

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).

DOI: <http://dx.doi.org/10.5334/bha.08104>

*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

S. Gladwin, Emil W. Haury, James A. (Al) Lancaster, Robert H. Lister, Earl H. Morris, Jesse Nusbaum, and last but not least, the much publicized mummy called “Esther.”

Zeke Flora and Esther are central figures in this drama. Zeke “excavated” Esther from “Federal Lands”, claimed her as his own and thus became involved with government officials and academicians. But, Zeke had his supporters in the local newspaper editor, many Durango area citizens and even Harold S. Gladwin, who employed Zeke for periodic work in the Durango area for Gila Pueblo.

The current discussions of the role and relationships of Cro-Magnon Homo sapiens and Neanderthals is not new to Durango archaeology. Zeke, in a series of radio talks, newspaper articles and letters advocated the existence of “Durango Man” as a Neanderthal. E. A. Hooton and Carleton Coon get cited and misquoted in this matter.

The interpretation of the early Basketmaker occupations in the Durango vicinity is, however, the main source of aggravation between the Flora and professional camps. Here Florence Lister gives a thought-provoking presentation of the philosophies of the day regarding the responsibilities of academicians to share their thoughts and findings with the interested, tax-paying public. This discussion has definite ramifications in today’s world and its even-handed documentation is important both historically and as these situations continue to plague fund raiding and research today.

I dealt with Zeke Flora briefly in the mid-1960s. He was dogmatic, single-minded and energetic. He caused aggravation and also stimulated research, if for no other reason than to attempt to produce evidence that his viewpoint was not absolutely correct. The book cover photo of Zeke Flora shows him in a typical pose—steely-eyed and exposing artifacts with his favorite excavating tool, a butcher knife.

Today, Durango, Colorado, has a city archaeological committee and a “code” involving cultural resources within city boundaries. How we got to this point is historically important and fun reading.

*Nampeyo and Her Pottery*, by Barbara Kramer. 1996. University of New Mexico Press, Albuquerque, xiii+224 pages, illustrations, appendices, index. ISBN 0-8263-1718-9. Cloth, \$39.95.

Reviewed by

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

Pueblo pottery and Pueblo potters have long been of interest to anthropologists, artists, and other scholars. Pueblo pottery has been a focal point of government, museum, and individual collecting activities for well over a century, beginning with the work of Major John Wesley Powell and later Colonel James Stevenson on behalf of the U.S. Geological Survey and the Bureau of (American) Ethnology. Anna O. Shepard pioneered technical studies of archaeological ceramics based on the pottery of Pecos Pueblo and on sites on the Pajarito Plateau of New Mexico; and Ruth Bunzel’s *The Pueblo Potter* (1929) is an early classic in the field of anthropological studies of ceramics. Alice Marriott’s biography, *Maria: The Potter of San Ildefonso* (1948) is an early study of a particular Pueblo Potter.

Biographical studies of both individual potters and pottery-making families have proliferated in recent years, e.g., the late Lucy Lewis and Marie Chino of Acoma, the late Helen Cordero of Cochiti (creator of the Storyteller figurines), and Margaret Tafoya of Santa Clara have all been subjects of such studies. Barbara