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**People of the Tonto Rim: Archaeological Discovery in Prehistoric Arizona.** By Charles L. Redman. Washington, D.C.: Smithsonian Institution Press, 1993. 214 pages. \$39.95 cloth; \$14.95 paper.

Here is a work to be enjoyed on a number of levels. *People of the Tonto Rim*, by Charles L. Redman, is not just an ethnographic reconstruction but the story of a dig, a recounting of long ago lives, and a reflection on alternative explanations regarding Southwestern prehistory. The fact that Redman pulls off this stratified compendium in a readable way is, in itself, a notable achievement.

The book centers around an archaeological project at a site called "Shoofly Village," located in central Arizona near the modern town of Payson. Surrounding the region is the Mogollon Rim, a geographic escarpment that separates northern Arizona from the south. The Tonto Rim is a subsection of the Mogollon and will be familiar to some readers from the title of one of Zane Grey's better known works, *Under the Tonto Rim*.

To give the Shoofly villagers a historical identity, Redman attempts to compare the rhythms of their lives with the more established records of the Anasazi and the Hohokam. The Anasazi to the north of Shoofly and the Hohokam to the south acted as filters—as well as censors—significantly influencing the parameters of Shoofly culture.

Redman is rightly cautious in not giving the populace of Shoofly a unique cultural identity. Too little is known to elevate Shoofly to a distinct cultural status, but this does not prevent Redman from making some well-grounded speculations. For the archaeologists at Shoofly, it became increasingly apparent that the town was in an attractive location. Abundant water, farmland, and building materials, as well as a strategic setting, all placed Shoofly in an upscale real estate market.

In expanding his analysis of Shoofly's lifestyles, Redman's interpretation of the material cultural record indicates that the villagers' lives were fairly conventional but not without some deviation from prevailing Anasazi and Hohokam norms. Shoofly's citizens are described as less trade-oriented and more self-sufficient than their neighbors. In fact, the description makes one think that the Shoofly settlement was not without a bohemian sort of crowd.

In the end, as with other villages in the early Southwest, Shoofly was abandoned in the thirteenth century. Of course, there is no certainty to these types of events, but a possible scenario is a move

south to join the more complex, irrigated culture of the Hohokam. People move for many reasons, so it is refreshing to find Redman resisting the temptation to describe their departure as "mysterious."

This is a well-written book, with only an occasional slip into the dark world of academic jargon. For example, Redman's reference to the "principle of uniformitarianism" is a clumsy way of explaining a commonality of culture within a region. Relatedly, the premise that Shoofly village exhibited "ethnic diversity" appears a stretch of the material record and an angle for the next federal grant.

Still, the quibbles are small. The book is at the leading edge of research on the early Southwest and demands attention. Anyone serious about the region will have to pay tribute to the burghers of Shoofly. They have something to tell us.

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**Walking the Rez Road.** By Jim Northrup. Edited by Meg Aerol. Stillwater, MN: Voyageur Press, 1993. 176 pages. \$15.95 cloth.

Jim Northrup's first book is a mixed collection of poems and stories featuring Luke Warmwater's life on and off the Fond du Lac Reservation in northeastern Minnesota, about fifty miles west of Duluth. Both Jim and Luke are veterans of the Vietnam War. Luke, the fictional character, has a cousin named Lug. Jim Northrup has a cousin named Jug. And there are other similarities between the author and the fictional character.

The book begins with a poem, which is followed by a story. Thereafter, the content alternates poem and story so that there are twenty-one poems and twenty-one stories. Poems are titled in lowercase letters, stories in small caps. The first six selections, three poems and three stories, concern the Vietnam War. The remaining poems and stories, except "time wounds all heels" and "ogichidag" (warriors)—short poems near the end of the collection—focus on life on or near the Chippewa Reservation. Most of these are about Luke and his friends or family.

The opening poem, "shrinking away," is the personal story of the unnamed narrator's "trouble surviving the peace" at home