

emergent colonial identities. These colonial traders often combined the fur trade with farming or planting, and they lacked resources, specialism, and coherence. And the new balance of power was tipped away from the First Nations, who had already lost much to warfare, disease, and displacement. Growing English antagonism toward First Nations seemed to ruin all hope of a stable negotiable space for interethnic trade in the Chesapeake. By the end of the century, colonial traders had all but given up on supplying an increasingly saturated and competitive London fur market, focusing instead on the vibrant tobacco industry, which had already established itself at the heart of the Chesapeake's economy.

There are times when the scope of Appleby's material seems to get the better of him. For instance, the opening chapter dwells a little too long on the medieval and early modern European fur trade, and his handling of the beaver hat as a symbol of status, style, and fashion feels repetitive. In general, though, Appleby grows into his material, and each chapter feels a little more confident than the one before it. The footnotes are pretty comprehensive, the index less so.

This book does not expand the boundaries of our understanding of the Chesapeake so much as it adds nuance to the existing literature. Experts in the field of colonial Virginia may find cause to quibble here and there, but those interested in the North American fur trade in general will find this a valuable discussion of trade and exchange as expressions of intercultural relations.

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Jennifer Bess, *Where the Red-Winged Blackbird Sings: The Akimel O'odham and Cycles of Agricultural Transformation in the Phoenix Basin*. Louisville: University Press of Colorado, 2021. 436 pp. \$90.00 US (cloth), \$42.95 US (paper), \$72.00 US (e-book).

Where the Red-Winged Blackbird Sings: The Akimel O'odham and Cycles of Agricultural Transformation in the Phoenix Basin by Jennifer Bess is an excellent book that adds important perspective to the fields of both Indigenous and agricultural history. Richly illustrated with photographs and supported with voluminous endnotes, this book is a good environmental history emphasizing the importance of water to the arid Gila River Valley in Arizona, from early Indigenous irrigation farming to the struggle of the Akimel O'odham to regain their water rights in the twentieth century.

This book explores how the Akimel O'odham (River People), who currently live in the Gila River Indian Community, sought to maintain their

traditional way of life while adapting to the challenges posed by settler colonialism and various policies imposed on them by the Bureau of Indian Affairs. Bess consciously uses the precise name “Akimel O’odham” instead of “Pima” (a name that is still used but that originated with early Spanish explorers and can refer to all speakers of Piman or O’odham).

The Akimel O’odham have always understood themselves as world-builders and farmers, dating from their oldest sacred stories of receiving cotton seed and then corn, beans, and squash. As Bess demonstrates, their identity as farmers shapes their approaches to adapting to both environmental and social change. They enthusiastically added winter wheat to their traditional crop rotations after the Spanish introduced it in the 1700s. Its cultivation required agricultural innovation through the blending of traditional ecological knowledge with new skills specific to harvesting wheat, which they then traded alongside their traditional agricultural products. Muskmelon and watermelon were also incorporated. Despite being European in origin, these crops are woven into the traditional stories because, as Bess explains, they are “understood to be intrinsic to the timeless web of O’odham lifeways” (40).

Bess makes the insightful choice to interweave traditional Akimel O’odham stories and worldviews throughout the text, arguing that these stories are “as valuable to making sense of the past and understanding the present as are Western heuristic lenses” (7), rather than taking the easier approach of limiting Indigenous stories to precontact and early periods of settlement. In her acknowledgments Bess explains not only how the research underpinning the book was conducted in partnership with the community, but also that she received support from many community members and historians. Bess is not Akimel O’odham herself, but she carefully works to bring Akimel O’odham voices to the forefront by using quotations; she is committed to ensuring that the reader will hear *their* voices and understand their worldview. By doing so, she demonstrates how Akimel O’odham actions aligned with their own worldview and contrasts these actions with how they were understood through a Western lens. For example, Spanish missionaries saw the Akimel O’odham as lazy for not tending to mission crops, whereas the Akimel O’odham rejected the exploitation of their labour, as it threatened “their role as co-creators of a more fruitful future” (51). This is one of the book’s strongest narrative choices.

As in all historically focused works, Bess is confined by the available sources. The book makes heavy use of documents produced by European colonizers and American government institutes. Throughout the book, Bess acknowledges this issue and takes care to draw readers’ attention to how available archival sources have limited her ability to gather the Akimel O’odham viewpoint. An example of her approach is chapter six,

which discusses the rise of wage labour for cotton picking and how the Indian Office facilitated Indigenous people's participation in the wage labour economy. The Indian Office supplied contract labour to the Sacaton Experimental Station, where the USDA's Bureau of Plant Industry (BPI) was attempting to breed improved cotton varieties. Bess details how Akimel O'odham women stopped picking at a critical point during the 1909 cotton harvest in protest against low wages. As a result of their walkout, the Indian Office agreed to "a 150 percent pay raise" (167). Despite this impressive victory, neither the names of the women nor the details of how they organized their strike are known. Bess calls attention to this lack of information, describing it as "what Michel-Rolph Trouillot has called the unthinkable history of the expressions of power made by people marginalized from historical records and archives" (167).

The final chapter ends in 1939. It shows how despite the Akimel O'odham's hopes that the Coolidge Dam would improve their agricultural and economic conditions, they remained marginalized. The book's conclusion provides an overview of how the Akimel O'odham have since reorganized their community into a representative democratic structure more fully reflecting their traditional cooperative values and also enabling economic development activities and successfully negotiating greater control of their water rights. The reasons behind these changes are concisely explained but could fill their own monograph, which leaves the reader hoping Bess will write a follow-up to *Where the Red-Winged Blackbird Sings*.

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Daniel Rück, *The Laws and the Land: The Settler Colonial Invasion of Kahnawà:ke in Nineteenth-Century Canada*. Series: Law and Society. Vancouver: University of British Columbia Press, 2021. 336 pp. \$39.95 Cdn (cloth or e-book).

Given the history of genocide in Canada, it is easy to believe that Europeans had an overarching master plan to get rid of Indigenous peoples, either literally or figuratively. Daniel Rück's history of Kahnawà:ke, *The Laws and the Land*, however, challenges this notion by revealing not only the lack of anything approaching a consistent policy, but also the inability of colonial officials at times to enforce the policies they had. And while one might think this state of affairs would be a good thing, he reveals how it actually made things worse by making it incredibly difficult for the Kanien'kehá:ka to resist the numerous, inconsistent, and at times incoherent actions taken against them. Indeed, it could be said that it was the sheer persistence of