

project. Therefore, a summary figure of those findings would add greatly to the overall usefulness of the volume. Anyone using this book needs to be aware of the important companion article that provides not only such profiles but essential context for the project (Wills, et al., *American Antiquity* 81:3).

These studies collected and analyzed huge quantities of data—as befits mound studies in Chaco—and interpret and understand those data and contextualize them with data from the Chaco Project and other relevant Southwestern studies. This is a noble effort at recouping data from a crucial site that passed through an earlier time’s screening of collectible materials. As such, it is a rare opportunity at a second chance—how often would so much information be available from a site excavated long ago? In spite of the challenging conditions of provenience, this is a significant contribution to the documentation of material culture from Chaco great houses.

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The Railroad and the Pueblo Indians: The Impact of the Atchison, Topeka and Santa Fe on the Pueblos of the Rio Grande, 1880–1930. By Richard H. Frost. Salt Lake City: The University of Utah Press, 2016. 280 pages. \$34.95 cloth.

In some cases, the impact of the transcontinental railroads on tribes and tribal reservations was very great. The United States Congress not only provided some railroads free rights-of-way, but also provided a number of railroads huge grants of land to encourage them to construct their lines. The Atchison, Topeka and Santa Fe Railroad received such a “checkerboarded” grant and used it, or attempted to use it, in constructing its line through Pueblo country in New Mexico.

Prior to this book, the impact of the railroad on those Pueblos has not been adequately studied. Richard Frost has done considerable primary research in the pertinent archives on the subject, and this work covers new historical ground, providing a good understanding of the issues created by a land-grant railroad constructing a line through Indian country. In tandem with the Christian McMillan’s recent work (*Making Indian Law*, 2007), Frost’s book provides an excellent explanation of the railroad’s interaction (or lack thereof) with the tribes along its right-of-way. Too often today, historians fail to undertake the necessary drudgery of primary research in remote and sometimes difficult archives. The extent of Frost’s archival research and analysis of the resulting archival materials is evident in the depth of his investigation of the issues.

Anyone who has studied the history of the Pueblos knows the unique nature of federal policy and interaction with the Pueblos compared to other tribes in the United States. The resistance of Santo Domingo Pueblo and the interactions of the western Pueblos (Laguna and Acoma) are here described in the context of federal-Pueblo relations. In the course of telling this story of the Atchison, Topeka and Santa Fe Railroad, the author puts events in the context of the day-to-day interactions with government

employees and representatives, and sometimes the character of government employees sheds meaningful light on the social environment faced by the Pueblos in their efforts to determine the course of their own future. A good example was the relationship of the Laguna Pueblo with school teacher Mary E. Dissette, whom the author describes as “a woman of extraordinary fortitude” but nevertheless was additionally imbued with strong prejudices which came into play not only during her tenure at that Pueblo (118), but also caused disruptions at Zuni, all during the 1890s.

Frost describes in considerable detail the inevitable conflicts between Pueblos and a railroad bent on building a transcontinental line through their territories. Although the railroad and the US government had the power, apparent legal authority, and motivation to eventually complete this line, the Pueblos also had considerable resolve and their own tools to try to maintain self-governance and self-preservation. The author takes a somewhat conservative position when he concludes that questions remain whether the Pueblos “will sustain their culture against the wealth and social consequences of their acculturation” due to the railroad line, but concludes correctly that under the modern-day policy of Self-Determination “the future for them now more than previously is in their own hands, and that is well” (196).

This work fills a vacuum on the impact of this railroad in Pueblo country from the 1880s through the 1930s and will be an important resource for those working on Pueblo history during this period.

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Sending the Spirits Home: The Archaeology of Hohokam Mortuary Practices. By Glen E. Rice. Salt Lake City: University of Utah Press, 2016. 240 pages. \$60.00 cloth; \$48.00 electronic.

Phoenix, Arizona sprawls over an earlier civilization which the public calls Hohokam. The name “Phoenix” acknowledges that superimposition: the new city rose from the ashes of the old. The Arizona capital is almost unique among major American cities in the presence, everywhere, of both the Native past and Native present: the city is flanked on the west and south by Indian lands. Thirteenth-century “platform mounds”—football-field-sized flat-topped monuments—can be seen at city parks such as Pueblo Grande and Mesa Grande. Nearby, the ancient town of Casa Grande is a national monument.

It is impossible to build in Phoenix without disturbing ancient places. Federal, state, and city laws and regulations require archaeologists to excavate and record these places if construction cannot be avoided. The technical term is cultural resource management, or CRM. Today CRM is done in close consultation with local tribes. Over the last several decades there have been many large-scale CRM archaeological projects.

Sending the Spirits Home summarizes one aspect of all these excavations: mortuary practices, or the material evidence of the care and ritual treatment of the dead. Burials