the Yakama Reservation.

“There are many ethnographies of Native communities, but relatively few written by members of those communities. Jacob provides a different picture of contemporary Native communities by focusing on what they are doing to organize for a better future within the context of US capitalism.”—Andrea Smith, author of *Native Americans and the Christian Right: The Gendered Polities of Unlikely Alliances*

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Therapeutic Nations
Healing in an Age of Indigenous Human Rights
DIAN MILLION

A new approach to healing historical trauma

Self-determination is on the agenda of Indigenous peoples all over the world. This analysis by an Indigenous feminist scholar challenges the United Nations–based human rights agendas and colonial theory that until now have shaped Indigenous models of self-determination. Gender inequality and gender violence, Dian Million argues, are critically important elements in the process of self-determination.

Million contends that nation-state relations are influenced by a theory of trauma ascendant with the rise of neoliberalism. Such use of trauma theory regarding human rights corresponds to a therapeutic narrative by Western governments negotiating with Indigenous nations as they seek self-determination.

Focusing on Canada and drawing comparisons with the United States and Australia, Million brings a genealogical understanding of trauma against a historical filter. Illustrating how Indigenous people are positioned differently in Canada, Australia, and the United States in their articulation of trauma, the author particularly addresses the violence against women as a language within a greater politic. The book introduces an Indigenous feminist critique of this violence against the medicalized framework of addressing trauma and looks to the larger goals of decolonization. Noting the influence of humanitarian psychiatry, Million goes on to confront the implications of simply dismissing Indigenous healing and storytelling traditions.

Therapeutic Nations is the first book to demonstrate affect and trauma’s wide-ranging historical origins in an indigenous setting, offering insights into community healing programs. The author’s theoretical sophistication and original research make the book relevant across a range of disciplines as it challenges key concepts of American Indian and Indigenous studies.

Dian Million (Athabascan) is an assistant professor of American Indian studies at the University of Washington. The recipient of a Fulbright Fellowship, Million has conducted research in Canada and the United States.

“Million effortlessly puts the theories produced by Native healing and organizing projects into conversation with theorists across diverse fields. This book is simply brilliant.”—Andrea Smith, author of Native Americans and the Christian Right: The Gendered Politics of Unlikely Alliances

“Million’s determination to address dangers on both sides, to avoid binaristic traps, and her care not to dismiss the routes she critiques, require a sophistication and a nimbleness that she is able to supply.”—Jennifer Henderson, author of Settler Feminism and Race Making in Canada
Knowing the Day, Knowing the World
Engaging Amerindian Thought in Public Archaeology
LESLEY GREEN and DAVID R. GREEN

Rethinking science and cultural knowledge

Based on more than a decade of research in Palikur lands known as Arukwa in the state of Amapá, Brazil, Knowing the Day, Knowing the World reconsiders the dialogue between formal scholarship and Amerindian ways of knowing. Beginning and ending with a public archaeology project in the region, the book engages head-on with Amerindian ways of thinking about space, time, and personhood. Demonstrating that Palikur knowledges are based on movement and a careful theorization of what it means to be present in a place, the book makes a sustained case for engaging with different ways of knowing. It shows how this kind of research can generate rich dialogues about nature, reality, and the ethical production of knowledge.

The structure of the book reflects a gradual comprehension of Palikur ways of knowing during the course of field research. The text enters into the ethnographic material from the perspective of familiar disciplines—history, geography, astronomy, geometry, and philosophy—and explores the junctures in which conventional disciplinary frameworks cannot adequately convey Palikur understandings. Beginning with reflections on questions of personhood, ethics, and ethnicity, the authors rethink assumptions about history and geography. They learn and recount an alternative way of thinking about astronomy from the Palikur astronomical narratives, and they show how topological concepts embedded in everyday Palikur speech extend to different ways of conceptualizing landscape. In conclusion, they reflect on the challenges of comprehending alternative cosmologies and consider the insights that come from allowing ethnographic material to pose questions of modernist frameworks.

Lesley Green is an associate professor of Anthropology in the School of African and Gender Studies, Anthropology and Linguistics at the University of Cape Town, South Africa, where she leads the contested ecologies research cluster. She is the editor of Contested Ecologies: Dialogues in the South on Nature and Knowledge. David R. Green is a videographer and translator who speaks fluent Palikur. They have worked together on this project since 1997.

“This is a radical exercise in un-disciplining archaeology, an exquisitely written alternative to modernity.”—Cristobal Gnecco, co-editor of Archaeologies

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Seeds of Resistance, Seeds of Hope
Place and Agency in the Conservation of Biodiversity

Edited by VIRGINIA D. NAZAREA, ROBERT E. RHOADES, and JENNA E. ANDREWS-SWANN

Hope through global place-based bioconservation

Food is more than simple sustenance. It feeds our minds as well as our bodies. It nurtures us emotionally as well as physically. It holds memories. In fact, one of the surprising consequences of globalization and urbanization is the expanding web of emotional attachments to farmland, to food growers, and to place. And there is growing affection, too, for home gardening and its “grow your own food” ethos. Without denying the gravity of the problems of feeding the earth’s population while conserving its natural resources, Seeds of Resistance, Seeds of Hope reminds us that there are many positive movements and developments that demonstrate the power of opposition and optimism.

This broad collection brings to the table a bag full of tools from anthropology, sociology, genetics, plant breeding, education, advocacy, and social activism. By design, multiple voices are included. They cross or straddle disciplinary, generational, national, and political borders. Contributors demonstrate the importance of cultural memory in the persistence of traditional or heirloom crops, as well as the agency exhibited by displaced and persecuted peoples in place-making and reconstructing nostalgic landscapes (including gardens from their homelands). Contributions explore local initiatives to save native and older seeds, the use of modern technologies to conserve heirloom plants, the bioconservation efforts of indigenous people, and how genetically modified organisms (GMOs) have been successfully combated. Together they explore the conservation of biodiversity at different scales, from different perspectives, and with different theoretical and methodological approaches. Collectively, they demonstrate that there is reason for hope.

Virginia D. Nazarea is a professor of anthropology at the University of Georgia. She is the author or editor of several books, including Heirloom Seeds and their Keepers: Memory and Marginality in the Conservation of Biological Diversity, Ethnoecology: Situated Knowledge/Located Lives, and Cultural Memory and Biodiversity. Robert E. Rhoades was Distinguished Research Professor of Anthropology and director of the Sustainable Human Ecosystems Laboratory at the University of Georgia. He authored more than 160 publications, including Listening to Mountains and Development with Identity: Community, Culture and Sustainability in the Andes. Jenna E. Andrews-Swann is an assistant professor of anthropology at Georgia Gwinnett College.

“This volume is welcome and significant, bringing together contributions from key authors and activists.”—Devon G. Peña, author of Mexican Americans and the Environment: Tierra y Vida
Silent Violence
Global Health, Malaria, and Child Survival in Tanzania
VINAY R. KAMAT

A critical new examination of malaria research

Silent Violence engages the harsh reality of malaria and its effects on marginalized communities in Tanzania. Vinay R. Kamat presents an ethnographic analysis of the shifting global discourses and practices surrounding malaria control and their impact on the people of Tanzania, especially mothers of children sickened by malaria.

Malaria control, according to Kamat, has become increasingly medicalized, a trend that overemphasizes biomedical and pharmaceutical interventions while neglecting the social, political, and economic conditions he maintains are central to Africa’s malaria problem. Kamat offers recent findings on global health governance, neoliberal economic and health policies, and their impact on local communities.

Seeking to link wider social, economic, and political forces to local experiences of sickness and suffering, Kamat analyzes the lived experiences and practices of people most seriously affected by malaria—infants and children. The persistence of childhood malaria is a form of structural violence, he contends, and the resultant social suffering in poor communities is closely tied to social inequalities.

Silent Violence illustrates the evolving nature of local responses to the global discourse on malaria control. It advocates for the close study of disease treatment in poor communities as an integral component of global health funding. This ethnography combines a decade of fieldwork with critical review and a rare anthropological perspective on the limitations of the bureaucratic, technological, institutional, medical, and political practices that currently determine malaria interventions in Africa.

Vinay Kamat is an associate professor of anthropology at the University of British Columbia. He has conducted extensive fieldwork in Tanzania on malaria control and social suffering.

Silent Violence is a significant contribution to our understanding of the micro-politics of childhood malaria in Tanzania. Vinay Kamat’s work guides our understanding of the social impacts that impinge on the children who suffer endemic malaria and on their mothers who must figure out, with limited resources and social structural support, how to help them.”—David Kozak, author of Devil Sickness and Devil Songs: Tohono O’odham Poetics

“Silent Violence is one of the very best illness ethnographies I have read to-date, and a terrific resource for anyone interested in global health. Kamat’s painstaking research and accessible use of social theory presents a strong case for why a multisectorial approach to malaria as a disease of poverty is needed.”—Mark Nichter, author of Global Health: Why Cultural Perceptions, Social Representations, and Biopolitics Matter
Pueblo Indians and Spanish Colonial Authority in Eighteenth-Century New Mexico

TRACY L. BROWN

A close look at Spanish and Pueblo interactions

Pueblo people reacted to Spanish colonialism in many different ways. While some resisted change and struggled to keep to their long-standing traditions, others reworked old practices or even adopted Spanish ones. *Pueblo Indians and Spanish Colonial Authority in Eighteenth-Century New Mexico* examines the multiple approaches Pueblo individuals and villages adopted to mitigate and manage the demands that Spanish colonial authorities made upon them. In doing so, author Tracy L. Brown counters the prevailing argument that Pueblo individuals and communities’ only response to Spanish colonialism was to compartmentalize—and thus freeze in time and space—their traditions behind a cultural “iron curtain.”

Brown addresses an understudied period of Pueblo Indian/Spanish colonial history of New Mexico with a work that paints a portrait of pre-contact times through the colonial period with a special emphasis on the eighteenth century. The Pueblo communities that the Spaniards encountered were divided by language, religion, and political and kinship organization. Brown highlights the changes to, but also the maintenance of, social practices and beliefs in the economic, political, spiritual and familial and intimate realms of life that resulted from Pueblo attempts to negotiate Spanish colonial power.

The author combines an analysis of eighteenth century Spanish documentation with archaeological findings concerning Pueblo beliefs and practices that spans the pre-contact period to the eighteenth century in the Southwest. Brown presents a nonlinear view of Pueblo life that examines politics, economics, ritual, and personal relationships. The book paints a portrait of the Pueblo peoples and their complex responses to Spanish colonialism by making sense of little-researched archival documents and archaeological findings that cast light on the daily life of Pueblo peoples.

Tracy L. Brown is an associate professor of anthropology at Central Michigan University. Her work has appeared in *Journal of the Southwest, Kiva: The Journal of Southwestern Anthropology and History, Catholic Southwest: A Journal of History and Culture*, and numerous edited volumes on the history of the US Southwest.

“Brown is able to convincingly give voice to the Pueblo peoples and their complex responses to Spanish colonialism—a powerful tool for understanding the multifaceted approach that both individuals and communities took to addressing Spanish authority.”—Suzanne L. Eckert, author of *Pottery and Practice: The Expression of Identity at Pottery Mound and Hummingbird Pueblo*
Ambitious Rebels
Remaking Honor, Law, and Liberalism in Venezuela, 1780–1850
REUBEN ZAHLER

A detailed study of the birth of liberal Venezuela

Murder, street brawls, marital squabbles, infidelity, official corruption, public insults, and rebellion are just a few of the social layers Reuben Zahler investigates as he studies the dramatic shifts in Venezuela as it transformed from a Spanish colony to a modern republic. His book Ambitious Rebels illuminates the enormous changes in honor, law, and political culture that occurred and how ordinary men and women promoted or rejected those changes.

In a highly engaging style, Zahler examines gender and class against the backdrop of Venezuelan institutions and culture during the late colonial period through post-independence (known as the "middle period"). His fine-grained analysis shows that liberal ideals permeated the elite and popular classes to a substantial degree while Venezuelan institutions enjoyed impressive levels of success. Showing remarkable ambition, Venezuela’s leaders aspired to transform a colony that adhered to the king, the church, and tradition into a liberal republic with minimal state intervention, a capitalistic economy, freedom of expression and religion, and an elected, representative government.

Subtle but surprisingly profound changes of a liberal nature occurred, as evidenced by evolving standards of honor, appropriate gender roles, class and race relations, official conduct, courtroom evidence, press coverage, economic behavior, and church-state relations. This analysis of the philosophy of the elites and the daily lives of common men and women reveals in particular the unwritten, unofficial norms that lacked legal sanction but still greatly affected political structures.

Relying on extensive archival resources, Zahler focuses on Venezuela but provides a broader perspective on Latin American history. His examination provides a comprehensive look at intellectual exchange across the Atlantic, comparative conditions throughout the Americas, and the tension between traditional norms and new liberal standards in a postcolonial society.

Reuben Zahler is an assistant professor in the History Department at the University of Oregon.

“...The way the book is researched should be a model for other scholars interested in early nineteenth-century Latin America. Zahler shows considerable talent at making very good use of materials—legal cases in particular—that are not easily analyzed in the comprehensive way that has been done here. Zahler will show others how to make the most of documents that heretofore have remained underutilized.”—Robert J. Ferry, author of The Colonial Elite of Early Caracas: Formation and Crisis, 1567–1767

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Object and Apparition
Envisioning the Christian Divine in the Colonial Andes

MAYA STANFIELD-MAZZI

An in-depth look at colonial Peruvian art

When Christianity was imposed on Native peoples in the Andes, visual images played a fundamental role, yet few scholars have written about this significant aspect. Object and Apparition proposes that Christianity took root in the region only when both Spanish colonizers and native Andeans actively envisioned the principal deities of the new religion in two- and three-dimensional forms. The book explores principal works of art involved in this process, outlines early strategies for envisioning the Christian divine, and examines later, more effective approaches.

Maya Stanfield-Mazzi demonstrates that among images of the divine there was constant interplay between concrete material objects and ephemeral visions or apparitions. Three-dimensional works of art, specifically large-scale statues of Christ and the Virgin Mary, were key to envisioning the Christian divine, the author contends. She presents in-depth analysis of three surviving statues: the Virgins of Pomata and Copacabana (Lake Titicaca region) and Christ of the Earthquakes from Cusco.

Two-dimensional painted images of those statues emerged later. Such paintings depicted the miracle-working potential of specific statues and thus helped to spread the statues’ fame and attract devotees. “Statue paintings” that depict the statues enshrined on their altars also served the purpose of presenting images of local Andean divinities to believers outside church settings.

Stanfield-Mazzi describes the unique features of Andean Catholicism while illustrating its connections to both Spanish and Andean cultural traditions. Based on thorough archival research combined with stunning visual analysis, Object and Apparition analyzes the range of artworks that gave visual form to Christianity in the Andes and ultimately caused the new religion to flourish.

Maya Stanfield-Mazzi is an assistant professor of art history at the University of Florida. She is currently researching liturgical textiles of colonial Peru.

“This is a complicated subject that has been approached in a variety of ways, and it is gratifying to find them brought together in a single, lucidly presented volume.”—Suzanne L. Stratton-Pruitt, editor of The Art of Painting in Colonial Quito

“Based on solid and thorough archival research combined with stunning visual analysis, Stanfield-Mazzi argues that images of Andean origin respond to some pre-Hispanic concepts. More importantly, she demonstrates that Andeans were active agents in Catholic image-making, creating and articulating a particularly Andean version of Catholicism.”—Carolyn Dean, author of A Culture of Stone: Inka Perspectives on Rock
The languages of two hemispheres collided when Spain conquered Mexico, and as a result, a dynamic expression of visual and dramatic arts emerged. Mural painting and missionary theater quickly became the media to explain and comprehend the encounter of indigenous peoples with Christ and the Crucifixion, as well as with heaven and hell.

In *Foundational Arts* Michael K. Schuessler asserts that the literature of New Spain begins with missionary theater and its intimate relationship to mural painting. In particular, he examines the relationships between texts and visual images that emerged in the Valley of Mexico at two Augustinian monasteries in Hidalgo, Mexico, during the century following the Spanish Conquest. The forced combination of the ideographical tradition of Nahuatl with Latin-based language alphabets led to a fascinating array of new cultural expressions.

Missionary theater was organized by ingenious friars with the intent to convert and catechize indigenous populations. Often performed in Nahuatl or other local languages, the actors combined Latin-based language texts with visual contexts that corresponded to indigenous ways of knowing: murals, architectural ornamentation, statuary, altars, and other modes of visual representation. By concentrating on the interrelationship between mural painting and missionary theater, *Foundational Arts* explores the artistic and ideological origins of Mexican plastic arts and literature.

Michael K. Schuessler is a professor of humanities at the Universidad Autónoma Metropolitana, Cuajimalpa, in Mexico City. He is the author of *Elena Poniatowska: An Intimate Portrait* and the editor of *Peregrina: Love and Death in Mexico*, among other works dedicated to the history and culture of Mexico.

“Based on a wide array of meticulously scrutinized sources, Schuessler’s conclusions will unmistakably stand the test of time. Unlike some books that rest conclusions on weak foundations, Schuessler carefully pieces together large amounts of evidence to discern the hidden transcripts in the sources consulted.” —Robinson A. Herrera, author of *Natives, Europeans, and Africans in Sixteenth-Century Santiago de Guatemala*
Indigeneity in the Mexican Cultural Imagination
Thresholds of Belonging
ANALISA TAYLOR

Available for the first time in paperback

Since the end of the Mexican Revolution in 1917, the state has engaged in vigorous campaign to forge a unified national identity. Within the context of this effort, Indians are at once both denigrated and romanticized. Often marginalized, they are nonetheless subjects of constant national interest. Contradictory policies highlighting segregation, assimilation, modernization, and cultural preservation have alternately included and excluded Mexico’s indigenous population from the state’s self-conscious efforts to shape its identity. Yet no single book has combined the various elements of this process to provide a comprehensive look at the Indian in Mexico’s cultural imagination. *Indigeneity in the Mexican Cultural Imagination* offers a much-needed examination of this fickle relationship as it is seen through literature, ethnography, film, and art. While the book is ideal for classroom use, the accessible writing and scope of the analysis make it of interest to lay audiences as well. It is a must-read for anyone seeking a deeper understanding of the politics of indigeneity in Mexico and beyond.

Analise Taylor is an associate professor of Latin American literature and culture at the University of Oregon. Her essays have appeared in *Signs: Journal of Women in Culture and Society*, the *Journal of Latin American Cultural Studies*, and the *Latin American Literary Review.*

“This book makes an important contribution to a growing number of studies on indigenismo. Taylor has done an impressive amount of both primary and secondary research, as well as readings in the pertinent theoretical literature.” —Cynthia Steele, author of *Politics, Gender, and the Mexican Novel, 1968–1988*

“Taylor offers a new approach on a much-debated issue. The question of indigenismo is the central question of Mexican twentieth-century politics toward indigenous peoples. It is an extremely readable text, yet deep and thorough.” —José Rabasa, author of *Writing Violence on the Northern Frontier: The Historiography of Sixteenth-Century New Mexico and Florida and the Legacy of Conquest*

“Taylor’s detailed and nuanced discussion of the history of indigenismo as a post-revolutionary ideological project married to the political desires of bourgeois elites invested in performing the empty rhetoric of revolutionary social justice reveals the intersecting and contradictory contours of an institutionalized project of social reform.” —Revista de Estudios Hispanicos
Telling and Being Told
Storytelling and Cultural Control in Contemporary Yucatec Maya Literatures

PAUL M. WORLEY

The first broad look at Yucatec storytellers

Through performance and the spoken word, Yucatec Maya storytellers have maintained the vitality of their literary traditions for more than five hundred years. Telling and Being Told presents the figure of the storyteller as a symbol of indigenous cultural control in contemporary Yucatec Maya literatures. Analyzing the storyteller as the embodiment of indigenous knowledge in written and oral texts, this book highlights how Yucatec Maya literatures play a vital role in imaginings of Maya culture and its relationships with Mexican and global cultures.

Through performance, storytellers place the past in dynamic relationship with the present, each continually evolving as it is reevaluated and reinterpreted. Yet non-indigenous actors often manipulate the storyteller in their firsthand accounts of the indigenous world. Moreover, by limiting the field of literary study to written texts, Worley argues, critics frequently ignore an important component of Latin America's history of conquest and colonization: The fact that Europeans consciously set out to destroy indigenous writing systems, making orality a key means of indigenous resistance and cultural continuity.

Given these historical factors, outsiders must approach Yucatec Maya and other indigenous literatures on their own terms rather than applying Western models. Although oral literature has been excluded from many literary studies, Worley persuasively demonstrates that it must be included in contemporary analyses of indigenous literatures as oral texts form a key component of literatures, and storytellers and storytelling remain vibrant cultural forces in both Yucatec communities and contemporary Yucatec writing.

Paul Worley is an assistant professor of Spanish in the Department of Modern and Classical Languages and Literatures at the University of North Dakota. His work has appeared in Chasqui and in the volume Resistant Strategies. Stories collected as part of his research are available at the website

“This is the first broad look at oral stories in the context of literature written by and about Yucatec Maya people.”—Allen F. Burns, author of An Epoch of Miracles: Oral Literature of the Yucatec Maya

“This book will do for Yukateko literature what Arturo Arias’ Taking Their Word has done for indigenous literature in Guatemala. Worley traces the important antecedents to this book specifically in the Yucatán region.”—Nathan Henne, translator of Time of Commences in Xibalbá
Becoming Brothertown
Native American Ethnogenesis and Endurance in the Modern World
CRAIG N. CIPOLLA

A major contribution in historical anthropology

Histories of New England typically frame the region’s Indigenous populations in terms of effects felt from European colonialism: the ravages of epidemics and warfare, the restrictions of reservation life, and the influences of European-introduced ideas, customs, and materials. Much less attention is given to how Algonquian peoples actively used and transformed European things, endured imposed hardships, and negotiated their own identities. In Becoming Brothertown, Craig N. Cipolla searches for a deeper understanding of Native American history.

Covering the eighteenth century to the present, the book explores the emergence of the Brothertown Indians, a “new” community of Native peoples formed in direct response to colonialism and guided by the vision of Samson Occom, a Mohegan Indian and ordained Presbyterian minister. Breaking away from their home settlements of coastal New England during the late eighteenth century, members of various tribes migrated to Oneida Country in central New York State in hopes of escaping East Coast land politics and the corrupting influences of colonial culture. In the nineteenth century, the new community relocated once again, this time to present-day Wisconsin, where the Brothertown Indian Nation remains centered today.

Cipolla combines historical archaeology, gravestone studies, and discourse analysis to tell the story of the Brothertown Indians. The book develops a pragmatic approach to the study of colonialism while adding an archaeological perspective on Brothertown history, filling a crucial gap in the regional archaeological literature.

Craig N. Cipolla is a lecturer in historical archaeology at the University of Leicester. He received funding for his work with the Brothertown Indian Nation from the National Science Foundation, the University of Pennsylvania Museum of Archaeology and Anthropology, and the Penn Center for Native American Studies.

“This is indeed a significant contribution to the historical anthropology of coalescent communities with Indigenous roots and to archaeological approaches to ethnogenesis in Native North America.”—Martin D. Gallivan, author of James River Chiefdoms: The Rise of Social Inequality in the Chesapeake

“This book considers the various means and contexts of identity formation, endurance, and change of the Brothertown Indians. Cipolla gives voice to the community—both past and present—rather than standing as interlocutor in their stead.”—Kathleen L. Hull, author of Pestilence and Persistence: Yosemite Indian Demography and Culture in Colonial California
Where the Wind Blows Us
Practicing Critical Community Archaeology in the Canadian North

NATASHA LYONS

A new model for community-based archaeology

Where the Wind Blows Us unites critical practice with a community-based approach to archaeology. Author Natasha Lyons describes an inclusive archaeology that rests on a flexible but rigorous approach to research design and demonstrates a responsible, ethical practice. She traces the rise and application of community archaeologies, develops a wide-ranging set of methods for community practice, and maps out a “localized critical theory” that is suited to the needs of local and descendant communities as they pursue self-defined heritage goals. Localized critical theory aims to decenter the focus on global processes of capitalism in favor of the local processes of community dynamics. Where the Wind Blows Us emphasizes the role of individuals and the relationships they share with communities of the past and present.

Lyons offers an extended case study of her work with the Inuvialuit community of the Canadian Western Arctic. She documents the development of this long-standing research relationship and presents both the theoretical and practical products of the work to date. Integrating knowledge drawn from archaeology, ethnography, oral history, and community interviews, Lyons utilizes a multivocal approach that actively listens to Inuvialuit speak about their rich and textured history.

The overall significance of this volume lies in outlining a method of practicing archaeology that embraces local ways of knowing with a critically constructed and evolving methodology that is responsive to community needs. It will serve as a handbook to mine for elements of critical practice, a model of community-based archaeology, and a useful set of concepts and examples for classroom study.

Natasha Lyons is a paleoethnobotanist and independent heritage practitioner who lives in British Columbia. She is a founding partner of Ursus Heritage Consulting, which provides heritage and archaeological consulting services throughout Western Canada and the Arctic.

“Where the Wind Blows Us is fabulous, a bold and exciting venture into a kind of archaeology that represents the future of the discipline.”—Andrew Martindale, associate professor, University of British Columbia

“Built on many years of Lyons’ community research in both university and cultural resource management contexts in the western Arctic, Where the Wind Blows Us is a superb example of successful collaborative and critical archaeology with Indigenous communities. It can and should serve as a model.”—Stephen W. Silliman, editor of Collaborating at the Trowel’s Edge: Teaching and Learning in Indigenous Archaeology

Of Related Interest

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T. J. FERGUSON and CHIP COLWELL-CHANTHAPHONH
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Archaeology of Kinship
Advancing Interpretation and Contributions to Theory

BRADLEY E. ENSOR

How kinship theory is relevant in archaeology

Archaeology has been subjected to a wide range of misunderstandings of kinship theory and many of its central concepts. Demonstrating that kinship is the foundation for past societies’ social organization, particularly in non-state societies, Bradley E. Ensor offers a lucid presentation of kinship principles and theories accessible to a broad audience. He provides not only descriptions of what the principles entail but also an understanding of their relevance to past and present topics of interest to archaeologists. His overall goal is always clear: to illustrate how kinship analysis can advance archaeological interpretation and how archaeology can advance kinship theory.

The Archaeology of Kinship supports Ensor’s objectives: to demonstrate the relevance of kinship to major archaeological questions, to describe archaeological methods for kinship analysis independent of ethnological interpretation, to illustrate the use of those techniques with a case study, and to provide specific examples of how diachronic analyses address broader theory. As Ensor shows, archaeological diachronic analyses of kinship are independently possible, necessary, and capable of providing new insights into past cultures and broader anthropological theory. Although it is an old subject in anthropology, The Archaeology of Kinship can offer new and exciting frontiers for inquiry.

Kinship research in general—and prehistoric kinship in particular—is rapidly reemerging as a topical subject in anthropology. This book is a timely archaeological contribution to that growing literature otherwise dominated by ethnology.

Bradley E. Ensor is an assistant professor in the Department of Sociology, Anthropology, and Criminology at Eastern Michigan University.

“Ensor’s book is a tour de force that is certain to deeply impact the practice of archaeology.”—Peter N. Peregrine, co-author of Anthropology

“Ensor dares go where few archaeologists have gone for decades when he identifies the study of kinship as a major goal of archaeological research. This is not the archaeological study of kinship of the 1960s and 1970s but rather an approach fully grounded in current post-processual theory.”—David E. Doyel, Arizona Archaeological Society
Complex Communities
The Archaeology of Early Iron Age
West-Central Jordan

BENJAMIN W. PORTER

How ancient communities coped with social change

Complex Communities explores how sedentary settlements developed and flourished in the Middle East during the Early Iron Age nearly four thousand years ago. Using archaeological evidence, Benjamin Porter reconstructs how residents maintained their communities despite environmental uncertainties. Living in a semi-arid area in the present-day country of Jordan, villagers faced a harsh and unpredictable ecosystem. Communities fostered resilience by creating flexible production routines and leadership strategies. Settlements developed what archaeologists call “communal complexity,” a condition through which small-scale societies shift between egalitarian and hierarchical arrangements. Complex Communities provides detailed, scientifically grounded reconstructions of how this communal complexity functioned in the region.

These settlements emerged during a period of recovery following the political and economic collapse of Bronze Age Mediterranean societies. Scholars have characterized west-central Jordan’s political organization during this time as an incipient Moabite state. Complex Communities argues instead that the settlements were a collection of independent, self-organizing entities. Each community constructed substantial villages with fortifications, practiced both agriculture and pastoralism, and built and stocked storage facilities. From these efforts to produce and store resources, especially food, wealth was generated and wealthier households gained power over their neighbors. However, power was limited by the fact that residents could—and did—leave communities and establish new ones.

Complex Communities reveals that these settlements moved through adaptive cycles as they adjusted to a changing socionatural system. These sustainability-seeking communities have lessons to offer not only the archaeologists studying similar struggles in other locales, but also to contemporary communities facing negative climate change. Readers interested in resilience studies, Near Eastern archaeology, historical ecology, and the archaeology of communities will welcome this volume.

Benjamin W. Porter is an assistant professor of Near Eastern archaeology at the University of California, Berkeley, and a curator of Near Eastern archaeology at the Phoebe A. Hearst Museum of Anthropology. He co-directs the Dhiban Excavation and Development Project in Jordan and the Dilmun Bioarchaeology Project in Bahrain and Saudi Arabia.

“In this provocative new study, Porter offers an alternative theory of social formation and dissolution by examining how communities take up the challenge of living in marginal environments. By teasing out the role of community resilience in adapting to both the social and natural environment, Porter offers new insights on the history and archaeology of the Levant.”—Thomas E. Levy, University of California, San Diego
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