

before, considered their perspectives and proposals as their own. Some found this disappointing. Now another generation must raise and renew the profound ambitions of these uncompromising elders breathing new life into their ideas. Paul Buhle's *Tim Hector*, summing up and extending the archaeology of postcolonial Caribbean resistance, has broken new scholarly ground pointing to a landscape of political thought and intellectual history that rewarding upon first read will get better with further research and inquiry.

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Florencia E. Mallon, *Courage Tastes of Blood: The Mapuche Community of Nicolás Ailío and the Chilean State, 1906-200* (Durham, NC: Duke University Press, 2005).

There is no aboriginal community as important to the national myths, histories, and historical memories of the conquest society that defeated it as the Mapuche to Chile. Legendary among non-natives for their purported 'savagery' and successful resistance to European rule, the Mapuche came to epitomize to other Chileans (and to generations of historians) a dangerous, uncivilized, even subversive cultural challenge to modernization and nation building projects after 1830. Remarkably, and despite a rich Spanish language scholarship on the subject, very little has been written in English on the Mapuche. Florencia Mallon has taken a giant leap toward correcting that neglect with this sophisticated, innovative, and riveting analysis.

Mallon's method is striking. A year ago, I taught a university history course on aboriginal peoples and the state in twentieth-century Latin America. My history students, most of whom had never cracked open an ethnology, grumbled that most of the assigned readings were by anthropologists. Over the past decade, through thoughtful analysis and methodologies that have bridged anthropology with history, Thomas Abercrombie, Diane Nelson, and other anthropologists have shaped how historians understand Latin American aboriginal pasts. Mallon is the first historian working in English to reclaim some of this ground for history by creatively and effectively drawing on these anthropological works, but by moving the anthropology/history methodological fusion back toward the historical.

The author describes her methodology as dialogical. While it draws on oral history and ethnology techniques, Mallon's interview process is novel. Most refreshing, it dispenses with the now tiresome apologies of some scholars on their identity-based limitations as outsiders and non-natives. Mallon is interesting, blunt, and frank about who she is and what that means. For good or for bad, she is a white, middle class history professor from Wisconsin who sympathizes openly with the plight of the Mapuche on problems of land rights and power. This is no *mea culpa*. It is a thoughtful reflection on a methodology that depends on interview subjects having become the author's friends, having met and expressed inter-

est in her children, and perhaps most important, having opened an ongoing dialogue with her in part on the basis of these friendly ties. More specifically, the author understands that what she has learned depends enormously on what might represent to a university ethics committee the crossing of reasonable boundaries between interviewer and subject. At the same time, Mallon is always explicit about her project and its methodological evolution, as well as the exceptional results it has produced.

Mallon's interviews or dialogues might begin informally, continue with a formal set of questions, allow discussion to diverge in directions opened by the subject, then return much later for further dialogue. A secondary conversation might be driven by a variety of factors, including relevant historical documents that Mallon has found thanks in part to the comments of her subjects. The documents have sometimes been presented to those same subjects on issues that the latter had raised earlier in conversations with the author. Interview subjects have not only primed questions raised by the author, but have shaped the analysis itself to an unusual degree.

There are many key conclusions. In contrast to how the Mapuche have been traditionally understood in Chile, this study finds that they are "neither unidimensional, nor independent from the state or from power relations in society more generally" (242). Before their conquest by the Chilean military in 1883, the Mapuche had seen their culture and society permeated by the actions of Chilean authorities. Mallon argues that Mapuche identity has developed for well over a century in response to a combination of state repression and Mapuche resistance to those actions. More pointedly, Mallon has reached a number of vital conclusions about the impact of Chilean state land grabs on Mapuche cultures, communities, and families over the long term. In addition, the author shows that there were legal and political tensions between Chilean legislation and policy that defended aboriginal land rights, but at the same time promoted private, non-native ownership on that same Mapuche land. She further demonstrates that time and again, those tensions were resolved in favour of private, non-native ownership at the expense of Mapuche control of traditional lands.

Mallon is at her best in showing how, over time, the results of this two-faced policy transformed Mapuche society. Communities "adapted creatively to the conditions of exploitation created by the state, reorganizing their systems of kinship and authority in order to reproduce their identity in a postsettlement context" (235). This included using extant communal institutions to resist the state. While the Mapuche scored many victories over the twentieth century, results of conflict with the state tended toward the disastrous. The most lasting impacts were the destruction of Mapuche institutional and social structures and, in keeping with the outcomes of equivalent outcomes elsewhere in the Americas, the entrenchment of persistent poverty in their communities.

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