

ers have been excluded from the canon of Afro-American literature. Ann Allen Shockley has tried to remedy this situation in this anthology.

Shockley is associate librarian at Fisk University in Nashville, Tennessee. She is also co-editor of *Handbook of Black Librarianship* and author of *Loving Her, Say Jesus & Come to Me*, and *The Black & White of It*.

Shockley's stated purpose is to "record the lives and works of Afro-American women writers from the eighteenth century to the early twentieth century." *Afro-American Women Writers: 1746-1933* "represents a historical and literary documentation of women who were not only writers but leaders of their race. . . ." Thus, Shockley uses the word "writer" very loosely. Her anthology includes every Afro-American woman writer that her research has uncovered. She uses writers of diaries or journals of their travels or religious conversions as well as more traditional writers. She even includes writers (Emma Dunham Kelley-Hawkins) who did not use Afro-American characters or themes.

Nevertheless, traditional Afro-American writing is included. There is an excerpt from one of the few female-authored slave narratives, Harriet Ann Jacobs' [Linda Brent, pseudonym] *Incidents in the Life of a Slave Girl, Written by Herself* (1861), which is "a tragic account of a black woman's strong desire to free herself in mind and body from the dehumanization of slavery." In contrast with the slave narratives are the writings of Wilson's *Our Nig* (1859), which replaces William Wells Brown's *Clotel: A Tale of the Southern States* (1864), once considered the first Afro-American novel.

*Afro-American Women Writers* is of particular interest to anyone who wishes to become more familiar with the writings, biographies and bibliographies of Afro-American women writers. This volume acquaints the reader with these writers, and it destroys many negative stereotypes of Afro-American women. However, the material about individual women writers is limited in scope, but this is to be expected considering the time involved. Shockley has succeeded admirably in bringing together the obscure as well as the better-known Afro-American women writers who wrote and/or published between 1746 and 1933. Overall, if there is any fault to be found with this book, it is that it ends with 1933.

— Mary Young  
College of Wooster

**Edward H. Spicer. *People of Pascua*. Kathleen M. Sands and Rosamond B. Spicer, eds. (Tucson: University of Arizona Press, 1988) xlvii, 331 pp., \$35.00.**

On the surface, *People of Pascua* appears to be a focused anthropological field study limited to a narrow period of time. It should not surprise those who are familiar with Edward Spicer's preeminent scholarship on

acculturation, however, that things are not always what they seem to be. It is true that this study concerning the Yaquis, begun in 1941, stems from Spicer's first field experience as a graduate student. Yet, *People of Pascua* has broader implications that go beyond the lives of the Yaquis who made Pascua Village, Arizona, their home. Spicer's methodology included biography as a means to better understand Yaqui behaviors, choices, and attitudes about others. And in this, his earliest of works about the Yaquis, Spicer explored the ideas about culture contact and persistence that would inform his later writings, as well as influence so many of his students and colleagues.

Always sensitive to the ongoing concerns of Native Americans, Spicer repeatedly delayed the publication of this particularly personal study of the Yaquis at Pascua out of respect for their feelings. Editors Rosamond Spicer and Kathleen M. Sands followed his example by leaving a final draft of the manuscript in the Pascua Village Community Center for over a year, giving interested persons ample opportunity to voice objections to its content. *People of Pascua*, a posthumous text, is marvelously written and should benefit a diverse readership. Neither its theoretical underpinnings nor its reliance on field notes obscures the narrative. As the editors have noted, Spicer has "caught the drama of Yaqui history at a level of intimacy rarely found in a non-literary text." Now that it is finally available, it adds to his over thirty published essays and four books on Yaqui cultural life. It was well worth the wait.

My criticisms are few, but if they are to be made, they relate to what has been left out, rather than with what has been included. Normally, this kind of criticism is unfair. However, the organizational structure of the text implies that the lives of men, women and youth are equally important to the study. While the text fully recounts the lives and perceptions of representative adult men, it pays much less attention to the Yaqui women and youth, whose lives are assumed to follow the same broad contours sketched out in the biographies of the men. In recognition of the times during which Spicer did his field work, it is understandable that the content does not fully live up to the book's organizational intentions. In fact, it is actually quite remarkable that his own bias as an adult male observer is as scarce as it is.

Spicer's use of biography in *People of Pascua* sets an example that, if followed, can help build a bridge of better communication between anthropologists, historians, sociologists, literary critics, and others interested in the persistence of Native American cultures. Additionally, it allows, as best as any written form can, the Yaquis to speak for themselves. In the introduction, Rosamond Spicer recounts her husband's early years and search for a vocation. In it, she uses a road metaphor to symbolize the choices he made along the way; it is reminiscent of Robert Frost's "The Road Not Taken":

Two roads diverged in a wood, and I,  
I took the one less traveled by,  
And that has made all the difference.

For students of Native American cultures, Edward Spicer's scholarship has indeed made all the difference.

— Gretchen Harvey  
North Dakota State University

**Paul R. Spickard. *Mixed Blood—Intermarriage and Ethnic Identity in Twentieth-Century America*. (Madison: The University of Wisconsin Press, 1989) 532 pp., \$29.95.**

Just as the mixing of peoples has been a dominant theme in American social history, it has also been a compelling, if not controversial, theme in American social science. Sociologists have long recognized that intermarriage is an important social phenomenon in American society. Thus, early American social observers were drawn to study this area of social life. From Frederick Hoffman's earliest studies of black/white couples in the late nineteenth century to W. E. B. Du Bois's observations on intermarriage at the beginning of the twentieth century, the systematic study of intermarriage stands as one of the initial starting points for American sociology.

In *Mixed Blood*, Paul R. Spickard examines the major theoretical efforts emerging from sociological work on intermarriage and compares these with the intermarriage experiences during the twentieth century of three groups: Japanese Americans, Jewish Americans, and African Americans. He also includes an interesting chapter on the encounters of Japanese women and American men in the years following World War II.

Spickard correctly identifies an emphasis on social structure with sociological theories on intermarriage. That is, generally sociologists have been prone to address social structural influences such as demography, social class, and economic forces on rates of intermarriage. These differing approaches vary in their complexity, and the reader will find it refreshing that Spickard is able to present most of them in a concise and deliberate style without sacrificing the integrity of their essences.

One social structural theme sounded is the influence of demographic factors on the dynamics of intermarriage, such as the notion that the larger the minority group the less likely intermarriage will occur. Another theme involves that of group boundaries. Theories such as Ruby Jo Reeves Kennedy's "triple melting pot" hypothesis and Emory Bogardus's "social distance" work posit that some group boundaries are more easily surmounted than others. For instance, religious differences are more easily breached than differences of race.

Most prominent perhaps in the theoretical efforts has been the notion of hypogamy typically associated with Robert Merton. Here is the assertion that intermarriage follows an exchange system whereby lower social caste men of wealth and talent trade those attributes for higher social caste