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Where the Earth and Sky Are Sewn Together: Sobaipuri-O'Odham Contexts of Contact and Colonialism. By Deni J. Seymour.

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they are more representational of dominant society's discourses and institutions and "represent a radical transformation" from traditional epistemologies (147).

Kroskrity's experience comprises thirty-plus years working with Native people in their communities. His expertise falls into several camps here. With this volume it is in the selection of the contributors and his comprehensive review of issues within the world of Indigenous language reclamation, coupled with the art and meaning of storytelling to America's first people. Stories, they say, maintain a cosmic order, shedding light on a distinct cosmology. More importantly, stories initiate the young and are "icons of ethnic identity," an order generally not visible to the uninitiated, the "expert" outsider (157). Storytelling, it is said, develops the moral character of children while strengthening the social structure or laws of an adult populace. This book is storytelling. The experts in this volume have earned the label. Their stories are about stories and storytellers and their meanings in the communities, in a cultural practice where the audience is not traditionally an observer, but rather the performance requires an engaged and participatory listener.

History is who we are. Our ancestors, the first historical actors, sang or prayed or foretold us into this time, this place. Stories ~ legend ~ myth; however you choose to think of an ancient time, an ancient place, it is a remembrance of how we came to be. We are the new historical actors. Let us now tell a story, make new a history as we move towards language renewal that will help define each community by means of its own doctrine. There is tradition, and then the place where it is not truly broken, but blurs, transmuting to a space of transgenerational deployment. Storytelling is a place in which the art of oral performance reflects the light of a divine and principled compass of the traditional story, and it is now teaching through a genre familiar to the old and providing guidance to the young. It is the old ways, stories reincarnate, the whispering of the ancestors, defying the hegemonic and ensuring cultural and linguistic sovereignty.

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**Where the Earth and Sky Are Sewn Together: Sobaipuri-O'odham Contexts of Contact and Colonialism.** By Deni J. Seymour. Salt Lake City: The University of Utah Press, 2011. 344 pages. \$60.00 cloth.

Many scholars assume that the American Southwest is one of the most completely documented regions of Native North America. Armed with rich archaeological data, often of considerable time depth, a documentary record spanning three colonial eras, and unparalleled ethnological research, southwestern scholars have generated an impressive body of work that elucidates the complexities and diversities of Native societies, especially with respect to cultural change.

Despite the abundance of literature written from a variety of perspectives, new, fundamental questions often remain, challenging or requiring a reexamination of the

literature or established conclusions about southwestern American Indian experiences. One era of inquiry that continues to receive considerable attention is contact-period research and the impacts of colonialism. Over the last several decades there has been a surge of archaeological scholarship, particularly historical archaeology, devoted not only to comprehending the multitude of ways the processes of colonialism impacted Native societies, but also how Indigenous societies actively affected the course of colonialism and its cultural changes. While North Americanist scholars have acknowledged that Native peoples had a vital role in shaping the history and trajectory of the European colonial enterprises, archaeological research, with its central focus on material conditions, its long-term diachronic approach, and its unique body of method and theory, has enabled the discipline to offer insights into periods before and after the arrival of Europeans that often challenge long-held assumptions and conclusions derived from exclusive use of the documentary record.

*Where the Earth and Sky Are Sewn Together: Sobaipuri-O'odham Contexts of Contact and Colonialism* is such an endeavor. The study of Sobaipuri culture change begins with the archaeological evidence prior to the Spanish *entrada* and extends to the end of the eighteenth century. Seymour introduces the volume by placing the research in regional and colonial context, emphasizing the role that archaeological data provides in informing and correcting the documentary record. In the following chapter, the author offers a summary of background information about the Sobaipuri since the 1930s, when work first began under Charles DiPeso and Emil Haury. Throughout the discussion the author highlights the inconsistencies, contradictions, and inaccuracies as well as unresolved issues generated from the historical record.

After setting the stage, the main body of the volume presents an in-depth discussion of the current state of knowledge based on a quarter-century of investigations that focused on the Sobaipuri living along the San Pedro and Santa Cruz river drainages in southern Arizona. Using multi-scaled spatial analyses in conjunction with other archaeological data and documentary evidence, the book proceeds systematically to discern who the Sobaipuri were, how they can be ethnically distinguished from other regional communities, and the cultural changes that occurred before and during Soba-Spanish encounters.

Beginning with an in-depth examination of the household as the fundamental social unit of production and reproduction, the author explores a series of issues, from household structures to domestic space usage, including foodways and shifts in behavior relating to the privation of space and protection of the household. The household is also investigated as vital to understanding colonial political economies. Building from this detailed analysis, Seymour addresses Sobaipuri land uses and subsistence, aspects of residential and community stability, and mobility to elucidate changes in households and communities. Other macro-issues analyzed include occupational duration and inferences about relations between known villages sites. Throughout the discussions the author critically uses the documentary record, exposing the discrepancies and agreements revealed by comparing the archaeological data.

The final portion of the book summarizes the major issues previously raised, reiterating that spatial analysis is a powerful method to examine culture change. Spatial

analysis, along with material culture, offers a fundamental medium for comprehending not only changes, but also colonial interactions. Understanding change, as the author notes, must be founded on basic data, facts that can sort reality from unsubstantiated inferences and fiction.

*Where the Earth and Sky Are Sewn Together: Sobaipuri-O'odham Contexts of Contact and Colonialism* offers a dynamic and nuanced analysis of the Sobaipuri. The work is a monumental endeavor that brings together a quantity of data derived from continuous, problem-oriented research. Of course, this work constitutes the current state of knowledge. As more regional archaeological sites are identified and as theory and methods of archaeological investigations evolve in sophistication, the emergence of new data alongside theory will allow Sobaipuri sites to be examined differently, generating new questions. These questions will not only have regional relevance, but will offer further insights by comparing and contrasting patterns of Indigenous changes and continuities before and after the arrival of Europeans across Native North America.

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