over the course of more than two centuries of contact with state authorities they "successfully defended their culture and communities through . . . an ongoing process of selective appropriation and contestation" (p. xxii). McArdle Stephens presents a people (or, given her emphasis on Huichols' disunity, "peoples") who engaged external authority—Franciscans, the Spanish colonial state, the modernizing Porfirian state—on their own terms. Key to their autonomy was retention of land, not simply community lands but lands spanning a wide swath of the Sierra Madre Occidental. That territory, incorporating parts of the present-day states of Jalisco, Nayarit, Zacatecas, and Durango, was foundational to Huichol identity; within this area were to be found not only Huichol towns but Huichol sacred sites, notably Wirikuta, the home of the gods they revered and the site of the sacred life-giving peyote.

From the 1720s (when the Spanish crown claimed to have conquered the Huichols) to at least the 1930s, Huichol peoples resisted incursions intended to Christianize, civilize, or contain them and strategically deployed aspects of the Spanish and Mexican legal systems to sustain their autonomous existence in shifting political circumstances. Given the centrality of land to Huichol identity, McArdle Stephens pays particular attention to postindependence transformations in landholding—the impact of the end of the colonial *fundo legal* and the expansion of the hacienda, facilitated by changes wrought by the 1856 Ley Lerdo and subsequent Porfirian land laws—and finds that Huichols were increasingly willing to seek legal titles to their land and to stand fast against increasing encroachment of haciendas on their territories. The nineteenth century also witnessed increasing intertown tensions that laid bare the centrality of land to the sense of local identity. Huichol peoples recognized the threat posed by a modernizing state bent on mapping its territory and utilized strategies, sometimes including violence, to limit what the state could accomplish.

McArdle Stephens's final chapter (followed by a brief conclusion) focuses on Huichol responses to the violence of the Mexican Revolution and the Cristero Revolt. Revolutionary violence washed over the Sierra Madre Occidental from at least 1912 forward, prompting many Huichols to flee and others to align with one or another faction, with loyalties shifting depending on the fortunes of each. An uneasy peace prevailed by 1920, but the Cristero Revolt brought a resurgence of violence that "scattered Huichols once more" and impeded any clear support for one or another side in that struggle (p. 94). But the absence of Huichol unity in the early decades of the twentieth century was not simply a result of that era's violence, although violence clearly exacerbated the situation; indeed, as McArdle Stephens notes in the concluding pages of her book, "the history of the Huichols is a history of political and ethnic resistance and accommodation *in patchwork form*, as opposed to a story of unity against a common enemy" (p. 95; emphasis added). What unity she finds among Huichol peoples, ultimately, is "in relation to their spirituality, which links land and religion" (p. 101). But even that narrowly defined unity allowed the Huichols to endure; McArdle Stephens argues that despite contemporary challenges, Huichols "still maintain a vibrant presence in their mountain homelands, paying homage to their gods and to peyote, whose celebrations ensure that life will continue in all Wixárika [Huichol] towns" (p. 102).

McArdle Stephens's study redirects attention from central regions and better-studied indigenous groups to the margins peopled by groups unwilling to submit, illuminating in a regional setting the larger themes of cultural adaptation and persistence in the face of increasing presence of the state. Moving beyond the ostensible temporal end point of her study (1930s) in her conclusion, she addresses contemporary challenges posed by international economic interests (specifically mining) and drug cartels in areas sacred to the Huichol people.

McArdle Stephens's treatment is nonetheless uneven, the result of a relative paucity of sources. The chapters on the earlier period tend to focus more on policy toward corporate landholding and impact on indigenous communities in general, with little specific to Huichols; what focus we do have on Huichols in the early period comes from Franciscan accounts that decry the barbarity of their culture. Her sources are richer for the period after the mid-nineteenth century, and chapters 4 and 5 offer a treatment of Huichols as Huichols that demonstrates how they increasingly and with confidence engaged the Porfirian state on matters of land even as they continued to deal with unscrupulous hacendados, intercommunity disagreements, and poverty. Judicious use of ethnographic studies from the turn of the century and from the 1930s allows her, in chapter 6, to assess the changes wrought in Huichol culture by two decades of revolutionary and Cristero violence. The unevenness of her treatment aside, this is an important addition to the scholarship on interactions between indigenous peoples and the state in peripheral regions.

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Secret Cures of Slaves: People, Plants, and Medicine in the Eighteenth-Century Atlantic World. By LONDA SCHIEBINGER. Stanford, CA: Stanford University Press, 2017. Figures. Notes. Bibliography. Index. xiii, 234 pp. Paper, $24.95.

The title *Secret Cures of Slaves* is somewhat ambiguous: Is the book dealing with cures that slaves themselves practiced, or with the treatments that were applied to them? In fact it is dealing with both, though the emphasis is clearly on the latter, focusing on scientific experiments conducted by French and British physicians in the West Indies in the late eighteenth century. Londa Schiebinger is well known for her scholarly publications in this field, and a number of the chapters draw on these. Four of the book's five chapters discuss the particular experiments that were conducted and address the questions about the origins of remedies, how human subjects were chosen, and how bodies were differentiated in terms of race, gender, and age. Schiebinger acknowledges that experimentation was not new but argues that the practices that developed in Europe in the eighteenth century were procedurally different. This helps to define the focus of the book but might be challenged by some as Eurocentric, especially by those working on other periods and regions.

Secret Cures of Slaves challenges a number of preconceived ideas about the treatments applied to slaves. Schiebinger argues that despite the absence of regulated research

ethics at the time, medical practitioners generally adhered to the Hippocratic oath of "To help, or at least do no harm." In Europe experiments were generally conducted on soldiers, sailors, prisoners, orphans, or those in charitable institutions. Plantations in the New World housed similar captive and subordinate populations and might thus be deemed suitable for conducting tests. However, as Schiebinger argues, the unbridled employment of slaves in experiments was constrained because slaves were regarded by plantation owners as valuable property. Nevertheless, she acknowledges that some physicians did undertake experiments that were driven by science and showed little care for patients' lives. Such were John Quier's experiments with smallpox inoculation on plantation slaves, which included pregnant and nursing women, and James Thomson's inoculation of slave children for yaws.

It is important to note that experiments were conducted not only on slaves but also on sailors and soldiers, who also suffered high mortality. Since the aim of physicians at the time was to find universal remedies, human bodies were regarded as interchangeable; racial distinctions were not made, and experiments, whether on sailors or slaves, were seen as equally valuable in assessing the general applicability of treatments. As Schiebinger argues in chapter 1, James Thomson investigated the physiological basis of black skin, and Colin Chisholm analyzed differences in body temperature, but their concern was not with race per se, as was the case in the nineteenth century, but rather with climatic and geographical influences that could affect the adaptation of slaves to the plantation environment. Slaves were worthy of study not because they were racially different but because they were essential to the colonial economy; Amerindians, who were small in number and marginal as a workforce, were not included in experiments.

Despite the focus on European physicians, Schiebinger exposes the high level of circulation of medical knowledge in the Caribbean that drew on several traditions—African, Amerindian, and European. In chapter 2, she shows how A. J. Alexander experimented with a cure for yaws developed by an African living on one of his estates in Grenada but suggests that this cure may have been adopted first by the French from Amerindians and subsequently diffused to slave doctors. Yet, as she rightly points out, there were obstacles to the transfer of knowledge: the decimation of the Amerindian population, the diversity of cultural-linguistic groups from which slaves were drawn, and fear and prejudice of practices, such as Obeah, that remained secret to Africans all limited the potential contribution of non-European groups to medical knowledge. Several authors have begun to reveal this, notably Pablo Gómez in his excellent and effectively complementary monograph *The Experiential Caribbean: Creating Knowledge and Healing in the Early Modern Atlantic* (2017).

Secret Cures of Slaves is a scholarly, well-illustrated monograph that draws on archival as well as printed sources. It makes a valuable contribution to knowledge of the history of medicine in the British and French West Indies and reveals its links across the Atlantic. It will be of particular interest to scholars of the history of science and medicine, colonialism, and slavery, though it will probably be appreciated best by those with some knowledge of the changing character of science and medicine at the time, a fuller discussion of which would have helped those less versed in the field. The book

makes some interesting comparisons between medical practices in the British and French West Indies, but given that the Caribbean was fringed by Spanish possessions, it is curious that medicine in Spain and Spanish America is absent from the discussion, in terms of both the circulation of knowledge and the nature of experimentation. What knowledge, for example, did medical practitioners in the Caribbean have of the science that underpinned the three-year (1803–6) inoculation program conducted by Francisco Javier de Balmis in Spanish America and the Philippines? The book raises some interesting questions and avenues for future research, all of which argue for placing medical practice in the Caribbean in a broader cultural and geographical context.

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Are We Not Foreigners Here? Indigenous Nationalism in the US-Mexico Borderlands. By JEFFREY M. SCHULZE. Chapel Hill: University of North Carolina Press, 2018. Maps. Figures. Notes. Bibliography. Index. xii, 258 pp. Paper, $32.95.

In the acknowledgments of *Are We Not Foreigners Here?*, author Jeffrey Schulze mentions that it was written over a span of many years—and when reading it, it is easy to see why that was the case. The scope of this work is ambitious, synthesizing primary and secondary sources on many topics and bringing together a wide variety of literatures that—while perhaps they should be—are not often read together. For example, the first two chapters examine governmental Indian policy in both Mexico and the United States over the span of the nineteenth and early twentieth centuries. While US policy may be familiar to many readers, Mexican policy is less frequently studied by historians and offers a useful counterpoint. Comparison leads to some interesting explorations since, as the author states, "the question remains why parallel 'problems' within both nation-states failed to produce parallel solutions" (p. 59). By providing a detailed examination of two nations' policy decisions, the author is able to better explore decisions made—as well as roads not taken—by each nation-state.

Looking at these policies would be worthwhile in and of itself, but Schulze takes the comparisons even further. By focusing on three tribes—the Yaqui, the Kickapoo, and the Tohono O'odham—whose experiences span that same national border, he is able to consider both the impact of different national policy choices on individual peoples and the impact of particular policies on different tribal groups. The result is nuanced and complicated—quite the opposite of the monolithic way in which policy is often presented.

This is, fundamentally, a book about borderlands and the indigenous visions of nationhood that were developed and negotiated within that space. By examining the experiences of three tribes that dwell in a borderland—tribes that had very different experiences during any given time period—we see a spectrum of forms of resistance, adaptation, and survival as each navigates a border that transects their existence. The tribes' transnational orientation allowed them, in their own way, to negotiate relations with the powerful nation-states that try to govern them. As Schulze suggests, "Near-