

as a “place making” space. It was, as Molina puts it, a place where people went to be seen and to see others—both Mexican and other Latinx community members—to establish that this was their neighborhood and that they belonged there. Molina conveys that community identity and personal identity were both shaped by *and* shaped the restaurant itself and the resources that the restaurant provided its staff and the local clientele.

Now as deeply rooted as the Nayarit was in Echo Park, it however, like many other ethnic enclaves, still existed on the margins of the traditional archive. Thus, much of this narrative was stitched together through interviews with former employees and residents. From a reader’s perspective, this approach does not at all detract, because Molina was able to conduct a fair number of interviews to flesh out this narrative. Indeed, Barraza was noted for having facilitated numerous immigration journeys to California by providing people with employment in the United States as well as a reference for other employment and future life ventures. Many individuals and families that relied on Barraza for resources fondly recalled not just the delicious food but also the safe environment and community that was fostered by the restaurant.

While this book is centered on the memories of the Nayarit, Molina also weaves these narratives alongside the better-known historical events of the early twentieth century. Coverage of key events such as the Mexican Revolution, World War II, and ensuing civil rights lawsuits all add depth to the interviews. The bibliography should be helpful for those looking to expand their knowledge on the more minute aspects of the Nayarit’s place in history; in particular, those interested in the intersection of urban centers, food, race, and identity will find Molina’s bibliography to be quite rich.

Overall, this book is an enthralling microhistory seeking to collect the memories of a long past community space. It is a boon for those looking to better understand the connection between food spaces and identity and also a means to remember a non-archival based history that might otherwise be erased by current-day gentrification of Echo Park.

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Trading Freedom: How Trade with China Defined Early America. By Dael A. Norwood. (University of Chicago Press, 2022. 270 pp.)

Dael Norwood offers an engaging account of how Sino-American intercourse shaped the political economy of the United States in the late eighteenth and

nineteenth centuries. Norwood situates the China Trade—by the late 1870s, the “China Market” (p. 157)—within a developing American national identity that trumpeted the United States’s centrality to systems of capitalism and global commerce. Through a series of vignettes highlighting crucial figures, legislation, and debates related to Sino-American trade, Norwood charts the rise and decline of U.S. commerce with the Qing Empire and its lasting impact on how Americans conceived of their nation’s place within the world economy.

Trading Freedom is foremost a history of the United States, and therein lie its strengths. Norwood brings a metropolitan perspective to debates that have captured the attention of China trade historians for years. Discussions linking the opium trade to American ideas of sovereignty (pp. 78–92), or debates connecting the trade in indentured Chinese labor to immigration law (pp. 130–32), masterfully interweave the complex agendas of the government, domestic lobbyists, and China merchants. Especially interesting in this regard is Norwood’s account of Asa Whitney’s campaign for a transcontinental railroad—a movement that used the prospect of Pacific trade with China to drive America’s global commercial ascendancy (p. 111) while, ironically, directing much-needed capital away from a flagging China trade (p. 163). In these examples, and indeed throughout the book, Norwood makes a compelling case for China’s importance to the realization U.S. imperial ambitions.

The book is particularly effective in its discussion of Sino-American trade’s late nineteenth-century decline—a topic that has received only a light touch to date. Norwood ties this decline to the evolving industrial landscape of a maturing economy that saw the U.S. shift gears from an agricultural producer to a manufacturing giant intent to vent “surplus goods to overseas markets” (p. 176). The convincing argument contextualizes and expands greatly upon that advanced in Thomas McCormick’s *China Market*, providing a necessary answer to why old American China firms practicing outdated models of commission, brokerage, and shipping failed so spectacularly in the 1870s and 1880s.

Still, while the book is an American history, it would have been illustrative to see more nuanced accounts of the relationship between American private enterprise and politics in China. The filibusters hinted at (Frederick Townsend Ward comes to mind) were rather more of an issue to Sino-American relations than the discussion of Anson Burlingame’s diplomatic struggles suggests (p. 141). The Confederate raider *Alabama* never sailed further north than Borneo but did wreak havoc on American trading and Anglo-American

politics (p. 141). The Taiping Civil War (p. 139)—quickly recognized as a disaster for commerce—proved integral to Sino-American and Anglo-American debates about neutrality and sovereignty both in China and at home.

Such points should not, however, detract from the impressive deft with which Norwood weaves together complex political and commercial developments unfolding in the United States and China. The book is well researched, crisply written, and, importantly, addresses a long-overlooked aspect of Sino-American contact. *Trading Freedom* is certain to become a vital reference point for scholars interested in the political economy of the United States, new histories of capitalism, and U.S. imperial ambitions.

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Northern Paiutes of the Malheur: High Desert Reckoning in Oregon Country.
By David H. Wilson Jr. (Lincoln, Neb., Bison Books, 2022. 336 pp.)

I find this book to be very readable, and the concepts easily grasped for any reader. The author is not a scholarly authority on Native people's history but is instead a retired law school professor who spent some eight years researching the Paiute people. Many of the author's descriptions of the complex arrangement of the tribes in eastern Oregon make it easy for readers to envision where the reservations were and the complexity of the politics and laws and policies of the time. The project taken on by the author involves at least four tribes and associated reservations in eastern Oregon, Nevada, and Idaho, how they were organized, and the politics and legal quandaries of American settlement in tribal lands that had not yet been sold to the United States. There are good characterizations of Indian agents that established and followed Indian policies of the United States. The Paiute history of Oregon is one area in which we could find little accessible scholarship before a decade ago.

The author is right on the mark when he addresses the rights of the Paiutes when their lands were being settled. Wilson states "Paiutes had legal rights to their lands. . . . A people whose lands were invaded had no obligation legal or otherwise to capitulate. They had every right to fight back" (p. 25). The author states that he worked with many Paiute people, and that the book addresses their history, especially the history of Chief Egan.

I began reading expecting to find much more Native perspective than what is presented. Much of the narrative is from the perspectives of the