

databases, especially of radiocarbon dates taken using the most modern methods. These databases are some of the largest in the SW/NW. In the second chapter, however, Rocek reminds us that this kind of coverage is restricted to a subset of the Jornada, mostly in the western basins and mountain ranges.

The first section of the book, following the two introductory chapters, focuses on farming in the Jornada lowlands—that is, the basins between the mountain ranges. Miller and Kenmotsu use the results of 1,120 flotation samples, another example of the very large datasets available, to show that the use of agriculture increased after AD 1150, along with the use of cacti and succulents. The latter decreased after AD 1300 with increasing agriculture and aggregation into pueblos. Miller and Kenmotsu also use the sources of more than 1,600 pieces of obsidian to show that nonlocal obsidian decreased through time, presumably related to increasing sedentism. Condon and Vasquez consider 170 ethnobotanical samples, each with a radiocarbon date, from 83 sites. They find, contrary to Miller and Kenmotsu, a continued heavy use of wild plants after AD 1300, although they too see evidence for increased agriculture after that date. Railey and Turnbow examine early agriculture in southern New Mexico and determine that it was not a late development in the Jornada, as has been proposed. While there is little evidence of maize agriculture in the basins until AD 1000, the highlands show the use of agriculture several centuries before AD 500.

The next section of the volume focuses on mobility. Miller, Graves, Ernst, and Swanson provide an elegant study of trails using the linear distribution of ceramics recorded through intensive survey and GIS mapping. Lynch and Rocek analyze geological sources, distance to them, and lithic debitage to consider their relationships to different kinds of mobility. Boggess, Yost, Hill, Cummings, and Malainey analyze the contents of a complete in situ bowl from a site in the Eastern Extension. The bowl was probably made 200 km to the west, and it contained a sophisticated mix of foods, possibly including fish. Hill examines the circulation of ceramics in the Eastern Extension and finds that more than 75% of the sherds were made in the Western Jornada.

The final section of the book considers the borders of the Jornada. In an excellent summary of a little-known region, Kenmotsu views the Jornada from La Junta de los Rios to the southeast on the Rio Grande. The chapter by Cruz Antillón, Maxwell, and MacWilliams on the Jornada in Chihuahua emphasizes the involvement with those in the adjoining Casas Grandes area, which had the presence of elites.

There was substantial ideological sharing between the two, but their identities remained distinct. Miller and Montgomery provide a summary of ubiquitous plant-baking facilities. Using excavation data from 66 such features, they suggest that people collected 180 metric tons of rocks to construct these features, a substantial labor investment that may emphasize the importance of fermented beverages for feasting and social events. Railey uses more than 1,288 radiocarbon dates from 421 sites to track population movement and to show that people in far southeastern New Mexico were not static hunter-gatherers during the second millennium AD. Because of significant differences across the region, Wiseman suggests that the people in the Jornada were not a single culture, particularly after AD 1200.

When I read this book, I learned that I knew very little about the Jornada, and now I want to know more. I hope that the editors and authors will compile another edited volume that builds on these chapters, especially the social dimensions presented in many chapters, which includes ideological data and interpretations.

Situational Identities along the Raiding Frontier of Colonial New Mexico. JUN U. SUNSERI. 2018. University of Nebraska Press, Lincoln. xvii + 218 pp. \$55.00 (hardcover), ISBN 978-0-8032-9639-8.

Reviewed by Minette C. Church, University of Colorado, Colorado Springs

This work is a welcome addition to historical and anthropological works on the northern frontiers of New Spain that question tired binaries of “Spanish” and “Indigenous” and joins studies that focus instead on strategic, fluid, and cross-cutting identities along frontiers. “Indian,” “Hispano,” and even “Anglo” labels have been reified in ways unhelpful to community projects trying to gain political recognition or to the archaeological project of interpreting the multiple scales of cultural landscape—from household to valley—that Jun U. Sunseri assembles in this book. The setting is the village site of Casitas in the Rito Colorado valley in northern New Mexico. Sunseri’s hard-won trust with village descendants allows him to pull apart, in a respectful and nuanced way, the history of how such sensitive and loaded ethnic categories (*castas*, *Indios*, *Genízaros*, *vecinos*, *Españoles*) were constructed, deconstructed, and manipulated by eighteenth-century village residents and then misapplied by colonial officials and, regrettably, some scholars. Words matter. People in the modern descendant

community of El Rito still struggle for political recognition. Sunseri's work demonstrates that methodological rigor and political engagement are tandem, mutually reinforcing pursuits.

Sunseri begins Chapter 1 with an important question: "How do families make homes and community in a war zone?" (p. 1). He is describing the farthest-flung parts of northern New Spain where land grants came at the price of the "greatest sacrifices" born by the colony's "least privileged," a mixed-heritage group of Genízaros, Indo-Hispano colonial captives/kin who often intermixed with Hopi and Tewa groups. Spanish authorities expected these families and villages to buffer more southerly settlements from raids by the Jicarilla and Plains Apache, Navajo, Ute, Comanche, or Pawnee—whichever groups the New Mexican governor at the time happened to be antagonizing as a matter of policy. Sunseri notes that during the 1700s, neither the colonized nor the colonizers were homogenous populations. Mixed identities allowed villagers to "mobilize different aspects of their heritages in making a home" (p. 28) and recruiting allies, creating the "situational identities" referred to in the title. Here, Sunseri confronts the particular challenges such fluidity poses for archaeology when it comes to largely undocumented spaces.

Chapters 1 and 2 discuss historical context and engagement with descendants. Chapter 3 begins his archaeological analyses at the scale of "homescape." Sunseri's command of the middle-range potentials of geographic information systems (GIS), ground-penetrating radar (GPR), scanning electron microscopy, and other such research tools allows him to communicate the application of these technologies in a way that is elegant, clear, and readable to an advanced undergraduate. Too often, "whiz-bang" technologies drive research rather than serving as tools to make research more robust. Here, Sunseri triangulates resulting data to outline fluid identities strategically deployed by different site denizens. Situational identities are indeed difficult to "see" archaeologically, but these analyses go a long way towards illuminating patterns among village households and beyond. For example, he uses GIS analysis to demonstrate how mixed heritage residents of Casitas successfully cast a Spanish colonial veneer over an essentially indigenous irrigation system because the colonially prescribed one would not have worked on this landscape. This sidestepping of colonial rule is one example of the way villagers mobilized aspects of their heritage to negotiate or circumvent Spanish colonial mandates that proved unsuitable for local terrain. Sunseri makes a compelling case for such "sophisticated tactical and agricultural knowledge of people that is not reflected in the documentary record" (p. 81).

Sunseri introduces Chapter 4, "Hearthscape Tools," with a trenchant folktale about women and girls greeting a raiding party with food when men are away, exemplifying entanglements of kinship and foodways. As the saying goes, "food is love," and both serving vessels and the offerings they contain reinforce tenuous kinship ties with potentially dangerous Ute or Navajo visitors who may also be cousins. Sunseri provides a fine-grained look at ceramic assemblages, using materials sourcing, manufacture, and trade to map political and kin allegiances in the region and within the village. He links neighborhood differences in ceramics distribution to delicate decisions about affiliations within unstable geopolitics. His "food systems approach" in Chapter 5 moves from valley-wide livestock "on-the-hoof" through butchering to meat on the plate at the hearth. How meat was portioned and consumed and its distribution within the village are again related to complex local webs of alliance and affiliation. Highly technical data processing meets ethnographic storytelling with happy results.

In the last chapter, Chapter 6, Sunseri revisits the possibility of doing "archaeology of a place beyond labels," his answer to the archaeological challenges of using material culture and built environments to illuminate past identities where those identities were unsettled and situational. The epilogue presents future avenues of research and a discussion of the politics of this work in the present, serving to reframe narratives and perhaps, in some cases, undo generations of shame associated with the fraught identity of Genízaro. The approaches of materials analysis and scale he applies in this work will provide rich comparative fodder for scholars grappling with such questions and datasets in other colonial settings and periods.

Archaeology of Identity and Dissonance: Contexts for a Brave New World. DIANE F. GEORGE and BERNICE KURCHIN, editors. 2019. University Press of Florida, Gainesville. xi + 296 pp. \$85.00 (hardcover), ISBN 978-0-8130-5619-7.

Reviewed by Christopher N. Matthews, Montclair State University

This book posits that there are certain times when who we think we are requires our attention, performance, and negotiation. These moments of dissonance—when normalcy is upended, challenged, or under threat—are evident archaeologically because the practice of identity is put at the forefront and thus made