

Three Roads to Magdalena: Coming of Age in a Southwest Borderland, 1890–1990. By David Wallace Adams. Lawrence: University of Kansas Press, 2016. 454 pages. \$34.95 hardcover; \$27.99 electronic.

This engrossing history of Alamo Navajo, Hispanic, and Anglo children's experience of ethnicity in tri-ethnic Magdalena, New Mexico, has been deservedly honored with the 2017 David J. Weber–William P. Clements Prize for the best nonfiction book on Southwestern America. David Wallace Adams explores the experience of growing up in rural west-central New Mexico from three ethnic viewpoints, paying close attention to the impacts of changing social conditions and institutions. The book is based on more than one hundred and fifty oral history interviews, bolstered by newspapers, memoirs, censuses, government and other documents, in addition to Adams's ethnographic observations from 1981 to 1982 and two subsequent years. Adams seeks to present the "larger drama unfolding" without sacrificing multivocality or detail (xiii). The book's strength is its rich account of gradual adaptive ethnic accommodation and increasing border crossings, which Adams presents from within established theoretical ground.

Given the book's temporal focus, a dominant theme is how Anglo cultural hegemony shaped childhood for all three ethnic groups. Particularly important were educational policies and practices. For rural Hispanic and Anglo children, this entailed shifts from less structured ranch or one-room schools in the early years to a more disciplined yet less ethnically diverse high school in the town of Magdalena after 1917, where Hispanic children rarely had Hispanic teachers and sometimes experienced painful English-immersion strategies and unsympathetic Anglos. For Alamo Navajo children, Anglo cultural hegemony was represented by the forced removal to boarding schools in Albuquerque and Santa Fe after 1912, and later to Crownpoint on the main Navajo reservation. Boarding school could be both traumatic and exciting. Some children resisted by running away, but others engaged in "adaptive accommodation" (255ff), weighing the positives and negatives, and rebelling only intermittently. When a federal policy change shifted Navajo students to Magdalena schools after 1959, the new tri-ethnic circumstances resulted in a lessening of distance between Hispanic and Anglo students, and their new alignment distanced them from the newly arrived Navajos. But the experience was not entirely negative, as exemplified by an auto shop teacher who successfully created a welcoming integrated environment in which the better-prepared students helped Navajos who struggled with reading.

Adams presents the three ethnic groups as possessing, initially at least, differing "cultural scripts" that shaped their ethnocultural development. Yet it is clear that ethnic boundaries were also shaped by local conditions of the moment, as class and occupational differences did not simply correspond closely enough to ethnic divisions to reinforce the perception of ethnic difference. A telling example is of boys' "burro wars" (156–157) in the early 1930s, which featured pitched rock fights over control of stray burros. Fueled by age-old ethnic tensions, the battle lines nevertheless reflected occupational and residential differences—miners' sons from the town of Kelly who were mostly Hispanic, versus Magdalena boys who were mostly Anglos and whose

fathers were more often professionals or merchants. And whereas some of those founding cultural scripts persist into the late-twentieth century—Hispanics remain Catholic, Navajos still perceive forces of evil in the world, many Anglos preserve ideas of superiority over nature and Others—Adams provides evidence of changes in the cultural scripts. Most apparent is the spread of English fluency and the embrace of education as a path to success. Indeed, despite the development of day schools on the reservation in 1979, many Navajo parents continued to send their children to Magdalena schools where they felt they would receive better educations. The Alamo schools experienced conflict over displays of Navajo traditional culture, which were opposed by a growing majority of Alamo Navajos who had embraced Pentecostal Protestantism. Just as Alamo Navajos retreated from tradition in the late twentieth century, Anglos romanticized it in the sport of rodeo. It is telling that the growing popularity of rodeo correlates with general trends in the rise of multiculturalism in policy realms and social practice. By embracing rodeo as tradition, Magdalena Anglos appear to be actively ethnicizing themselves in this more multiculturalist context (see, e.g., Jonathan Friedman, *Cultural identity and Global Process*, 1994).

My greatest grievance is Adams's lack of attention to the possibility of specific identities among those he lumps together as Hispanic. He tells us that descendants of early colonists and later Mexican immigrants and their descendants are both present, and he commendably makes it clear that the romanticization of Spanishness so prevalent in northern New Mexico was muted in Magdalena. This alone is sufficient to ask why Spanishness was muted, and to what degree his Hispanic category was integrated or unified, and under what symbols, other than Catholicism and language, if not those of romanticized Spanishness?

Adams leaves me with a few other unanswered questions. As Alamo Navajos after 1979 chose between sending their children to reservation day schools or busing them to Magdalena schools, did their religious affiliation factor into those decisions, and if so, how? Adams states a number of times that marriages spanning ethnic divides had become more common, and that growing numbers of children could assert multiple ancestral ethnicities. Only a few quotations are attributed to persons in these circumstances, however, leaving this reader wanting to know how they fit into the broader ethnic dynamic, both from their own perspectives and those of others.

Despite these questions, Adams's book has few other flaws and is a delight to read. He has written a richly rewarding account of accommodation, adaptation, and boundary-crossings occurring amid hegemonic forces and periodic conflicts. Children are shown to be able to change their surroundings, such as when the complaints of young Navajo or Hispanic children triggered the dismissal or disciplining of a teacher or supervisor, or when teenagers ignored parents' prejudices in order to date and marry across ethnic lines. Indeed, the importance of children as agents of ethnic accommodation mirrors my own ethnographic findings in rural California, right down to one of the key details: a community that is brought closer together by the state-championship run of an integrated athletics team from a small integrated high school (*Reimagining the Immigrant: The Accommodation of Mexican Immigrants in Rural America*, Palgrave Macmillan, 2009). Adams's retelling of the 1968 Magdalena

High School basketball team's journey to the brink of a state title is a wonderful example of the effect of friendships across ethnic boundaries. We all may benefit from such stories.

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Yaqui Resistance and Survival: The Struggle for Land and Autonomy, 1821–1910. By Evelyn Hu-DeHart. Madison: University of Wisconsin Press, 2016, revised ed. 320 pages. \$29.95 paper.

This revised edition of Evelyn Hu-DeHart's groundbreaking monograph *Yaqui Resistance and Survival* includes a section on more recent scholarship and theories on transnationalism, diaspora, and borderlands that have emerged since its initial publication in 1984. Along with the classic studies of Edward Holland Spicer, scholars of Yaqui history have utilized the book under review and Hu-DeHart's earlier *Missionaries, Miners, and Indians* as starting points for their studies, including my own history of the Pascua Yaqui Tribe of Arizona in *Forgotten Tribes*. Despite the passage of more than thirty years since its first printing, *Yaqui Resistance and Survival* still remains essential reading on the Yaqui people of Mexico in the nineteenth and early-twentieth centuries.

The book chronicles the Yaqui Nation's valiant, but ultimately failed, century-long battle to preserve their land and autonomy against an increasingly powerful post-independence Mexican state. This history details repeated cycles of Mexican pressures to assimilate the Yaqui people and to destroy their nation. The first pages trace the immediate post-independence era, roughly the 1820s through the 1830s, a time when the author finds that several realities enable the Yaqui to preserve their homeland: the weakness of the frontier Sonoran government, the sparse Mexican population, hacienda owners who needed Yaqui labor, and the fragile national government based in Mexico City. As Spicer first concluded, Hu-DeHart also notes that the seventeenth-century Jesuit project of consolidating the scattered Yaqui rancherías into larger mission-based communities, the "Eight Pueblos," inadvertently provided a nineteenth-century bulwark against non-Yaqui intrusion, particularly conferring the unity and strength to maintain control of their fertile lands in the Yaqui River valley of Sonora.

As the author remarks, this book does not delve into the social or cultural history of the Yaqui. Despite newer theoretical frameworks presented in the introduction, there is very little detail on transnational and/or diasporic aspects of Yaqui resistance and survival strategies. The work primarily details the various government campaigns against Yaqui autonomy and control of their lands. As the author admits, a problem of reconstructing Yaqui history is a general lack of sources from the Yaquis themselves; they only appear in records when there is trouble. Because he was so noteworthy and led a rebellion, we thankfully get a glimpse into the life of Juan Banderas, who emerged as the outstanding Yaqui leader of the 1820s and 1830s. Banderas brilliantly combined