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Also, her prose becomes a bit stilted in the last chapter, but that may be due to its historical focus. It reads, at times, like a history lesson: "The town now called Petersburg was given that title to memorialize a man of Norwegian descent by the name of Peter Bushmann" (140).

For the most part Hayes' writing is multidimensional and poetic: "I will see more whales and eagles, I will see rough weather and calm. I will grow older, I will grow old. I will die. And all the while, a part of me will be lost in one moment, killer whales will surround me forever, that eternal moment will never happen again" (147). Beyond a few inconsistencies, *Blonde Indian* is a remarkable book. The reader cannot help but admire Hayes as she pulls herself out of a bad marriage and homelessness and successfully rights her life. It is a worthy and crucial book to help understand not only Lingít culture but also to find "oneness" in life.

Paul Brooke

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Canyon Gardens: The Ancient Pueblo Landscapes of the American Southwest. Edited by V. B. Price and Baker H. Morrow. Albuquerque: University of New Mexico Press, 2006. 264 pages. \$34.95 cloth.

Interdisciplinary approaches to landscape studies have tweaked the way we employ language to articulate even the most basic concepts at the heart of our research. A generation ago *place* was often the preferred term among specialists who were trying to identify and explain the links between the natural world and human design. Whether it was a parish cemetery located across from a gentrified basketball court in Philadelphia, a modest orchard adjacent to the efficiently tilled fields of an agribusiness in Iowa, or a decaying boardwalk that supported local candy stores and thrift shops at the Jersey shore, earlier scholars sought to measure the impact of modernity on a rapidly changing urban and rural landscape that transformed livelihood as much as it did childhood. V. B. Price and Baker Morrow recognize and appreciate the stronger points elucidated by the previous generation and propose a new conceptual framework in their edited anthology. Instead of *place* we find *space* and *landscape* used in ways that reveal how Ancestral Pueblo peoples imbued, and contemporary Pueblos continue to imbue, the full landscape with spiritual meaning and a pragmatic sensibility.

Price sets the tone at the outset in his prologue. He argues quite persuasively that studies of space and landscape need to go beyond natural vistas, gardens, and golf courses, which offer limited understandings of culture and environment. A broader framework integrates cultural geography, landscape architecture, archaeology, and ethnohistory. The influence of the late J. B. Jackson, a well-known cultural geographer, is clear, as Price sees analytical value in Jackson's use of popular landscape patterns and objects to examine utilitarian and social forms and symbols in the human-constructed environment. Ancestral Pueblos enter the picture as some of the most studied

peoples in the New World but as those whose cultural landscapes lack systematic and coherent evaluation. Baker Morrow's definition of *cultural landscape* fashions the conceptual feel of the edited volume. With nimble editorial oversight, the contributors, who represent multiple disciplines, locate their work within the parameters of Morrow's definition: cultural landscape is "manipulated, artificially created landscape. . . . [M]an-made landscape is always an expression of society, culture, and geography" (xvi). Taken as a whole, the various authors conceptualize landscape as a composite of man-made spaces on the land, which again reflects Jackson's influence on more recent studies of space and landscape. Rather than privilege the so-called natural features of a landscape, something the editors and authors rightfully argue as essentialist, they discuss the synthetic attributes and components of landscape that unfold and interact not in a vacuum but rather in constant motion.

Archaeologist Stephen Lekson's essay is a thoughtful, analytical piece that pushes us to set aside the romantic, timeless, and ahistorical grid that is often imposed on Pueblo and other southwestern Indian cultures. Instead of viewing mobility and migration as negative dimensions of Ancestral Puebloan life, Lekson argues that such fluidity of movement promoted the occupation of whole regions rather than single sites. He goes as far as to suggest that the entire Southwest might be seen as a massive cultural landscape that contains human artifacts. The idea that the Ancestral Pueblos enjoyed a long, uninterrupted homogenous past—inspired by the works of Adolf Bandelier and Ruth Benedict—has obfuscated, or at the very least colored, what we know of Pueblo landscapes and landscape architecture. Readers of Lekson's chapter will cast a more critical eye when they walk through Chaco and Mesa Verde. His essay should motivate archaeologists and landscape architects alike to reconsider the intersection of both material and cultural understandings of Ancestral Pueblo ruins.

Kurt Anschuetz examines the notion of flexibility and modulated change in his essay on Tewa speakers in northern New Mexico. Representative of those archaeologists who eschew such terms as *abandonment* and *permanence* when assessing physical movement among Ancestral Pueblo peoples, Anschuetz suggests that Western views of fixity and finality too often have shaped archaeological theory and practice in ways that decenter the Pueblo worldview and, therefore, push scholars to find abandonment everywhere instead of to identify the phenomenon as residential instability. He calls for an interdisciplinary approach that taps into the methodological insights of ethnography, ethnohistory, and oral history so archaeologists can contextualize their evidence of big changes in residential patterns. There is a limiting caveat to Anschuetz's approach, however. We must keep in mind how Europeans and their technologies, diseases, political economies, religious views, and legal systems prompted profound changes in the ways that Pueblo peoples understood and lived their daily lives. Later US expansion and speculative capitalism replaced the Spanish colonial enterprise in the mid-nineteenth century. Conquest and colonization transformed the material and cultural contexts in which Ancestral Pueblo water harvests, agricultural practices, spatial points of reference, spiritualities, and polities were expressed. The

Spanish civil law of property, for example, defined property rights, including water, land, and usufructuary rights, in ways that, if not diametrically opposed to the Pueblo sensibilities of space and usage, reflected the colonial assertion of sovereignty over natural resources and landscapes. Even a casual glance at the cases that have clogged the New Mexican court system over the last forty years or so verify the complexities of ascertaining Indian irrigation practices and water rights in light of Spanish property law, demographic decline, and ecological changes to the landscape brought about by Spanish (and later Anglo) settlement.

James Ivey's piece demonstrates quite nicely the fluidity of landscape in New Mexico as a result of Spanish-Pueblo interaction. He discusses the evolution of ranching in the region, particularly how *estancias* evolved into more complex and economically powerful *haciendas*. What is innovative about Ivey's chapter is how he identifies a new category of *estancia*: Pueblo ranches under the auspices of the Franciscan missionaries who, in order to satisfy the requisite provisions of Spanish law related to Indian property rights under the mission system, acted as guardians of the pueblo's material interests. As Ivey points out, however, more archival research is needed to tease out the nuances of the pueblo-mission-style *estancia*. Those specialists involved today in the historical reconstruction of the San Agustín *visita* (visiting station or satellite mission) and its garden in downtown Tucson will find Ivey's analytical framework for understanding the daily routine of political economy in the creation of Indian-Spanish missionary landscapes on the far northern frontier of New Spain quite useful.

Price and Morrow have put together a conceptually sound volume of essays that addresses early Puebloan landscapes, colonial transformations and adaptations, and the modern lessons that might be learned if we examine critically the Pueblo use of landscape and management of natural resources. This book will appeal to a plethora of specialists, including historians, archaeologists, landscape architects, site planners, engineers, and botanists. In terms of course adoption, the specialized nature of the topic makes it more suitable for advanced undergraduate and graduate students.

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The Cherokee Nation in the Civil War. By Clarissa W. Confer. Norman: University Oklahoma Press, 2007. 216 pages. \$24.95 cloth.

Clarissa Confer's slim volume *The Cherokee Nation in the Civil War* might just as aptly have been entitled *The Civil War within the Cherokee Nation*. The book's strength and weakness are the same: there was no Cherokee involvement in any major sense in the epic struggle that occurred within the civil war's major theaters of operation. Regardless of its relevance to the greater conflict, the author appropriately focuses on the bitter internecine bloodshed that was the Cherokee Nation's civil war. The Cherokee slew each other as relentlessly