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Jewitt was a slave. Above all else, we must evaluate his narrative and journal within that context. However, although Jewitt was a slave, he was unusual. He was not native, and he had skills as a metal worker that were unique among Northwest Coast slaves. Maquinna entrusted his slave with his life, having Jewitt stand guard over him while he slept, on those occasions when he felt his life to be in danger. What sorts of things did a Nuu-Chah-Nulth slave do? The most commonly mentioned activity was gathering firewood. Some sixty-four days, or about 10 percent of the entries, mention this task. Of course, gathering firewood gets little or no attention in the narrative. If we add the fifteen days Jewitt was employed "as usual," it does not change the percentage of "typical" slave labor very much. Jewitt employed his special skills less than 10 percent of the time. He repaired guns, he made daggers, he fashioned a metal whale harpoon that enabled Maquinna to kill a whale, he made flensing lances to butcher the whale, and he made copper rings and fishhooks. Clearly, the bulk of the time Jewitt was a Nuu-Chah-Nulth slave he was engaged in the same activities as the rest of the villagers. He gathered food, he attended feasts, he married, and he spent a great deal of time just exploring the area.

Jewitt's narrative in its various forms will, of course, continue to provide historians and ethnologists with important information on this critical period in Nuu-Chah-Nulth history and in the history of the maritime fur trade. Shurcliff and Ingelfinger have provided a new version of this narrative that, while it may not supplant the other versions, nevertheless allows convenient reference to the two versions of Jewitt's "adventures and sufferings."

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Death, Society, and Ideology in a Hohokam Community. By Randall H. McGuire. Boulder, Colorado: Westview Press, 1992. 250 pages. \$35.00 cloth.

Randall H. McGuire's *Death, Society, and Ideology in a Hohokam Community* attempts to reconstruct social organization and ideology for the Pioneer through Sedentary period occupations at the Hohokam site of La Ciudad, which was in the path of the Papago Freeway in Phoenix, Arizona. Excavations were conducted in

1982 and 1983 by Arizona State University under the auspices of the Arizona Department of Transportation. During the course of these excavations, 254 burials were recovered, and these burials serve as the interpretive focus of this volume.

The Hohokam were the prehistoric peoples who lived in the Lower Sonoran Desert of southern Arizona between approximately A.D. 1 and the time immediately before the Spanish arrived in the area. The recent and rapid development of the Phoenix and Tucson areas has necessitated numerous contract archaeological projects, like the La Ciudad project, greatly enhancing the archaeological database. The Hohokam have intrigued and confused archaeologists for decades, in part because of the apparent complexity of their material remains when contrasted with the material culture of the historic occupants of the area—the Pima and Papago. Perhaps because of this disparity, archaeologists have looked further afield, often to the more complex prehistoric Meso-American cultures, for interpretive analogs for the Hohokam. The Pima and Papago are considered debatable descendants of the materially more imposing Hohokam.

Given this continuing debate among southwestern archaeologists, it is intriguing that McGuire turned to a Pima creation myth for an interpretation of the large Hohokam ruins that dot the courses of the Salt and Gila rivers. McGuire recounts that the great houses were "magic houses, each erected by a magic chief or *si-vane*" (p. 1). These *si-vane* were challenged by a Pima leader, Elder Brother, who, with his followers, destroyed the magic houses and killed the chiefs and their followers.

This brief account sets the stage for an interestingly ambivalent volume. On one hand, McGuire devotes considerable attention (parts of four chapters) to the contemporary peoples occupying the Lower Sonoran Desert, turning especially to the Yumans of the Lower Colorado River for interpretive models. This dependence on ethnographic data represents a new direction in archaeology, which, for the past couple of decades, has relied on evolutionary biology and ecology for its interpretive inspirations. This human element is to be applauded, in my opinion, and provides the most readable and engaging passages in the volume.

Then there is the other hand. Sandwiched between the ethnographic modeling are three detailed chapters of archaeological descriptions and analyses (burial features, co-authored by Kathleen Henderson; Hohokam cremation practices; and the analysis of the La Ciudad grave lots). These chapters provide a wealth of infor-

mation about the burials at the La Ciudad site in particular and about human remains and grave-associated objects found at other Hohokam sites throughout the region. Further, they are supplemented by a twenty-five-page appendix of descriptive data used in the analyses.

I found these chapters far less engaging than the ethnographic/historic chapters for a variety of reasons. The chapter on burial features at La Ciudad read as though it had been lifted, verbatim, from a descriptive archaeological report. This detailed recitation, coupled with the extensive appendix, was redundant and disrupted the flow of the volume.

The analytical chapter, too, was exhaustive—a reality that the author acknowledges in his introductory paragraph: The organization of the chapter “allows the reader who is primarily interested in the results to skip the detailed description provided here” (p. 93). I did not skip to the next chapter, and in not doing so found some things that concerned me. First and foremost, there are no exploratory data analyses. The statistics are inferential (contingency table analyses and dummy-variable regressions), with no explanation of the relationship between what the author is inferring from (his La Ciudad sample) and what he is making inferences about (which is never specified, but presumably is Pioneer through Sedentary period social organization and ideology). This thoughtless use of inferential statistics is a common practice in archaeological analyses, although the practice is slowly changing.

There are thirty-three tables in this chapter alone, with counts of archaeological characteristics tabulated by other archaeological characteristics, coupled with summary statistics. Far more informative would have been graphic presentation of the data, characteristic-by-characteristic, in the form of stem-and-leaf or box-and-whisker diagrams. This kind of presentation also would have saved McGuire from the paradox of claiming to be interested in variation, while presenting data in a form masking that variation.

McGuire concludes his volume with a meshing of archaeological and ethnographic data. He chooses the Yuman analogy, acknowledging that many readers may have problems with his choice, given that the Pima and Papago are the more generally accepted descendants of the Hohokam. He then reconstructs social organization during the Pioneer through Sedentary periods. Very briefly, increased competition for limited resources led to the development of social groups (extended families or lin-

eages) with leaders, who, for the most part, achieved their status during their lifetimes.

McGuire's concern with things beyond the material is to be applauded, as is his awareness that links between material culture, social organization, and ideology are not necessary simple and straightforward. He offers an interesting and plausible interpretation of Hohokam social organization and ideology. However, his reliance on the Yuman ethnographic data requires some additional explanation. I understand that the Hohokam cremated their dead, as did the Yuman. But, what happened to the Hohokam? Can we trace them through the practice of cremation among ethnographic peoples? And what is the relationship of the Yuman to the Hohokam? I finished the book wanting to know more about each of these issues.

A final note: There were a disturbing number of spelling and grammatical errors throughout the text (I caught seven in the last chapter alone), and the quality of the print and readability of the figures was extremely variable. This carelessness gave me cause to wonder about other parts of the text, including the accuracy of data in the tables and appendix.

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Earth and Sky: Visions of the Cosmos in Native American Folklore. Edited by Ray A. Williamson and Claire R. Farrer. Albuquerque, New Mexico: University of New Mexico Press, 1992. 320 pages. \$32.50 cloth.

"In the night sky over the northwestern plains the Blackfoot see the smoking star dancing" (p. 207). Rarely does an essay in a scholarly collection begin as beautifully as this; happily, Alice Kehoe's "Clot-of-Blood" not only sustains the promise of its opening sentence but keeps good company as well. All told, seventeen writers with very diverse scholarly and not-so-scholarly interests, as well as a number of native storytellers, shamans, poets, and other skywatchers, contribute to *Earth and Sky*, and, all told, the volume offers a good variety of information about the relatively new scholarly field of ethnoastronomy. It also aims and often succeeds at being something more: an enlightening example of how interdisciplinary study—at its