

Mesoamericans themselves and as conceptual-theoretical frameworks of analysis for archaeologists?

Clearly, this volume is aimed at archeologists and will appeal to those working in Mesoamerica. However, other scholars of identity should pay attention too. Archaeologists think a lot about the materiality of the people they study and what it means. They are trained to pay attention to the ways that the material world is connected to the ideological, deducing meaning from closely examining the linkages of style and substance to assemblages in place and over time. It is this archaeological perspective that can allow the physical remains of economic, political, and ideological interactions and processes to inform us about identity, but more importantly, it can provide more rigorous ways to study the materiality of identity that will have broad utility for we other scholars of identity.

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California Mission Landscapes: Race, Memory, and the Politics of Heritage. By Elizabeth Kryder-Reid. Minneapolis: University of Minnesota Press, 2016. 355 pages. \$122.50 cloth; \$35.00 paper.

California Mission Landscapes is a welcome and thought-provoking new perspective on California's colonial missions. Elizabeth Kryder-Reid rises to the challenge of exploring the many interests, complex meanings, and multifaceted histories attached to the twenty-one Alta California missions. In doing so, the author weaves a compelling narrative of missions as places of ongoing history, venues of critical reflection, and, as public heritage sites, spaces with the capacity for action and decolonization.

The preface and introduction outline the theoretical framing for the book, which explores mission gardens as "potent ideological spaces" (11) for examining the histories of those who participated in the missions, as well as the fabrications, commemorations, and erasures inscribed on mission landscapes. More than exposé, however, one forward-thinking aspect of the book is to see missions as sites of consciousness and to use "the power of historicizing the origins and practices of injustice and deploying historic sites to spur dialogue about human and civil rights issues" (xi). Forming the core of the book are four chapters: chapter 1 examines "Colonial Mission Landscapes"; chapter 2 the ways heritage, or "a specific perception and use of the past that imply connection or belonging and that are inextricable from structures of power and social inequalities" is invented in the context of California's missions (23); and in chapters 3 and 4, how heritage is cultivated and consumed.

Chapter 2 traces the development of mission gardens since the late 1800s and the role of landscape design in materializing and romanticizing colonial narratives (an appendix further lists plants appearing in mission gardens that helped invent heritage and invite preservation efforts). Focusing on five missions—Santa Barbara, San Fernando, San Juan Capistrano, San Gabriel, and San Antonio de Pala—chapter 2

further addresses the various religious, state, and Native American interests that determined how mission landscapes were differently restored and memorialized. In chapter 3, the author focuses on the aestheticization of mission landscapes and the rich “visual vocabulary”—photographs, postcards, paintings, and souvenirs—that celebrate and sanitize colonialism (145). Chapter 4 addresses the dynamic and “complex interplay of space, narrative, and visitor experience” (193). Here, Kryder-Reid inspects the spatial practices deployed at missions and the embodied experience of visiting these heritage sites. Mission preservation and interpretation decisions are certainly enmeshed in the politics of the present. Their mutability, the author observes, also make them active sites of Native assertion and spaces for “performing indigeneity” (204).

A concluding chapter discusses the challenges and possibilities of heritage practice within mission settings and further explores missions as possible “Third Spaces” for bringing diverse histories and narratives into conversation, upending dominant colonial narratives, and reconciliation. This particular chapter bursts with ideas and opens the discussion of missions to consider the potential benefits of community-based participatory research, decolonizing methodologies, co-curation practices, and other forms of power-sharing. Kryder-Reid also notes the problem of uncritically removing contentious interpretation from a mission without fully realizing why some information might be controversial in the first place.

The book has two key strengths. First, Kryder-Reid’s focus on landscape is an especially instructive perspective and important starting point for readers to consider the multiple histories attached to missions, as well as “those histories’ underlying ideologies” (17). A well-entrenched “mission as garden” metaphor (18) and scholarly and public fascination with extant architecture silenced alternative views of mission landscapes as “heterotopic” Third Spaces (70). This novel understanding holds great promise for an improved and more earnest acknowledgment of the ways California Indians participated in missions creatively, often on their own terms as hosts to colonial interlopers.

A useful analytical tool, “landscape” (*landschaft*) is also a western concept that can conceal indigenous conceptions of space and scale. Tall adobe buildings were certainly new additions to the landscapes of California and the architectural repertoires of California Indians; yet, for them, scale, power, and prominence were likely measured in other ways. “Human-built precedent” (59) can, in fact, be seen in the knowledge required to design, among other things, ocean-going watercraft, intricately woven baskets, and the expertise needed to craft many millions of diminutive shell beads for money and ornaments. To be able to even consider cultural differences in the organization and perception of space speaks to the book’s second strength, acknowledging different epistemologies in the interpretation of missions, or the ways people from different cultural backgrounds know and experience the world around them.

As polysemous spaces then and now, inclusive interpretation at California missions and diverse audience participation should continue to be the goal. Additionally, while yet another generation of California schoolchildren produce mission models—“the most prevalent and long-standing” method of valorizing a colonial past—the book encourages serious reflection on the future of heritage practice at missions. One

wonders what challenges to inclusivity, culturally sensitive interpretation, and the author's humanist approach to history are posed by the mass-marketing of mission model kits and the proliferation of digital media, such as virtual video tours of missions available on the internet. How might other interpretive approaches perpetuate inaccurate or preferential histories offsite and undermine efforts made at missions?

Put simply, "memory matters" (ix), and Kryder-Reid's thoughtful analysis successfully reframes colonial missions as venues to investigate this truism to its fullest and most intimate and complex ends. For 150 years California missions have captured the attention of writers, artists, tourists, elected officials, landscape architects, botanists, historians, archaeologists, the entire fourth-grade classrooms who craft mission models or now purchase and assemble them, the people who continue to pray at missions, those who manage and interpret them to park visitors, and those who contest the violent colonial histories associated with missions and their very presence in the homelands of California Indians. In the wake of canonization of Father Junípero Serra in 2015—and in sharp contrast to longstanding and polarized views of missions as places to be celebrated or abhorred—*California Mission Landscapes* traces a refreshing and compelling path forward. Theoretically informed and sure to appeal to mission scholars, the book is also highly approachable and recommended reading for anyone who teaches, researches, interprets, or visits California missions.

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Carlisle Indian Industrial School: Indigenous Histories, Memories, and Reclamations. Edited by Jacqueline Fear-Segal and Susan D. Rose. Lincoln: University of Nebraska Press, 2016. 414 pages. \$70.00 cloth and electronic.

In October 2012, Dickenson College in Pennsylvania hosted "Carlisle PA: Site of Indigenous Histories, Memories, and Reclamations" on the grounds of the former Carlisle Indian boarding school. Descendants of students, poets, storytellers, musicians, and academics shared their "knowledge, stories, and perspectives about the history and legacy" of this institution (4). More than half of the 290 participants were Native American and included representatives from thirty-six tribal nations. The first of its kind in Carlisle, the gathering's impact was profound and lasting. This collection of poems, essays, and reflections stands as the "published legacy of the symposium," highlighting the "importance of researching, remembering, discussing, interpreting, and assessing the complex legacies" of the Carlisle Indian School (5).

No scholar can write about Native American educational policies and programs at the turn of the twentieth century without referencing Richard Henry Pratt and his program of forced assimilation of Native children at Carlisle Indian School (CIS). Scholarship on Indian education has moved from early institutional studies of Carlisle and other boarding schools, works that largely drew from official school records and white-authored writings, to more nuanced accounts that seek to represent the