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Nation, and the prospect of more wars to come . . . would substantially sustain it" (p. 134). There have, in short, been positive consequences of the development.

Richardson is a passionate champion of the Cree. There is no mistaking his outrage at the ecological, cultural, and human wreckage threatened and accomplished by Hydro Quebec. There is a good argument, he notes, that the entire project may be economically unnecessary, except as a grandiose embellishment of Quebecois nationalism. Were Quebec not so intent to sell electricity to the United States and if appropriate power conservation measures were taken at home, none of it would have been justifiable from the start. The book is, however, flawed by its rambling discursiveness. Richardson flourishes flashbacks, fade-ins, fade-outs, and other detours at the expense of coherence so much that the book not only loses force; it is also much too long. For more readable and informative accounts of the travails—and triumphs—of the James Bay Cree, I would recommend MacGregor's biography, cited above, or the more scholarly work by R. Salisbury, *A Homeland for the Crees: Regional Development in James Bay, 1971–1981* (1986).

Niels Winther Braroe

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The Taos Indians and the Battle for Blue Lake. By R. C. Gordon-McCutchan. Santa Fe: Red Crane Books, 1991. 236 pages. \$25.95 cloth.

On 15 December 1970, President Richard Nixon signed into law H. R. 471. Also known as the Blue Lake Bill, this legislation finally resolved the sixty-four-year struggle during which the Indians of Taos Pueblo fought for the restoration to trust status of 48,000 acres of their sacred mountain lands, including their most important religious symbol—Blue Lake. It was a landmark decision in many respects. Certainly it was a major victory for the Taos people, who had contended for complete control of the lake and surrounding lands since the area had been taken from them in 1906, when it became part of the Carson National Forest. The battle had pitted an economically poor tribe of approximately two thousand people against the massive machinery and complexity of the federal government. For many, it came to symbolize the struggle

between an oppressed minority—the American Indian—and the oppressive majority—in this case, the Congress and the president of the United States. It marked the first time in the history of the United States that a claim for land, based on the practice of an indigenous religion, had ended successfully in the return of that land to the indigenous people. This important legislation therefore had far-reaching consequences: It contributed to the passage of the American Indian Religious Freedom Act of 1987 and helped renew hope for justice in the minds of indigenous peoples all over the United States.

This book is the chronicle of the long and stormy battle to regain Blue Lake. In the process, it introduces a fascinating cast of characters, from the president and the Congress to the cacique and the governors of Taos Pueblo. Fittingly, on 7 and 8 September 1991, the people of Taos celebrated the twenty-year commemoration of the return of Blue Lake, to which they invited a number of prominent Indian and non-Indian persons who had played important roles in the tribe's long struggle. As a token of the tribe's appreciation, the governor and the war chief presented to each honored guest an inscribed copy of R. C. Gordon-McCutchan's recently released book. This was obviously a very timely and appropriate gift under the circumstances, but it was a very significant gesture in another respect, because the Taos people have steadfastly refused any probing into their affairs by outsiders and have generally, often strenuously, condemned any writings by social scientists or others who have purported to record or interpret their culture. Gordon-McCutchan succeeded in chronicling sixty-four years of a tumultuous battle in the history of Taos Pueblo and did so with the full cooperation of the people. The fact that the tribe proudly presented copies of the volume to its honored friends is certainly the strongest indication that they approve its overall merit, even if not everyone at the Pueblo completely agrees with everything in it. The book stands alone as the only complete and published account of the struggle.

R. C. Gordon-McCutchan came to the task of writing this account with certain important advantages. First, he had the requisite research skills as a result of his doctoral training in the history of religion. Second, he served for four years as tribal planner for Taos Pueblo, during which time he established a close, cordial relationship with many members of the tribe, especially highly influential members of the tribal council and other persons in tribal government. Finally, and most importantly, many people

at the pueblo wanted this book written as a lasting memorial to those past generations of Taos Indians who gave so much for the restoration of Blue Lake and as an inspiration to the present and future generations of the pueblo who can take from it a measurable degree of pride in their cultural heritage.

In order to gather the data on which the book is based, the author examined the significant archival collections in New Mexico and elsewhere, government and tribal documents, and a myriad of other publications. He relied heavily on the papers of one Taos man who practically had made the return of Blue Lake his life's obsession. Some may question whether that reliance was too heavy. Whether it was or not, the process of documenting the labyrinthian, often conflicting, and contentious history of Blue Lake required the examination of thousands of pages of material. In addition, the author traveled around New Mexico and visited New York and Washington, D. C. , as well as Taos Pueblo itself, to interview leading participants in the matter. His research is very thorough, but more commendable perhaps is the feat of distilling all this information into a fully coherent account of the events. A great deal of the documentary evidence is, in its original form, very dry stuff indeed. The author is to be thanked for presenting it all in a very readable and highly engaging narrative style. It is never boring. A number of revealing and carefully chosen photographs enhance the volume greatly, as do the maps of the disputed area.

Criticisms are few and generally minor. The many different sources from which the pertinent data come unfortunately required the use of a cumbersome citation system. The foreword written by New Mexican author Frank Waters is marred by an erroneous breakdown of the language relationships of the New Mexico Pueblos and omits several, including Isleta, as one of the four Tiwa-speaking villages along with Taos, Picuris, and Sandia. Whether intentionally or not, Gordon-McCutchan steered clear of the internal struggle and the appearance of factionalism that marked Taos Pueblo's role in this whole matter. Although he could not avoid the friction between two of the most actively involved participants at the pueblo, his apparent eagerness to show the Indians as good guys and the whites as the opposite led him to mask the fact that not all of the Indians acted in their own best interests all of the time, nor in the best interests of their tribe.

Overall, the result is a fair and balanced documentation of an important page in the long history of the American Indians' struggle for justice. The volume also serves to portray one tribe's

tenacity in clinging to its most critical cultural values. Gordon-McCutchan's book will be profitable, perhaps even inspiring, reading for a great many Indian people who are waging their own battles against seemingly insurmountable odds.

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The Third World in Film and Video, 1984–90. By Helen W. Cyr. Metuchen, NJ: Scarecrow Press, 1991. 246 pages. \$29.50 cloth.

This bibliography of films and videos about the Third World is the third in a sequence produced by Helen Cyr. Earlier volumes appeared in 1976 and 1985. The subject matter is divided strictly geographically, beginning with general titles on the Third World and then proceeding through sections on Africa, Asia, the Pacific, North America, and Latin America. In turn, Asia and Latin America are subdivided by region (Southwest, South, East, and Southeast Asia, Central America, South America, West Indies), and all continents are divided into specific countries. The section on North America subdivides in terms of ethnic minority categories, namely Afro-Americans, Asian-Americans, Latinos, and Native Americans. Curiously, Canada is not listed under North America, and Mexico is listed under Central America. At this point, geographical classification is less than strict. There is no listing for the Third World republics and areas of the former Soviet Union.

Each subsection lists title, director(s), date, length, format, and distributors and a few lines of strictly nonevaluative description. The book closes with a list of the distributors' addresses and telephone numbers and a title index of the films and videos. In terms of the specific focus of this journal, the section on Native Americans runs from pages 150 to 164.

Evaluating a bibliography with this scope is not easy. No one person could possibly view all of these films, even were they in a single audiovisual library. Similarly, a judgment as to inclusiveness is difficult, partly because of inevitably limited knowledge of film and video production in the world as a whole and partly because, in reviewing a work that attempts such comprehensiveness and in which some gaps are unavoidable, noting absences can seem like a point-scoring exercise or an assertion of superior knowledge. At the same time, I find myself reluctantly compelled to ask certain questions about the methodology of inclusion.