

“determinate or formal practices” that claim non-Indigenous Mormon stories—beginning with the Creation—as exclusive truth. Hafen encourages readers to recognize the possibility of multiple, complementary truths. Turning to Navajo poet Laura Tohe, who describes the practice of partaking of the church sacrament after having eaten handfuls of dirt, Hafen writes, “Though participating in a ritual of renewing baptismal covenants and cleansing, the earth itself still remains in her mouth and fills her spiritual desires” (268). By asserting the impossibility of parsing Indigenous Mormons into separate pieces (271), Hafen calls on readers to engage with *Decolonizing Mormonism* and the testimonies offered as an important step in recognizing Mormons and Indigenous peoples as “children of one mother and one father.” For as Hafen concludes, “That is the beginning” (273). By closing the collection with an emphasis on Indigenous relationships to Indigenous places as sources of sustaining truth, Hafen pushes readers to understand *Decolonizing Mormonism* as much more than a critique of the Church; rather, it is a testament of Indigenous Mormon realities and the need for resurgent relationships.

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Fierce and Indomitable: The Protohistoric Non-Pueblo World in the American Southwest. Edited by Deni J. Seymour. Salt Lake City: University of Utah Press, 2017. 400 pages. \$70 cloth; \$56 electronic.

Fierce and Indomitable presents new insights into the material record of mobile communities in the American Southwest. While there is growing scholarly interest in these non-Pueblo groups, this volume is unique in both the diversity of Indigenous peoples discussed and its focus on the protohistoric period. With more than two decades of experience working on the material culture of mobile communities, the volume’s editor, Deni Seymour, is well positioned to tackle these topics and has brought together a diverse set of scholars from academic institutions, museums, and cultural resource management as well as federal agencies such as the Bureau of Land Management and Forest Service. The contributions to this book are in dialogue with a broader body of scholarship on mobility within Southwest archaeology, particularly migration. To date, researchers have largely focused their efforts on documenting patterns of abandonment and resettlement among Ancestral Pueblo groups. Within this same vein, archaeologists have also worked to answer questions concerning the entrance of non-Puebloan peoples into the Southwest, mostly focusing on the movement of Athabaskan-speaking communities such as the Navajo.

More recently, scholars have turned their attention to un-settling the Pueblos by reframing their relationship with the landscape as one of strategic movement rather than permanent settlement. The contributors to *Fierce and Indomitable* intervene in these regional conversations by examining the issues of abandonment and migration through the material evidence of a diverse set of non-Pueblo societies. Many of the

Indigenous populations discussed in this volume, such as the Ute, Paiute, Jamano, and O'dham, occupy peripheral spaces both geographically and intellectually. In focusing on these lesser-known mobile communities, this volume draws attention to the analytical value of ephemeral sites and the importance of mobile populations in larger social processes within the region.

Fierce and Indomitable is comprised of technical case studies that will primarily appeal to academics working in the Southwest and which could be used to supplement other readings in college-level courses related to Southwest archaeology. The volume is organized into twenty-one chapters of varying lengths—a format with both positive and negative qualities. Because of the large number of chapters, the volume is able to cover a range of geographical areas, peoples, and periods. The comprehensive quality of the book is enhanced by the fact that contributors marshal an array of material evidence in order to document mobile lifeways, including projectile point technology (chapters 8, 9, 10), rock art (chapter 19), ceramics (chapters 11 and 16), and architecture (chapters 2, 3, and 12). In addition to discussing a broad group of people and material forms, an expansive assortment of analytical and methodological techniques are used to address core questions around mobility, including ceramic studies using petrography and instrumental neutron activation analysis, statistical investigations of large synthetic data sets, and social network analysis, as well as archival, ethnographic, and oral history research.

The chapters in this volume loosely address two overarching themes. The stated goal of this volume is to challenge the grand narrative of an essential division between sedentary and mobile groups by offering material evidence of interaction between these two perceived communities at an early time (314). In an effort to address this goal, many of the chapters focus on developing archaeological criteria for identifying mobile communities or distinguishing between non-Pueblo ethnic groups. Seymour's chapter "Conceptualizing Mobility in the Eastern Frontier Pueblo Area" exemplifies the use of this descriptive approach to generate a material profile with which to distinguish between mobile and sedentary encampments in New Mexico. Through a detailed analysis of documentary evidence, architectural remains, artifact densities, and landscape use, Seymour's discussion provides evidence for material differences in the encampment patterns of Puebloan and mobile groups. Peter J. Pilles Jr.'s chapter, "Now You See 'Em, Now You Don't," offers another example of this theme and focuses on identifying particular ethnic groups rather than lifestyle differences. By synthesizing evidence from architecture, artifacts, and rock art at two sites in central Arizona, Pilles successfully presents a comprehensive list of diagnostic features for Yavapai occupations in the region.

In addition to these descriptive efforts, many contributions to this volume shed light on the Protohistoric period—a shadowy, ill-defined era roughly conceived of as the fifteenth to the seventeenth centuries. This volume's chapters address this issue from two sides, either by providing evidence for the chronological depth of mobile communities or by drawing connections across temporal periods. This first approach is taken up in a chapter by James A. Truesdale, David V. Hill, and Christopher James Truesdale, "A Numic and Ancestral Pueblo Ceramic Assemblage at 42UN54." Using

ceramic evidence from an archaeological site in Utah, this chapter presents compelling proof of the presence of ancestral Ute people far to the north of their conventionally defined territory. These findings indicate that mobile hunter-gatherers were raiding and trading with Puebloan populations to the south during the early fourteenth century—well before the arrival of the Spanish to the region. Alternatively, Robert J. Stokes and Joanne C. Tactikos's chapter, "A Protohistoric to Historic Yavapai Persistent Place on the Landscape of Central Arizona: An Example from the Lake Pleasant Rockshelt Site" presents evidence for the continued use of rock shelters by the Yavapai people from the protohistoric period into the twentieth century.

While the volume's format allows readers to engage with different types of data and modes of argumentation, many of the chapters provide only a brief glimpse into the material record, leaving one longing for a more detailed discussion of the evidence. In addition to the varying levels of depth across the book, the ambitious range of this volume often results in the absence of an obvious connection between chapters. Weaving back and forth between temporal periods and region, the reader often loses track of the central intellectual mission of the volume. Furthermore, some of the contributions seem out of place in a book dedicated to mobile people. For example, chapter 8 discusses evidence for the use of chipped-stone technology by Hispano communities in New Mexico during the nineteenth century. While an interesting contribution, this chapter neither fits within the protohistoric period as described in the book's title, nor focuses on a mobile group as typically conceived by anthropologists.

Overall, *Fierce and Indomitable* offers an important set of case studies that challenge various engrained orthodoxies in Southwest scholarship, including the separation of the non-Pueblo and Pueblo worlds, the comparatively late appearance of mobile groups in the region, and the abandonment of particular areas of the Southwest during the protohistoric period. Although the reader is at times overwhelmed by the multiplicity of interventions that the authors in this volume make, Seymour and her contributors have produced an important volume that provides valuable new evidence of mobile lifeways in the Southwest.

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Navajo Sovereignty: Understandings and Visions of the Diné People. Edited by Lloyd L. Lee. Tucson: University of Arizona Press, 2017. 206 pages. \$28.95 paper; \$16.17 electronic.

Self-governance or self-determination has been an essential issue for American Indian communities since first contact with Europeans, if not far earlier. All Native communities had complex systems of governance that combined leadership, moral decision-making, and the sacred in intricate ways—even if settler-colonial powers refused to recognize this as governance. The godfather of American Indian studies, Vine Deloria Jr., began to describe the authority and collective rights of American