

tive of an unfamiliar chapter in Western history." Certainly specialists in the frontier settlement of Mexican California will be eternally grateful to C. Alan Hutchinson for having produced this work.

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The Spanish-Americans of New Mexico. A Heritage of Pride. By NANCIE L. GONZÁLEZ. Albuquerque, 1969. University of New Mexico Press. Illustrations. Map. Tables. Notes. Bibliography. Index. Pp. xv, 246. Cloth. \$7.95. Paper. \$3.95.

This is the first general survey of Hispanos in New Mexico to appear since George Sánchez' pioneering study *Forgotten People*, now thirty years old. It is therefore most welcome and, generally speaking, tells its story well. Nancie L. González originally published her findings as *Advanced Report 9* of the UCLA Mexican-American Study Project (1967). The price has been almost quadrupled, justified no doubt by the more durable format and the addition of illustrations and a final chapter on "Activism in New Mexico, 1966-1969." This chapter discusses such groups as Reies Tijerina's Alianza de los Pueblos Libres, the Brown Berets, and UMAS (United Mexican-American Students). The last two are of course part of the southwestern Chicano militant movement, while all three take special pride in their Spanish-Indian cultural and racial heritage.

Chicano militants in New Mexico are now helping to develop pride in the terms "Chicano" and "Mexican American" and to break down the barrier between "Spanish Americans" and "Mexican Americans." The former are descended from the pre-1848 population and are concentrated in the northern parts of the state, while the latter are children of immigrants, most of whom came from Mexico during the Revolutionary period (ca. 1910-1920) or later and live primarily in the southern part of the state. (It should be noted that despite the title, the present work deals with both groups, although it emphasizes the former group.) As the author points out, this largely artificial distinction apparently arose during the 1920s, when the residents of longer standing assumed the name of "Spanish Americans" to distinguish themselves from the large numbers of recent immigrants from Mexico, hoping to escape some of the prejudice and discrimination being systematically and brutally visited on the latter. The stratagem has worked to a certain extent, in that upper- and middle-class "Spanish Americans" have been able to escape many of the ethnic liabilities suffered by their counterparts in other southwestern

states. But spokesmen for the dispossessed are slowly making inroads on this pernicious myth of the state's "Spanish" past.

In this regard the book's subtitle is ironic, for it is hardly pride in their Mexican cultural and mestizo racial heritage which leads people to call themselves "Spanish Americans." (One wonders why the subtitle was changed from the more appropriate "A Distinctive Heritage" of the first edition.) Even though Mrs. González correctly labels the mythology as such, she herself is sometimes caught up in it. For example on page xii of the introduction she mentions eating tortillas as a survival of *Spanish* cultural elements in New Mexico. One further quibble—the author rejects as unlikely the possibility that "Spanish Americans as a class could have Negro ancestors," despite Gonzalo Aguirre Beltrán's well-known documentation (in *La población negra de México, 1519-1810*) that during the Colonial period more Negroes than Spaniards came into New Spain, which of course included our own Southwest. Bienvenidos, queridos hermanos, a la raza cósmica.

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The Tepehuan of Chihuahua. Their Material Culture. By CAMPBELL W. PENNINGTON. Salt Lake City, 1969. University of Utah Press. Illustrations. Maps. Tables. Notes. Bibliography. Index. Pp. 413. \$10.00.

The Tepehuan Indians of Mexico are found in two different areas, the border region of Jalisco and Nayarit and far to the north in southern Chihuahua. The present monograph reports on the material culture of the northern Tepehuan on the basis of field work conducted by the author in the 1960s.

The physical environment is discussed in an introductory chapter, and the bulk of the book is devoted to various aspects of material culture under the headings: agriculture; horticulture; food preparation; hunting, gathering, and fishing; animal husbandry; ceremonies, games, and drugs; leather, fibers, textiles, and personal adornment; and dwellings. A final chapter compares in detail, with numerous tables, the material culture of the Tepehuan and that of the Tarahumara, their neighbors to the north.

Historical documents are used in the introductory chapter for a full discussion of the distribution and population of the Tepehuan from the sixteenth century to the present. A map shows in detail the distribution of Tepehuan and neighboring groups about 1500.