

a brief, lucid, and clearly focused guide in English to the key names, institutions, and themes in Portuguese history, treated reliably and objectively within a compact 288 pages.

The book actually provides even more than that. It begins with an 11-page historical chronology and a 28-page narrative summary of Portuguese history, the dictionary items per se occupying 155 pages. There follows an excellent 100-page, multilingual bibliography of all phases of Portuguese history, very carefully divided by subject, even including such themes as cooking and gardens. This provides the best and most up-to-date general bibliography available outside Portugal and bears as much value as the dictionary itself.

The volume in toto constitutes an excellent compact reference guide to Portuguese history that will prove useful to students and other interested readers, as well as to more specialized researchers. Wheeler has added yet another major contribution to the area of Portuguese studies, which is already indebted to him for so much.

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*Hispanic Culture in the Southwest.* By ARTHUR L. CAMPA. Norman: University of Oklahoma Press, 1993. Photographs. Maps. Notes. Bibliography. Index. xiii, 316 pp. Paper. \$22.95.

*Folklore and Culture on the Texas-Mexican Border.* By AMÉRICO PAREDES. Edited by RICHARD BAUMAN. Austin: University of Texas Press, 1993. Notes. Bibliography. xxiii, 287 pp. Cloth. \$32.50.

The clashing, blending, and survival of indigenous and European cultures in the southwestern United States has inspired considerable ethnographic scholarship. Among such studies, the contributions of Arthur L. Campa and Américo Paredes stand almost without peer. Their works seek a broader perspective and strive to make folklore vital to understanding society along the Mexican-U.S. border.

Campa's *Hispanic Culture in the Southwest* was his last book; he did not live to see its original publication in 1979. A synthesis of more than 40 years' work, *Hispanic Culture* retains much of its persuasive power. After discussing the problem of labeling the Spanish-speaking people of the region in chapter 1, Campa provides a very impressionistic history of them in chapters 2 through 17. The last 11 chapters deal with various aspects of Hispanic culture and folklore of the Southwest. And Hispanic it is, for Campa continually argues that although indigenous elements are important, it is the Spanish influences that have shaped Mexican American culture.

Unfortunately, the book shows its age. Aside from a new foreword by Richard L. Nostrand, the text has not been updated to include the substantial number of publications on the subject that have appeared in the last 15 years. The background

chapter on Texas, mistitled “The Lower Río Grande,” is particularly riddled with factual errors and misconceptions, which might easily have been corrected. Texas, moreover, often appears in the latter chapters only as an afterthought. The bibliography is inadequate even for its original date of publication, excluding, for instance, much of fellow folklorist Américo Paredes’ output.

Fortunately, Richard Bauman has edited 11 of Paredes’ more important articles in *Folklore and Culture on the Texas-Mexican Border*. Despite its dissimilar origin and form, this book shares a similar arrangement with Campa’s volume. Bauman has placed four articles dealing with “The Social Base and the Negotiation of Identity” in part 1, and seven articles on specific aspects of folklore and culture, particularly musical forms, in part 2. The book concludes with a thorough bibliographical essay on Paredes’ work from 1942 to 1993.

Historians, particularly those of us who teach about the Mexican American experience in the Southwest, will find much to think about in the first three articles. Rather than arguing about the relative merits of Spanish versus indigenous influences in the region’s culture, Paredes takes as a given that Mexican American culture is rooted in both, and that influences have crossed the border in both directions. In “The Folklore of Groups of Mexican Origin in the United States” (originally published in 1979), Paredes identifies three basic groups of immigrants—regional, rural or semirural, and urban—none of which is defined solely in ethnic terms.

Although Campa’s book is marred by historical inaccuracies and some dated arguments, it remains a useful overview of Southwestern culture. In *Folklore and Culture*, Bauman has given us a first-rate collection of Paredes’ work that should stimulate further research and debate among both scholars and students.

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*Africans in Colonial Louisiana: The Development of Afro-Creole Culture in the Eighteenth Century*. By GWENDOLYN MIDLO HALL. Baton Rouge: Louisiana State University Press, 1992. Plates. Illustrations. Maps. Graphs. Tables. Appendixes. Notes. Bibliography. Index. xx, 434 pp. Cloth. \$29.95.

Using French, Spanish, and English documents, Gwendolyn Hall carefully crafts an argument to negate the notion of the destruction of West African languages and cultures in eighteenth-century Louisiana. She explains how various components of West African life, such as oral tradition, facilitated the reproduction of West African cultures in diaspora. She argues convincingly for the importance of Africans in the creation of a distinctive and viable creole culture in Louisiana.

The author melds anthropology and history to produce a social history in the best tradition of recent historical writing, situating the time and process of history in the contextual analysis of anthropology. This work clearly illustrates the benefits of a multilingual, interdisciplinary, comparative approach to understanding the