

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.

JESÚS F. DE LA TEJA, Southwest Texas State University

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

development of racial slavery and colonialism in Louisiana and their ramifications for colonial social life and policy.

A variety of sources, such as trial testimony, songs, and popular sayings, are used to depict Africans and African Americans as historical actors. Seldom-heard voices are reproduced in the words of Africans and African Americans, slave and free, and Native Americans about their fight for justice, freedom, and land. What emerges is a depiction of slavery and colonialism as volatile and contested. Hall does not simply focus on the resistance of the subordinate groups to the exclusion of the power of dominant groups; rather, she shows the colonial project for its reproduction of the status quo as well as the resistance it encountered. For example, she illustrates how separating Native Americans and African slaves was a fundamental goal of the French colonial administrators. That goal, however, was subverted by the blacks who joined the Natchez in their resistance during the Natchez Rebellion of 1729. Hall shows that Native Americans, Africans, African Americans, Europeans, and Euro-Americans did not exist in isolation but created social life in the context of one another's presence.

While Hall emphatically denounces structural and static interpretations of history, still there seems to be an old and much discussed notion about African "survivals" lurking in the background of her argument. To establish the primacy of Africans in creating creole culture in Louisiana, a unidirectional process from Africans to African Americans is implied, even in the chapters on creole slaves. In reality, however, by midcentury Africans were entering a culture already in the process of being created by those who had come before. The absence of inter-ethnic conflict and the failure of the only ethnic-based conspiracy in the region suggest that Africans were undergoing a transformation of identity—a "creolization." The impact of creole African Americans on incoming Africans is minimalized here. But that does not detract from this book's pathbreaking effort to fill in the lacunae of African contributions to Louisiana history. Hall brings her knowledge of West Africa and the Caribbean to bear on Louisiana, creating a vivid and nuanced portrait of social life in French colonial North America.

FANNIE THERESA RUSHING, Northwestern University

Sanctuaries of Spanish New Mexico. By MARC TREIB. Illustrated by DOROTHÉE IMBERT. Berkeley: University of California Press, 1993. Photographs. Illustrations. Maps. Notes. Bibliography. Index. xvi, 352 pp. Cloth. \$55.00.

The Missions of Northern Sonora: A 1935 Field Documentation. Edited by BUFORD PICKENS. Tucson: University of Arizona Press, 1993. Photographs. Illustrations. Figures. Notes. Bibliography. Index. xxxii, 198 pp. Cloth, \$26.95. Paper, \$12.95.

Just as travelers soon weary of visiting endless churches, the U.S. Southwest can become quickly clichéd by yet another book of dramatic mission photographs. Fortunately, these two recent publications are exceptions, and will probably become