

Book Reviews



Life beyond the Boundaries: Constructing Identity in Edge Regions of the North American Southwest. Edited by Karen G. Harry and Sarah A. Herr. (Boulder: University Press of Colorado, 2018. 356 pp. 15 halftones, 23 maps, 19 tables, index. \$85.00 cloth, ISBN 978-1-60732-666-3; \$68.00 ebook, ISBN 978-1-60732-696-0.)

Many books about the archaeology of the Southwest focus on what are termed “core areas,” those centers with monumental architecture and distinctive material culture. These core areas are thought to have exerted influence on surrounding areas and include Chaco Canyon, the Phoenix Basin Hohokam, Mesa Verde, and Paquimé in northern Chihuahua. This professional preoccupation with the apparently big players of antiquity leaves much of the U.S. Southwest less studied, especially parts of the region with lower population densities and less elaborate material culture. Now, finally, there is a volume that focuses on life in these “edge areas.”

This volume includes ten chapters. The first, authored by Herr and Harry, introduces the history of the study of “peripheral areas.” The usual perspective when examining edge areas has been from the core looking outward, and yet the people who lived in outlying areas probably saw themselves as distinctive rather than as a watered-down version of the core. The authors define four types of edge regions varying by population density and whether in-migrations were involved. These include joint-use territories, uncontested areas, frontiers, and contact zones. The remaining chapters focus on an area or areas, respectively, and explore each area’s history.

Matthew Peeples and Barbara Mills (chapter two) use social-network analysis techniques to evaluate sites “beyond and between.” They find that outlying populations have wider social networks and more material diversity than do those inhabiting core areas. Joint-use areas are low in population and had no significant migration. Sarah Herr and Jeffery Clark (chapter seven) describe the Sub-Mogollon Rim area between AD 1200 and 1450 as such. They find evidence for people flowing into and out of the area from various directions. Kellam Throgmorton (chapter six) describes the Puerco Valley (of the West) during the period before AD 750, similarly. Both areas show diversity in architecture and ceramics and were populated by relatively mobile farmers from neighboring areas.

Uncontested areas have higher population densities than joint-use territories, with no in-migrations and without strong leaders. These are places with deep histories, where strong communities of practice maintained long-standing traditions. Myles Miller (chapter eight) describes the Jornada Mogollon as stable residentially and ideologically for over a millennium, and perhaps longer. Patricia Gilman (chapter nine), finds the San Simon and Upper Gila Valleys to have each maintained long-term identities for hundreds of years, despite connections to Classic-period Mimbres. Karen Harry and James Watson (chapter five) describe the lowland Virgin Branch Pueblo as local people who adopted many, but not all, of the aspects of Pueblo lifeways while retaining critical traditions from their ancestral heritage. Contact zones arise when migrants move into populated areas with distinctive identities. Hohokam migrants moved into the Lower San Pedro Valley (Herr and Clark, chapter seven), which had an existing population. Their shared Hohokam ideology may have eased newcomers’ entry.

Lastly, frontiers arise when there is significant migration into lightly populated areas. Severn Fowles (chapter three) describes how Taos was a “counter culture” attractant even a thousand years ago. When later migrants arrived, they and the established residents eventually created new communities. Similarly, Lewis Borck (chapter four) suggests that the Gallina in northwest New Mexico deliberately stepped away from a culture they disliked. They moved into the hills and created their ideal community. Kellam Throgmorton (chapter six) finds that the Puerco Valley became a frontier after AD 750, when it developed into an east-west connection between the Kayenta/Tusayan area to the west, and the Cibola, Chaco, and Mesa Verde areas to the east. Finally, Lauren Jelinek and Dale Brenneman (chapter ten) examine interactions within the Pimería Alta both among Indigenous groups and with the Spanish, and find that alliances do not depend on ethnicity.

This volume amply repays the time spent reading it. I recommend it for those interested in archaeology outside the Southwest core areas, and for all who hope to understand the region as a whole.

Maxine McBrinn

Museum of Indian Arts and Culture

Imperial Metropolis: Los Angeles, Mexico, and the Borderlands of American Empire, 1865–1941. By Jessica M. Kim. David J. Weber Series in the New Borderlands History. (Chapel Hill: University of North Carolina Press, 2019. 304 pp. 14 halftones, map, tables, appendix, notes, bibliography, index. \$29.95 cloth, ISBN 978-1-4696-5134-7; \$27.95 paper, ISBN 978-1-4696-6624-2.)

What led to the transformation of Los Angeles, California, from a small town to one of the most important transnational cities in the U.S. Southwest at the end of the nineteenth century? This is one of the central questions that Jessica Kim's book, *Imperial Metropolis*, addresses. The book traces the investments of white elite Angelenos such as William Rosecrans and Lewis Bradbury, and argues that the growth of LA was closely connected to American expansion into Mexico by way of capital and commercial investment. She constructs a nuanced account of how these investors deployed different forms of investment schemes that perpetuated a racialized hierarchy that dictated capital, trade, and labor control across the U.S.-Mexico Borderlands (p. 13). According to Kim, "this process of city building in the West and the borderlands was deeply embedded in the dynamics of American Empire" (p. 10).

The first half of the book is organized around the geographic locations of investments that directly connected LA with Mexico. Chapters 1 and 2 take a closer look at how financiers in LA paved the way to the investment boom in Mexico. According to Kim, Southern California financiers established close relations with Mexican president Porfirio Díaz (1877–1911), who welcomed free trade and foreign investment in Mexico. His policies facilitated large transnational investments in cattle ranching, land, oil, and mining enterprises in Mexico's countryside. Kim argues that Angelenos also exported racialized ideas based on their relationship with Californio elites and workers in LA, where "nonwhite labor laid track for railroads, tended orchards, picked fruit, transformed clay into brick . . . all under the watchful eye of white foremen" (p. 61). As Kim points out, this racialized labor system allowed U.S. investors to extract wealth from Mexico that, in return, was invested in the city's parks and buildings in downtown LA.