

are too few illustrations of designs on whole vessels for readers to compare images and text. Given the importance of color to design recognition in the pottery types discussed, it is unfortunate that none of the illustrations is in color. Appendices of coding sheets for ceramics and fauna should have been eliminated. There are editorial glitches. My 1979 excavations at Pottery Mound are referred to twice as 1989 (pp. 23, 47) and a map is misinterpreted (p. 23). The term *dendros* (p. 27) should have been corrected. Sadly, this book does not reference Schaafsma's (2007) volume, yet both are essential for students of Pueblo archaeology. These problems are not lethal. Eckert's thorough research and thoughtful analyses set a high standard, confirming how novel ways of thinking about archaeological data can help resolve what have long been intractable problems about past social dynamics.

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**Fragile Patterns: The Archaeology of the Western Papaguería.** Jeffrey H. Altschul and Adrienne G. Rankin, eds. Tucson: SRI Press, 2008, 730 pp., \$49.95, cloth.

The western Papaguería, including lands in southwest Arizona and northwest Sonora, was a remote and thinly occupied territory on the western periphery of the prehistoric American Southwest. Bounded by water on three sides (the Gila and Colorado rivers and the Gulf of California), the vast desert expanse present in between was unmercifully hot and bone dry. Long ignored by archaeologists as a scorched wilderness, the western Papaguería is now yielding up its tattered record of a scant but long-term human occupation. Spurred by an infusion of federally mandated funding from the U.S. Air Force for archaeological inventory on the Barry M. Goldwater Bombing Range and an uptick of research on surrounding government lands, a wealth of new information has turned archaeological indifference into a fascination with a sustained existence in what looks to modern eyes to be a harsh and prohibitive wasteland.

*Fragile Patterns* is a hefty volume of 730 pages, organized into 8 sections, which contain 31 chapters written by 44 authors. Equally hefty in detailed information, and lavishly illustrated with 281 figures (color as well as black-and-white photographs, drawings, and maps) and 38 tables of information, *Fragile Patterns* is destined to become a primary reference for Southwestern scholars.

Several themes range widely, beginning with the history of early archaeological research in the area, as told with biographical sketches of five scholarly pioneers, now of legendary stature: Malcolm Rogers, Paul Ezell, Julian Hayden, Norton Allen, and Emil Haury. All of these chapters are written with a literary flair, revealing the character of men who first ventured into such a forbidding land to study its ancient inhabitants.

A second set of chapters explores the relationship between geology, landscape, ecology, and human land use. The western Papaguería is a place where surface water is spotty and ephemeral, yet, with ingenuity, the ancients exploited the desert for life-sustaining wild foods and resources and, at some places during some times, harvested cultivated crops.

Undoubtedly, because of the desert's stark beauty and uncompromising character, those who entered the Papaguería or lived within its bounds experienced it as a ritual landscape and filled it with shrines, rock art, and large and elaborate geoglyphs. Several chapters describe these features, the sacred significance of ephemeral water sources, as well as the network of crisscrossing pathways, and the trails' role in the ancient shell trade from the Gulf Coast.

A theme that runs through much of the book, but is most explicitly addressed in a section on regional perspectives, is a basic question that has dogged Papaguerían research from its

inception: Who were the people of the Papaguería? Many of the western Papaguerian sites contain ceramics and other artifacts associated with the Patayan inhabitants found in the lower Colorado River area to the west, and with the Hohokam populations situated along the Gila River to the east and northeast. Did the mixed site assemblages represent multi-ethnic residence groups? Were these places occupied by Patayan and Hohokam people in sequential episodes of use? Or, could they have belonged to local inhabitants, who interacted and traded with their Patayan and Hohokam neighbors?

With all of the recent research, a tentative answer now seems to be emerging. The western Papaguería was a resource area exploited by diverse users. Hohokam travelers risked the arduous journey across the parched terrain for much-valued shell, salt, and obsidian. Other parties left their river habitats for short forays into the desert to supplement their agricultural diets by hunting and gathering resources. And, interior groups, who were highly mobile hunter-gatherer-horticulturalists, practiced a flexible economy that included broad-based subsistence activities and small-scale farming supplemented with trade. In times of abundance, they may have been relatively sedentary and reliant on agricultural produce, but they could also cope with local shortages and environmental stress by moving to exploit a variety of wild resources in many different niches.

Other chapters include a report of a cultural resources workshop, recommended guidelines for management in the region, methodological studies, chronology building, demographic reconstructions for the region, an analysis of prehistoric mortuary practices, modern O'odham and ethnographic perspectives on the historic inhabitants of the Papaguería and their ties to the land and to the people of the past, and the motivations and exploits of the first Europeans to penetrate the western desert.

This is a beautiful, engaging, information-packed, and wide-ranging book that brings alive the human condition in a desolate but surprisingly habitable region on the edge of the American Southwest.

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**The Orayvi Split: A Hopi Transformation.** *Peter M. Whiteley.* New York: American Museum of Natural History, 2008, 1,137 pp. \$100.00, paper.

A little more than a decade after he raised the prospect of the “end of anthropology at Hopi,” Peter Whiteley’s *The Orayvi Split: A Hopi Transformation* shows that new paths for research are yet available to anthropologists with the requisite skills and sensibilities. Whiteley’s long-standing practice of building anthropological understanding from Hopi perspectives makes him one of a shrinking number of cultural anthropologists who are still welcomed on the Hopi reservation. Coupled with his appreciation for the research value of long-neglected archival records, Whiteley’s research methods embody a distinctive hybrid of ethnography and ethnohistory.

The topic of this book, Whiteley’s second on the subject, is the split of the Hopi village of Orayvi in 1906. A great deal of anthropological ink has been spilled explaining this factional dispute, ranking it as one of the most intensively analyzed events in the history of the American Southwest. In *The Orayvi Split*, Whiteley argues that much of this theorizing is seriously flawed because it has been based on inaccurate underlying measures of demography, social units, and material conditions. Whiteley sets out to remedy this problem by using the archival record to determine, with as much precision as possible, the actual parameters of these variables.

The result is a truly impressive contribution to the study of Hopi history. The