

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.

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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

the classic references for the next generation. Marc Treib's *Sanctuaries of Spanish New Mexico* is a simply superb condensation of New Mexican architectural history and an excellent compendium of individual sanctuaries. *The Missions of Northern Sonora*, as edited by Buford Pickens, is a far less ambitious publication, but every bit as useful and informative.

The first third of Treib's volume carefully investigates the context of religious building, the materials, the techniques, and the "sittings" for the churches. The author describes in elaborate detail how these structures were built and why they have or have not survived. The historical section is adequate, although the omission of the role of the Patronato Real, whereby religious apostolates were set apart from colonial policies, weakens the interpretation. Nor does the treatment do justice to the presence of master builders on the frontier; friars are made to seem the only source of architectural expertise. Treib does differentiate, however, between the puddled adobe techniques of the Pueblo Indians and the measured adobe block approach of the Spaniards. Only the latter form was capable of supporting tall, weight-bearing walls, thus making the Christian religious structures imposing, if not ominous. The generous array of photographs, floor plans, and exploded views makes this volume attractive as well as useful. The University of California Press has provided a pleasing design and a comfortable balance of color and black-and-white photography.

Pickens, an architect like Treib, realized the solidity and importance of a 1935 field report done for the Tumacacori Mission of the National Park Service. Like the drawings Treib utilized in his study, the Tumacacori report preserved critically important floor plans, measurements, and descriptions of the northern Sonoran missions. The descriptive account and drawings were summarized by Arthur Woodward, archaeologist on the expedition. But the official account lay in obscurity until a Spanish version was published in Mexico and then resurrected by Pickens.

The Missions of Northern Sonora follows a format similar to *Sanctuaries*, but its discussion of the social environment, materials, and general architecture is not as elaborate. Pickens' treatment, however, is perfectly in keeping with the tenor of the report itself. One of the genuinely graceful aspects of *Missions* is the classic photography of George Grant, whose artistry captures whole buildings and tiny, indigenous flourishes.

For the serious student of the Spanish Southwest, these two volumes are undeniable classics. They leave little to speculation; both are scholarly, complete, and well designed. And both books demonstrate the enduring importance of European contact in the Americas dating back to the seventeenth century.

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