of his study of Native American oral traditions, previous approaches to translating and transcribing native oral accounts, the relationship between oral and written traditions, and the importance of the social and cultural contexts of art. Finally, he offers new definitions to suit his expansive vision of the art of language. The term literature, he says, limits verbal art to the written word, thus, it "has outlived its usefulness as a broadly applied generic term and ought be replaced by the word poetry," which includes speech as well as writing. Zolbrod is not the first to raise such issues (anthropologists have been doing so for a long time now), but he is one of the few members of Departments of English to question, seriously and thoughtfully, "the bias of the literate."

In a way, the Introduction is Zolbrod's personal emergence story. He describes his emergence from intellectual naïveté (thinking he could walk up to someone on a reservation, collect a few stories and ideas, and return home to write) to sensitized realism, from the confines of an academic institution with its insistence on the primacy of the written text to the freedom of a relatively unstudied tradition with its understanding of the importance of the spoken word. In *Diné Bahane'*, Professor Zolbrod is not only a poet, critic, and scholar, but an academic Monster Slayer who has begun to clear away obstacles to the study of Native American oral, verbal, and dramatic art.

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New Light On Chaco Canyon. Edited by David G. Noble. Santa Fe, NM: School of American Research Press, 1984. 108 pp. 11 color plates, 90 black-and-white illustrations. $10.95 Paper.

The title of this collection of articles is somewhat misleading. Only the lead article deals primarily with the "new light," while the others deal with Chaco Canyon's "old light," each with a slightly different focus or diffused over the same surface. Over the last one hundred or so years of archaeological investigations in the San Juan Basin of northwestern New Mexico, archaeologists have been asking the same question, restating and refining them over the years, but the answers are still just as elusive, incomplete and confusing as before, and many remain unanswered even today.

There is not disagreement among the archaeologists that Chaco Canyon is an extra special place. What the archaeologists cannot agree on is ''why'' and ''how'' it became what it was. The fundamental question remains; why did the Chaco culture evolve to such a complexity in this barren, dry, inhospitable country over a relatively short period of time, between two and three hundred years, and collapsed in the same manner it appeared, suddenly but not traumatically? This collection of papers deals, somewhat, with this and other questions based on the ''new light.''

My only major criticism of this volume is that the contributors share no unanimity of thought on the subject among themselves and are consequently, unlikely to engender unanimity among their readers. It is more a question of what is not said but is implied without giving the reader some basis for understanding. The articles by archaeologists W. James Judge and Robert Powers go into various aspects of previously proposed interpretations such as: Chaco Canyon being the center for redistribution of food surpluses; a center for turquoise-processing; a trade center; a seasonal ceremonial center; a place for ritual consumption of large amounts of food and possessions; and, a place for coordination of community alliances; and the major focus of the 25,000 square mile ''Chaco System'' connected by a road system leading to and form various ''outliers'' (villages separated from Chaco Canyon by 45 to 50 miles but having similar architecture and form).

The optimum period of growth in Chaco Canyon was between A.D. 900 to early 1100's, according to William Gillespie's tree-ring studies, followed by 50 years of sub-normal rainfall that lead to the final ''Chaco collapse.'' During that time, one gets the sense from the archaeological interpretations that the whole Chaco development is somehow based on a ''western city-state'' concept. That for the Chaco system to handle the activities enumerated above, it must have had to develop a complex government comparable to a mayor, a town or city council, a public works department and, most especially, a social-welfare department to handle the commodities collected and the redistribution of surplus food. To accomplish all this there must have been some form of accounting—a record keeping system. Some of these things are possible under puebloan systems, but this seems unlikely since none have survived among any of the modern Pueblo groups, who are for all practical purposes descen-

dants of the Anasazi who occupied the San Juan Basin during the A.D. 500 to 1300 periods. Admittedly, analogy between the Pueblo and Chaco Canyon groups should be used with caution.

J. J. Brody's treatment of the Chacoan objects of art is very conservative, and I agree with it. He sees only a little at Chaco Canyon that is not common to most, if not all, the Anasazi culture, and he sees many parallels with the Anasazi elsewhere in the use of turquoise, jet, shell, wall paintings and decorated wooden objects. Similarly, Polly Schaafsma's excellent treatment of the Chaco Canyon rock art sees little to nothing distinctive for the Chaco period (A.D. 900–1100), but she sees it as a development from early Basketmaker II forms and later Anasazi forms. She also discusses later additions of Navajo forms from the early 1700's to the mid 1800's with modern Anglo and Hispanic inscriptions in the mid 1800's to the 1900's. In spite of all that is described and discussed the art forms shed no light, new or old, on the monumental structures in Chaco Canyon.

Michael Zeilik, archaeo-astronomer, questions strongly the process of interpretion of archaeological astronomical stations on limited structural, physical and cultural information. He takes "head-on" the much-publicized "sun-dagger" of Fajada Butte by pointing out several practical and cultural questions concerning the art of sun-watching among the historic pueblos. He supports his case by using historic Zuni and Hopi practices of seasonal solar observations as a guide. He develops a strong case for the uncertainty of the subject, while giving the reader a good sense of Anasazi astronomy, and an especially good insight into historic puebloan methods of solar observation as applied to the Chaco data.

The historical accounts of the Chaco Canyon and the various professional people that have been involved over the years are outlined by Robert Lister in a very good straightforward historical review of the canyon from early military accounts to the National Park Service involvement in the 1980's. David Brugge's treatment of the early historic (circa 1500–1863) occupation of the Canyon by the Athabaskan-speaking Navajo Indians is excellent. He provides excellent details of the early archaeological explorations of the Wetherills, Neil M. Judd, Edgar L. Hewett and others. He deals concisely with the Navajos, the Indian traders, the "pot hunters," the federal government, the Navajo land status, and all their collective impacts on the Chaco area and the Navajo Indians.

As indicated by the excellent "suggested reading list" in this report, there has been no lack of research and studies about the prehistory and history of Chaco Canyon. These extensive, in-depth, highly technical studies, without a doubt, will remain buried in professional journals and technical publications to be "rediscovered" in the future by other professionals. Fortunately, the School of American Research has been publishing its "Exploration" series, which presents timely and readable information on a variety of subject areas of the southwestern archaeology, bearing especially on the areas of the national parks and monuments in the southwest.

"New Light on Chaco Canyon" presents hypotheses by Judge and Powers, but these may disappoint readers, as they did me, because they offer no validation of what they propose. The short book is a very good introduction for the students and lay readers who have some background in archaeology and should provoke interest among all readers to further or in-depth exploration.

The book is enhanced by early and modern photographs of the canyon, and the Foreword by School of American Research, President, Douglas W. Schwartz, gives an excellent "minds-eye-view" of the total landscape through which one can see the ruins of Chaco Canyon from a number of separate, interesting and distinct points of view.

I recommend "New Light on Chaco Canyon" for anyone interested in Chacoan pre-history, with a word of caution to the reader: be aware that there are many other sources and equally numerous points of interpretation on the subject.

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The Pueblo Children of the Earth Mother (two volumes). By Thomas E. Mails. Garden City, New York: Doubleday, 1983. 1056 pp. $130.00 Cloth.

As their titles suggest, these two volumes are an artistic rather than a social science approach to the Pueblos. The dividing line is fine, however, because the artist, Thomas Mails, an accomplished painter, uses the writings of anthropologists for his raw material. This is true not only of Mails, but of other practitioners