

by the region's diverse peoples. Initially, language study in the Southeast was the concern of missionaries, traders, and travelers. Following a period of "salvage ethnography" initiated by the Bureau of American Ethnology and continued by students of Franz Boas, linguistic scholarship in the region lay relatively dormant until recent decades, when a group of younger scholars, trained primarily in linguistics programs, returned to the field. In the last few years a flurry of new works have appeared, including full analytic dictionaries and grammars for important languages such as Chickasaw, Alabama, and Koasati.

For the folklorist and cultural anthropologist, Booker's bibliography has much to offer. It includes a wealth of entries covering mythology, folklore, culture, and history. Linguistic and cultural materials appearing in historic documents and in ethnohistorical studies are included to an impressive degree. A majority of entries are briefly (and helpfully) annotated.

As an ethnographer interested in the relationships among language, culture, and society in the native Southeast, I am hopeful that the renewal of attention to linguistic problems will expand, fostering an interest in language issues beyond the study of grammar and lexicon. Southeastern linguists have already begun to become involved in the practical problems of language retention, as well as on historical problems, in collaboration with ethnohistorians. The study of oral narrative, verbal art, bilingualism, the ethnography of speaking, sociolinguistics and other areas where linguistics, anthropology, folklore, and ethnomusicology overlap and converge remain fundamentally unexplored in the Southeast. The issues traditionally of concern to these fields are of increasing interest to Native communities themselves, as these peoples begin to undertake their own culture, language and oral history education and preservation efforts. In the Native Southeast at least, the current moment offers an opportunity for much productive and cooperatively imagined research. For the scholar embarking on such work, *Languages of the Aboriginal Southeast* will certainly prove to be an indispensable reference work.

Crawford, Linda. **The Catfish Book**. Jackson: University Press of Mississippi, 1991. Pp. 137, illustrations. \$10.95 paper.

Pitre, Glen. **The Crawfish Book: The Story of Man and Mudbugs Starting in 25,000 B.C. and Ending With the Batch Just Put On to Boil**. Jackson: University Press of Mississippi, 1993. Pp. 211, illustrations, photographs. \$12.95 paper.

Morris S. Levy
Indiana University

In its "Muscadine Book" series, the University Press of Mississippi has published several studies of Southern social life and customs, including several reissues of old cookbooks. The series has also produced two original works focusing on the life and lore of creatures that, although residing at the bottom of Southern streams, live near the center of many Southern hearts: Linda Crawford's *The Catfish Book* and Glen Pitre's *The Crawfish Book*. The two books are similar in format—first a history of the creature, then recipes, then an extensive bibliography—and quite enjoyable to read, whether one's interests lie in foodways studies or not.

Crawford, executive director of South Delta Library Services and Triangle Cultural Center, and Pitre, writer and filmmaker specializing in Louisiana topics, revel in literary and folkloric references to their respective sea creatures; while Crawford's catfish play almost exclusively in Southern mud, Pitre's crawfish are international favorites, appearing on stamps from Liechtenstein and Cameroon and on medieval coats-of-arms. Both works study individual catching techniques as well as commercial farming practices, and both Crawford and Pitre employ a light, humorous writing style that makes reading about these lowly animals fun:

The type of utensil used is the next source of argument, with some insisting on that irreplaceable southern cookery tool, the "big black skillet." Loss of this implement is considered catastrophic, and many a meal has been delayed by its misplacement. Substitutions are not acceptable.

The less tradition minded, however, may succumb to using any other large frying pan or even an electric skillet, though it is socially unacceptable to admit to this culinary deviation publicly. (Crawford 68-69)

You don't agree? You find yourself horrified by the sight of those crawly creatures? You wonder who could possibly eat those things? Crawfish lovers have included Emperor Maximilian I of Austria in the fifteenth century, Queen Elizabeth I of England in the sixteenth century, Tsar Peter the Great of Russian in the seventeenth century, and Emperor Napoleon Bonaparte of France in the eighteenth century. "Enough, enough," you say, quite rightly pointing out that none of these monarchs was American. (Pitre 20)

I have tried several recipes in Pitre's work and found them delicious. (For the sake of any Southern readers, I will not reveal the meat I used instead of fresh crawfish, scarce in Bloomington.) Crawford's recipes, including two for catfish mousse and one for "Catfish Kiev," sound less promising; most Southerners prefer their catfish fried up using a corn-meal dredging.

Both works represent good starts for students interested in Southern foodways. The bibliographies are filled with interesting surprises such as crawfish comic books; unfortunately, the texts themselves are not indexed, which may necessitate an interested scholar to do some extra work in following up references. External fact-checking may be a necessity; for example, Pitre fails to distinguish between the folk tune "The Crawfish Song," performed by the likes of Harry Belafonte and Jerry Lee Lewis, and "Crawfish," sung by Elvis Presley and Kitty White in the film *King Creole* (1958). In addition, Pitre's chapters have a serialized quality to them: facts are reintroduced as if for the first time. These small issues aside, catfish and crawfish (and their consumers) should be pleased by Crawford's and Pitre's respective treatments.

Kevin Gosner. **Soldiers of the Virgin: The Moral Economy of a Colonial Maya Rebellion.** Tucson: University of Arizona Press, 1992. Pp. 228. \$32.50 cloth.

Suzanne Waldenberger
Indiana University

The publication of Kevin Gosner's examination of an early eighteenth-century rebellion in Chiapas, Mexico, is particularly welcome in light of the current events taking place in the same region today. The recent and continuing armed insurrection by highland Maya in southern Mexico is an eerie counterpoint to the discussion in *Soldiers of the Virgin* of the confusion, anger, and despair which prompted the Tzeltal Revolt in 1712. This well-researched and thorough study, while ostensibly concluding with the capture, trial and execution of many of the conspirators in the aftermath of the rebellion, casts a light well past the early 1700s and into the present.

The scope of this study is enormous. Gosner reveals his purpose by stating that "only by linking a study of the material causes of the rebellion to the cultural history of the highland Maya can we begin to understand the complexities" of the Tzeltal revolt (6). *Soldiers of the Virgin* is the first book-length analysis of this particular incident in Mexican history, but Gosner acknowledges and examines many earlier works on the same subject, including those of Robert Wasserstrom, Victoria Reifler Bricker, and Herbert Klein. While drawing upon the work of these scholars, Gosner presents a new evaluation of the causes and perceptions of the rebellion. He suggests that regional economic features combined with the disruption by the Spanish authorities of the moral