whereas Gill examines Alaskan salmon fisheries in the wake of the Exxon Valdez oil spill. Fisheries on the U.S. Gulf Coast are the subject of discussions by Dyer and Leard and by Ward and Weeks. Stoffle et al. examine artisanal fishing in the Dominican Republic. Jentoft and Mikalsen describe fjord fishing in coastal Norway, whereas cases presented by Ruddle and Anderson are from Southeast Asia and China, respectively. Though an additional Asian or European case study would have improved the volume's geographic coverage, the examples cover a broad range of system types and theoretical perspectives, drawing on references as varied as Elinor Ostrom, Roy Rappaport, and Mary Douglas.

One especially useful feature is the "Lessons for Modern Fisheries Management" section at the end of each chapter. This section summarizes the key points as numbered bullets--a sort of "Executive Summary." My only quibble with these "Lessons" is that they include little contextual or ethnographic data. If the idea is to give managers the option of reading only these portions, then the proposed goal of "knowing more about folk management" is only partially achieved. This caveat is tempered, however, by acknowledging the need for generalizations and overarching theory to be making sense of the recent profusion of case studies. Both the "Lessons" and Pinkerton's "Summary and Conclusions" chapter address that need.

In that vein, Pinkerton asks two questions: "What are the minimum conditions under which one could expect folk management or co-management to arise?" and "What are the main vulnerabilities of a co-management or folk management system to be undermined?" Using the ethnographic case studies in the volume and recent theory on institution building and resource management, she then formulates 20 testable hypotheses, and summarizes the policy lessons and implications overall. This poses a challenge to other social science fisheries researchers. By seeking to test her hypotheses, we can advance the current state of theory. This is an area where anthropologists in particular must make improvements: if anthropological insights are to be accepted in management and policy-making, they must include clearly testable predictions of behavior.

In fact, anthropologists and related social scientists have only recently begun to be included in many nations' fishery management institutions, and their potential contributions are often little understood. Although one case study (Ward and Weeks) specifically addresses the interactions of managers (primarily field biologists) and fisherfolk, it would have been useful to also see more discussion of how better to articulate the interdependent roles of biologists and social scientists. In the "Introduction," the editors state that fisheries management must address both resource conservation and allocation. They further add: "Obviously, the first problem is mainly one for marine biologists." Given that the conservation and allocation dimensions are inextricably linked in most of the volume's case studies, this statement seems to be as much an attempt to calm biologists' fears as a statement of appropriate division of labor and collaborative effort. Perhaps "collaboration" is the subject for another volume.

Minor caveats aside, overall the book is a welcome addition to the literature on co-management and common property resources. Aimed at both social scientists and fisheries managers with marine biology backgrounds, it manages to combine sound fisheries and social science without being so technical that it excludes the nonspecialist.

Weaving Identities: Construction of Dress and Self in a Highland Guatemalan Town, by Carol

Hendrickson (1995). University of Texas Press. xiv, 245 p.

Reviewed by Tracy Bachrach Ehlers, Department of Anthropology, University of Denver.

Over the last few years, Carol Hendrickson has shown herself to be one of the more compelling analysts of Guatemalan textiles. She has been in Guatemala during many of its most troubling times, and her longevity as a researcher, volunteer, and visitor means she appreciates the daily routine as well. Luckily, her field site of Tecpán, a well-known entrepreneurial textile town, perfectly complements her own background in home economics. Over the years she has brought her facility for making and explaining handicrafts to her work on what she calls "the geography of clothing." In *Weaving Identities*, she purposefully stitches together the meaning of traje and the cultural construction of weaving, interweaving it with the life-cycle and with the historical roots of clothing in the highlands. As well, she convincingly demonstrates just how the clothes worn among the highland Maya are transformed by culture change.

There is little the author does not tell us in *Weaving Identities* about Tecpán's traje, and scholars will be pleased with the materials she has accumulated on the weaving process and its integration into the quotidian routine. Chapter One, "Introduction," traces the author's history in Guatemala, and sets the stage for the analysis of Tecpán, "el municipio vanguardista." Perhaps in this early part Hendrickson spends too much time rehashing familiar literature, particularly old debates on ethnicity. One suspects some holdover material from her dissertation, which, interestingly enough, she later disavows. Chapter Two, "The Geography of Clothing," begins with a careful description of threads and fibers, but it is most interested in connecting choice of indigenous clothing (or traje) with awareness of the world within and outside of Tecpán. In Chapter Three, Hendrickson extends her discussion of presentation of self through clothing, this time examining the contrasting images of Indianness in the broader context of Guatemala.

Chapter Four is an ambitious section devoted to life span. In this chapter, Hendrickson steps away from the weaving theme to the tangential cultural questions of cultural appearance and conceptions of beauty. She includes an important lesson on traditional Mayan values of traje and community, both of which are being tested by the imposition of ladino beliefs on Tecpán. At the same time, in this chapter the author's emphatic concern with traje becomes somewhat troublesome, and indeed, some of the problems in these pages may be generalized to the book as a whole. Specifically, in "Between Birth and Death," Hendrickson successfully links life-cycle with the production, wearing, and meaning of traje, but she largely ignores the context into which all this is embedded. For example, discussion of old women naively offers them up as honored ancianos without considering the immense powerlessness and poverty of old highland women, particularly when they enter the decidedly difficult status of "widow."

Some parts of the book are especially strong. In Chapter Five on "The Cultural Biography of Traje," for instance, she devotes many pages to establishing just how women learn to weave, the precise conceptualization of the design motif, and the recognized symbolism of color choices. She does not turn away from the tiniest detail. Every part of the weaving process is attended to from start to finish. Even laundry methods receive

considerable attention. Some of this exhaustive material on producing and wearing indigenous clothing is available in other texts. Yet, Hendrickson's book fairly bulges with thoroughly researched information that pulls the whole cultural package together in one source. I for one, read and reread the section devoted to clothing and the body as I had long wondered about modesty, bedtime, and "pajamas" in the highlands.

In sum, I was fascinated by *Weaving Identities* in the sense that it may serve as a primer of Mayan weaving and traje. Along the way, Hendrickson does a fine job of demonstrating just how intricately wedded the meaning of clothing is to the Mayan life cycle and to personal and ethnic identity. It may be, however, that the exquisite detail the author provides will be a handicap in terms of the wider dissemination of the book. Although *Weaving Identities* will appeal both to textile specialists and to Mayanist ethnographers, it is decidedly not for classroom use, and indeed, I doubt that this was its purpose. Although the book has been discussed as an ethnography, my sense is that its emphasis on material culture sets it apart. Its orientation is not the Tecpanecos, but the textiles they weave and the clothes they wear. The author's interests do not lie in telling stories or providing case studies. Her passion is the cloth itself. In spite of the intimate tone with which the book is written, its rationale was not to search out ethnographic drama in the usual places. Readers in search of linkages between traje and gender, or analysis of the aching impoverishment of weavers and wearers should seek out other sources.

Weaving Identities sets out to describe carefully the production of clothing as an essential part of the identify of the people of Tecpán. As such, it establishes itself as a marvelously fertile resource and should be in a prominent place on one's shelf of books on textiles. Some readers may be frustrated by Hendrickson's narrow focus on traje, but those who are seeking an encyclopedic examination of this topic will be richly rewarded.

A Place in the Rain Forest: Settling the Costa Rican Frontier. Darryl Cole-Christensen. Austin: University of Texas Press. 1997. 243 pp.

Reviewed by Philip D. Young, Department of Anthropology, University of Oregon, Eugene

In 1954, Darryl Cole-Christensen and his family moved from California to the Valley of Coto Brus, the "South Frontier" of Costa Rica. At the time this area was in the earliest stages of settlement, completely undeveloped. There was a small, struggling group of Italian settlers at San Vito, and a few Costa Ricans. More were to come later. The area was covered in primary humid tropical rain forest. The Cole-Christensens and the other settlers all came with the same dream--to turn the rain forest into successful, profitable farms. Today the rain forest is gone from the Coto Brus, replaced mostly by coffee farms and pasture.

Cole-Christensen and his family developed their farm over a period of 25 years before returning to the United States. The farm, Finca Loma Linda, remains theirs and is still a working farm. For more than a decade now, however, it has served as a research site for