centers of activity with their plazas, religious structures, and granaries were there because of the influence of strong, controlling leadership, especially in times of trouble. They point to the thirteenth century when competition for land and water was high, making these structures part of a costly signaling practice that visually stated control and power. Others believe it was more an egalitarian society that worked cooperatively to bring rain and other resources together. Evidence of the Nawai't I'ita or rain-producing ceremony associated with drinking a fermented beverage, then vomiting, was part of their belief system, something that is still practiced today.

This book is recommended for those interested in an archaeological approach that uncovers practices of the O'odham in the past. There is an abundance of charts, maps, and diagrams that summarize much of the technical material. It will be particularly welcomed by the specialist.

ROBERT S. McPHERSON is professor emeritus of history at Utah State University, specializing in Native American cultures of the Southwest.

A Green Band in a Parched and Burning Land: Sobaipuri O'odham Landscapes. By Deni J. Seymour. (Louisville, Colo.: University Press of Colorado, 2022. Pp. 246. $66.00 hardcover; $53.00 ebook)

The Sobaipuri O'odham occupied the San Pedro and Santa Cruz river valleys from at least the 1400s, playing a critical role in the region's protohistory and early colonial history since 1691, when Father Eusebio Kino visited them. For decades, the majority of what was known about Sobaipuri lifeways and their societal changes before socio-political events prompted their regional abandonment and relocation was extracted from documentary accounts by the Spanish colonizers and other Europeans, supplemented by several archaeological investigations. The heavy reliance and acceptance of the ethnohistorical documentation and early archaeological data, the author contends, has led to misinterpretations and poorly understood aspects of Sobaipuri landscape use and settlement patterns, which forms the book's central thesis.

Similar to Seymour's prior work, *Where the Earth and Sky Are Sewn Together* (2011), this book draws heavily from the author's previous publications. Of the eleven chapters, six contain a substantial amount of data from former publications. Drawing on this longstanding research, these data provide the foundation to integrate further archaeological surveys and excavations, along with the ethnohistorical record, to shed new light on the Sobaipuri. Newly generated archaeological data are the fulcrum for providing context to an enhanced interpretation of Sobaipuri O'odham lifeways, addressing questions that have been left unanswered or have been misinterpreted due to the over-dependency on the historical record.

After setting the conceptual stage, chapter two explores Sobaipuri landscape use, including how the selection of village locations and movements over short distances were predicated on the riverine ecology due to their reliance on irrigation agriculture. This has allowed for an archaeological level of predictability of site distribution, site layout, and habitation.

Over the following three chapters Seymour, using recent archaeological data in conjunction with the ethnohistorical record, critically revisits the issues of settlement distribution and territorial boundaries among Upper Piman societies. Her conclusions reveal that Sobaipuri villages reached northward, occupying a portion of the Gila River, abutting the Akimel O'odham villages. On addressing the territorial extent of villages along the southeastern portion of O'odham territory, several issues emerge that require a reevaluation of previous inferences about the ethnogeography of each O'odham society, as well as further investigation into the ethnic distinctions of historic Upper Piman societies. These revised conclusions, Seymour admits, remain tenuous until clarified by more research.

Using archaeological data and historical documentation about Sobaipuri sites along Sonoita Creek, the discussion in chapter six reveals the complexity of village occupation, movements, and abandonment. The practice of moving villages every few years presents not only difficulties in the archaeology, but also in interpreting the historical record. The dilemmas posed are detailed in the next chapter, about San Pablo de Quiburi, a principal ranchería on the San Pedro River visited by Father Kino

and military Captain Juan Mateo Manje in the 1690s. Noting the existence of six distinct Quiburis, Seymour, applying newly gathered archaeological data, suggests that the site is not in the location proposed by previous scholarship that relied too heavily on documentary and ethnographic sources.

Chapter eight, "The Waning Days of Quiburi in 1780," questions the long-held premise that the Sobaipuri completely abandoned the San Pedro river system with the rapidly changing social, political, and economic conditions of the Spanish colonial period. While the majority of Sobaipuri did leave the area, resettling largely to the west and south, a small population remained. Building her inference on archaeological evidence, in association with the documentary record, Seymour proposes that Quiburi moved northward along the San Pedro. The new village site was strategically located along a permanent water source that afforded protection from enemy attacks and some distance from Spanish mission authorities.

In the next two chapters, "Evaluating Di Peso's 1757 Jesuit Mission" and "The Lower San Pedro: Tres Alamos Confluence," Seymour offers a critical evaluation of various interpretations. Using multiple lines of evidence, she questions Di Peso's conclusion of a 1757 Jesuit mission associated with Quiburi. After a critical assessment of new data, the author overturns her earlier conclusion about the site. Seymour concludes that the mission was likely a habitation, not a church. Moreover, excavation evidence indicates an earlier Sobaipuri settlement called Santa Cruz. The discussion in "The Lower San Pedro: Tres Alamos Confluence" also focuses on an interpretive issue. Archaeological investigations led to establishing Sobaipuri occupation, but importantly corrected misidentified "known" sites. Once again, the growing archaeological evidence, while not clear, points to alternative interpretations.

Seymour closes the book with a summation of her central thesis about Sobaipuri territory and landscape uses. Through largely referencing her own emergent archaeological research, including chronometric dating, Seymour asserts that the addition of the archaeological record as a data centerpiece offers the opportunity to clarify previous scholarship, often either adding to previous interpretations or substantially differing from current

information. Some may question and debate the author's re-characterization of Sobaipuri lifeways. *A Green Band in a Parched and Burning Land: Sobaipuri O'odham Landscapes* is a valuable contribution, as the work does open new directions for research, including a critical assessment of the documentary evidence that certainly will move toward a greater in-depth comprehension of O'odham life and history.

GREGORY R. CAMPBELL is a professor of anthropology at the University of Montana. He has conducted ethnohistorical research and ethnographic field research among Native Americans of the Great Plains and Southwest, and his research interests are social epidemiology, demography, social organization, ethnic studies, and critical anthropology.

The Grapes of Conquest: Race, Labor, and the Industrialization of California Wine, 1769–1920. By Julia Ornelas-Higdon. (Lincoln: Univesity of Nebraska Press, 2023. Pp. 292. $60.00 hardcover; $30.00 paperback; $30.00 ebook)

The Grapes of Conquest by Julia Ornelas-Higdon provides a glimpse into the multi-faceted and continuously changing wine culture in California that offers the reader a variety of ways to think about viticulture's historical power. The author sets out to show the ways in which wine "served as a tool to missionize, colonize, and conquer California's Indigenous populations," and she is largely successful (p. 4).

In the first two chapters of the book, Ornelas-Higdon explores the eras of Spanish and Mexican control of California's vineyards. In this part of the book, the reader is treated to a new look at wine in California, in that the focus is on both the religious dimensions of the demand for growing grapes and making wine (the Catholic missionaries needed it for mass and to missionize the Native peoples) and on the southern region where viticulture first emerged in California (versus its current famous location in Sonoma and in northern California). These early vineyards relied on Indigenous labor to grow the grapes and process the wine. The use of Native labor within the mission context is not surprising, as historians have long examined that crucial component of missionization, but the emphasis on the role of