

## V. Book/Journal Article Reviews

*Historic Zuni Architecture and Society. An Archaeological Application of Space Syntax*, by T. J. Ferguson. Anthropological Papers of the University of Arizona, No. 60, 1996. University of Arizona Press, Tucson, xiv + 176 pages, illustrations, references, index. ISBN 0-8165-1608-1. Paper, \$14.95.

Reviewed by

Jonathan E. Reyman  
 Anthropology Section  
 Illinois State Museum  
 Springfield, IL 62703-3535

The purpose of this study is to apply “. . . a new theory of space syntax developed by architects. . .” to the analysis of “. . . Zuni settlements occupied between the Spanish Entrada of 1540 and the 1980s” (p. xiii). The goal of this research is a better understanding of the change in Zuni society, as seen through change in Zuni architecture. The results are mixed. Ferguson concludes that space syntax is a useful way to analyze space, but that its theoretical base needs further development (p. 152).

Southwestern archaeologists, cultural anthropologists, and perhaps archaeologists and cultural anthropologists in general will find this volume interesting and potentially useful, more so as the conceptual framework for space syntax studies is refined along with subsequent refinements in application. The book is less useful for the history of archaeology, though two chapters are of particular interest to those who study the Pueblo Indians of the American Southwest.

Chapter 3 (“Perspectives on Zuni Settlement and Social Organization”) provides a brief overview of the history of Zuni settlement and archaeology beginning with the Pre-Contact period and then focusing more on the Contact, Spanish, Mexican, and American periods. As elsewhere in the Southwest, the first farming peoples in the Zuni area settled in pit houses and then later built above-ground masonry structures. Most sites were briefly occupied, often no more than two or three decades. By the mid-13th century, almost all the small pueblos had been abandoned in favor of “. . . fewer, much larger, plaza-oriented settlements built “. . . in areas where more intensive agriculture was possible” (pp. 25-26). The result: 37+, highly planned, large villages “. . . often surrounded by external walls that defined their exterior boundaries” (p. 26).

Occupation of these larger sites, however, was similarly brief: 20-30 years, with no more than about 8-12 of the 37+ villages occupied at one time. By 1539-1540, when the Spanish first entered the Southwest, the Zuni occupied only six or seven large villages (from east to west, using the preferred spelling): Kyaki:ma, Mats'a:kya, Halona:wa (present-day Zuni), Kwa'kin'a, Kechiba:wa, Hawikku; and possibly Chalo:wa (p. 26).

One of the more interesting statistical estimates that Ferguson provides is for the population of the Zuni area at A.D. 1540: 4,100 - 7,000 people residing in six or seven villages of from 186 - 901 rooms. Ferguson notes that these estimates are problematical but considers the population estimates to be conservative (p. 26). Given that Chacoan architectural and other influences are apparent in the Zuni area, these estimates have implications for Chaco Canyon, per se. Some recent, revised population estimates for Chaco Canyon suggest that the resident population of the canyon was small, perhaps less than 1,000 people. The Zuni figures offer a counter example and, in my opinion, support the higher population estimates for Chaco - at least 2, 500 - 4, 000 residents. Ferguson also states that the Zuni villages might have been organized into a confederacy (p. 27), an idea that has implications for other aggre-

gations in the Southwest such as Chaco Canyon, Mesa Verde, and Hovenweep.

Chapter 3 also includes a useful discussion of Dowa Yallone (“Corn Mountain” - the large mesa just east of present-day Zuni) as a place of refuge from the Spanish in 1632 and, more important, after the Pueblo Revolt of 1680. It later became a prime locale for shrines and sacred places, and remains so today. Also of historical interest is that after the five or six other villages consolidated their residence into Halona:wa (Zuni), some ancestral villages were used as sheep camps, e.g., Hawikku and Kechiba:wa (p. 30). The chapter concludes with a discussion of the Contemporary Period. Here Ferguson notes that, although domestic architecture has changed markedly in style and construction methods, much of its function remains the same as in the past: “... housing the extended lineages that comprise traditional households” (p. 38).

Chapter 4 (“Historic Zuni Settlements”) is also of historical interest. Many of the data discussed in this chapter are new and relevant to Pueblo research in general. This is especially true for Dowa Yallone (pp. 47-55). The synonymy given for each of the 14 sites provides a succinct chronological list of research pertaining to it. Ferguson states, “Precise locations [of the 14 settlements he uses for this portion of the study] are not published in an effort to preserve site security” (p. 41). However, the locations of most of them are, in fact, well known to non-Zuni in the area, e.g., Hawikku and Kyaki:ma.

The site maps are useful for historic research, notably for Dowa Yallone and Zuni. It is curious, however, that a study so dependent on space analysis should be so inconsistent in the site maps used. Photogrammetric mapping was done for several sites: Zuni, Dowa Yallone, Ojo Caliente, Upper and Lower Nutria, and Hesoda Luwal'a it should have been done for all the sites to ensure greater comparability of results.

In summary, two chapters in this volume contain important materials for the history of archaeology in both the Zuni area, the Pueblo area, in general, as well as for contemporary research. As Ferguson points out, “Even as Zuni society changes, the layout of open space defined by the buildings constructed in the past continues to influence present behavior” (p. 146).

*Prehistory in Peril: The Worst and Best of Durango Archaeology*, by Florence C. Lister, 1997, University Press of Colorado, Boulder., paper.

Reviewed by

David A. Breternitz  
Dove Creek, Colorado

The history of archaeology in the United States (and elsewhere) is fraught with examples of real and imagined conflicts of interest between academics, professionals and government officials on the one hand and their local counterparts of amateur archaeologists, newspaper reporters, artifact speculators and just interested citizens. Florence Lister has reconstructed the story (still ongoing by the way of the interplay of opposing schools of thought as it involved archaeology in the Durango, Colorado, vicinity. Given a subject beset with emotions, acquisitions, misrepresentations, rumors, name calling, mistrust, and occasionally, cooperation between the parties involved, the author has presented the fascinating history of Durango archaeology in a documented, readable and unbiased book that derives much of its value by calling forth archival material that has until now been unavailable or has existed as nebulous oral tradition.

To elaborate on the history of Durango archaeology as presented by Lister might encourage some of you to think a review can replace a good read—I will not go into great detail in order to avoid that pitfall. However a non-inclusive list of people involved in this story should peak curiosity because the actors in this drama include: J. O. Brew, Robert F. Burgh, Helen Sloan Daniels, A. E. Douglass, Isaiah Ford “Zeke” Flora, Harold