

Zeanah, D.W. and S.R. Simms

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*The Casas Grandes World*, edited by Curtis F. Schaafsma and Carroll L. Riley. University of Utah Press, Salt Lake City. 287 pages, 76 illustrations, 19 maps, references, index. 1999. ISBN: 0-87480-595-3. Cloth \$60.00.

by

Jonathan E. Reyman  
Illinois State Museum  
Research and Collections Center  
Springfield, Illinois 62703-3535

Casas Grandes (Paquimé) has gained prominence as the subject of books and articles since Charles C. Di Peso and his colleagues, John Rinaldo and Gloria Fenner, published their 8-volume master-work in 1974: *Casas Grandes: A Fallen Trading Center of the Gran Chichimeca*. The volume reviewed here contains an introduction by the editors followed by 18 essays written by 28 scholars, and organized into 4 sections: The Core Area (7); The Outer Sphere (3); The Larger View (7); and Toward a New Synthesis (1). It is dedicated to the memory of J. Charles Kelley and Daniel Wolfman, and the death of Clement Meighan, one of the contributors, is noted in the Acknowledgments. This volume is the product of a 1995 symposium - "The Casas Grandes Interaction Sphere: Origins, Nature, Contacts, and Legacy" - held as part of the Durango (Colorado) Conference on Southwest Archaeology.

The co-editors begin their Introduction by stating that "A number of scholars have suggested that the current conceptual framework of southwestern archaeology is deficient" (p. 3) partially due to an adherence to Kidder's "San Juan hypothesis" coupled with the belief that all major cultural changes in the Southwest resulted from ecological adaptations. This argument is not new: several the authors whose papers appear herein have made it for decades, as did J. Charles Kelley and Charles C. Di Peso; and it must be noted that Kidder (1958:227) came to believe that certain Pueblo cultural complexes were ultimately derived from Mexico, e.g., the Tewa Awanyu (Plumed or Horned Serpent) that is also found in almost all the other Pueblos under various names, such as Ko'loowisi (Zuni) and Pa lulukona (Hopi).

Between the Introduction by Schaafsma and Riley and the first set of essays are 21 black-and-white photographs. These are not specifically linked to any of the essays - I could find no direct citations of them - so presumably they are intended as views of the Casas Grandes world. Some are better than others; the photograph of Casas Grandes with its then new coat of plaster is striking (Plate 10). Unfortunately, Plate 20 - a turkey pen at Casas Grandes - is printed upside down.

Space does not permit in-depth discussion of all 18 essays, so the title and a brief summary are provided for each with comments, as appropriate. The first essay is by Paul and Suzanne Fish ("Reflections of the Casas Grandes Regional System from the Northwestern Periphery") who argue that:

1) Borderlands inhabitants participated at some level in a shared ideology with the people of Casas Grandes (p. 40) as seen in the multiple ball courts found throughout the region; and 2) understanding the late prehistoric Borderlands patterns within the context of the Greater Southwest requires one to extend the scale of reference beyond the Casas Grandes world system (p. 42). This paper sets the tone for and complements other "Core Area" papers in that it presents results of survey and excavation for a part of the core area that surrounds Paquime.

Rafael Cruz Antillon and Timothy D. Maxwell ("The Villa Ahumada Site: Archaeological Investigations East of Paquime") note (p. 43) that Villa Ahumada was excavated in order to remedy the problem of the inadequate database from which scholars interpreted the complexity and extent to which Paquime served as the central authority in the cultural network of northwestern Chihuahuan sites. The preliminary results of their work suggest that Villa Ahumada was not in the core Casas Grandes network (p. 50) and, furthermore, that during the Medio Period, it was politically independent of Casas Grandes.

Michael E. Whallen and Paul E. Minnis ("Investigating the Paquime Regional System") report on archaeological reconnaissance in four areas, one southeast of Paquimé, and three to the west and northwest of the site. The authors state, "There is wide agreement that Paquime was the center of a complex polity in northwestern Chihuahua. There is less agreement, however, on the society's size, kind, and level of complexity" (p. 54). Like the preceding paper, the work reported here was initiated in response to the problem of an inadequate database (p. 55) for understanding the size, kind, and level of complexity. And like the preceding paper, the conclusions presented here are preliminary, e.g., there are several levels of contact between Paquimé and its neighbors; the Paquimé regional system existed at a geophysical scale comparable to the Hohokam and Chacoan systems; Paquimé was the most prominent participant in a regional prestige goods system rather than the mercantile center that Di Peso thought it was; the Paquimé regional system might have been smaller and simpler than Di Peso originally proposed; and there were several local polities within 15-20 km of Paquimé that, early on, might have rivaled Paquimé (pp. 60-61).

Jane H. Kelley, Joe D. Stewart, A. C. MacWilliams, and Loy C. Neff ("A West Central Chihuahuan Perspective on Chihuahuan Culture") discuss survey and excavations in the area to the south of Casas Grandes that includes non-Chihuahuan as well as Chihuahuan Culture sites. Their work helps to fill in gaps in the database. They conclude that an archaeological contrast exists between the Upper Santa Maria Valley and basins farther south at least as early as the Viejo Period, and that while there were ideological connections with Paquime, the sites in this southern zone were, like Villa Ahumada, politically independent of it (p. 76).

David A. Phillips, Jr. and John P. Carpenter ("The Robles Phase of the Casas Grandes Culture") re-examine Di Peso's C14 and tree-ring data and his inferred reasoning for postulating the Robles Phase. They conclude the data do not support Di Peso's argument, and that his reasoning was flawed because he did not consider the null hypothesis. Perhaps so, but their own argument has problems, e.g., they state that it would be impossible to distinguish Robles pottery from earlier variants of it if all were placed, mixed, on a table (p. 82). If these cannot be distinguished, then the authors' final statement is incorrect: "...that subsequent inhabitants of the [Casas Grandes] area had an archaeologically distinct way of life" (p. 83). Rather, it would seem that the inhabitants did not have an archaeologically distinct way of life. Di Peso's chronology "... now finds no support among scholars" (p. 82) is overstated, as Table 1 (p. 7) indicates. There is irony in their quoting Di Peso's

demand for a "... serious rethinking of accepted time relationships ..." (p. 82); although Di Peso meant it in a different context, his demand led to this paper and a rethinking of the time relationships he proposed. Finally, had Di Peso analyzed the authors' work, I doubt his essay would have the somewhat nasty tone of this one.

Stephen H. Lekson ("Was Casas a Pueblo?") argues that Casas Grandes represents an intersection of southernmost Pueblo and northernmost Mesoamerica (p. 85) in which Casas Grandes was more Puebloan than Mesoamerican, a plaza-oriented Pueblo IV site (p. 87): "... many Pueblos were larger, but no pueblos were more important than Casas Grandes" (p. 92). Lekson's clever writing style makes this the most entertaining paper in the volume. However, I don't think the architectural and other differences between Casas Grandes and the Pueblos ("ballcourts! pyramids! parrots!" [p. 85]) are so easily dismissed; I see Casas Grandes as much more Mesoamerican than Puebloan. Lekson should have given examples of the many larger pueblos, especially when one considers that Casas Grandes is less than half excavated. Finally, his consideration of Pueblo ethnographic origin stories that probably refer to Casas Grandes curiously overlooks perhaps the single best one: the Hopi account of *Pala'tkwabl* ("Red Land to the South").

"A Preliminary Graph-Theoretic Analysis of Access Relationships at Casas Grandes" by David R. Wilcox is the final essay in The Core Area section of the volume. As the title indicates, Wilcox analyzes "access" to rooms, room blocks, plazas (though he questions the existence of the East Plaza), and other spaces via what he defines as public, privileged, and private routes and produces a set of five diagrams that depict these complex relationships. Wilcox notes the distinction between large and small doorways, plots the distribution of the former to differentiate between private and public spaces, and uses these and other architectural features to define the access routes in an attempt to understand better the sociology of the site.

The Outer Sphere section begins with Darrell G. Creel's essay ("The Black Mountain Phase in the Mimbres Area") in which he argues for continuity between Classic Mimbres and the following Black Mountain Phase, followed immediately by Harry J. Shafer's paper ("The Mimbres Classic and Postclassic: A Case for Discontinuity") in which he argues for discontinuity between Classic Mimbres and the Black Mountain Phase. Creel's argument is materially based - lithics, ceramics, architecture, whereas Shafer's is more ideological in orientation, interpreting mortuary practices and ceramic motifs as evidence for the collapse of Mimbres, including depopulation. Together they provide a great deal of food for thought, and for further research. The final essay in this section is by Randall H. McGuire, Maria Elisa Villalpando C., Victoria D. Vargas, and Emiliano Gallaga M. ("Cerro de Trincheras and the Casas Grandes World"). McGuire has worked at Cerro de Trincheras for at least 15 years, and this article continues the reporting of the work by his research team. The basic argument is that Cerro de Trincheras was a central place and not "... an extension of the events and processes happening in either Mesoamerica or southern Arizona" (p. 141). Analyses of shell, ceramics, and other data show the site to be "markedly different" from Casas Grandes, but defining exactly what it was requires future research (p. 146).

Michael S. Foster's essay ("The Aztatlán Tradition of West and Northwest Mexico and Casas Grandes: Speculations on the Medio Period Florescence") begins The Larger View section of this volume. Whereas other authors in this volume (and elsewhere) argue against Di Peso's concept that Casas Grandes was essentially a Mesoamerican site, Foster argues that it is both unique in the Southwest and heavily influenced by Mesoamerican cultures - an integral part of the Mesoamerican

interaction sphere - especially through the filter of the Aztatlan Tradition.

Polly Schaafsma ("Tlalocs, Kachinas, Sacred Bundles, and Related Symbolism in the Southwest and Mesoamerica") examines rock art, murals, sacred bundles, and especially the Mesoamerican Tlaloc Complex to search for "fundamental metaphors ... to substantiate earlier claims ... that the southwestern kachina cult is related to the ancient Mexican belief system . . ." (p. 191). Schaafsma states that kachinas appear in Pueblo IV ca. "A.D. 1300 with precedents in Mimbres and Jornada Mogollon" (p. 165). I think that figurines, wooden ritual artifacts, and other materials from Chaco Canyon suggest a ca. A.D. 1000 date. The role of Casas Grandes in the transmission of the underlying concepts is, perhaps, implied but is neither specifically mentioned nor discussed.

Carroll L. Riley's paper, ("Sonoran Statelets and Casas Grandes") is a companion piece to McGuire, *et al.*, though the two papers cannot be compared directly because neither provides data on interaction between the statelets and Cerro de Trincheras. Riley's position is that, through time, Casas Grandes spread its influence in all directions operating through the statelets (p. 199), which functioned, at least initially, as clients of Paquime.

Alice B. Kehoe ("The Postclassic Along the Northern Frontiers of Mesoamerica") discusses Mesoamerican-southeastern interaction with specific reference to Cahokia and central Mesoamerica and suggests new terminology, e.g., Cahokia is early Postclassic Mississippian, and post-Cahokia "kingdoms" (p. 202) are late Postclassic Mississippian. Kehoe provides historical data on the issues of transpacific and transgulf contact (pp. 201-202). However, she finds no substantial evidence for interaction between Paquimé and Cahokia.

The late Clement W. Meighan ("The Mexican West Coast and the Hohokam Region"), in a short, tightly organized paper, examines trade routes, specific Hohokam-West Coast of Mexico parallels, metallurgy and its products, textiles, pottery figurines, stone sculptures, and other classes of objects to define, carefully, what we know and what we need to learn about interaction between the two areas. The concluding "Problems for the Future" section (p. 212) should spur further, focused research.

Ronna J. Bradley ("Shell Exchange within the Southwest: The Casas Grandes Interaction Sphere") draws on her dissertation research to provide data on shell exchange. Her point is that "... Casas Grandes was an active participant in exchange with the Southwest and West Mexico ..." (p. 228) but that, contrary to Di Peso's argument, it was not established by Mesoamerican traders to accumulate and transport shell and other materials south the Mesoamerican heartland. When Bradley discusses shell, she is on firm ground. Elsewhere, she lacks the same control of the data, e.g. she writes, "Interestingly, the distribution of macaws closely follows the Casas Grandes shell network. With the exception of Casas Grandes, most of the macaws in the Southwest have been recovered from the Western Pueblo area ... However, they are virtually absent from the Hohokam area ..." (p. 227). In fact, although excavations in the Western Pueblo area have uncovered many macaws, including, e.g., 20 at Grasshopper Ruin and 37 from Point of Pines sites, the greatest total numbers have come from sites other than Western Pueblo sites. Furthermore, macaw remains are not virtually absent from the Hohokam area but are found at sites there, e.g., Pueblo Grande, Snaketown, Gatlin, and Pinal Pueblo.

The last essay in this section is by Christy G. Turner II ("The Dentition of Casas Grandes with

Suggestions on Epigenetic Relationships Among Mexican and Southwestern U.S. Populations”). Turner finds that, based on crown morphology, Casas Grandes teeth are most similar to those from Sinaloa populations, and most dissimilar from the Preclassic Hohokam (p. 230). He also notes, “What is to me most unexpected about this analysis is the relatively great dissimilarity the Casas Grandes dental sample has with the other sample of teeth from Chihuahua, assuming that phenetic similarity should correspond with geographic distance” (p. 232). One wishes that Turner had discussed the implications of his findings in terms of our general understanding of Casas Grandes.

Finally, the co-editors, Schaafsma and Riley provide an essay (“The Casas Grandes World: Analysis and Conclusion”) in the concluding section, Toward a New Synthesis, in which they discuss Casas Grandes in the context of such concepts as “interaction sphere” and DiPeso’s mercantile model. If you have not read this volume, this chapter is better read in conjunction with the Introduction before turning to the specific papers because it is a useful summary of work in the area and, to an extent, integrates the papers in this volume. The authors also present a new model - “The Cacique Model” - in place of Di Peso’s mercantile model to explain the rise of sites like Casas Grandes. This model is based on work by Jill Furst with Mixtec codices, in which she demonstrates that ritual objects give the cacique his right to rule, and draws parallels between this and the office of cacique among the Hopi, Santa Ana, and other Pueblos (p. 248). Ritual objects are important, but what is more important, in my opinion, is that the cacique’s ability to rule is a consequence of his behavior, e.g., his success in predicting the solstices and keeping an accurate calendar for the planning and implementation of farming and other subsistence activities and the accompanying ceremonies.

There are production problems in addition to Plate 20, noted earlier. The major problem is a very incomplete Index: e.g., the only entry for “Interaction sphere” is p. 244, but the term also appears, e.g., on pp. 5, 6, 11, 160, 237, 241, 248-249; and there are four page entries listed for Pueblo Bonito but not, e.g., pp. 86, 227. Elsewhere, Lambert 1965 (p. 39) is correctly Lambert and Amber 1965 (and is so listed in the References), and Judge 1991 (p. 85) is not in the References unless 1991 is a typo and should read 1981. The first three words of the last paragraph on p. 62 are inexplicably capitalized. Cerro de Trincheras is mislabeled as Cerros de Trincheras on Figure 10.1 on (p. 135). There are other errors as well.

Nevertheless, this is a valuable contribution to the literature on Casas Grandes, northern Mesoamerica, and the Southwest - the Gran Chichimeca. Significant amounts of new data are presented along with new analyses and interpretations such that this volume will be an important reference work for years to come.

### Reference

Kidder, A. V.

1958 *Pecos, New Mexico: Archaeological Notes*, Papers of the Robert S. Peabody Foundation for Archaeology, Volume 5, Phillips Academy, Andover.

### VI. Activities of Various Academic Gatherings Related to the History of Archaeology

None reported.