

speaks of the “interweaving of cross-currents” (pp. 167–170). Among the strengths of the book are the thematic chapters 5 and 6 in which the author contrasts the difficult relations of the Hydro-Electric Power Commission with the mining companies and the Moose Factory First Nation to its much more cooperative dealings with lumber and pulp and paper companies. Such an approach could have been taken earlier to give coherent expression to the impact of power developments on the Aboriginal people, including the unmentioned Wahnipitae First Nation. Does the author have evidence that the power developments on the Mattagami River were as disruptive of traditional activities as she asserts more than once (see pp. 20, 37, 53, 55, and 57)? Note 20, regarding the first assertion, contains an unrelated declaration rather than a reference to documentation, and the later assertions are completely undocumented. Much of the evidence given to the Demand-Supply Environmental Assessment in the 1990s involved the Moose, rather than the Mattagami, River (cf. pp. 138–139). The flooding of the reserve on the Mattagami First Nation, mentioned on page 140 as an effect “that has yet to be discussed” (despite the discussions on pp. 51–58 and 90–92), was only one instance of the varied floodings of reserves caused by the Hydro-Electric Power Commission. Ontario Hydro’s efforts to resolve these grievances of the First Nations in the 1990s, including some around Lake Nipigon where this reviewer played a facilitating role, indicates the importance of this subject among the various issues that this book was to address.

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Valerie J. Matsumoto and Blake Allmendinger, eds. — *Over the Edge: Remapping the American West*. Berkeley: University of California Press, 1999. Pp. xii, 399.

This eclectic collection of essays serves as the forum for a debate about the various boundaries and meanings of the American West, even the relevance of the region as a topic of study. Although 15 of the 20 contributors are academic historians, the inclusion of works from outside the discipline makes for a volume that is stimulating to read, interdisciplinary in tone, and illustrative of exciting possibilities for western history. The articles in *Over the Edge* focus primarily on California, the Pacific Coast, and the Southwest during the nineteenth and twentieth centuries. Valerie Matsumoto and Blake Allmendinger divide them into three categories that “suggest ways of negotiating the West intellectually”: “Imagining the West”, “Crossing Boundaries”, and “Creating Community” (p. 6). Although several contributors write from an explicitly postmodern stance, others debate specific historical or historiographical questions. Drawing on various methodological and theoretical approaches, the multiple portraits provoke an engaging meditation on the ways in which studies inspired by literary criticism and postmodern theory can coexist alongside those concerned with material conditions and political realities. Above all, one finds here an awareness of the interconnection and complication of human experience in the American West.

The first section on “Imagining the West” contains essays in which the authors

rethink representations of the West in American culture. Patricia Nelson Limerick brings her engaging humour and intellectual agility to bear on the question of tourism. While attempting to navigate a course between the “constant muddle of authenticity and constructed identity” (p. 17), she also pokes fun at the occasional arrogance of scholars who would draw a line between themselves and tourists. Blake Allmendinger explores the relationship between the social and the literary in Lew Wallace’s 1880 novel *Ben Hur*. Allmendinger finds not a well-worn tale of Christianity triumphant, but a complex, often contradictory representation of the cultural and political struggles facing Wallace while he served as territorial governor of New Mexico during the 1870s. Jill Watts examines the “double voiceness” of Mae West’s oeuvre, particularly the 1936 film *Klondike Annie*. Relying on the literary theory of Henry Louis Gates, Watts argues that, while Mae West reproduced popular western discourses (such as the religious colonialism of Christian missionaries), she also expressed covert resistance to social norms regarding race, sexuality, and gender. Anne E. Goldman explores the narratives of two novels of late-nineteenth-century California which were exceptional for their attempt to represent the Native (Indian and *Californio*) experience of the American conquest. Although Goldman outlines the importance of ethnic and class distinction in American California, a jargon-laden style mars the article, as does a surprising disregard for the literary and historical writings of Josiah Royce. Douglas Flamming’s essay on the life and writing of Arna Bontemps weaves an intriguing narrative on the complex relationship between region and racial identity.

The second section on “Crossing Boundaries” raises questions not only about movements between social, cultural, and physical landscapes, but also about the changing nature of borders in shaping the western experience. The first four articles in this section touch on questions of gender and boundary making. Susan Lee Johnson considers mining society in Gold Rush California and finds a “world upside down” (p. 125). Although conventional historical interpretations of early Gold Rush societies correctly portray a primarily male environment, such representations have long obscured the alternative constructions of masculinity and the multi-ethnic population of the mining camps. In an examination of two life histories from the early twentieth century, Mary Murphy also finds a view of western masculinity at odds with popular views of the westering male. She suggests that, by tracing the lived experience of masculinity and determining its social (relational) meanings, scholars will be better prepared to “write a truly gendered and truly human history of the region” (p. 145). Karen Anderson critiques the federal government’s maternalist policies aimed at pressuring Mexican-American and American Indian women to adopt middle-class conceptions of motherhood during the early decades of this century. Virginia Scharff urges historians to theorize about mobility in western women’s experience, arguing that attention to movement not only challenges the tendency to associate western mobility with men’s experience, but more fundamentally queries “western women’s history” and “the West” itself.

The last four essays in this section probe constructions of race and ethnicity within communities and legal and administrative institutions. William Deverell finds that, during the 1924 pneumonic plague outbreak in Los Angeles, racial-ethnic

stereotypes reinforced cultural and physical demarcations between Euro-American elites and Mexican-American citizens. Arleen De Vera investigates the dynamic nature of Filipino-American identity in the cauldron of California racial tensions of the 1930s. Peggy Pascoe's research on the labyrinthian pattern of anti-miscegenation laws in the West outlines an organic connection between legally sanctioned marriage, the transmission of property, and the maintenance of racial and gender superiority. Melissa Meyer's study of blood quantum standards in federal Indian policy and in tribal membership regulations charts the historical relationship between American racial ideologies, access to entitlements, and the racialized nature of contemporary American Indian identity.

As the theme "Creating Communities" suggests, the seven essays in the final section inquire into the meaning and changing nature of various western communities. Ramón Gutiérrez traces the 300-year history of Los Hermanos Penitentes, a Native-Hispanic confraternity in New Mexico. A "cultural convergence" of kinship ties and religious practice led to the formation of a dynamic ethnic and spiritual identity. Miroslava Chavez unearths judicial records from Mexican California that attest to attempts by Indian and Hispanic women to challenge the authority of their male abusers. Matsumoto's lively discussion of young urban Nisei women in Los Angeles's Little Tokyo of the 1930s sheds light on their involvement in creating a dynamic community through a blending of various cultural forms. Chris Friday stresses inter-ethnic tensions and inter-regional and international market forces in his discussion of union organizing in the Pacific Northwest fisheries. Following Pascoe's view on the importance of cultural frontiers in the American West, Friday urges scholars to go beyond the black-white binary found in much of the earlier western history.

Louise Jeffredo-Warden's contribution to *Over the Edge* is a personal reflection on the spiritual identity of her Gabrielino Indian ancestors and their profound understanding of humanity's relationship with and stewardship of the natural world. Culture critic Mike Davis also explores the relationship between humanity and the environment in "Ecocide", a series of dispatches from the nuclear wastelands of the Great Basin. Jesús Martínez-Saldána's concluding article explores the transnational elements of communities through the ballads of Los Tigres de Norte, a Mexican immigrant musical group. Martínez-Saldána offers an alternative vision of Mexican immigrants as "citizens of a binational system, with rights and responsibilities in the two republics" (p. 372).

The front cover of *Over the Edge* features a 1919 movie poster that depicts a woman in full cowgirl regalia plunging purposefully down a rocky cliff while another colourfully dressed cowboy careens behind her, apparently thrown over by his partners above. Matsumoto and Allmendinger have chosen their image and title well. As an assemblage, the essays in this volume evince a creative tension between diving headlong into the future history of the American West and advancing cautiously, mindful of past scholarship. The inclusion of studies on literature and culture points to a closer connection between the social and the literary, a view that writers and literary critics (and some historians) have long championed. It is arguable whether this collection should be classified as "New Western History". On one

hand, *Over the Edge* answers the call put forth more than a decade ago by Limerick, Cronon, White, Worster, and others for a more inclusive, postcolonial vision of the West. On the other, there is a tendency to deconstruct “the West” — a fundamental questioning of the usefulness of a regional approach to American history. This position, a child of postmodern scepticism, contrasts with the confidence, moral authority, and a commitment to “the Truth” that motivated the generation of New Western (New Left) historians who came of age during the 1960s and 1970s. Nevertheless, the call for an analytical vision beyond parochial, regional, and strictly national interpretations — which echoes Earl Pomeroy’s criticisms of a half-century ago — is particularly relevant as we enter a twenty-first century increasingly marked by transglobal capitalism and consumer culture. Regrettably, despite all the hullabaloo about multiple points of view, the editors and contributors demonstrate a predictable American myopia with regard to Canada and the northern borderlands.

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Bohdan Nahaylo — *The Ukrainian Resurgence*. Toronto: University of Toronto Press, 1999. Pp. xix, 608.

During the 1980s and early 1990s, Bohdan Nahaylo was a regular contributor to Radio Liberty’s bulletins on Ukraine and eventually he became the head of the RL Ukrainian Service in Munich, which monitored closely the Russian and Ukrainian media. Thus he was in an excellent position to observe the dramatic changes that occurred after 1985. One result is this superb monograph, which constitutes essential reading for anyone interested in this critical period of Ukrainian history that has seen the re-emergence of the Ukrainian state. It is based primarily on reports from Ukrainian newspapers of the period and supplemented by the author’s own interviews with many of the participants.

The book is long and detailed. At first glance, its title might raise questions. By what precise period is the term “resurgence” defined? The volume encompasses an entire decade, 1985 to 1995, but the events of the last four years have seen the country experience a number of crises. Taken overall, however, the title seems appropriate. For all its economic problems, Ukraine has not compromised on the question of independence, which is more solidly entrenched in 2000 than it was in 1992. Ukraine is now very much part of the international consciousness, even though its identity as a specifically European state remains to be defined.

Nahaylo divides his text into 18 chapters, and approximately four-fifths of the book is devoted to the period prior to the end of the Soviet Union, with the first two chapters examining the historical background (mainly the Soviet era). The emphasis is on political, cultural, and religious events rather than economic and social issues, though very little of significance has been omitted, including the repercussions of Chernobyl and the miners’ strikes and protests of 1989–1991.

There are several notable insights, including Nahaylo’s objective and careful