

“Malinche, Pocahontas, and Sacagawea were agile cultural intermediaries who offered benefits to both sides” within these complex frontier encounters (p. 16). By giving all three women equal attention, by providing a parallel narrative about their lives and the cultural worlds each woman straddled, and by emphasizing their roles as cultural intermediaries, Jager’s work strongly supports her final conclusion, which calls for removing these women from nationalizing mythologies where they live mainly as symbols.

Divided into two halves, Jager’s study reexamines and contextualizes the three women’s lives within their indigenous social landscapes, their first encounters with Europeans, their complex agency as cultural intermediaries, and finally how they helped shape and were shaped by the intimate frontiers that emerged in Central Mexico, the mid-Atlantic coast, and the northern plains of North America. By doing this, the individuality of all three women is beautifully drawn, and when Jager speculates and synthesizes from the previous scholarship it is both thoughtful and well argued. In all, this study is grounded in sound scholarship, is clearly written and organized, and could easily be included in a variety of undergraduate and graduate courses ranging from the American West, Native American history, gender and race in colonial frontiers, and historical memory and symbols. I would agree with Jager’s conclusion that, “We need these women. They are the symbolic mothers of the Americas; they are mothers we love and mothers we fight with” (p. 298), but now that we know more about these three women isn’t it time to learn about and study other Native American women who followed, or did not, the same paths of these women?

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*Young, Well-Educated, and Adaptable: Chilean Exiles in Ontario and Quebec, 1973–2010.* By Francis Peddie. (Winnipeg, University of Manitoba Press, 2014. 199 pp.)

In *Young, Well-Educated, and Adaptable: Chilean Exiles in Ontario and Quebec, 1973–2010* the historian Francis Peddie tells the story of how “Canada ceased being a prison [for Chilean exiles] and became a home” (p. 6). It is a rather complicated story given that hundreds-of-thousands of Chileans were forcibly expelled from their homeland starting in 1973 due to General Augusto Pinochet’s U.S.-backed coup d’état and subsequent junta that implemented a policy designed to rid Chile of its “Marxist cancer.”

According to Peddie's sources, ten thousand of those exiles ended up in Canada by 1980; my own research on the topic puts the number higher than that. Peddie tells the story of expulsion and the subsequent solidarity movement, organized in part to create community for the exiles and with the goals of bringing down Pinochet and thus making Chile habitable again. But as Peddie explains, even when the dictatorship ended, Chileans who not long before had been living with "their suitcases packed," opted not to return to Chile. Peddie does a wonderful job distilling this history and explaining the seeming counterintuitiveness of the decisions of hundreds-of-thousands of Chilean exiles around the world. Indeed, my favorite chapter is "Staying Put or Going Back," where Peddie captures the complexity of the Chilean diaspora.

*Young, Well-Educated, and Adaptable* is a well-written and well-told story of exile and diaspora. One part of the history that I think Peddie did a particularly good job detailing was the battles with the Canadian government to open its immigration doors to Chilean exiles. The few studies that already exist on the topic tend to begin the story once Canada started letting Chileans in, with less attention to the activists' efforts in pressuring the Canadian government to admit Chilean exiles as the refugees that they were rather than the "Marxist terrorists" that Cold War rhetoric and U.S. foreign policy pressure identified them as.

As someone who teaches a course on interdisciplinary inquiry, I always pay special attention to a scholar's methods discussion and was quite impressed with Peddie's. His own reflective and honest discussion of his research serves as a model for other scholars and a lovely addition to any qualitative methods course. Of his sources he notes that the twenty-one interviewees "who self-identify as exiles through solidarity activism and legal representation on their behalf" (p. 10) were the most important of his primary sources. He supplemented the oral histories with a host of other documents, including "solidarity campaign literature, government reports . . . , expulsion orders issued by the military government in Chile," and secondary sources on Chilean exile and diaspora (p. 10). Peddie notes his sources' absence of "neutrality" not to discredit his own research but to provide context for the reader (p. 10).

Overall I have high praise for *Young, Well-Educated, and Adaptable* and thus Peddie's research and storytelling skills. That said, I found myself frustrated by two narratives in the book. First, Peddie consistently referred to the activists organizing on behalf of Chilean exiles as the "Chilean lobby." As a social movement scholar, to me the term "lobby" conveys anything but

grassroots. (Or perhaps that's the result of being a U.S. American and understanding the role lobbies play in corrupting politics.) Peddie's own research and documentation walks the reader through the grassroots nature of the activism and the ultimate changes in Canadian immigration policy, but the language of "lobby," in my estimation, undermines the agency of the activists who advanced that cause. Next, while I was pleased Peddie dedicated a section of a chapter to discussions of gender in the diaspora, ultimately I felt like the discussion did not go far enough. Peddie incorporated many words from Chilean women and men alike about changing gender roles, but there was much more sexism in the community than he reports in his book. Perhaps his interviewees did not focus on it in great detail, but other sources on the topic, my own included, certainly provide the data to supplement the analysis that he began but in my estimation did not fully develop. In sum, I recommend *Young, Well-Educated, and Adaptable* for those interested in Latin American history, especially exile and diaspora, as well as for course use, including methods classes. I applaud Peddie's research, writing, and general analysis but ask the reader to consider the absence of agency and downplay of sexism in the story told.

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*Strangers on Familiar Soil: Rediscovering the Chile-California Connection.*

By Edward Dallam Melillo. (New Haven, Yale University Press, 2015. xiv + 325 pp.)

In *Strangers on Familiar Soil*, Edward Melillo catalogs a surprising array of connections between California and Chile from the late eighteenth to the late twentieth century. He writes in many different registers, as a social historian describing the living conditions of Chileans in San Francisco, as an environmental historian explaining why Chilean nitrate made California's soil especially fertile, and as a transnational historian who's deeply knowledgeable about the historiography and archives of both places. Most broadly, Melillo, like many historians of the American West and the Pacific World today, wants his readers to understand the global forces that shaped supposedly exceptional regions, and to encounter an American drama whose plot moves from south to north—not east to west—along the mountainous spine connecting North and South America along the eastern shores of the Pacific Ocean.