

water history, but also about its social, economic, and political identity.

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***Facing Empire: Indigenous Experiences in a Revolutionary Age.*** Edited by Kate Fullagar and Michael A. McDonnell. Foreword by Daniel K. Richter. (Baltimore: John Hopkins University Press, 2018. viii + 356 pp. Illustrations, maps, notes, index. \$ 39.95 paper.)

Few scholars have tried to write a history that gives authorship and agency to Indigenous peoples within and across imperial borders. Expanding and drawing on recent scholarship, *Facing Empire* bridges multiple histories of British imperialism in Australia, North America, West Africa, the Pacific Islands, New Zealand, the Persian Gulf, and the Cape of Good Hope, to unravel the intricacies of Indigenous peoples' contacts, interactions, and negotiations with neighbors and newcomers throughout the Age of Revolution, 1760–1840. At the book's core, editors Kate Fullagar and Michael A. McDonnell recenter Indigenous agency as a vital analytic framework for understanding how and why the legacy of this global past continues to resonate in modern politics and settler societies today. In doing so, they want to measure the overall impact Indigenous peoples had on European theories, policies, and modern practices (p. 7).

Having withstood many of the overtures and intrusions on their lands and seaports, Indigenous peoples were at the heart of this revolutionary age. They helped create instabilities on the new geographic and intellectual frontiers that defined nineteenth-century imperialism. Overlapping and variable practices molded early encounters, defined the nature and degree of intertwinement among

themselves as well as with newcomers, and laid the foundation for future interactions. Drawing together the major themes articulated across this impressive anthology of thirteen chapters, the editors have divided their collection into three sections: "pathways, entanglements, and connections" (p. 13).

In "Pathways," Bill Gammage, Michael A. McDonnell, Rebecca Shumway, Jennifer Newell, and Sujit Sivasundaram draw on the distinctly Indigenous practices and techniques that forced imperial powers into their environmental, diplomatic, and commercial orbits. In Section II, Colin G. Calloway, Nicole Ulrich, Tony Ballantyne, and Robert Kenny use *entanglements* as a powerful analytical prism to tease out the complexities of the world in which both Indigenous peoples and Britons found themselves ensnared. In "Connections," Kate Fullagar, Joshua L. Reid, Justin Brooks, and Elspeth Martini argue that contest over Indigenous lands, marine spaces, and resources connected disparate regions and peoples and shaped long-running patterns between Native peoples and settler-colonial governments.

By rethinking the intertwined experiences of the Eora, Anishinaabeg, Māori, Polynesians, Xhosas, Fante, and Macleods, *Facing Empire* challenges a chameleon-like British empire and shows that there was no single face of imperialism nor straight line of Indigeneity. In comparing, contrasting, and interlinking the rich contributions of Indigenous peoples across the globe, the editors have brilliantly offered readers new historiographical grounds for original thinking about the age of industrialization, Indigenous agency, and global revolutionary conquest.

Some readers may question the manageability of all chapters within every section, as a few passages read as a reiteration of British imperial history rather than Indigenous peoples talking back to empire. Others will find it difficult to determine the motivations and

expectations of the many different Indigenous groups during this critical epoch, as at times contributors impose their contemporary assumptions and thinking. That caveat aside, *Facing Empire* is a brilliantly written transnational work and a landmark impact on critical Indigenous and ethnic studies, postcolonial theory, settler colonialism, borderlands history, decolonization studies, history of the British Empire, and the Age of Revolution.

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**Migrant Longing: Letter Writing Across the U.S.-Mexico Borderlands.** The David J. Weber Series in the New Borderlands History. By Miroslava Chávez-García. (Chapel Hill: University of North Carolina Press, 2018. xi + 261 pp. Illustrations, maps, notes, bibliography, index. \$27.95 paper.)

Miroslava Chávez-García's book rests upon what the author refers to as "an archive of intimacy"—over three hundred personal letters written by Mexican migrants from both sides of the border during the 1960s and early 1970s. The letters reveal "the creative coping mechanisms and cultural resources" that migrants drew on not only to improve their lives, "but also to cultivate and nurture" cross-border relationships (pp. 1, 5). A number of the letters' authors were members of the historian's immediate family.

Chapter 1 traces the courtship of José Chávez Esparza and María Concepción "Conchita" Alvarado between 1963 and 1971, during which José (Chávez-García often uses her subjects' first names, seemingly to recapture the intimacy of letter-writing) remade himself from a poor *campesino* into an urbane migrant as a way to woo Conchita. Despite his green card, which allowed José increased earning potential, he seemed to make little

headway in courting Conchita, at least at first. José eventually utilized his good penmanship and English-language skills to win her over. For him, the economic prospects of upward mobility and being a breadwinner on the U.S. side of the border reaffirmed his Mexican masculinity. For Conchita, José's overtures "allowed her to alleviate the economic burdens of the household [in Mexico], though her emotional and romantic love. . . remained uncertain" (p. 69). Chapter 3 explores people who stayed home in Mexico. José Chávez Torres of Calvillo, Aguascalientes, underwent personal, emotional, and economic toil, imploring his sons to support him and his wife Jilda while the patriarch dealt with the ravages of what turned out to be Parkinson's Disease. Eventually, his sons came through. But the border could break relations too, as in the case of Paco Chávez and Chonita Alvarado, whose bond could not be held together via transborder letter writing. The book ends on a positive note, as the extant letters between young Rogelio Martínez Serna and his friends in Mexico reveal the ways in which migrant men maintained social networks that helped facilitate "their transition to the new environment. . . enabling them to bridge the best of both worlds" (p. 166).

*Migrant Longings* is clearly of deep intellectual value. Rarely have borderlands historians established the challenges faced by migrants and their families *aquí y allá* (here and there) during the mid-twentieth century with such empathy and on such a personal level as has Chávez-García. More importantly, though, *Migrant Longings* provides an unfortunately needed humanization of Mexican immigrants during a time period when countless millions of Americans view Mexican and Latin American immigrants as a scourge to be kept at bay. Ultimately, this is scholarship at its finest—it is well researched, well written, and clearly makes an important positive contribution to humanizing a class of people that is