

“sacred dances.” To what extent Chilula culture is changing is only minimally dwelt upon. Thus, despite its credible analysis of religion and myth, *Chilula* is a work which does not really much illuminate the position of the contemporary people of the ancient redwoods.

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Arnoldo De León. *The Tejano Community, 1836-1900.* (Albuquerque: University of New Mexico Press, 1982) xix, 277 pp., \$19.95.

De León's pioneering effort is a most welcome volume to Chicano Studies. The historian's findings in the history of the Mexicans in Texas during most of the last century present a major addition to our knowledge of how agrarian Tejanos lived from the Texas Revolution to the turn of the century.

The author attempts “to define *Tejano culture*” and to seek answers to “a fundamental question: what did Mexican Americans in Texas do for themselves, and how did they do it . . .?” He stresses the emancipatory development of a flexible bicultural existence as a means of survival and a major achievement for an oppressed people. Sixteen rare photos and a host of tables are included in the text. In nine chapters any reader interested in historical, sociological, religious, socio-political matters or in issues pertaining to folklore will profit from the book. De León has drawn from an impressive amount of source material. The problems raised by his work derive from the geographical vastness of Texas, the highly varied social strata of Tejano society, and the inclusiveness of his approach and time span. Each one of his chapters could ask for a full-fledged book, e.g. “Politics and Tejanos,” “The Urban Scene,” “Religion and Life Experience,” “Culture and Community.” Frequently the reader has to be content with lists of names of individuals or publications involved in an activity relevant to the community, but then is left with an appetite for more information and, above all, more of an analytical approach. The delicate balance between descriptive detail and statistics, analysis and information, which characterizes the great masters, is often lacking.

Arnoldo De León does very well in giving Texan geography and Tejano cultural zones their due. Most of all, ample proof is furnished that Tejanos were bicultural at an early date after the Anglo take-over, a fact

which is of importance for our perception of present-day Chicano culture. The same goes for rural skills and political awareness and participation. It is of prime significance to grasp this basis of the Chicano struggle in its historical continuity and discard the notion of a spontaneous outburst of a long dormant, defeated people in the late 1960s. A wealth of generally inaccessible material, given especially in Chapters Two to Five and in Chapter Nine, justify De León's work as an important study despite its diffused and occasional self-congratulatory tone.

—Wolfgang Binder
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Nancy Oestreich Lurie. *Wisconsin Indians*. (Madison: The State Historical Society of Wisconsin, 1982) 66 pp., \$2.00 paper.

The author, Nancy Oestreich Lurie, is a native of Wisconsin born in Milwaukee, where she is now the Head Curator of Anthropology of the Milwaukee Public Museum. Prior to this position she was the Chair of the Department of Anthropology at the University of Wisconsin, Milwaukee. Lurie is author of *The American Indian Today*, which received an award for scholarship and has written *Mountain Wolf Woman*, the autobiography of a Winnebago woman, and numerous articles.

Wisconsin Indians is not "another anthropology book," but more of a political history of Wisconsin people. It is a small book, packed with information. The material covered is presented in crystalline passages in a factual style which I found very easy to comprehend. Opinions and interpretations which may have tended to flesh out the book are not provided so do not obscure the facts offered. It is a good summary of Indian life in Wisconsin and provides a spectrum of topics for further study. It also contains a reference list of more detailed resources.

The book describes, very briefly, the initial contacts of whites and Indians and the subsequent efforts of the Indians to disengage and find space, in terms of land and society, to maintain their cultural and racial integrity. The heritage of Indians now living in Wisconsin is sketched. It is a history and catalog of treaties set aside, broken or, at best, badly bent.

The text becomes a bit more detailed as it arrives at more recent events, from the mid-thirties onward. It is a chronicle of slow, determined progress. There were disastrous setbacks, to be certain, but in total there has been some progress for the Wisconsin Indian.