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ABORIGINAL CULTURAL DEVELOPMENT IN LATIN AMERICA:
AN INTERPRETATIVE REVIEW

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PREFACE

The papers comprising this volume had their inception in a conversation between several archeologists in a Vienna coffee house in August of 1960. We had been attending sessions of the 34th International Congress of Americanists, and had independently come to the same conclusion, namely, that the international forum provided by the Congress was being wasted by the presentation of papers dealing principally with local archeological problems of limited interest to anthropologists and nonspecialists. We agreed that it would be appropriate to organize for the following Congress to be held in Mexico City a session devoted to interpretative regional summaries of Latin American prehistory.

Preparations for the session began during the winter of 1960–61 with the selection of participants. A schedule of deadlines was established that would lead to the submission of final papers to the organizing committee 6 weeks prior to the date of the Congress. Detailed instructions were circulated in order to produce as much uniformity as possible in the organization and content of the papers. In addition to a manuscript, each participant was requested to supply the detailed information included in the Appendix.

The goal of the symposium was to provide interpretative summaries of Latin American aboriginal cultural development rather than factual descriptions of archeological sequences. The participants were requested to keep data to a minimum and to present reconstructions that seem feasible, although they cannot always be completely demonstrated at the existing state of our knowledge. Each author is a specialist in the area he describes, being familiar not only with published sources but with sites and fieldwork that is not yet completely studied and published. His reconstruction draws upon this background and weaves together the facts that seem to form a pattern of cultural development through time and space. It should not be assumed that the authors take credit for all the interpretations they propose; they have followed instructions in providing a synthesis of what they believe to be the most acceptable conclusions about their area. Limitations placed on length of the papers do not allow discussion of alternative interpretations or contradictory evidence. References include literature cited and in some cases additional material of background interest, but do not pretend to be complete bibliographies for the area. The well-informed reader will be aware of the
many gaps in our knowledge, the filling of which may change some of
the ideas we now have. Should this volume fall into the hands of an
interested layman, we hope he may derive from it a better under-
standing of what archeologists are striving for when they dig into the
earth.

The papers are revisions of those delivered on August 22, 1962,
at the 35th International Congress of Americanists in Mexico City.
We wish to express the gratitude of all the participants to Dr. Ignacio
Bernal, President of the Congress, for his interest and support, and
for serving as chairman of the session. Thanks are due the Wenner-
Gren Foundation for Anthropological Research of New York City
for making possible the attendance of four of the South American
participants at the Mexico City meeting, the fellowship section of the
Pan American Union of Washington, D.C., for generously allowing
one participant to accept his foreign study in the United States via
the Congress, and the Institute of Andean Research, Inc., of New York
for subsidizing the purchase of extra volumes for distribution to Latin
American institutions and scholars. For the numerous typings of vari-
ous versions of the manuscripts always with pressing deadlines, we
wish to express our appreciation for their cooperation and efforts to
Miss Judith Hill and Mrs. Jeraldine Whitmore. Thanks are also due
George Robert Lewis for drafting most of the charts and maps.

As the organizers of the symposium and editors of the present
volume, we wish to record the pleasure that it has been to work with
our colleagues over the past two years. Their cooperation in follow-
ing instructions and meeting deadlines has achieved a result that no
single archeologist could have produced. Whether the interpretations
survive the test of time is less important than the fact that archeol-
ogists from nine countries have been able to collaborate in the solu-
tion of the problem that is our common goal—the reconstruction of
cultural development in the New World.

B. J. M.
C. E.

November 1, 1962
CULTURAL DEVELOPMENT IN NORTHERN MEXICO

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Northern Mexico, known in the past as the Gran Chichemeca, is a vast and puzzling archeological zone which lies, for the most part, north of the Tropic of Cancer (fig. 1). It is bounded on the west by the Pacific Ocean and on the east by the Gulf of Mexico. The northern line may be equated with the international border separating the United States of America and the Republic of Mexico. It is important to note that there are no natural barriers on either the north or the south.

This area includes over 1,050,000 square kilometers, more than one-half of the Republic; yet, this land of the ‘Sons of the Dog’ today supports only one-fifth of the population. In the north there are 6 persons per square kilometer as compared to 25 in the south.

The north country includes at least four geographical subareas (Lopez de Llergo, 1959), each having varying climatic aspects. These range from the coastal eastern forest lands of Tamaulipas up to the dry mountains of the Sierra Madre Oriental and into the mesquite grasslands of the central plains (fig. 1). The country continues to rise westward to the Sierra Madre Occidental, which includes a belt of mountainside oak country as well as high pine forests with pleasant “top-of-the-mountain” meadows. The west scarp of the Sierra drops sharply through a series of wild, craggy mountain ranges into the Sonoran-Sinaloa coastal plain. Most geographers separate the peninsula of Baja California from the latter climatic zone, primarily because of its geographical location. Within this area the mountain valleys as well as the coastal river systems tend to run north and south, with a few major rivers, such as the Aros, cross-cutting the main watershed flow in an east-west direction. Contrary to popular opinion, the Sierra Madre Occidentales are not a major barrier to foot travel.

The Sierra Zacatecas, located along the southern border, does not act as a wall against north and south communication, as the Central Basin and Range Province is tilted downward from south to north. If there are no natural barriers between the north and south, why then is
there such a noticeable difference in the physical and cultural patterns of the two areas?

A climatic barrier can be traced along the line of the Tropic of Cancer. The area north of this line was, for the most part, ignored by the sedentary valley peoples. Recently, the Aftosa Commission used this same climatic boundary as a determinant between the southern area of hoof and mouth disease contamination and the uncontaminated north.

Anthropologists have not thought of this area as the hearth of any great culture. It has been portrayed as that area through which the higher cultures of Mesoamerica traveled while making contact with the North American southeast and southwest. In both time and space it is thought of as the homeland of primitive groups, who on occasion were inspired by certain valley cultures, late in their historical continuums, particularly in both coastal zones. At best it has been considered as peripheral to the culture of both Mesoamerica and the North American southwest.

Swadesh (1959) recognizes two major language groups of considerable time depth in northern Mexico. Throughout the western portion of the Chichemec country, as well as in Tamaulipas, he notes the presence of the old Macro-Nawan group. Scattered islands of the Macro-Yuman group are charted in Coahuila as well as along the Sonoran coastal plains and in upper Baja California. Taylor (1961, pp. 71–81) suggested that this latter group may be a linguistic remnant of a very old Yuma desert cultural pattern that once covered the entire northern zone. A third block of languages, located in the central plains, may be part of a late Athapascan infiltration, as it includes such languages as the Toboso tongue.

The following description of the historical continuum is framed in terms of a series of events which may have had trigger effects upon the inhabitants in the archeological zone. Unfortunately, the lack of detailed studies does not permit one to speculate on causal factors. One can only offer suggestions based on scant evidence and comparative factors drawn from the surrounding cultural areas. The proposed historical outline is by no means definitive, but perhaps it will be stimulating.

MAN AS A SOIL MEMBER

THE PRECERAMIC HUNTERS AND GATHERERS OF PLEISTOCENE FAUNA AND FLORA

Throughout the length and breadth of northern Mexico have come bits of evidence indicating that man once roamed the area in the
shadow of certain Pleistocene megafauna. He is thought to have existed as a simple soil member like any other animal or plant in its natural state (Jones, 1954).

In the western half of the zone, Clovis fluted points have been reported from the Sonoran area (Roberts, 1944, p. 417, Di Peso, 1955) and in south-central Durango (Lorenzo, 1953, pp. 394–395). These can be compared to the culture of the Llano man who left the remains of a “kill” near Naco, Ariz. (Haury et al., 1953, pp. 1–24).

In the eastern section a Plainview point has been reported from northern Tamaulipas near the city of Guerrero (Arguedas and Averyra, 1953, pp. 392–393). This evidence suggests that Paleo-Indian hunters may have come from the high plains of North America and penetrated the northern portion of northern Mexico at sometime in the late Pleistocene.

There is no specific evidence in northern Mexico that would permit one to say that the first man who walked on the soils of this land was a hunter, and that he evolved with time into a seed gatherer and finally became a farmer. The rare evidence of fluted points may indicate (1) an occasional penetration of Paleo-Indian hunters into the homeland of an older desert culture (Jennings et al., 1956, p. 72) or (2) that both cultures, the Folsom-Clovis hunters and the Desert-Cochise gatherers, sprang from a still older and yet undefined culture (Taylor, 1956, pp. 215–234) and that the hunting and gathering emphasis of these two segments was determined by both temporal and environmental causes rather than a result of historical growth, or (3) that the Paleo-Indian hunter culture actually predates the desert culture in northern Mexico (Haury et al., 1953, pp. 12–14).

Most authorities associate certain Paleo-Indian chipping industries with the bones of Pleistocene animals and place these associations as prior to 10,000 B.C. Geologic evidence suggests that this was a time of alluviation and of arroyo cutting (Martin et al., 1961) caused by drastic climatic shifts from humid to arid. Yet there is no proof that this action was associated with either increased or decreased precipitation. Recent studies of pollen columns in northern Mexico and the southern portions of the North American southwest do not support the climatic shift hypothesis, as there is no apparent shift in flora associated with the geologic evidence of arroyo cutting. It would appear as though plant life in this area shifted very little and that consequently the extinction of certain Pleistocene fauna may not have been due to climatic changes, but rather to man himself (op. cit., pp. 84–86).

The suggestion has been made that it was possible for Pleistocene
forms such as elephant and horse to have lived under climatic conditions that were much the same as they are today. If this be true, and it is a startling thought, how does the lack of Pleistocene fauna from Frightful Cave (fig. 3) in Coahuila (Taylor, 1956) fit into the picture? Had the elephant and other Pleistocene megafauna disappeared from north and central Coahuila earlier than in northwestern Chihuahua, where both horse and bison have recently been found? (Martín et al., 1961, pp. 60–61.)

It would appear as though the culture of the desert dwellers was widespread throughout northern Mexico in both time and space. This manifestation of non-sedentary seasonal gatherers appears to be related to the Cochise desert culture and is recognized as existing from the northwestern corner of the United States to the valley of Mexico, and from the Rockies to the Pacific Ocean (Jennings et al., 1956).

These ancient nomads lived in the open or on occasion in caves or shelters. Their economy was one that permitted maximum use of the environment without causing permanent injury to the ecological balance. Pottery has not been associated with this horizon; however, basketry, netting, matting, fur cloth, tumplines, fiber sandals, as well as the atlatl, hardwood foreshafts and milling stones, cobble manos, percussion chipped tools, and numerous other artifacts have been found.

It is difficult to date the inception of the desert culture because many of the indigenes were living at this level when first visited by the Spanish. In northern Coahuila a cultural sequence containing much of the same material culture appears to run from 6000 B.C. to Spanish contact times. However, where dating controls are present it can be said that the old desert culture was found in Baja California (Massey and Osborne, 1961), along the northern Sonora coast (Fay, 1959), where it was termed the Peralta Complex and was thought to be comparable to the San Pedro stage of the Cochise continuum, as well as in the Mayo River drainage of southern Sonora (Ekholm, 1940). The Los Caracos Culture of Durango (Lister, 1955, p. 54; Kelley and Winters, 1960, pp. 547–561) appears to be part of the desert complex. Similar manifestations are reported from the caves of northwestern Chihuahua (Lister et al., 1958, p. 112; Ascher and Clune, 1960, pp. 270–274), as well as from the lake regions of Bolsón de Mapimi in southern Chihuahua (Marrs, 1948).

In the Coahuila lake country the caves of La Paila and Candelaria have produced abundant evidence of the desert culture (Aveleyra et
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al., 1956), as have caves in northern Coahuila (Taylor, 1956, pp. 215–234). Perhaps the most significant data have been forthcoming from Tamaulipas where MacNeish, working with early desert culture material, uncovered evidence of certain food plants which apparently were domesticated very early. This would mark the beginning of an economic shift where some men in northern Mexico left the natural state as soil members and took upon themselves the role of soil parasites and began an agricultural existence. This interval of change must have been long and arduous, lasting perhaps 5,000 to 6,000 years.

The introduction of gourds and squashes into the area of northern Mexico may first have been regarded by the indigenes as a supplement to their wild-plant food sources. The southern Tamaulipas caves in the Ocampo district have recently provided data suggesting that the bottle gourd (*Lagenaria siceraria*) appeared probably as a camp follower plant around 7000 B.C. (MacNeish, 1958; Cutler and Whitaker, 1961, p. 483). This plant, as well as members of the squash family (*Cucurbita pepo*), which became a primary food source, were domesticated in the Ocampo area perhaps by 6000 B.C., as both have been associated with the Insferrinillo Culture of southern Tamaulipas. It has been proposed that both plants disseminated through northern Mexico and into the Mogollon desert cultures of New Mexico and Texas by 3000 B.C. (MacNeish, 1960).

The desert cultures were apparently slow in accepting *Zea mays*, which followed in the wake of the gourd-squash group about 3000 B.C. Primitive pod corn has been identified in Tamaulipas in the La Perra Horizon and found to be similar to the Bat Cave maize (Dick, 1954, p. 141), the latter associated with the Chiricahua Horizon of the desert culture continuum.

It may be suggested that beans (*Phaseolus vulgaris*) reached northern Mexico by 1000 B.C. (op. cit., p. 143). After this date, and only when a cluster of these plants had been accepted by the people, does a recognizable revolution occur in the northern Mexican cultures. Certain architectural innovations appear, such as the making of pit houses and storage bins. Finally, with the appearance of pottery the cultures become more independent of one another and take on individual area characteristics. Routes of acceptance through north Mexico remain in question, although several have been suggested for transmission of pod corns (Jones, V., 1949, p. 246). The Sierra Madre Occidentales are thought to be the way by which the Hohokam-Basketmaker corn complex traveled; the Mexican complex spreading
by way of the central plateau into the Anasazi area, and the eastern
complex moving out of Guatemala along the east coast and into the
Caddo area.

Northern Mexico was apparently on the receiving end in matters
pertaining to the acceptance and development of domesticated plants,
which were derived from various places and at different times in the
historical continuum of the zone. One thing we are fairly certain of
is that in northern Mexico, as in the rest of the New World, the
shift from food gathering to food production, wherein man changed
from living with his environment to living off of his environment, was
a long, slow process. Many of the indigenes of the area never did
achieve or accept a state of stable food production, save in some of
the lushier river valleys, and then not until comparatively late in time.
There are many impressive questions which remain to be answered.
One is, whether roots and other tubers or seed plants were the first
to catch the eye of the food gatherer.

MAN AS A SOIL PARASITE
NUCLEAR FAMILY FORMATIVE VILLAGE FARMING COMMUNITIES
BEARING PLAINWARE POTTERY (A.D. 1–500)

Villages similar in form and content to the earlier desert culture
save for the addition of simple brown-and-red wares have been de-
scribed as forming the ceramic base of the Mogollon Culture (Martin
et al., 1952). The Pinelawn Phase of the Mogollon; the Peña-
scio Phase of the Ootam at the San Simon Village (Sayles, 1945, pp.
5–15), and the Vahki Phase of the Snaketown chronology (Gladwin
et al., 1937) imply that sometime after agriculture became a set
economic pattern, ceramics were introduced into the widespread des-
ert cultures. This cultural trait probably originated somewhere in
Mesoamerica.

One of the difficulties in carrying on a search for old plainware
sites in northern Mexico is that although a number of ruins bearing
only brown-and-red wares in association with crude house structures
have been reported (Amsden, 1928), they cannot be placed in time
because such ruins can appear at both ends of the ceramic contin-
num. Sites of this type were probably occupied through Sonora and
parts of Sinaloa, as well as Coahuila and Durango when the Spanish
made their initial contacts. It is believed that such an early ceramic
phase did exist in Chihuahua (Lister et al., 1958, p. 110) and Du-
rango, as well as along the Conchos River (Kelley, 1954, pp. 172–
179). If the Valley of Mexico was the original source for ceramics,
as suggested by a similarity between the first known Mogollon ce-
Ceramics of the North American southwest and the Mesoamerican middle culture "bay wares" in both manufacture and color if not in form, then northern Mexico may have received this inspiration at about the same time as did the northern fringes of the culture in the Mogollon mountain area of the southwest (fig. 2).

A significant innovation is the formation of small nuclear villages around the beginning of the Christian era. Soon thereafter, ceramic art traditions appeared and took on provincial techniques of a type that permit the ceramic student to categorize the subsequent cultural growth of the entire area in terms of ceramics.

**KIN-GROUP FORMATIVE VILLAGE FARMING COMMUNITIES**

**BEARING PAINTED POTTERY (A.D. 500–900)**

This phase in the general history of northern Mexico is marked by (1) the appearance of decorated ceramics, (2) increased population as reflected in the growth pattern of settlements, (3) increasing provincialism, and (4) a division of the indigenous population into farmers and nomads. Along the south-central border of the area, local settlements may have been influenced by the Chupicuaro Culture to the south in the Lerma River drainage. In the area of Durango-Zacatecas, the Alta Vista Phase has come into clearer focus with Kelley's recent work on the Chalchihuites pattern. Elements of this culture have been found in restricted concentration in the Suchil and Graceros drainages, where both hilltop ceremonial centers and valley occupation sites have been found to contain elements similar to the Chalchihuites Culture of the Alta Vista Phase (Kelley, 1962). It is thought that sometime during this time component, elements of this culture found their way northward into Durango and Sinaloa (Kelley and Winters, 1960, pp. 549–551). In this southwest corner of northern Mexico, certain influences from Central America may have been moving up the Pacific coast through the Amapa Culture of Nayarit and hence into Sinaloa (Kelly, 1938, p. 43), including pottery drums, four-footed metates, and clay figures (Grosscup, 1961, pp. 404–405). Some of these influences may have traveled as far north as Snake-town in Arizona.

Along the eastern section of this zone, the indigenes retained their old nomadic way of life. This apparently was true also of a great deal of the central and western section of northern Mexico. In Chihuahua, culture was developing along lines similar to the more northerly Mogollon Culture. A broad-lined, and later a thin-lined, red-on-brown pottery associated with a great deal of brown textured wares were being made by village farmers who lived in pit houses. There is a
correlation between material culture traits of the early Casas Grandes Convento and Pilon Phases and the Dos Cabezas-Pinaleño Phases in the San Simon village, the Georgetown-San Lorenzo Phases of Mogollon mountain culture and the Estrella-Sweetwater Phases of the Snaketown group.

It was in this time block that the northern Mexican people, in the Casas Grandes area at least, are known to have drawn together in undefended villages located on high terraces near farmland. The simple houses generally surrounded a large ceremonial structure, with deep pits and inhumations scattered at random round the village premises. The lithic complement grew out of that of the previous phase. It would appear that these people, located along the southern border of northern Mexico, were culturally in advance of the more northerly societies owing to their proximity to the higher Meso-American hearth. Strong divergences between the north and the south become apparent in the material trait composition. Apparently, the population throughout the area was on the increase. Throughout this phase, more and more farmland was taken up by groups who decided to follow the soil-parasite trail, while an unknown percentage of the original stock retained their older nomadic desert-culture way of life. The latter left very little material residue to mark their existence, but may have figured as a social element in the play of the balance of power that must have been developing throughout northern Mexico at this time.

URBAN AND CEREMONIAL CENTERS (A.D. 900–1200)

The period from A.D. 900 to 1200 is one of the most intriguing phases of historical study in northern Mexico. The cultural picture remains much the same as in the preceding period, but along the eastern and western sections of the Sierra Madre Occidental several large populations came into being. It should be noted that these centers are in the area of the Macro-Nawan language group. Students have generally concluded that somehow these urban and ceremonial centers were inspired by the Tula-Mazapan Culture of Mesoamerica, believed to have had great control over all of Mexico at this time. It is assumed that merchants of the Tula-Mazapan Culture were establishing trade relations in northern Mexico, as well as in southern Mexico, and that these contacts in the main were economically determined. Spinden (1928, p. 251) correlated this event in the historical continuum of northern Mexico with the Toltec trade items that appeared in the North American southwest in early Pueblo III times, around A.D. 1000 to 1200. Brand (1939, p. 105) postulated
that the Toltec-Tarascan Cultures from the Michoacan-Jalisco area made an impression on the culture of northern Durango at this time. Lister (1955, p. 2) concluded that this was a Toltec horizon in western Mexico, marked by the appearance of such items as the bow and arrow, new calendar systems, metal, and new gods.

A recent seminar study of the prehistory of the North American southwest (Jennings et al., 1956, pp. 91–98) noted strong Tula-Mazapan ties in the material culture residue found at the Hohokam center of Snaketown, as well as in Anasazi Chaco Canyon ruins such as Pueblo Bonito. Several scholars have commented on possible connections between the northern Mexican Rio Tunal Phase of the Chalchihuites Culture of Durango and the Colonial and Sedentary Periods of the Hohokam Culture at Snaketown, Ariz. (Johnson, A. S., 1958, pp. 126–130). Recently, the Late Amapa Culture materials from Nayarit, located south of the southwest corner of northern Mexico, have been compared with certain Hohokam material traits believed to have been traded northward some 1,200 airline kilometers in the Tula-Mazapan Period (Meighan, 1959, pp. 1–7; 1960).

It would appear that at this time some of the inhabitants of northern Mexico were introduced to the Quetzalcoatl cult and such items as copper bells, shell trumpets, ball courts, and certain types of cloisonne decoration. Centers of population such as Zape, Casas Grandes, Boquillas, and other sites located in the southwest corner of the area began to grow.

Archeological information from these centers suggests that northern Mexico, as well as southwestern and southeastern portions of the United States, formed a northern frontier to which trading groups were sent by the Tula-Mazapan Culture center in an economic conquest effort. This would not necessitate large armies or migrating colonists, but rather contact could have been made by small groups of merchants in areas where there were comparatively large rural populations. In addition, such areas could have provided an abundance of salt, alum, incense, raw copper, and other materials that the home culture desired. Sahagun's description of merchant traders or "pochtecas" of Aztec times suggests that this economic mechanism was deeply rooted in Mesoamerican culture.

Such exploitation may have been expedited by the introduction of a new religious cult which, if accepted by a recipient culture, would give a small group of strangers a priestly position and consequent control over an exploitable population in order to form city-states to be used as collecting centers. The amount of acceptance and change of local cultures in contact would depend on timing as well as on the
personalities of those few individuals sent by a contacting culture. Cultural modifications at each location would vary, but similar general shifts throughout the area might well be noted in studies of architecture, religious paraphernalia, land controls, farm production, population increases, and exploitation of raw materials.

URBAN CENTERS IN A STATE OF RECONSOLIDATION, (A.D. 1200–1521)

During the 1200's, certain shifts in the location of urban centers are noticeable. The Aztec ascendancy certainly must have had an impact upon the northern frontier. Some of these centers might have ridden the political storm and held on to their home markets; others may have cut themselves loose and developed their local areas to suit their own needs. Such adjustments can be noted in the cultural residues from these centers after A.D. 1200. Multiplication in the number of archeological phases suggests rapid internal changes. The culture of the Hohokam in the Gila-Salt drainage at Snaketown shifted into the Classic Period and crystallized into a new material culture matrix. The shell center in the Altar Valley of northern Sonora apparently lost its market; while the urban center at Casas Grandes in Chihuahua was considerably changed and approached the very threshold of civilization.

New lines of communication between Sinaloa and the North American southwest occur. There is an exchange of red wares, hand-modeled spindle whorls, overlap manos, and other items. The distribution of the three-quarter groove axhead at this time appears to correlate with the area of the Macro-Nawan language group in western Mexico. During this period a number of drastic events took place that helped to alter the history of the higher cultures of northern Mexico. Each center may have been affected by its own internal or domestic relationship with the native population surrounding it. It must be remembered that much of the area was still inhabited by primitive groups of the desert culture. The gathering of raw materials, food stuffs, and perhaps slaves may have led to poor public relationships with the indigenes. In addition, it has been suggested that certain of the nomadic plains groups were penetrating the area at this period and that the balance of power established by the various trading centers may have been put into jeopardy.

The actual downfall may well have occurred after 1521 when the Spanish conquistadores entered Mexico and conquered the Aztecs. This destroyed (1) the market for certain goods held in esteem by the natives, but which were of no value to the Spaniard, (2) large blocks of native population by the introduction of two diseases—
smallpox and measles. These diseases may have spread from native
to native as epidemics through the north frontier country long before
the first Spanish slavers entered the area, depleting the trading cen-
ters and allowing ascendancy to the older desert cultures. Living in
smaller groups and in comparative isolation, their bearers may have
been spared the devastating effects visited upon the urban centers.

SPANISH CONTACTS

To the Spanish, northern Mexico was first a source of slaves and
later thought of as that “horrible” frontier that had to be crossed in
searching for the Seven Cities of Cibola. Then it became a field where
various Catholic orders went in search of souls, hand in hand with
conquistadores who searched for gold and silver. Slowly the Spanish
frontiersmen pushed northward and the native cultures in their path
were either Christianized and absorbed or destroyed. Only a few
groups such as the Tarahumar, Seri, and Yaqui have escaped complete
acculturation.

CONCLUSION

This paper does little more than to express the urgent need for
study in northern Mexico. It has attempted to note only a few of the
highlights in the long historical continuum of northern Mexico, an area
that will stand in both time and space as an interesting archeological
zone. It would behoove scholars to turn their curiosity here in the
future.

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