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"Emphasizes the role of mining in encouraging the secular settlement of Lower California. Points out that José de Gálvez favored mining over missionary activities because the former provided greater financial resources to the Crown"--Handbook of Latin American Studies, v. 58.

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Through the lives and works of three women in colonial California, Bárbara O. Reyes examines frontier mission social spaces and their relationship to the creation of gendered colonial relations in the Californias. She explores the function of missions and missionaries in establishing hierarchies of power and in defining gendered spaces and roles, and looks at the ways that women challenged, and attempted to modify, the construction of those hierarchies, roles, and spaces. Reyes studies the criminal inquiry and depositions of Barbara Gandiaga, an Indian woman charged with conspiracy to murder two priests at her mission; the divorce petition of Eulalia Callis, the first lady of colonial California who petitioned for divorce from her adulterous governor-husband; and the testimonio of Eulalia Pérez, the head housekeeper at Mission San Gabriel who

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acquired a position of significant authority and responsibility but whose work has not been properly recognized. These three women's voices seem to reach across time and place, calling for additional, more complex analysis and questions: Could women have agency in the colonial Californias? Did the social structures or colonial processes in place in the frontier setting of New Spain confine or limit them in particular gendered ways? And, were gender dynamics in colonial California explicitly rigid as a result of the imperatives of the goals of colonization?

First published in 1981, Harry W. Crosby's *Last of the Californios* captured the history of the mountain people of Baja California during a critical moment of transition, when the 1974 completion of the transpeninsular highway increased the Californios' contact with

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the outside world and profoundly affected their traditional way of life. This updated and expanded version of that now-classic work incorporates the fruits of further investigation into the Californios' lives and history, by Crosby and others. The result is the most thorough and extensive account of the people of Baja California from the time of the peninsula's occupation by the Spaniards in the seventeenth century to the present. *Californio Portraits* combines history and sociology to provide an in-depth view of a culture that has managed to survive dramatic changes. Having ridden hundreds of miles by mule to visit with various Californio families and gain their confidence, Crosby provides an unparalleled view of their unique lifestyle. Beginning with the story of the first Californios—the eighteenth-century presidio soldiers who accompanied Jesuit missionaries, followed by miners and independent ranchers—Crosby

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provides personal accounts of their modern-day descendants and the ways they build their homes, prepare their food, find their water, and tan their cowhides. Augmenting his previous work with significant new sources, material, and photographs, he draws a richly textured portrait of a people unlike any other—families cultivating skills from an earlier century, living in semi-isolation for decades and, even after completion of the transpeninsular highway, reachable only by mule and horseback. Combining a revised and updated text with a new foreword, introduction, and updated bibliography, *Californio Portraits* offers the clearest and most detailed portrait possible of a fascinating, unique, and inaccessible people and culture.

Beginning with volume 41 (1979), the University of Texas Press

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became the publisher of the Handbook of Latin American Studies, the most comprehensive annual bibliography in the field. Compiled by the Hispanic Division of the Library of Congress and annotated by a corps of more than 130 specialists in various disciplines, the Handbook alternates from year to year between social sciences and humanities. The Handbook annotates works on Mexico, Central America, the Caribbean and the Guianas, Spanish South America, and Brazil, as well as materials covering Latin America as a whole. Most of the subsections are preceded by introductory essays that serve as biannual evaluations of the literature and research under way in specialized areas. The Handbook of Latin American Studies is the oldest continuing reference work in the field. Lawrence Boudon became the editor in 2000. The subject categories for Volume 58 are as follows: Electronic Resources for the Humanities

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Art History (including ethnohistory) Literature (including translations from the Spanish and Portuguese) Philosophy: Latin American Thought Music

The U.S.-Mexico borderlands have long supported a web of relationships that transcend the U.S. and Mexican nations. While national histories have tended to overlook these complex connections, *Continental Crossroads* rewrites borderlands history by focusing on them. The contributors to this collection chronicle the transnational processes that bound Mexico and the United States together during the borderlands' formative era—from the early nineteenth century into the 1940s. Book jacket.

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Contains scholarly evaluations of books and book chapters as well as conference papers and articles published worldwide in the field of Latin American studies. Covers social sciences and the humanities in alternate years.

Este libro es el fruto del esfuerzo conjunto de investigadores de diversas disciplinas e instituciones antropológicas, consagrados a la investigación fronteriza, en particular al espacio cultural entre México y estados Unidos. La "antropología de las fronteras" se

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presenta como una serie de avances disciplinarios en la interpretación de los fenómenos de la cultura fronteriza, que comprende el ámbito rural indígena, la historia, la etnología regional, o la problemática étnica en contextos urbanos como parte de los fenómenos socioculturales afectados por la línea divisoria. La inmensa producción de investigaciones culturales genera variantes disciplinarias que, en su afán por adoptarse a nuevos contextos ideológicos y epistemológicos, reenfochan el objeto de estudio, lo revitalizan y lo revaloran, pero también lo desdibujan y lo disuelven en pro de una antropología conformada por las exigencias del mundo actual. Frente a discursos de rápida elaboración, la antropología ha interpretado, desde hace más de 150 años, los fenómenos humanos en el contexto de la producción cultural, la memoria y el conocimiento transmitido por la herencia intangible

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de una generación a otra. Sin embargo, enriqueciéndose de las experiencias de la alteridad, el discurso antropológico también reconfigura nuevos objetos de estudio interpretando sociedades cambiantes que no se rigen totalmente por la tradición oral, sino por su pertenencia a una "cultura planetaria".

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