
Pleas and Petitions: Hispano Culture and Legislative Conflict in Territorial Colorado. By Virginia Sánchez. (Louisville: University Press of Colorado, 2020. 398 pp. 28 halftones, maps, 13 tables, appendices, bibliography, index. \$34.95 cloth, ISBN 978-1-60732-913-8; \$24.95 paper, ISBN 978-1-64642-236-4; \$19.95 ebook, ISBN 978-1-60732-914-5.)

Virginia Sánchez has created one of the most outstanding Colorado history books in recent memory with *Pleas and Petitions*. Researched thoroughly and written with an engaging, compelling voice, this book immediately takes its place as a must-own for anyone studying the interactions of ethnic communities in the American West.

The narrative centers place as much as people, specifically the region split between Colorado and New Mexico in 1861, and its impact on thousands of Hispano residents north of the line living in an Anglo-dominated territory. Sánchez shows how racist attitudes in Colorado's territorial government prevented Hispanos from participating as they deserved, including the haphazard translation and distribution of statutes to inform a population that never had cause to learn a language other than Spanish until they were shoehorned into Colorado.

Sánchez is not afraid to challenge the status of some major names of Colorado history and historiography alike, including Lafayette Head and Wilbur Stone. She shows that through their actions or writings, these individuals perpetuated stereotypes and denigrated Hispano contributions to the region's story while inflating those of Anglos. Of particular value is Sánchez's exploration of Head as an American Indian slave owner who attacked Hispanos and Native people in the region for doing the same thing. Challenging the standard interpretation of Head as a benevolent figure of influence who floated between diverse communities and culture, Sánchez exposes him as a manipulative figure intent only on coming out on top.

Sánchez also contests established narratives of infamous stories, such as the Espinosa family and their connection to a series of murders in 1863 and other incidents of racial violence, including the lynching of Hispanos. As she observes, "too many pieces are missing from the full Espinosa story" to simply embrace the traditional telling of Hispano desperados intent on killing Anglos or Hispanos supposedly complicit in their own subjugation (p. 190). Historians can reassess much of the history of southern Colorado in the years to come thanks to Sánchez's well-documented efforts.

Endeavors to shift the Colorado–New Mexico boundary after 1861 appear with thoughtful interpretation late in Sánchez's work. She explores local and national debates alike, ranging from petitions to Congress to feuds over fencing that offered yet another example of divergent perspectives between Hispanos

and Anglos over land management. Sánchez demonstrates how Anglos never understood—or cared to understand—the frustrations of southern Colorado. “The Hispanos wanted to be back under the jurisdiction of New Mexico,” she writes, “where they understood the laws, where their representatives were treated with respect, where their religion was not ridiculed, and where their customs were not questioned” (p. 253). She also demonstrates how Hispano opposition to Colorado statehood was inspired by far greater issues than the standard, Anglo interpretation that southern residents simply did not want to pay higher taxes. Instead, Sánchez shows how Hispanos wanted “to inform the governor and his Anglo-dominated assembly that they were not pleased with laws that penalized and degraded them” (p. 267).

The reader finishes Sánchez’s work exhausted and infuriated at the parade of nonsense inflicted upon Hispanos in southern Colorado over the course of the late nineteenth century. One also marvels at the resilience of Hispano communities in the region to this day, considering all they have endured, and all of the obstacles imposed upon them by outsiders over the generations. Sánchez’s work is both a paean and a celebration, mourning the multitude of unnecessary pains inflicted on a people and region, while praising its survival against great odds. The inclusion of a foreword by Ken Salazar—a former state attorney general, U.S. senator, and interior secretary and current U.S. ambassador to Mexico—whose family has lived in the San Luis Valley for many generations, is yet another reminder of the impact of Hispano culture in southern Colorado.

I have no doubt that *Pleas and Petitions* will take its well-earned place as one of the most essential texts on Colorado history ever written. It exposes fallacies in many previous interpretations and offers insight into overlooked, dismissed communities. Sánchez has done the state, region, and especially the Hispano community a great service in producing this work, one that will enlighten scholarship in diverse, essential ways for years.

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Pueblo Chico: Land and Lives in Galisteo since 1814. By Lucy R. Lippard. (Santa Fe: Museum of New Mexico Press, 2020. 336 pp. 200 halftones. \$39.95 cloth, ISBN 978-0-89013-649-2.)

In *Sense of Place* (1996), philosopher Edward Casey once observed, “[We] are not only *in* places but *of* them. Human beings . . . are ineluctably place-bound. More even than earthlings, we are placelings, and our very perceptual apparatus, our sensing body, reflects the kinds of places we inhabit” (p. 19). Just as