

benefactors who supported her efforts. After examining a broad spectrum of reports, including oral, written, and photographic accounts generated by tribespeople, Tonkovich illustrates that the Nez Perce people altered the allotment process to conform to their traditional values. Fletcher indicated that allotment was successfully completed when she left the reservation in 1892, but Tonkovich persuasively argues that the process, repeatedly modified by the Nez Perce, continued on until the Wheeler-Howard Act of the 1930s and is still being influenced by the *Cobell v Salazar* litigation, which continues to address abuses generated by the allotment process.

One of the major strengths of this volume is Tonkovich's utilization of Nez Perce sources that focus on these events, and her careful analysis of the photographs taken and amassed by E. Jane Gay, Fletcher's traveling companion and the official photographer of the allotment process. Tonkovich shows that the majority of Gay's photographs are staged or framed to convey an image of a tribe in cultural transition: a tribe en route from a "savage" past toward acculturation and assimilation into the dominant American culture. In contrast, Tonkovich has painstakingly examined a considerable quantity of photographs taken by Nez Perce photographers (family albums, snapshots, etc.) or local non-Indian photographers whom Nez Perce subjects hired to take formal (but posed or staged by the Nez Perce themselves) family group portraits. These photographs, either taken by the Nez Perce or generated at their behest, indicate that, far from avidly embracing the onrushing culture, the Nez Perce had adopted certain tenets of "mainstream" American life, but they continued to cling tenaciously to many traditional cultural patterns, and to strongly identify as both Native Americans and Nez Perce.

The two final chapters of this volume, in which Tonkovich analyzes both Nez Perce texts and photographs, present a very convincing argument for the use of Native American sources as critical elements in any meaningful understanding of cultural change within a tribal society. Indeed, these final chapters (which are profusely illustrated to prove her points) might well serve as assigned readings for graduate students or other aspiring scholars intent on becoming competent ethnohistorians. Kudos to University of Nebraska Press for including the many photographs and to Nicole Tonkovich for a perceptive and excellent volume.

R. David Edmunds
University of Texas at Dallas

Properties of Violence: Law and Land Grant Struggle in Northern New Mexico.

David Correia. Athens: University of Georgia Press, 2013, 240 pp. \$24.95, paper.

Many books about land grants in New Mexico conclude with tentative arguments about the colonial and settler nature of the US Southwest historically. David Correia's book is exceptional in that it starts from the premise that New Mexico is a multiply

colonized space and contemporary settler society. Correia intervenes in the scholarship on loss and dispossession in New Mexico through a focus on property as a social relation, law as a site of often-violent social struggle, and most importantly through his attention to resistance amongst the subaltern subjects of settler colonialism. The book tells the story of Ute and Apache societies as well as *nuevomexicano* land-grant heirs' active confrontation with Spanish, Mexican, and US state building projects. The process of establishing property rights in New Mexico is revealed as systematic, legalized, racial exclusion in the context of Anglo occupation of the Southwest that stretches into the twenty-first century.

Correia successfully contends that property is an ordered social relationship between residents and between states and residents. He is most interested in the struggles to determine social hierarchies in the process of establishing property rights. The book traces both the legal and social transformation of the commons to private land, from early-nineteenth-century *hispano* efforts to occupy Indian lands along the Rio Chama to Anglo settlers, private ranchers, and celebrity land-speculators' multimillion-dollar enclosures of today. Correia explains how the commons was a shared resource amongst private rights-holders based on working the land and thus not at odds with liberal notions of property as it is often misunderstood. However, he argues that progress and development are blind to property relations and ecological systems, resulting in present-day dispossession, exclusion, and loss. Importantly, Correia shows settler colonialism as an ongoing process rather than a historical event. Indeed he documents how investors from as far away as Atlanta, Boston, Chicago, New York, and Europe were targeted for investment in the area.

Correia argues that violence is inherent to both property and law. He focuses on enforcement of property rights through state violence as key to lawmaking. His attention to state violence at multiple levels over large swaths of time is used to explain how *nuevomexicano* residents became reluctant proxies in securing the borderlands through their participation in Indian removal, only to be similarly displaced by state enforcement of Anglo property rights. A rich recounting of the sixties and seventies Land Grant War through the racialized, violent removal tactics of the state is supported by author interviews with key activists and close readings of personal papers and unpublished memoirs. Correia's scrutiny of removal tactics in Tierra Amarilla exposes the racist underpinnings of today's war on terror. He documents state targeting of activist groups, jailing of dissenters, the fabrication of international rogue groups, and the recruitment and entrapment of community residents—almost entirely Chicano and Latino—in order to “uphold the law.”

Law and the courts are a constant force in Correia's narrative of the legal transformation of the commons to private property. However, his book shifts the focus from law as a taken-for-granted ordering of landscapes to the social struggles, political subjectivities, and enforcement of the law through regimes of property. Law,

he argues, is a site of social struggle. It is here that Correia effectively and necessarily takes on other accounts of *nuevomexicanos* as rebellious and stubborn victims of change. Rather, Correia shows how land-grant heirs engaged in legal efforts both theoretical and practical to mitigate the transformation of the commons. He offers a detailed investigation of La Corporación de Abiquiú', showing how this important grassroots organization's interpretation and sustained legal contestation of property law served to expose judicial incompetence. Similarly, Correia explains how La Corporación performed common land rights by issuing title deeds and eviction notices as well as the removing and reconstructing of fences to represent common rather than private property.

Correia's focus on the resistance of the subaltern subjects of the Tierra Amarilla land grant is vivid throughout the book. He examines how the clandestine nightriders strategically turned nativist racial prejudice and fear-mongering back on Anglos and their efforts to enclose the commons. He also details how local residents organized against state violence, challenging unequal relationships of power in the region. His analysis of primary sources, including land grant petitions, personal letters, surveyor reports, court petitions and testimonies, newspaper articles and notices, and personal interviews, as well as arguments linking historical and contemporary social relationships through law and property make this an important contribution to conducting an anthropology of contemporary New Mexico.

Cristobal Valencia

University of New Mexico

Markets of Sorrow, Labors of Faith: New Orleans in the Wake of Katrina.

Vincanne Adams. Durham, NC: Duke University Press, 2013, 227 pp. \$22.95, paper.

There has been a deluge of works on New Orleans since Hurricane Katrina's floodwaters broke through debilitated levees and inundated the city in August 2005. Vincanne Adams's work stands out among these because of the special attention she places on the "second-order disaster"—the consequences of the government contracting with for-profit companies to carry out the bulk of what passed for a relief and recovery effort. In the best tradition of C. Wright Mills she adeptly combines—through 163 in-depth interviews she and her research team conducted between 2007 and 2011—biography and history, personal troubles, and social structure to explain the profit-driven sources of the anguish and tragedies experienced by so many Katrina survivors.

Consistent with her overriding concern with the "price that is paid in human terms" by the "stalled and prolonged recovery" (p. 1), Adams begins with the story of Henry and Gladys Bradlieu. At the time Katrina hit this black couple were homeowners in the mixed-race Gentilly neighborhood. Similar to many middle-income black households, they had benefited from public-sector employment, with Henry having retired from