

history was rather unique” (2). Also from the introduction: “Hispanic, Comanche, Anglo-American, and African-descended people were all implicated in Texas Borderlands slavery to varying degrees” (9). He also discusses “Hispanic colonialism” and “Hispanic-Native relations” frequently throughout the text, which muddies the distinctions between Spanish and Mexican authorities and their political motivations. To this reviewer, the term reads as an anachronistic use of a loaded modern identity category.

Moreover, it raises concerns about the use of “Texas borderlands” as a concept, since none of the historical actors at the time used that term as a geographic identifier. Given the long historical focus Barba has developed, and his willingness to bring nuance to cultural identity elsewhere in his book, it would have been appreciated to see him go further than relying on established but nonetheless limiting terminology to describe the Texas region and the people who have lived in it.

Barba’s book is an important contribution to Borderlands history. Because he centers the practice of slavery in a narrative that spans multiple centuries, readers can appreciate how this activity so profoundly shaped political, social, and economic relationships in the Texas region from the colonial era to the mid-to-late nineteenth century. The book will appeal to a broad set of historians and specialists interested in colonial Spanish and Mexican history, indigenous history, US westward expansion, state formation, and anti-black slavery. How it engages the existing literature on Borderlands history also makes it an ideal work for graduate seminars.

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MEXICAN AMERICAN CIVIL RIGHTS AND PENTECOSTALISM

New Mexico’s Moses: Reies López Tijerina and the Religious Origins of the Mexican American Civil Rights Movement. By Ramón A. Gutiérrez. Albuquerque: University of New Mexico Press, 2022. Pp. ix, 545. Illustrations. Notes. Bibliography. Index. \$65.00 cloth; \$65.00 e-book.
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Ramón Gutiérrez’s recent work on Reies López Tijerina traces the land reclamation leader’s religious influences and their subsequent impact on his activism. Although many authors have discussed López Tijerina’s time as leader of the Alianza Federal de Mercedes, they have been less enthusiastic about delving into his past as a Pentecostal evangelist and in looking at the activism of his later years. The majority of this work is focused on his developing years, his time at an Assemblies of God bible college, and his work in ministry. His activism in New Mexico is not discussed until the eighth of nine

chapters. The author selects as context the early post-World War II world in which López Tijerina began his ministerial studies and developed his sermons.

Influenced by Baptist and Methodist preachers as a young man in Michigan, López Tijerina attended a Pentecostal bible college which had been opened in Texas to train Spanish speakers as missionaries to Mexican American populations. At the bible college, he struggled, not finding the spiritual experience he expected. He was constantly frustrated with rules that governed student behavior, finding such rules were not equally applied at sister institutions attended by white seminarians. Although school officials kept him from attending the graduation ceremony, López Tijerina became an evangelist, often working with migratory populations, until he shifted away from ministry and tried a more activist path, a choice that ultimately resulted in the dissolution of his first marriage and his incarceration.

Happily, this is not a work of hagiography. Although the author was personally acquainted with his subject, Gutiérrez takes care to discuss López Tijerina's personal failures and struggles. In the ninth chapter, as well as occasionally throughout the book, the author addresses issues of mental health, demonstrating points at which such struggles, undiagnosed in the subject's early life, may have affected his ministry for better or worse. This is done without making claims that might tend toward psycho-historiography gone too far. As the field of disability history grows, such examinations of historical figures should become more commonplace, and this work serves as an example of the potential and limits of our scholarly abilities in this area. The author also exposes the moral and ethical failures of his subject and the consequences those had for his first wife and children.

The author's discussion of Pentecostalism, however, could use some expansion. Scholars of Pentecostal history will appreciate that Gutiérrez spends time explaining the rise of the Pentecostal movement in general and the Assemblies of God in particular. More use of the work of Daniel Ramírez and others in building a stronger discussion of borderlands Pentecostalism would have strengthened the sections of this work that address López Tijerina's ministry. In addition, the volume could have used a further examination of the ways in which López Tijerina's theology was distinctly connected to the theology promoted in the Assemblies of God bible college. There is some discussion of glossolalia; nevertheless, the reader is left wanting to know more about his views on eschatology and how they may have aligned with the broader movement.

The author does offer convincing evidence that many of López Tijerina's apocalyptic ideas are based on the Book of Revelations and were developed in a post-World War II context, but the discussion in the fifth chapter is grounded more in biblical studies than religious history. The discussion of his sermons in the sixth chapter dwells largely on his critiques of the Assemblies of God and other churches as increasingly materialistic and politicized rather than viewing their theology as problematic.

As a final note, this volume may appear encyclopedic in size. However, it contains a lengthy appendix with a reproduction (and translation) of a book of sermons preached by López Tijerina, which he published as a collection in 1955. This is a significant accommodation for scholars of American religion who might want to examine the sermons themselves.

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MEXICO'S REGIONAL ENVIRONMENTAL HISTORY

Strength from the Waters: A History of Indigenous Mobilization in Northwest Mexico. By James V. Mestaz. Lincoln: University of Nebraska Press, 2022. Pp. 316. Four photographs, 9 maps, glossary, index. \$99.00 cloth; \$33.00 paper; \$30.00 e-book. doi:10.1017/tam.2023.20

Indigenous defense of community rights centering on water resources has had a long and contested presence in Mexico, and in fact, in much of the Global South. In this study, James V. Mestaz discusses how Mayo peoples mobilized against non-Mayo appropriation of water, utilizing diverse technologies or hydraulic tools including canals and irrigation as well as more traditional measures, in an effort to resist and negotiate the Mexican state's evolving policies in the Fuerte River Valley from the late nineteenth century. For many Mayo communities, whose culture and everyday life revolved around water, settlement by non-Mayo peoples proved to be contentious, especially as postrevolutionary policies accelerated development. Mestaz's analysis is not only a story of long-term survival, but also a dynamic environmental history that illustrates indigenous perseverance.

As many scholars and students know, the 1910 Mexican Revolution appeared in many different forms in Mexico's distinct regions and communities. In Sinaloa's Fuerte River Valley, the conflict manifested partly as a battle over resources, a crucial ingredient for Mexico's developing economy. Those seeds were sown in the late nineteenth century, as Mestaz indicates, by developers such as Benjamin Francis Johnson, whose United Sugar Companies took advantage of the Fuerte Valley's ample water resources to grow sugarcane. Subsequently, Mayo farmers lost access to river water as outsiders arrived during the revolutionary period. The 1926 Irrigation Act expanded access for some farming communities, but under Lázaro Cárdenas a growing split emerged that favored ejidal landowners—Mayo or not—over individual farmers, and local institutions such as the Sociedad de Interés Colectivo Agrícola Ejidal (SICAE) emerged as powerful arbiters in local politics.