through *mandas* (“deeds”) she only hints at the idea that living people, death, “gods,” and “others” interrelate in a complex social and cultural network (133). Without a full understanding of the relationship between people and their ancestors one cannot easily understand how the community, especially women, attain powers in shamanic practices, or how inter-species relations effectively serve to maintain and transmit cultural knowledge.

*Huichol Women, Weavers, and Shamans* offers a comprehensive study of the Wixárika community across multiple fields: gender studies, anthropology, Native studies, ethnobotany, folklore, and the arts. I envision this text as a rich resource for both graduate and undergraduate courses. Teachers might draw on the text for case studies on the Wixárika, on indigenous women, and on indigenous women’s shamanic practices. From the preface to the appendices, the text provides extraordinary examples of ethnographic fieldwork that incorporates women’s voices, photographs, list of names, Wixárika word lists, and an extensive bibliography for future research. While she does not pursue the ontological (and thus epistemological) avenues that seem essential in Indigenous ethnographic interpretation, Schaefer’s book does provide some much needed new scholarship on Indigenous women in Mexico, and in Wixárika studies more specifically.

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The celebration of Midsummer, with a Midsummer pole, dance, and picnic, was revived in Sweden during the late 1800s. Concurrently, it became a popular custom among the many who emigrated from Sweden to America. In *Pole Raising and Speech Making:*
Modalities of Swedish American Summer Celebration, Jennifer Eastman Attebery explores how Midsummer and other spring-to-summer holidays were celebrated among the Swedish immigrants to the Western Rocky Mountain region between 1880 and 1917, the height of Swedish immigration to the area.

Using historical sources paired with folkloristic understanding of the structures of meaning-making strategies, Attebery describes how the transition from spring to summer was observed among the Swedish-American population. By exploring the Midsummer celebration from the perspectives of nineteenth-century rhetorical culture, sacralization, Scandinavianism and modalities of holiday expressions, Attebery demonstrates the complexity and flexibility of celebration. Rejecting the term “ethnic revival” because it suggests “nostalgic replication of old patterns,” the author finds that the Swedish-American celebration of Midsummer is better described as “emergent culture,” which changes over time and is constantly being remodeled by the celebrants (164).

A central theme is how the change from spring to summer was celebrated with what Attebery refers to as “abundance and redundancy” (7). Instead of ceasing to observe already celebrated holidays or limiting the celebration of their adopted holidays, Swedish immigrants added celebrations to the calendar. Independence Day, Decoration Day, and, in Mormon Utah, LDS-observances such as Pioneer Day, were celebrated alongside Midsummer. In addition, the Swedes occasionally joined other nationalities in their celebrations. Using popular press, diaries, letters, and memorandum books, Attebery paints a wonderfully vivid picture of a calendar crowded with opportunities to celebrate the arrival of summer. Interestingly, these holidays were all observed in a similar manner. This “abundance and redundancy” is described as the result of many processes—one such process being ethnic recontextualization. Attebery claims that the American holidays were primarily patriotic, which went on to affect Midsummer celebrations. By adding a program of speeches, common in the celebration of American holidays as well as Mormon observances, Midsummer was made part of a “rhetorical culture” (77). It was also incorporated into the larger
American trend of “civil religion,” which meant that a hyphenated ethnicity went through a process of “sacralization” (96). Preserved from the Swedish tradition was a picnic with dance and music. This negotiation of traditions allowed Swedes to reshape their celebration of Midsummer within its new American context, making Midsummer into an opportunity to celebrate a hyphenated ethnicity as Swedish-Americans.

Missing from the work as a whole is a more comprehensive and coherent discussion examining the rejuvenation of nationalism in Sweden, and how this affected the spring-to-summer celebration among Swedish-Americans. Attebery does an excellent job of explaining the establishment of outdoor museums and the revival of the Midsummer tradition in Sweden during the turn of the last century. On several occasions the author mentions the Midsummer celebration at the outdoor museum Skansen in Stockholm, together with the late nineteenth-century idea of nature-loving as a Swedish national virtue, as important sources of inspiration for the Swedish-American sense of Midsummer, including how and where it should be celebrated. However, the search for Swedish virtues, the establishment of outdoor museums, and the revival of traditions as cornerstones in what can be argued to be a redefinition of Sweden is not discussed at great length. Problematizing the search for a new nationalism that peaked in Sweden simultaneously with the emigration of a large segment of the Swedish population to the United States would bring yet another dimension to the discussion of the negotiation of national identity and celebration. Furthermore, it would provide important background information for readers who are unfamiliar with nineteenth-century Swedish history.

Still, Pole Raising and Speech Making offers a well-founded and thorough study of the Swedish immigrants’ flexible use of traditional celebrations. The well-chosen and carefully used material together with the discussions regarding the seasonal festival’s role in the celebration of a hyphenated ethnicity constitute the book’s main strengths. Not only does the description bring this group of Swedish immigrants to life, but it also offers interesting insights into an immigrant group’s adaptation of existing
customs and incorporation of new ones. The last chapter of the book, in which the author brings attention to recent changes in the spring-to-summer celebration, suggesting that the celebration continues to change in terms of mode, medium, message, and audience, further illuminates the flexibility of celebration. The focus on speechmaking and oral performance has been replaced by representative bits of Sweden such as food items, music, and costumes that indexically point to a Swedishness that is understandable to anyone who wishes to take part. Indeed, the celebration is often referred to as, simply, “Swedish Day.” Attebery suggests that this change from verbal to non-verbal performance in the face of declining bilingualism is a way to “preserve ethnic tradition in the midst of language loss” (161). By examining the Midsummer celebration over time, Pole Raising and Speech Making is an important contribution to the field of folklore studies, immigration studies, and history, describing how tradition, rather than static repetition, is a continual process, which survives as long as the participants find it useful.

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Following on the heels of his earlier work, The Ancient Mythology of Modern Science (2012), folklorist Gregory Schrempf here turns his attention to ten instances of popular science writing and their impact—or potential impact—on the reading public. His approach is to examine how certain suasive aspects of modern science are presented for the general (i.e., non-technical) reader using rhetorical techniques that he sees as drawn from mythology. He looks at how writers compare astronomic magnitudes to homely