

he considers other explanations for the presence of European objects, he settles on the interpretation that the Glass site was visited by Hernando de Soto in 1540. In contrast to the Soto route proposed by Charles Hudson (*Knights of Spain, Warriors of the Sun: Hernando de Soto and the South's Ancient Chiefdoms*, 1997), Blanton suggests a different route. He makes a strong case for the Glass site being the capital of a province located on the lower Ocmulgee River. He argues that this province is Ichisi, mentioned in the chronicles of the Hernando de Soto expedition. If Glass is the provincial capital as Blanton says, the Glass site represents the town of Ichisi. Soto's secretary, Rodrigo Ranjel, states in his account of the Soto entrada that the Spaniards placed a cross on the mound at Ichisi. The only evidence of a mound at Glass is a layer of fill that seals in the temple structure. This structure has numerous sixteenth-century European artifacts on its floor sealed under the fill, and thus the "mound" postdates contact and could not have been seen by Ranjel.

Blanton argues that Glass and the surrounding province are exactly the kind of place that would attract Soto (pp. 143, 158). I am not convinced. Blanton states that Glass is the capital of the province, which otherwise consists of dispersed farmsteads. Blanton's population estimate for Glass is only 113–257 inhabitants (p. 127). The entire province must have been quite small, and it would seem to have been incapable of supporting Soto's army of 600 men, their horses, and a herd of pigs. Sites on the Fall Line (the geographic border between the Coastal Plain and Piedmont physiographic provinces) in the Soto route reconstruction of Charles Hudson are much larger and seem to be better candidates for places Soto would have wanted to travel to find food and wealth.

Elsewhere it has been argued that the context of the European artifacts at Glass is unusual and may not indicate direct contact with Europeans. The most likely mechanism for the acquisition of these items is scavenging of settlements in coastal South Carolina associated with Lucas Vázquez Ayllón (1521–1526; see, for example, the chapter by Marvin T. Smith and David J. Hally in Clay Mathers's forthcoming edited volume, *Modeling Entradas: Sixteenth-Century Assemblages in North America*, in press from the University Press of Florida).

Mark Williams (cited at p. 205n18) argues that this lower Ocmulgee province represents a group of people who migrated from the Oconee Valley in the mid-sixteenth century. Williams argues that they were attracted to move south to be near the Spanish settlements on the coast after 1565. Conversely, perhaps their movement was the result of disruption following

the Soto expedition of 1540. Either way, they may have brought along European-derived items acquired from the Soto expedition while living in the Oconee Valley, an area that figures prominently in the Hudson Soto route reconstruction.

Blanton's careful excavations and excellent reporting bring attention to this important site. He proposes an alternative Soto route that differs from the Hudson route (which is different from the route proposed by John Swanton during the early to mid-twentieth century). Blanton's proposed route is carefully thought out, but as he notes, it requires finding additional archaeological sites in specific areas of the Oconee Valley. Therefore, his route is very testable. Blanton's fine work should stimulate further research, and I look forward to the continuation of the debate.

*Droulers-Tsiionhiakwatha: Chef-lieu iroquoien de Saint-Anicet à la fin du XVe siècle.* CLAUDE CHAPDELAINÉ, editor. 2019. Paléo-Québec 38. Recherches amérindiennes au Québec, Montreal. xx + 464 pp. \$30.00 (paperback), ISBN 978-2-920366-50-3.

*Reviewed by* Gary Warrick, Wilfrid Laurier University

Published archaeological site reports sadly have become a thing of the past. Academic publishers today are looking for synthetic and theoretical contributions from archaeology, with minimal data presentation. However, archaeologists fundamentally rely on the raw data contained in site reports, which ideally should serve as the lasting archive of our destructive examination of the past. *Droulers-Tsiionhiakwatha* is not only an exemplary site report, providing literally everything a reader needs to know about the site and its contents, but also a summary of almost 40 years of St. Lawrence Iroquoian archaeology in the Saint-Anicet region, southwest of Montréal, Québec. Claude Chapdelaine and his colleagues and students have done a remarkable job of summarizing their investigation of a circa AD 1500 St. Lawrence Iroquoian village (1.3 ha) in incredible detail, using state-of-the-art methods of analysis.

The book is written in French, and it is Volume 38 of the Paléo-Québec series, published by Recherches amérindiennes au Québec. It is edited by Claude Chapdelaine, one of the most accomplished and respected archaeologists in Canada. Since 1974, most Indigenous archaeological site excavations in Québec have been published but have been overlooked and undervalued by English-speaking Canada and

certainly in the United States because of the language barrier. However, Québec archaeologists have made every effort over the last three decades to publish summary articles of their research in English, publishing the thick-description site reports in French. The onus should be on Canadian and American archaeologists to learn sufficient French to read the Québec literature, instead of relying in a colonial fashion on Québec archaeologists to publish everything in English. *Latin American Antiquity* routinely publishes in Spanish.

*Droulers-Tsiionhiakwatha* contains 17 chapters, covering the history of archaeological research, the cultural and physical site setting, village and house patterns, hearths, pottery, juvenile pottery, smoking pipes, lithic artifacts, worked bone and antler, zooarchaeology, archaeobotany, site dating and culture history, social organization of the community, and a conclusion. Accompanying the book is a well-organized CD-ROM containing a complete digital copy of the book in color and field school reports, additional data and figures, and an extensive catalog that were not included in the published content.

There are several noteworthy findings featured in the book. First, extremely rocky drumlin soils and modern agricultural activity make it exceedingly difficult to identify post molds of longhouse walls at the Droulers-Tsiionhiakwatha site. However, hearths and pit features are visible, and their chemical composition, contents, and distribution were analyzed statistically to convincingly delineate at least seven longhouses in lieu of wall posts (Chapters 3 and 4). Not only have all artifact classes and ecofacts been identified and described, but their spatial distribution was examined in detail to identify differences between houses and midden areas (presented throughout in site plans), a rare form of analysis for Iroquoian sites. Pottery analysis is challenging because of the highly fragmented nature of the sample and difficulty in defining discrete vessel numbers. Nonetheless, comparisons of pottery decoration between houses (using both adult and juvenile vessels) discovered potentially related households at the site, inferred later in the book as two or three resident clans (Chapters 5, 6, and 16). Analyses of other artifact classes (pipes, lithics, worked bone and antler [Chapters 8, 9, and 10]) are presented in detail. Identified lithic sources reflect long-distance trade networks (Chapter 9). Zooarchaeological and archaeobotanical studies revealed a surprising reliance on fishing (perch) and the highest consumption of beans of any Iroquoian site (Chapters 11 and 12). Determination of the site's age is based on Bayesian modeling of radiocarbon dates (Chapter 13) and dating feldspars in site pottery with infrared-stimulated

luminescence (Chapter 14), producing an early sixteenth-century date for the site and resulting in a new regional site chronology (Chapter 15). The book concludes that Droulers-Tsiionhiakwatha housed 500 people circa AD 1490–1510, with a subsistence regime dominated by maize-squash-beans agriculture and fishing, and was the largest village in a local site sequence extending from AD 1300 to 1550, attesting to the long-term occupation of a relatively small territory by one community.

It is important to note that research and interpretation of the Droulers-Tsiionhiakwatha site is based primarily on public archaeology and l'Université de Montréal archaeological field schools and has involved the Mohawks of Akwesasne since 1999. This Indigenous community has been directly involved in creating and managing an interpretive center (<https://www.sitedroulers.ca/site-en/>) at the site, based heavily on the results of archaeological investigations.

This book is a model for what archaeological site reports should be—a comprehensive archive of site investigation, data analyses and interpretation, and placement of the site within a larger regional culture history. Published archaeological site reports are becoming rarer and rarer, and archaeologists are forced to consult the shelves or databases of government agencies to access the gray literature of site investigations. *Droulers-Tsiionhiakwatha* is essential reading for anyone working in Iroquoian archaeology and most certainly will be consulted a century from now.

*Forging Communities in Colonial Alta California.* KATHLEEN L. HULL and JOHN G. DOUGLASS, editors. 2018. University of Arizona Press, Tucson. x + 292 pp. \$60.00 (hardcover), ISBN 978-1-8165-3736-5.

*Reviewed by* David Hurst Thomas, American Museum of Natural History

I am enamored of this tightly edited volume that explores the experiences of natives and newcomers in colonial Alta California during the late 1700s and early 1800s—a time when the tidal wave of Spanish, Russian, and late-American interlopers tried to impose their imported beliefs, practices, and constraints on the indigenous communities already living there. Kathleen L. Hull and John G. Douglass have marshaled an impressive array of essays addressing (1) religious beliefs and practices, (2) economic and political ties played out during this period, and (3) “quotidian practices” in shared space (an expression that makes my