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artistic community that continues to blossom. Its traditions—contrary to the beliefs of some who regard native peoples as a dying race—are alive and well, as Elizabeth Woody and Gloria Bird poignantly express in their introduction to *Dancing on the Rim of the World*. Woody and Bird claim that “the light at the rim spreads from collectives and combinations of talent, that specific ‘injin-uity,’ to enrich our communities” (Andrea Lerner, ed., *Dancing on the Rim of the World*, 1990).

Another important contribution to our appreciation of Northwest traditions is Jarold Ramsey’s *Coyote Was Going There: Indian Literature of the Oregon Country*, published in 1977 by the University of Washington Press. This work can help us interpret Elizabeth Woody’s frequent references to Speelyay, or Coyote, taking us more deeply into Coyote’s world and explaining his impact on the cultures of the Northwest.

Elizabeth Woody is the first member of her tribe to be published. She fulfills this responsibility with prose and poetry that clearly articulate her personal experience and her relationship to her tribes’ worldviews. As she presents us with the gift of her life’s meaning, she simultaneously renews herself and her culture. Talented and wise, Woody captures the essential meaning of creating art in her introduction to *Seven Hands, Seven Hearts*: “It is this blessing of being able to make things to remember and give away that gives me the knowledge of how to restore myself” (p. 13). She restores not only herself and her culture, but us as well.

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Themes in Southwest Prehistory. Edited by George J. Gumerman. Santa Fe, New Mexico: School of American Research Press, 1994. 330 pages, \$22.50 paper.

Since the Pecos Conference in 1927, Southwestern archaeologists have been meeting periodically to discuss, debate, and sometimes argue about the region’s chronology and methods of analysis. Papers in this volume are from the second (1989) of three advanced seminars that examined the Southwest as a whole. Twenty-five leading archaeologists contributed to the eleven essays. The authors were to emphasize pan-Southwestern aspects rather than subregion variations, and to a very large extent the authors

achieved such an emphasis, although some were more successful than others.

The second conference focused on ten themes: cultural evolution; economic implications of changing land-use patterns; environment and demography; patterns of health and disease; process of aggregation; process of abandonment; structure and patterning; alliance formation; competition and conflict; and macroregional relations. One of the purposes of the theme approach was to help set the stage for the third multidisciplinary workshop that took place in Santa Fe in 1990. Half of the participants in that conference were not archaeologists; they included cultural anthropologists, demographers, physicists, physical anthropologists, evolutionary biologists, cultural systems theorists, and even experts in artificial life. Thus, in a sense, this volume was to serve as the background paper for the larger workshop.

George Gumerman's opening essay "Patterns and Perturbations" sets the overall plan for the volume. Gumerman summarizes, to some degree, the volume's content while drawing on earlier publications of the contributors. Thus, he provides additional background about the contributors.

Perhaps because the volume was to serve as background for nonarchaeologists and to foster more interdisciplinary research, several chapters are almost statements of research agendas. For example, G.J. Gumerman and M. Gell-Mann conclude their paper by linking culture and biological evolution in terms of how the scale of one's perspective impacts the questions one asks and researches. One of their suggestions is to increase the number of interdisciplinary projects and expand the scale of such studies to be pan-Southwestern in character. They further suggest that a need exists for balancing straightforward descriptions of what happened with an emphasis on the variety of explanations as to why it happened.

The essay by J.S. Dean, W.H. Doelle, and J.D. Orcutt on adaptive stress is very successful in its pan-Southwestern approach. It also suggests areas where substantial work is yet to be done. The authors explore three major aspects of adaptive stress: environmental, demographic, and behavioral. In their view, each of the categories requires substantially more empirical assessment, and before that can occur we must create "more sophisticated and more quantitative theories of systemic sociocultural change and develop better techniques for quantifying, measuring, and analyzing variables relevant to the task of evaluating these theories"

(p. 86). That is a research agenda for several scholars over a lifetime; nevertheless, they are correct about the need.

D.L. Martin's "Patterns of Diet and Disease" also presents an excellent summary of existing data and puts them into a pan-Southwestern context. One of her interesting conclusions is that populations in the Southwest faced chronic stress (anemia, dental disease, and developmental problems, for example), and this stress is reflected particularly in infants and children. Martin incorporated almost a full page of research questions into her conclusions. The questions range from "what is the relationship of sedentism to health" (a question that could be answered from the archaeological record with some degree of certainty) to "does the degree of political autonomy have an impact on community health?" That question would be problematic to address just on the basis of the archaeological record.

The essays by L.S. Cordell, D.E. Doyel, and K.W. Kintigh ("Process of Aggregation in the Prehistoric Southwest") and P.R. Fish, S.V. Fish, G.J. Gumerman, and J.J. Reid ("Toward an Explanation for Southwestern 'Abandonments'") address two themes that have generated debate among Southwestists since the 1920s. Cordell, Doyel, and Kintigh had difficulty, as do other researchers, in developing a satisfactory working definition of *aggregated settlement* for areas that exhibit the rancheria pattern. As a result, their synthesis of Anasazi and Mogollon material is very solid, while the Hohokam is problematic. They suggest that the overall Hohokam pattern is similar to the Old World incipient social complexity model. However, for the Classic period they suggest that economic geographic models are appropriate based on the work of P. Fish, S. Fish, and J. Madsen at the Marana site. Fish et al. closed their essay on abandonment by concluding that most models, for pan-Southwest purposes, have limited value except in the broadest terms, given current data, and that to improve that situation, "efforts must be focused on tracing the destinations of abandoning populations and examining their subsequent integration into aggregated settlements, or in identifying their deployment into other distributional and geographic arrangements" (p. 163).

In terms of the book's pan-Southwestern conceptual framework, the essay that did not address that concept well was J.A. Tainter's and F. Plog's "The Formation of Puebloan Archaeology." This paper used Chaco as its basis and did not address the broad Southwestern issues. In a book with a different orientation the paper would be excellent; here it is disappointing.

"Economic Implications of Changing Land-Use Patterns" by W.H. Wills and B.B. Huckell focuses on the late Archaic (1500 B.C. to 200 A.D.) and the role of cultigens in changing land-use patterns. The authors argue against the traditional view that the use of cultigens in the late Archaic was a "casual matter," that is, just a supplement to the normal wild resources. Their view is that the use of cultivated plants in a hunting and gathering environment took place first in areas where the wild resources were very productive. Further, the resources were productive enough to allow the groups the luxury of devoting the necessary labor to make cultivation efforts worthwhile. They also posit that agriculture can be a tactic for enhancing hunting and gathering productivity. Based on the data they present, their concluding statement appears well founded: "We think that late Archaic was a period during which particular tactics within economic systems were rearranged in order to gain better predictability and control over the future" (p. 52).

S. Upham's, P.L. Crown's, and S. Plog's paper on alliance formation is very interesting in that its underlying premises draw heavily on Ronald Atkinson's work in East Africa. (Ronald R. Atkinson, "Evolution of Ethnicity among the Alcholi of Uganda: Precolonial Phase," *Ethnohistory* 36:1 [1989]). At issue is whether similarity in material culture necessarily arises from a shared culture—a basic assumption for most archaeologists. That assumption also usually includes the idea of shared political institutions, subsistence patterns, and social organizations. Atkinson's work suggests that in at least some cases the process may be just the reverse. With that as background, the authors were unwilling to carry their assessments too far. They identified some temporal correlation for the pan-Southwest, but "too little is known about organizational structure of participating groups, the likely points of articulation between different regional alliances, or the synchronous or serial development of different alliance networks" (p. 209). Once again the authors directly or indirectly are suggesting new lines of research.

The topic of D.R. Wilcox's and J. Haas's paper is the role of competition and conflict in the development of the pan-Southwest. Their stated goal was to assemble data that would demonstrate that there was competition and conflict in the prehistoric Southwest well before the assumed arrival of Athabascan-speaking groups and, further, to suggest that there is a need for greater consideration of these two factors when developing pan-South-

west models. They are very successful in meeting their goal in terms of demonstrating the existence of conflict and competition. Only time will tell if their concluding appeal will be acted upon: "[W]e . . . have to stop turning a blind eye to the unavoidable conclusion indicated by the evidence for two thousand years of conflict and competition all across the southwest and . . . consider its potential role in the evolution of the prehistoric Anasazi, Mogollon, and Hohokam peoples" (p. 238).

The final essay addresses macroregional relations, a topic of long-standing interest to Southwesternists. All four of the authors (R.J. McGuire, E.C. Adams, B.A. Nelson, and K.A. Spielmann) have written about Meso-American influences on the Southwest. That is the core of the discussion in this chapter, as it should be because of the overall impact of Meso-America on the region. Interactions with California, Great Basin, and Plains all receive some limited coverage. The underlying message of this chapter is that the boundaries of "the Southwest" are fuzzy at best and that if it is not a "hard-bounded" entity, then scholars need to range more widely in their research; also that a variety of subject experts should be involved in the work. This is a fitting conclusion to a volume intended to help stimulate the discussion at a multidisciplinary seminar on the pan-Southwest.

Themes in Southwest Prehistory is a valuable addition to any collection dealing with the Southwest, not just for archaeologists. The volume from the third seminar should be equally interesting and valuable.

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Where White Men Fear to Tread: The Autobiography of Russell Means. By Russell Means, with Marvin J. Wolf. New York: St. Martin's Press, 1995. 554 pages. \$26.95 cloth.

I made use of *Where White Men Fear to Tread: The Autobiography of Russell Means* in my recent English Department course at Bemidji State University, "Indigenous Peoples and the Cinema, A Study of Film and Literature." The idea was to look at the evolution of a movie star; Russell Means played a major role in *The Last of the Mohicans* in 1991.

Besides, Mean's autobiography is a historical note on the American Indian Movement and describes the evolution of an Oglala