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Chaco Canyon: Archaeology and Archaeologists. By ROBERT H. LISTER and FLORENCE C. LISTER. Albuquerque: University of New Mexico Press, 1981. Pp. xiv + 284. Illustrations, maps, plates, index. \$29.95.

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explain. The author refers to the widespread unpopularity of the War of 1812, for example, without telling the reader why this was so. One question that needs to be answered in greater detail is why the peace movement has generally failed to move American foreign policy in new directions. Given that even the most extensive peace outpourings have not been able to lead the nation but only prick its conscience, how could this public opinion more effectively influence official policy? One hopes that these reformers will soon find a way, for as DeBenedetti suggests, "Peace seekers are neither fools nor cowards. They are people of honor who have unhesitatingly gambled that their words and actions will yet yield a power that will heal and not hurt, harmonize and not atomize" (p. 200).

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Chaco Canyon: Archaeology and Archaeologists. By ROBERT H. LISTER and FLORENCE C. LISTER. Albuquerque: University of New Mexico Press, 1981. Pp. xiv + 284. Illustrations, maps, plates, index. \$29.95.

Chaco Canyon is a narrative history of the Chaco Culture National Park, near Santa Fe, New Mexico. The volume is useful to students of the history of science because it brings to life the history of American archaeology. To do this Robert H. and Florence C. Lister have used writings, reports, interviews, and photographs, beginning with the first major description of the ruins by Lieutenant J. H. Simpson in 1849 and spanning more than a century.

The volume reads like a "Who's Who" of the Old West. Lewis Henry Morgan, Charles Loomis, Richard Wetherill, and the Hyde brothers are all present. We follow traveling actors from Kansas and bilingual Anglos from Colorado, witness the youth and maturation of Southwest archaeology, American Indian adjustments to wage economics (five cents a day in 1896), cultural conflicts, government investigations, archaeological infighting, and the shift in archaeological interest from the spectacular to the mundane.

The Listers devote a chapter to the excavations of one site which makes clear how much work went into the original Chaco Canyon settlements: five thousand trees and four sandstone disks of a thousand to fifteen hundred pounds each at that site alone--without benefit of metal tools. This chapter reveals how archaeologists use architecture to date sites, makes the vagaries of preservation and discovery come to life (p. 103), gives the students of the Depression an opportunity to see the Civilian Conservation Corps at work (pp. 119-120), and shows the relationship between archaeology and ethnology (p. 111).

The book also provides an overview of the past decade's efforts by the Chaco Center to apply modern theoretical concepts and analytical techniques to over two thousand sites within forty-three square miles. It demonstrates how

remote sensing photography discovered a network of roads over 250 miles in length. The application to historical archaeology is obvious: various image enhancing systems may be useful to historians studying old photographs.

The Listers present a synthesis of current interpretations of the Chaco cultural achievement in diachronic perspective. Thus, the historian may see how archaeologists reconstruct the past by reading non-written records. Here Anasazi Pueblo culture comes to life from the earliest basket makers to the day in the twelfth century when the people abandoned the canyon because of drought and other still unresolved factors.

There are cogent reasons why historians should be interested in a book on North American archaeology. The 1981 Conference on Latin American History, held in Los Angeles, was noteworthy for a session on "Historical Archaeology of the Spanish Southeast Borderlands: a Neglected Wealth of Information in Need of Assimilation." The papers and discussion pointed up the need for historians to understand the techniques, viewpoints, and vocabulary of archaeology. The fields of history and archaeology need not share a mutual distrust.

Writing in 1953, Latin Americanist Lesley B. Simpson encouraged readers of the *Hispanic American Historical Review* to seek new tools. He argued that distant events may be as important as recent ones, and noted that if historians are to study pre-Columbian history they will do so from within an interdisciplinary framework that will include archaeology. He claimed that future historians would need to know how to interpret documents not currently accepted as such. We must be "willing to revise our definition of a document," Simpson argued, "to include the difficult but not illegible records of those vanished ages" by mastering techniques in collateral fields. *Chaco Canyon* will help historians learn to interpret those documents mentioned by Simpson. By reading the history of Chacoan archaeology, one learns the techniques, viewpoints, and vocabulary of archaeology, and thus becomes less suspicious of that discipline.

The Listers have written an intelligent, coherent, delightful account that reveals a remarkable civilization. The work's shortcomings are few. The authors do not consider in detail the relation of Chaco Canyon to Mesa Verde. They could have addressed more fully the question of cultural diffusion versus emigration. By focusing in detail on one community, *Chaco Canyon* complements C. W. Ceram's *The First American* (1971). Because Robert H. Lister was director of the Chaco Center he and his wife have had access to sources that enrich this volume to a degree not always possible in other histories of science. *Chaco Canyon* bridges the gap between the art of history and the science of archaeology.

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