

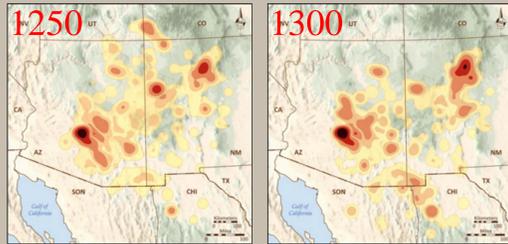
Protecting the Sites of the Kayenta Diaspora: The Salado Preservation Initiative

Linking Research, Public Outreach, and Site Protection



Kayenta and Salado

Population Maps Show Abandonment of the Four Corners after 1280



The Great Drought affected the Four Corners area in the late 1200s. Soon after 1280, the area was almost completely abandoned. Kayenta people emigrated to well-watered river valleys to the south. Some groups ultimately reached southern Arizona.



Kayenta Immigration

- Kayenta migrants moved southward and settled in the highlighted areas.
- Initial reactions to the newcomers ranged from cautious acceptance to overt hostility.
- The craft traditions and religion of the immigrants made them powerful, even though they were outnumbered.
- Kayenta immigrants and their descendants continued their cultural traditions despite pressure to become more like their neighbors.
- Ultimately, a new culture emerged. Archaeologists call this culture "Salado." Salado creatively blended aspects of local and immigrant traditions.



Perforated Plates were used for pottery making, but only by Kayenta groups. When archaeologists find perforated plates at a site, they know that Kayenta people must have been there.



Salado Emergence

- Culture mixing created an ideology that brought local and immigrant groups together and helped them think of themselves as one people.
- Archaeologists find that Salado pottery was suddenly present in many places, which is a clue that many people began to see themselves differently.
- Obsidian exchange is also associated with the spread of this new ideology.
- By the mid-1300s, residents of the Casa Grande had quite a lot of Salado pottery, suggesting that at least some of them had adopted the new way of thinking.



Salado pottery—known to archaeologists as "Salado polychrome"—had bold designs with powerful imagery. It was widely made and traded across the southern Southwest.



Homeland: Kiet Siel



Landing: Goat Hill



Salado: Three-Up



Return: Awat'ovi

Courtesy Wes Bernardini, University California, Davis

The Salado Preservation Initiative

Research to date has identified four major temporal and spatial groups

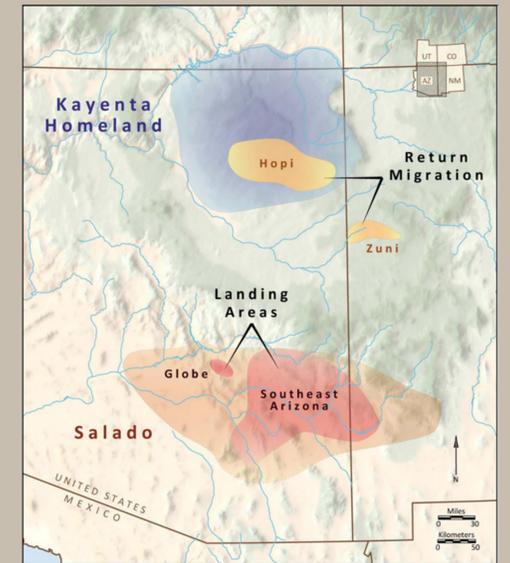
- Kayenta Homeland prior to 1300
- Southern Landing Areas ca. 1280 to 1320
- Salado Core area ca. 1320 to 1450
- Hopi and Zuni Return Migrants, post 1450
- Spatial boundaries may be refined with new research
- Adjacent, contemporaneous sites are also relevant

Site Selection and Priority Setting

- Coalescent Communities Database: Contains all known sites over 12 rooms at 50-year intervals
- Select geographic area and time period
- Site size for this poster is 40 rooms or more
- Determine ownership and site condition
- Develop an action plan: easements, ownership, site stewards, etc.
- Tribal ownership will involve collaborative, case-specific approaches
- For illustration, only a sample of sites are shown here

Upcoming Archaeology Southwest Research

- Edge of Salado – what halts the spread of an ideology of inclusion?
- Assessment of 30 sites from the Chiricahua to the Baboquivari Mtns
- Analysis and reassessment of existing collections [19 sites]
- Limited testing and assessment of new collections [11 sites]
- Currently seeking a three-year Preservation Fellow
- NSF Funding is pending



The Salado Preservation Initiative Will Launch in Fall of 2012

Initiative Tasks

- Refine the story: archaeologists and tribal representatives
- Share the story: create a new brochure and web pages
- Share the story: public lectures in Tucson, Phoenix, Safford, Silver City, and others
- Tribal contacts with Hopi, Zuni, Navajo, Apache, and Four Southern tribes
- Private landowner meetings to explore protection options and ultimately develop easements, purchase properties, or receive donations
- State and federal land manager briefings to expand Site Steward presence and develop other protective measures
- Fund raising—ongoing

