

volume and offers suggestions for future research especially with regard to cosmological considerations and new theoretical approaches.

This volume should prove useful for researchers throughout the Northeast and interesting for researchers using spatial archaeological techniques in their study areas outside of northeastern North America. One drawback is the necessarily compact descriptions of the methodologies employed by each of the contributors, but each chapter has sufficient references for readers looking for more detail.

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New Mexico and the Pimería Alta: The Colonial Period in the American Southwest. John G. Douglass and William M. Graves, eds. Boulder: University Press of Colorado, 2017, 432 pp. \$104.00, cloth. ISBN 978-1-60732-573-4.

As the title implies, the contributions in this volume span nearly three centuries of native–Spanish interaction across the central-northern frontier of the viceroyalty of New Spain. For much of Spain’s colonial tenure in North America, the *reino* (kingdom) of New Mexico and the Pimería Alta as part of the province of Sonora formed the outer zone of sustained contact between a wide variety of native groups and a variety of representatives of the colonial regime, from civil officials, soldiers, and missionaries to settlers, traders, and fortune hunters of diverse ethnocultural backgrounds. The resultant variability of colonial encounters is reflected in the book’s fifteen chapters. Arranged in mostly chronological order following the editors’ introductory chapter, chapters 2 to 9 (Part 1) focus on New Mexico and chapters 10 to 13 (Part 2) on the Pimería Alta. Two comparative discussions (chapters 14 and 15) round out the volume.

The New Mexico chapters evaluate the context and long(er)-term impact of the 1540–1542 Coronado expedition (Schmader, chapter 2), seventeenth-century changes in Puebloan spatial organization at and around the pueblo of Paako (Leckman, chapter 3), patterns of change and persistence in colonial period Hopi weaving (Webster, chapter 4), the role of alliances and old antagonisms among the Pueblos of the northern Rio Grande during and after the Pueblo Revolt of 1680 (Liebmann, Preucel, and Aguilar, chapter 5), the Comanche presence in New Mexico as seen through the rock art site of Vista Verde (Fowles, Arterberry, Montgomery, and Atherton, chapter 6), eighteenth- and nineteenth-century Hispanic settlement in the lower Chama drainage (Darling and Eiselt, chapter 7), *vecino* (Hispanic property owner) identity in the later colonial period (Jenks, chapter 8), and oral traditions relating to the mission period on

the Hopi Mesas (Sheridan and Koyiyumptewa, chapter 9). The chapters on the Pimería Alta explore demographic developments between 1650 and 1750 (Jelinek and Breneman, chapter 10), the economic impact of mission-based ranching (Pavao-Zuckerman, chapter 11), life in Tucson during the final years of Spanish rule (Thiel, chapter 12), and the calculated late- to postcolonial expansion of O'odham irrigation agriculture along the middle Gila River (Strawhacker, chapter 13). The two summary/discussion chapters offer a comparison between the archaeology of colonialism in the Southwest and Alta California (Lightfoot, chapter 14) and in the Southwest and the Mississippian Southeast (Thomas, chapter 15).

The breadth of the volume is commendable. This is especially true for the chapters on the Pimería Alta, a region today cut roughly in half by the United States–Mexico border. Even though from a culture-historical perspective that border is an anomaly, it still seems at times to form an instinctive barrier to studies of pre-border (pre-1848) history and prehistory. Overall, the volume's theoretical/methodological frame of reference is similarly extensive. This makes for interesting reading, even if one does not adhere to a chapter's particular theoretical perspective. Not surprisingly, given the scope of work represented, some premises and generalizations are open to discussion. A case in point is the issue of alliances in the Pueblo Revolt of 1680. There had been a series (going back to the 1640s at least) of anti-Spanish “conspiracies” (i.e., alliances between multiple pueblos of different linguistic affiliation) from which that of 1680 stands out, chiefly as the one for which the Spaniards did not have enough advance warning to suppress. In this context of earlier alliances and conditions in the years leading up to 1680, it can also be pointed out that there are more documents than the published ones usually cited by archaeologists. The kind of research necessary to extract information from unpublished archival records is well worth the effort, but apparently not much en vogue these days. The same may be said for the kind of spatially and stratigraphically representative archaeological documentation necessary to assess potential variability in Pueblo responses to the colonial situation from the early to the late 1600s.

A bit of a disappointment is the volume's somewhat slipshod editing. For example, Coronado scholar Clay Mathers is variously referenced as Clay Mathews (p. 43) or William Mathers (pp. 63, 73). There are also content errors. Figure 1.3 shows a southern New Mexico route for the Cabeza de Vaca party, which is debatable, but what is not debatable is the year given, 1563, which places the journey some three decades after it happened. Another map error is in Figure 7.1, which misplaces the town of Socorro on the east bank of the Rio Grande. But such mishaps aside, the volume's engaging and wide-ranging tenor should appeal to anyone interested in the colonial period in New Mexico and the Pimería Alta.

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