

between US government officials and Pueblo communities over the meaning of a boarding-school education.

Overall, Gram's study of AIS and SFIS provides not only a useful addition to the literature on American Indian boarding schools, but a valuable illustration of the limitations of imperial efforts toward Native people in a borderlands setting.

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Engineering Mountain Landscapes: An Anthropology of Social Investment. Edited by Laura L. Scheiber and María Nieves Zedeño. Salt Lake City: The University of Utah Press, 2015. 265 pages. \$45.00 paper; \$36.00 electronic.

As its title indicates, the purpose of this edited collection is to comprehend the cultural impetus and identify what drives investment in the social production of territorialized spaces on the “elevated landforms” that become home, rather than frontier, to many Native American ethnic groups. *Engineering Mountain Landscapes* reflects the output of a 2010 symposium of expert high-altitude archaeologists and anthropologists, but this does not limit the depth of the scholarly analyses of the themes. Most chapters bring notable contributions to ethnography and ethno-ecology, and together with the editorial work, comprise a trailblazer publication. In a clever twist of both human and physical geography, these anthropological views of the spatialities of mountains draw from high-altitude archaeological evidence unearthed from unexpected, isolated mountain sites to reframe the imperative of mountain lifescape translated to modernity. From geographical perspectives, *Engineering Mountain Landscapes* contributes to the contemporary narrative of sense of place, biocultural heritage, and landscape transformation in the highlands. The collection provides important geoliteracy as it traces themes of resources and altitude, highland movements, place-making and identity, refuge, retreat and vantage point, and centrality versus periphery, making this book an important contribution that bridges archaeology/anthropology with geography/ecology and environmental conservation.

Despite offering the tantalizing framework of “engineering” to understand biocultural heritage, the book depicts intergenerational commitment to the mountains from a regional perspective. The collection utilizes only North American case studies, including the Rocky Mountains of Montana, Nevada, and Arizona, southern Appalachia, and the Sierra Madre del Sur in Oaxaca, where subtle influx of hunting, fishing, farming practices, as well as other less-intrusive forms of social construction, are the signature of the past that is autographing the present. However, the coeditors themselves point to the universal trend of mountain engineering as a process to “highlight the volume’s emphasis on agency and deliberation in the physical, social and spiritual transformation of mountain landscapes” (1).

As the book points out, the common social investments and dividends of mountain dwellers are poorly recognized, even though they are ubiquitous from the Peruvian

Andes to the Altai Mountains of Mongolia. The nine individual chapters identify the notion of low-impact, soft engineering, which can easily be confused with the recent biomimicry technologies of bioneers of the growing “sustainability” fad. Yet whether in the Great Plains, the larger Mississippi basin, vagrant hunting excursions, seasonal transhumance, or committed explorations and settlement, the cosmology and landscape of the engineering bioneers of antiquity have effected long-lasting changes that imprint a definite biocultural heritage. Readers will benefit from the examples of spatialities described in analyzing self-voiced places, whether as volcanoes, or labyrinthine corridors, or haunting spaces, or hidden lodges and refugia, or even reified caves or waterfall indents, river bends, or springs. The pyrogenic, stonegenic, metallogenic, or cosmogenic structures of the mountains, such as scorched woodlands, carved graffiti, plowed hanging valleys, or “petrified lightning” fulgurite pieces attest to the intricate molding of landscapes to fit the prevalent culture, such as when using vernacular names to decipher the meaning of place by applying etymology and epistemology combined. Spaces of power, spaces of relaxation, spaces of refuge, spaces of ritual, spaces of provisions, are all manifestations of taming the domesticated landscape where the so-called wilderness exists amid the doings of both Natives and non-Natives, creating places of awe.

Readers will also benefit from the implications of materiality, “including design, building, and maintaining both tangible and intangible items, to create something more humanly permanent” and also having the presumption of return in the future (190); informing this applied approach requires the consideration of another important geographic concept, that of scaling. The scalar notion of place and time, including historicity, makes engineering mountain landscapes a vigorous tool for the conservation professional. All inquiries in this collection integrate the question on habitat agency, whether investigating panels painted on single rocks, petroglyphs on ceremonial locales, quasi-permanent butte settlements, pilgrimage trails and mountain pathways, networks of rituals of respect, or festivities at the regional level. The coeditors highlight that national parks, national forests, other wildlife protected areas, and indigenous reservations all show evidence of engineering due to farmscape transformation.

With this book as reference, our future courses on mountain geography, and allied disciplines of environmental conservation and landscape design, will offer students the opportunity to revalue the greater contribution of low-impact engineering in the heartlands and hinterlands. If used as textbook, however, I would start with the last chapter, “People and Mountains,” as a general framework and to set the agenda. Like Ceruti’s shrewd analysis of *Inka* mummies on top of glaciated Argentinean peaks that appears in the recent *Sacred Sites Conservation and Indigenous Revival* from Berghahn Books, the extensive and intensive works of Scheiber on the Great Plains, and of Zedeño on the Rockies, collate the scholarly view that understanding cultural landscape management requires grappling with the human impact.

In this book, as in my own work in the *páramo* of the tropical Andes, the sites selected to exemplify the processes of (em)placement and (en)trenchment and the methodologies used to (re)read the landscape character are truly a juxtaposition of nature and culture, which are intertwined by the subtle agency of fire, domesticated animals, or

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