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since they pay no special attention to the site (according to previous accounts). The Montezuma lore is attributed to Spaniards. The first reasonable description of Casas Grandes is Bartlett's. The Janos and Jocomes merged into the Apache and the Suma scattered in colonial era. This is an interesting and informative account. His description of the San Diego area certainly contrasts with its modern starkness.).

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1992 Mobile Agriculturalists and the Emergence of Sedentism: Perspectives From Northern Mexico. *American Anthropologist* 94(3):601-620 This paper uses the Tarahumara as an example of how linear models from hunter-gatherer to agriculturalist present an over-simplification of settlement patterns. Several people have come to realize that prehistoric Southwest agriculturalists may have been more mobile than previously believed. The Rarámuri or Tarahumara are dependent on maize year-round but shift their residences during the growing season and during the winter. (A map shows that the area they are discussing is the SW corner of Chihuahua with their work being at Rejogochi. About 40 Ha of maize fields serve 155 people. Maize is 3/4 of their diet. A description of social organization follows. During the growing season households move to fields outside the Rejogochi Valley. Some families winter in rock shelters. Sometimes families relocate for wage labour, often to Cuauhtémoc. During the winter and the spring families often spend days or weeks at the religious centre of Basíhuare. So there are four types of residential mobility. Logistic mobility largely involves men pursuing wage labour or people spending whole days in fields. Detailed descriptions of these mobility practices follows. The Tarahumara have dispersed field holdings which may provide protection from microclimate protection. Alternately this arrangement may result from not having enough arable land in the Rejogochi Valley. The bilateral inheritance pattern, with a tendency for people to marry outside the valley, also scatters holdings. This issue is

"tested" using indexes of productivity and consumption. They conclude that people are not protecting themselves from microclimate variation but dealing with land availability. The Tarahumara depend heavily on stored food and practice a lot of residential mobility which is an exception to Binford's (1980) expectation that stored food and logistic mobility co-occur. Three reasons are given for Tarahumara residential mobility. These are: i) the substantial amount of work involved in these distant fields ii) long stays at the fields require having women present to cook iii) crops must be transported back to Rejogochi or consumed by the whole family at the outlying residence. Rock shelters are warmer and drier in the winter. Families with sheep and goats prefer to winter them in rock shelters so kids survive. Rock shelters take little effort to prepare for winter. The authors point out in several places that situational factors such as an illness will affect settlement patterns of a household, at least temporarily. * a good paper that makes sense. Unfortunately there is no attempt to connect this to prehistoric Chihuahua or overt recognition of the fact that the Tarahumara have been driven back into the High Sierra historically. Merrill in particular has extensive experience with the Tarahumara. *There is an less that gracious exchange of comments in the December 1993 edition of American Anthropologist (95)4. Jeffrey W. Bentley and Robert McC. Netting (:1003-1005) offer several criticisms. Hard and Merrill claim to disprove the idea that people work distant fields to minimize the chance of total crop failure, which is an idea they attribute to Bentley and Netting. But Bentley and Netting give that as one of many reasons for scattered land holdings. Hard and Merrill are also faulted for ignoring the Boserupian paradigm of intensification which encourages scattered holdings as land becomes scarce. They also do not provide information about management of distant fields (e.g. cropping, fallow periods, travel time). Hard and Merrill mention the "Emergence of Sedentism" in their title but the Tarahumara are not incipient farmers. (* Is this is an issue of scale - a couple centuries to an archaeologist may well be close enough to incipient). Hard and Merrill (:1005-1007) reciprocate by accusing Bentley and Netting of misunderstanding their work. Hard and Merrill do address other factors for land fragmentation and, at any rate, it is not a major focus of the article to deal with extensively. Hard and Merrill also point out (sarcastically) that they were not dealing with the origins and evolution of this system. (* A disingenuous claim given their title). Nor do they claim that this study ends the idea that dispersed holdings are an insurance strategy, which the Tarahumara are aware of, and often take advantage of. In fact they note that Rejogochi Raramuri try to consolidate their holdings. Hard and Merrill claim that a major finding of their paper is that mere clustering of resources does not promote logistical mobility and sedentism. The Raramuris of Rejogochi are residentially mobile although everything is within an average of five Km from their valley homes. (* Is this average masking some long distances?). Hard and Merrill emphasize that they do not see the Raramuri as incipient

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paper is not an overview of Chalchihuites being confined to chronology, and presupposes reader familiarity with Chalchihuites culture. Rejecting all of the carbon dates from the Schroeder site for vague reasons is unsettling. He does say the charcoal comes from deposits with mixed ceramic assemblages but could be more informative on this point. See Doolittle (1987) in *The Kiva* 52(2):154-160 for a review of this book.

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adobe makers. It looks to have been located about 2 km SSE from the town of Las Varas. Kidder notes that there are not foundation trenches under walls at this site (* in contrast to Animas sites for example). Nearly every room wall had a doorway. Four doorways were rectangular and four were "step-passage" ("T"-shaped). A ninth doorway was changed from rectangular to step passage. (* Carey called "T"-shaped doorways Tau shaped doorways). Five burials, in poor condition, were found under rooms. At least two were tightly flexed. One had a Babícora polychrome jar placed near the head. The roomblock was obviously burned. There were not a lot of artifacts and there was an upper floor to the mound. Carey does not show this site on his 1931 map leaving Kidder to conclude that it was probably destroyed by the creek in the seven intervening years. There are several plates of artifacts from the mound. They also spent one day on a hurried tour of three cliff houses west of Madera on the Rio Chico (near its confluence with the Rio Garabato). Cliff house number 1 is a small dwelling. It is two floors and walls are built with adobe courses the same as the Las Varas Ruin. They dug up two burials with a total of three redware vessels. Cliff house 2 has a large granary that is described in detail. (* This site is adjacent to Cuarenta Casas. It is referred to as Cueva del Puente by Pearson and Sanchez [1990]). Cliff house 3 is mentioned by Lumholtz, Hewett and Carey, before Kidder. (* This is Cuarenta Casas). This site is more thoroughly described elsewhere. *This is an interesting paper although it seem ironic that Kidder, of all people, would practically blow off discussing the pottery., edited by Seventieth Anniversary Volume Honoring Edgar Lee Hewett So Live the Works of Men.

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