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Review of *Three Nations, One Place: A Comparative Ethnohistory of Social Change Among the Comanches and Hasinai During Spain's Colonial Era, 1689- 1821* by Martha McCollough

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Three Nations, One Place: A Comparative Ethnohistory of Social Change Among the Comanches and Hasinai During Spain's Colonial Era, 1689-1821. By Martha McCollough. New York: Routledge, 2004. viii + 140 pp. Bibliography, index. \$79.95.

Few works on the Southern Plains have taken a decisively theoretical approach to the understanding of the relationships between the European colonizing nations and Native American groups and the mutual effects of contact. Building on previous scholarly works, this book provides a good synthetic and analytic review of the theoretical approaches and models previously applied to Plains

studies, but furthers the discourse by zooming in on the Hasinai and the Comanche. Although this is problematic because neither the Comanche nor certainly the “Hasinai” groups can be treated wholesale or in terms of their long-term trajectories, McCollough’s use of World Systems Theory coupled with regional and local analyses, as well as social history theories, enhances our understanding of the forces at work and the strategies adopted by these groups, *sensu lato*, to deal with, manipulate, and profit from the colonial encounter.

The importance of regional analysis and the wealth of pertinent issues discussed is hampered, in some cases, however, by scant treatment of the evidence (see, for instance, the Hasinai period between 1764 and 1821), by equal weight given to archival sources produced at different times and of varying reliability, and by statements that imply that economic activities “became full-time specialized occupations” in the 1700s, or that the Hasinai commitment to agriculture reflected eighteenth-century concerns. Also, the different positions taken and the strategies used by these two sets of groups in their respective periods of early contact with Europeans versus those same positions and strategies in later periods have been oversimplified. Policies of Spanish gift-giving and alliances and their effect on social arrangements and exchange are far more complicated and require deeper treatment; otherwise we will use profitable theoretical approaches to gather only part of the picture.

Despite these lapses, the book is of indisputable importance because it highlights the connections between Native groups with diverse modes of making a living that juggled the presence of colonial powers to maximize their position within emergent colonial economies. The effective use of a panoply of theoretical approaches demonstrates the fruitfulness of applying a wide perspective (World Systems Theory) to parochial concerns (regional analysis and localized social history). **Maria F. Wade**, *Department of Anthropology, University of Texas at Austin*.