

ARCHAEOLOGY SOUTHWEST *magazine*

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Archaeology Southwest (formerly the Center for Desert Archaeology) is a private 501 (c) (3) nonprofit organization that explores and protects the places of our past across the American Southwest and Mexican Northwest. We have developed an integrated, conservation-based approach known as Preservation Archaeology.

Although Preservation Archaeology begins with the active protection of archaeological sites, it doesn't end there. We utilize holistic, low-impact investigation methods in order to pursue big-picture questions about what life was like long ago. As a part of our mission to help foster advocacy and appreciation for the special places of our past, we share our discoveries with the public. This free back issue of *Archaeology Southwest Magazine* is one of many ways we connect people with the Southwest's rich past. **Enjoy!**

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Archaeology Southwest

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Center for Desert Archaeology

Winter 2006

Twenty Years of Archaeology Southwest

William H. Doelle, Center for Desert Archaeology

TWO DECADES HAVE PASSED QUICKLY. For me, this issue of *Archaeology Southwest* has provided

an opportunity to pause and reflect, year by year, issue by issue, on all 77 previous publications in this series. It has also underscored for me the degree to which the history of this publication is intimately tied to the history of the Center for Desert Archaeology as an institution. In many ways, the goals expressed in the initial issue of this magazine are nearly identical to today's goals: active research, public outreach, and preservation.

Our most obvious changes have been in scale. From an initial focus on the Tucson Basin, we now seek articles from throughout the Mexican Northwest and American Southwest. We have expanded from a four-page, black-and-white publication to a standard 16-page, full-color format. Some special issues have even reached 20 pages.

While continuity and change are both important themes in our 20-year history, two key changes require a bit of historical context. Both relate to name changes. First, for its initial 12 years, this publication was called *Archaeology in Tucson*. Second, it

was initially published by the Institute for American Research (IAR), not the Center for Desert Archaeology.



©Adriel Heisey

Human geoglyph formed by scraping the darkened gravel of the desert pavement to reveal lighter soils. The site is fenced to protect it, and the footpath walked by visitors has created a modern geoglyph, a reminder of the extreme fragility of this remarkable site. It is one of many along the lower Colorado River in similar settings.

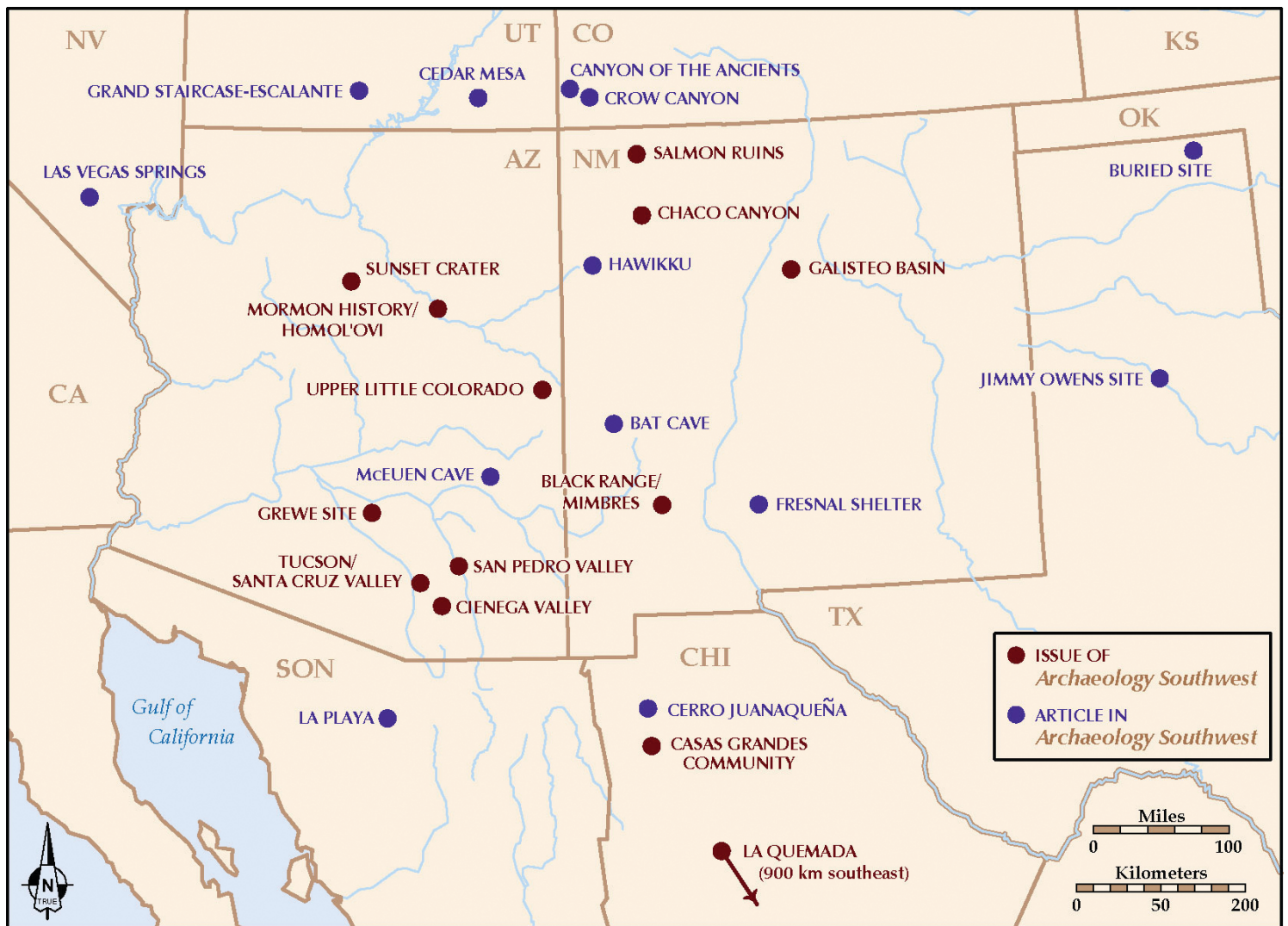
In January 1982, I founded the Arizona Division of a nonprofit organization based in California called the Institute for American Research. This young operation was funded by contracts, usually for archaeological surveys and excavations prior to development projects. Already by 1986, there was an awareness that these contract-funded projects produced interesting research opportunities, but they also had major limitations. Establishing a publication and an associated membership program was viewed as a way to expand our public outreach efforts and to stimulate local avocational archaeologists to participate in projects that had preservation and expanded research efforts as their goals.

In the early fall of 1989, I negotiated a purchase of the assets of the Arizona Division of IAR. Instead of establishing

just one new organization, however, two were created. The contract-funded research that had been the

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Archaeology Southwest seeks to cover the entire American Southwest and Mexican Northwest. While this map shows that we have achieved a broad areal coverage, we see it more as a map of endless future opportunities.

major source of funding for IAR would thereafter be conducted by Desert Archaeology, Inc., a for-profit firm. And grant-funded research, public education, and publication would become the focus of a new nonprofit organization, the Center for Desert Archaeology.

While it seemed both reasonable and clear at the time, present-day readers might be confused by the fact that the italicized title *Archaeology in Tucson* was used interchangeably for both this publication and for the membership program that was launched at the same time. Here is how the goals of the membership program were outlined in the inaugural newsletter in the fall of 1986:

Despite this positive [effect of development-funded research], much is still being overlooked, and *Archaeology in Tucson* hopes to help address some of these neglected areas. First, the active research program that will be a key element of *Archaeology in Tucson* will focus on sites, areas, or research topics that simply are not being addressed

by research in the framework of “contract archaeology.” Of particular interest, for example, are the Late Classic period and the Protohistoric period, times for which we currently have very little information. Furthermore, we will target unsurveyed and undeveloped areas of high site potential in the vicinity of Tucson as priority areas for volunteer survey programs.

What was being described were the initial “blueprints” for the Center for Desert Archaeology, at a time when it was still only a “program” within an institution whose primary focus was contract archaeology.

In 1986, while still IAR, we had already completed our 10-square-mile southern Tucson Basin survey and begun survey and mapping efforts in Catalina State Park and the Romero Ruin just north of Tucson. In subsequent years, surveys were carried out in the Gunsight and Coyote mountains west of Tucson, as well as in the San Pedro

and Cienega valleys. More than 1,000 new sites were recorded in those surveys, giving us major new insights into regional settlement patterns. Funding for our first four survey projects was provided by a Survey and Planning grant program that used to be administered by the Arizona State Historic Preservation Office. It was an ideal source for this kind of project because it provided enough cash to pay for professional administration of the project, and the matching portion of the project could come from the volunteer field workers. By the time we were ready to begin our survey in the San Pedro Valley in 1990, these grants had been discontinued. Fortunately for the Center, the newly created Desert Archaeology, Inc., was able to provide some of the key logistical and limited financial support for the San Pedro and Cienega Valley surveys.

The work in Catalina State Park, the Coyote Mountains, and the San Pedro Valley all provided important new information about the Late Classic period, and the San Pedro has continued to be a source for new information about the Protohistoric period as well. While the framework above still accurately describes key parts of our mission, the Center now represents an institution with full-time staff pursuing these goals and making significant new progress toward achieving them.

In the fall of 1997, the Center received a single donation of \$1.8 million that allowed us to establish an endowment program and to plan for a much larger-scale future for the organization and our publication. Planning during 1998 led to the publication's name being changed to *Archaeology Southwest*; the publication's expansion, in terms of both size and regional scale, was initiated in January 1999.

The topics covered in *Archaeology Southwest* reflect our long-term concern with a number of persistent places. The San Agustín Mission was covered twice during our first year of publication, and the Tucson Presidio had four separate articles during our first 12 years. Just prior to November 1999, when Tucson voters approved the Rio Nuevo project, the Center was working hard to keep Tucson's urban archaeology and rich heritage in the news with small, but very public, excavations to search for remnants of the

Tucson Presidio. In 2001, we published an issue exclusively on Tucson's history that featured the initial results of the Rio Nuevo project. From the beginning, Tucson is the place where we—first as *Archaeology in Tucson* and now as the Center—have learned about and practiced community-based archaeology.

Archaeology Southwest has also provided a way for the Center to build new partnerships and practice community-based archaeology on a much wider geographic scale. There are Center partnerships functioning in Farmington, New Mexico, Springerville, Arizona, and within the San Pedro Valley. Special issues of *Archaeology Southwest* were important in helping to define these partnerships. We are currently working with the Safford area as a new community partner, and our next issue of this magazine will focus on the Safford Basin.

Helping others connect with the rich and diverse landscapes of the Southwest is another part of the Center's mission, and *Archaeology Southwest* is the primary vehicle for doing this. We seek out authors who have established deep connections with the places they write about. We hope that their passion for these places

shines through and inspires others to deepen their connections with their own surroundings. In fact, we have been extremely fortunate to have some of the top professional archaeologists as contributors to *Archaeology Southwest*. Whether they are writing individual articles or entire thematic issues, having the people who are doing the current research writing for us has been a key to our success.

Finally, preservation is part of the message in each issue of *Archaeology Southwest*, and we are proud that we have been able to increase our preservation effectiveness over time. We drew in several partners to help fence the Valencia site in Tucson, in 1988, and we began our efforts in the San Pedro Valley as a research and public outreach effort on the scale of the watershed. While that effort has continued and grown, it has been supplemented in key ways. We now own two sites, have a conservation easement on four sites, and have expanded our partnership with the Nature Conservancy and assisted Conservancy personnel in establishing long-term preservation frameworks that consider cultural resources in addition to the biological



This logo identified the Archaeology in Tucson membership program and newsletter.

resources that are its primary focus. We have partnered with the Archaeological Conservancy, especially on the Sherwood Ranch Pueblo north of Springerville.

The articles in this issue have several goals. We have selected two individuals, Jonathan Mabry and Doug Craig, to provide overviews about two important topics with which *Archaeology Southwest* has been strongly involved over the years. Research about the arrival and spread of early agriculture has been reported on numerous times in these pages of *Archaeology Southwest* over the past decade, and it is brought up to date by Mabry. And Craig puts into larger context some of the most important advances in our understanding of the prehistoric Hohokam culture of southern Arizona.

Aerial photography by Adriel Heisey has been such an important element of this publication that it clearly deserved its own article. Linda Pierce puts Adriel's contributions to this publication into context and also provides a brief overview of the next project she and Heisey are collaborating on—a research and preservation project to re-photograph some of the places that were first shot from the air by Charles and Anne Lindbergh in 1929.

It has been useful for us in planning future issues to hear from some of our readers. Four teachers and researchers talked with Tobi Taylor about how they use *Archaeology Southwest* in the classroom and in other teaching and research settings.

Three articles are concerned with the interaction of the Center's mission through its Preservation Fellows and employees. Our Preservation Fellows have an opportunity to conduct research that benefits the Center, gains them a dissertation, and involves a significant public outreach component. Upon finishing their dissertations, each of our fellows has served as a guest editor of an *Archaeology Southwest* issue. Similarly, Center Preservation Archaeologists Patrick Lyons and Doug Gann have had extensive experience on the job and have been involved in many issues of *Archaeology Southwest*. The links between the Center's mission and *Archaeology Southwest* are highlighted.

In a final article, Taylor shows readers the team effort that is required to bring each issue of *Archaeology Southwest* together. And, as always, I have a few thoughts on the Center's mission and where *Archaeology Southwest* will be going in the future.

New Discoveries about an Early Farming Culture

Jonathan B. Mabry, *Desert Archaeology, Inc.*

AN EXPLOSION of archaeological discoveries has taken place along the middle Santa Cruz River and elsewhere in the Tucson Basin over the past 20 years, much of it first reported in *Archaeology in Tucson* and its successor, *Archaeology Southwest*. These excavations have pushed back the earliest dates in the Southwest for agriculture, canals, pottery, cemeteries, communal buildings, and possibly for courtyard house groups (see pages 5-6), plazas, and the bow and arrow. The majority of the new data have emerged since 1993 from early farming settlement sites in the path of new construction along Interstate 10 and in the downtown portion of Tucson's Rio Nuevo redevelopment district, both located in the former floodplain of the Santa Cruz River.

Debate continues about whether maize and other tropical cultigens were introduced to the Southwest by migration or diffusion. It is now clear, however, that: agriculture was practiced in the desert borderlands of southeastern Arizona and northwestern Mexico for at least a millennium before cultigens became a subsistence focus, crop productivity was increased through labor investments in canals and terraces, settlements became larger and more permanent, and the farming community became an impor-

tant form of social organization. As in many other parts of the world, the transition to agriculture in this region occurred over a long period of time and had delayed social and economic consequences.

For decades, it had generally been thought by archaeologists that maize arrived first in the Southwest, followed by separate arrivals of squash and beans, centuries apart. Direct radiocarbon dates now indicate that both maize and squash were cultivated in the borderlands by at least 2100 B.C. Further, beans may have arrived as early as 1200 B.C. Cotton pollen at several sites also dating to approximately 1200 B.C., along with objects resembling spindle whorls, suggests that domesticated cotton was being grown for textiles. In addition, evidence is accumulating that some native plants were also cultivated by early farmers in this region, including tobacco and possibly amaranth. In addition to cultigens, subsistence remains from early farming sites include a wider variety of exploited wild plants and animals than is represented at later, Hohokam sites, and they show that the early farmers of the borderlands were also intensive foragers, hunters, and fishermen.

Archaeologists are beginning to find considerable evidence of water control for agriculture and domestic use

by early farmers in the borderlands. Canals and wells indicate exploitation of both surface flows and water tables by approximately 1200 B.C. (and a canal dating to 1500 B.C. has been identified). The famous canal systems of the later Hohokam culture now have a local precedent, and a long history of indigenous development of irrigation in the northern Sonoran Desert is being revealed. Archaeologists now recognize that early agriculture in this region included diverse technologies, techniques, and crop complexes.

Other recent finds include fragments of untempered, fired-clay vessels and figurines dating to 2100 B.C.—the oldest-known fired ceramics in the Southwest, rivaling the ages of the oldest ceramics in Mexico. The earliest known examples in the Southwest of large, communal-ceremonial structures (“big



Adriel Halsey

Excavations prior to Tucson's Rio Nuevo program of downtown economic revitalization revealed 4,100-year-old pithouses and evidence of maize cultivation at the edge of the current residential area.

houses”), courtyard house groups, cremation burials, and possibly plazas and arrowheads have been found at several sites dating between 800 B.C. and A.D. 50. The big houses represent a level of social organization above the household, while jewelry made from marine shell species native only to the Pacific Coast and arrowheads made from obsidian from distant sources indicate the development of long-distance trade.

As the pace of discovery has accelerated, many new ideas about the transition to agriculture and settled life in southeastern Arizona have begun to form. Through a series of articles and special issues, *Archaeology in Tucson* and later, *Archaeology Southwest* have played an important role in spreading news of

these important finds to archaeologists, students, and the public long before publication of official site reports.

Hohokam Archaeology Comes of Age

Douglas B. Craig, Northland Research, Inc.

HOHOKAM ARCHAEOLOGY has come a long way in a short time. Twenty years ago, when the first issue of *Archaeology in Tucson* was published, the first wave of large, publicly funded cultural resource management projects had just been completed, and archaeologists were still in the process of sorting through the wealth of new information. Little did we know at the time that this process was just beginning. A brief review of recent developments in Hohokam archaeology is provided below.

Perhaps no issue has sparked as much controversy in Hohokam archaeology as chronology. This controversy, for many years, centered on dating the Hohokam phases, particularly the early phases. Some archaeologists, most notably Emil Haury, favored a “long count” chronology that

placed the beginning of the Hohokam sequence at approximately 300 B.C. In contrast, others favored a “short count” chronology that placed the beginning of the sequence at between A.D. 200 and 500. However, as more data have accumulated in the past decade, it has become increasingly clear that large villages like Snaketown and Grewe along the Gila River and Valencia Vieja along the Santa Cruz River did not become established until close to A.D. 500. It further appears that the tempo of cultural change in early time periods was more rapid than previously thought. Developments that were once thought to have unfolded gradually, such as large-scale irrigation agriculture and the production of craft items for regional exchange, are now thought to have evolved fairly rapidly,

probably on the order of several generations rather than several centuries.

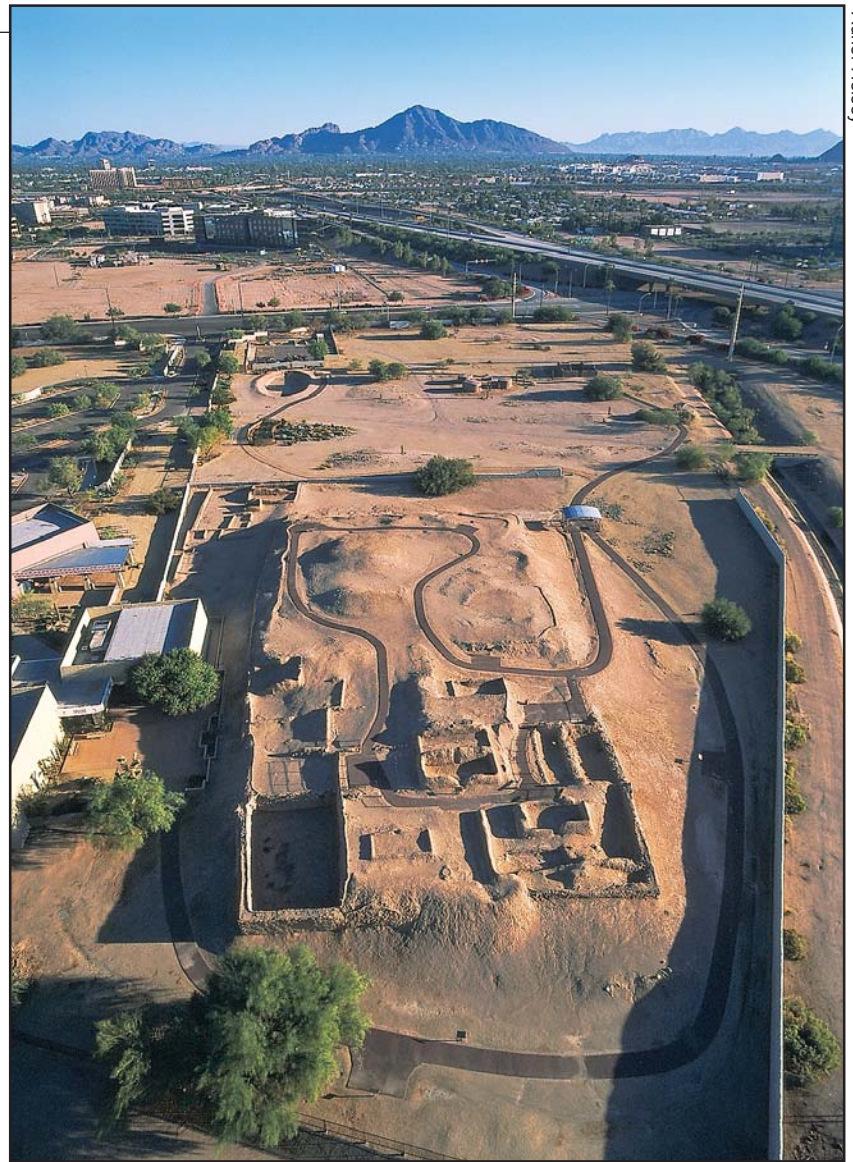
The Hohokam chronology is anchored in “real” time by hundreds of radiocarbon and archaeomagnetic dates, as well as by a few tree-ring dates. Enough independent dates are now available to provide temporal resolution of approximately 50 to 100 years for most time periods. Ceramic seriations have also been developed to provide more fine-grained resolution for many time periods. A more historically sensitive model of Hohokam social evolution is beginning to emerge as a result of these studies. For example, until recently, it was widely assumed that all Classic period irrigation communities in the Phoenix Basin were abandoned at roughly the same time in the mid-fourteenth century. Now, however, because we are able to better trace the histories of individual communities, what we are finding is that different communities followed different historical trajectories—that is, some appear to have been abandoned in the early fourteenth century, some in the mid- to late fourteenth century, and some not until the early to mid-fifteenth century. This suggests that regional abandonment was not a uniform process, something that I suspect we will be hearing a lot more about in the years ahead.

The past two decades have seen archaeologists make great strides in their understanding of how Hohokam farming communities were spatially and socially organized. Fueling much of this research was David Wilcox’s 1981 study of the site of Snaketown. Wilcox observed that, instead of being haphazardly arranged as previously thought, houses were arranged in small groups around a common open area or courtyard, which Wilcox interpreted as evidence for the presence of extended families or multifamily households. Wilcox’s study initiated a host of similar studies, and it was not long before the same kinds of courtyard groups were found throughout the Hohokam region.

Study after study has since shown that courtyard groups were basic building blocks of Hohokam social organization. All indications are that they were the focus of daily life in most Hohokam villages. It has also been shown that courtyard areas



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Pueblo Grande platform mound (foreground) is bounded by modern streets and irrigation canals. It is an important preserve, museum, and interpretive center run by the City of Phoenix. The site, which extended over a mile, once had many more residential compounds and a three-story “big house.” The ballcourt is visible in the rear middle left.

were often occupied for generations, implying a long-term recognition of place and the emergence of intergenerational property rights. Researchers are currently exploring the possibility that property ownership was an important path to power in Hohokam society.

Exchange studies have been at the forefront of research in recent years, due, in large part, to methodological advances in sourcing several classes of artifacts and raw

The ballcourt at Pueblo Grande has been excavated and stabilized.

materials, including ceramics, obsidian, basalt, and mica schist. In particular, refinements in ceramic compositional studies have allowed researchers to trace many pottery exchanges over both short and long distances. For example, there is now good evidence that much of the Preclassic buff ware pottery found at Hohokam sites throughout southern Arizona was produced in the middle Gila River Valley. Similarly, it was once thought that most craft items were produced by households for their own use. Little consideration was given to the possibility that some households might have engaged in large-scale craft production for regional exchange, or that different households might have specialized in the production of different craft items. Both of these possibilities are now looking increasingly likely.

The scale of domestic craft production and exchange has also drawn attention to the close link between public architecture and regional exchange in Hohokam society. There is growing evidence that ballcourts functioned as public facilities that brought people together from neighboring communities, thereby providing occasions for exchange as well as for ritual expression. At the Grewe site, for example, a large communal cooking area was found adjacent to what was possibly the largest ballcourt ever built by the Hohokam, suggesting that ritual feasting accompanied the construction and use of the ballcourt. The sponsors of these feasts presumably gained prestige and status as a result of their generosity. Feasting may also have served to reaffirm power imbalances and to help sanction advantages already held by the sponsors. Feasting that took place in conjunction with ballcourt-related activities likely contributed to a sense of civic pride as well.

Southern Arizona continues to be one of the most archaeologically active areas in North America, if not in the entire world. Many millions of dollars have been spent in the past 20 years to fund archaeological research throughout the Hohokam region. As a result of this research, we now have a much better idea of the similarities and the differences between Hohokam populations in different areas. Distinct regional traditions are now rec-

ognized, whereas previously it had been assumed that everyone was part of a single cultural tradition. In some instances, these differences are reflected in decorated pottery designs, although in many other instances these differences are reflected in utilitarian pottery and domestic architecture. For example, even though pre-Classic pithouses throughout the Hohokam region are similar in construction method, many pithouses in the Phoenix Basin have long, extended entryways; extended entryways are uncommon in many outlying regions. The extent to which this variability reflects cultural differences between



©Adriel Heisey

In 1987, the City of Mesa purchased the Mesa Grande platform mound, which is managed by the Mesa Southwest Museum. This mound, which was contemporaneous with the Pueblo Grande platform mound, is of similar size (see page 6). Although some 40 platform mounds were once distributed throughout the Salt River Valley, these two are the only remaining intact mounds.

regions is an issue that is currently being investigated by several researchers.

Recent research has also demonstrated considerable variability in the scale of agricultural production and the size of the population between different regions. Sophisticated models have been developed to estimate the annual stream flow of the Salt and Gila rivers extending back to the early sixth century. Estimates have also been made about the carrying capacity of prehistoric canal systems in the lower Salt and middle Gila River valleys. One of the patterns that is already beginning to emerge from these studies is that the productive potential of the Phoenix Basin was considerably higher than surrounding regions. Not surprisingly, the number of people living in the Phoenix Basin also appears to have been much larger.

Archaeology in the Air: The Photographs of Adriel Heisey

Linda Pierce, Center for Desert Archaeology

THE DRAMATIC AERIAL PHOTOGRAPHS that are often featured in *Archaeology Southwest* are the work of Adriel Heisey. Since the mid-1990s, Heisey, a professional pilot for the Navajo

Tucson—“Cerro de Trincheras, a PreHispanic Terraced Town in Sonora, Mexico.” Even in those black-and-white images, the clarity, detail, and unique perspective come through clearly. His work soon became a regular feature of



©Adriel Heisey

of the newly christened *Archaeology Southwest*, and has an even stronger, clearer effect now that the magazine is printed in color. Heisey’s photos have appeared in 20 of the last 32 issues, and have been used as cover shots 10 times.

The Center uses Heisey’s images regularly because they communicate, in a direct way, a major element of the Center’s mission of preservation archaeology. Archaeology is so much more than specific artifacts or sites. Humans use and leave their marks on the entire landscape in

Adriel Heisey flies his homebuilt airplane over the Sonoran Desert at sunrise. Steering with his right leg and his feet, Heisey has his hands free to hold and aim the camera. This self-portrait was taken from a nose-mounted camera with an ultra wide angle lens.

Nation, has been focusing his photographer’s eye on the imprints left on the Southwestern landscape by past cultures. For almost as long, his photos have regularly given *Archaeology Southwest* readers a different, less familiar perspective on archaeology in the region.

Heisey’s photos are much more than a typical picture snapped from an airplane window. He flies a customized version of a Kolb TwinStar, a small experimental airplane whose engine and propeller are mounted behind the wing, allowing for an unobstructed view. Sitting almost right on the nose of this small craft, his plane’s configuration gives him enviable maneuverability and control in the air. This allows him to capture incredible landscape views, which he brings back to share with the rest of us more earthbound souls.

The first Center publication to feature Heisey’s work was the Winter 1998 issue of *Archaeology in*

which they live. Heisey’s photos capture those landscapes and illustrate the connections between the varied elements—connections that are sometimes hard to see from the ground. As more people come to appreciate archaeology from this perspective, they will better understand why the preservation and protection of our archaeological heritage must also take place at this landscape level.

As a way to reach more people with this message of landscape archaeology, in 2004, the Center, in collaboration with the Albuquerque Museum, created a traveling museum exhibit of 60 of Heisey’s original photographs entitled *From Above: Images of a Storied Land*. That show has since traveled to Philadelphia, Pennsylvania, and will be featured at both the Mesa Southwest Museum and Pueblo Grande Museum in the greater Phoenix metropolitan area later in 2006, and then in Salt Lake City, Utah, in 2007.

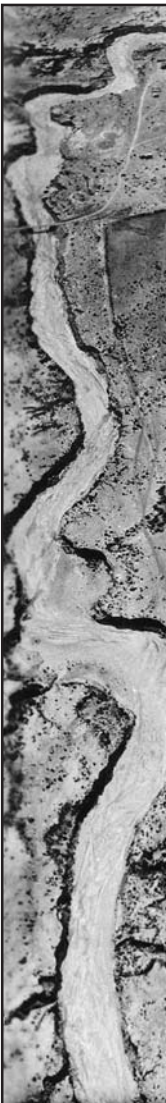
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Left: Chaco Canyon (DCA), Negative i



Lindbergh and Archaeology

Linda Pierce, Center for Desert Archaeology

CREATING the *From Above* exhibit, the Center's staff and photographer Adriel Heisey became more familiar with the aerial archaeology of one of the most famous pilots of all time, Charles Lindbergh. In July 1929, shortly after their marriage, Charles and Anne Lindbergh flew across the northern Southwest while mapping a coast-to-coast flight route for the Transcontinental Air Transport (which later became Trans World Airlines). Along the way, at the request of archaeologist A. V. Kidder of the Carnegie Institution, the Lindberghs shot more than 100 black-and-white aerial photographs while flying over archaeological sites in Canyon de Chelly, Chaco Canyon, the Pajarito Plateau, and the Rio Grande between Albuquerque and Taos.

The aesthetic quality of the Lindbergh photos pales when compared with Heisey's work, as the first aerial photographs of Southwestern archaeological sites. These images are invaluable. The Lindbergh photos take us back almost 80 years, and demonstrate the processes of change and development in the Southwest.

As part of a major public outreach project, the Center hopes to create a book and exhibit based on these Lindbergh photos and Heisey's new work in the same areas. The original nitrate negatives, as well as working prints, of the Lindbergh photos are currently curated at the Palace of the Governors in Santa Fe. Some of those negatives have already deteriorated to the point that they are irreproducible. One element of the Center's outreach project will be to work with the Palace's photography department staff, with the added assistance and expertise of Arizona State Museum archaeologist Jannelle Weakley, to create high-resolution digital scans of all remaining Lindbergh negatives, preserving these images for future educational purposes.

Left: Canyon de Chelly, irrigated area, Pueblo del Arroyo, Pueblo Bonito, and Chetro Kettle, 1929. Photograph by Charles Lindbergh, Courtesy Palace of the Governors (MNM/No. 130206. Right: The same view, rephotographed by Adriel Heisey on 5 February 2006.



©Adriel Heisey

Archaeology Southwest as a Teaching Tool

Tobi Taylor, Center for Desert Archaeology

WHEN *ARCHAEOLOGY SOUTHWEST* was launched in 1999, we hoped that it would be informative and useful to both professional and avocational archaeologists. One unexpected use of this publication has been in the classroom and in the field. Four archaeologists share their experiences using *Archaeology Southwest*.

Michelle Hegmon, a professor in Arizona State University's School of Human Evolution and Social Change, says that she uses it for

large-enrollment undergraduate classes and for graduate seminars. The undergraduates like it because it gives them an attractive, readable, short summary of key issues, and I like it because it gives them really good information. The graduate students and faculty all like it because it provides key, up-to-date information on important new developments, and we can be sure of the information because it is coming straight from the archaeologists.

Katherine Spielmann, a colleague of Michelle Hegmon's at Arizona State University, notes that

This is the first semester that I am assigning Archaeology Southwest to a class... I selected two issues to supplement the textbook and other readings. I chose the "Peopling of the New World" issue because it goes into some nice (but not overly long) detail on geology and other aspects of the record that archaeologists use to evaluate the timing of human entry, details that are often not in archaeology overviews. I also selected the Chaco issue because the articles cover each component that I want the students to understand. In both issues the illustrations are superb, adding a great deal of information for the students.

Paul Minnis, a professor at the University of Oklahoma, says

I encourage all our graduate students to read it, as Archaeology Southwest is a super way to keep abreast quickly of the latest research. I also find it a very useful tool for non-professionals interested in the Southwest; I've used it this way many times over the years.

Finally, T. J. Ferguson, an adjunct professor at the University of Arizona, has used *Archaeology Southwest* as a teaching tool outside the classroom.

Chip Colwell-Chanthaphonh, Roger Anyon and I authored an issue of Archaeology Southwest that reported on a project that investigated multiple tribal histories of the San Pedro Valley. With funding from the National Endowment for the Humanities and the Salus Mundi Foundation, the Center for Desert Archaeology produced an extra 4,000 copies of this issue (Volume 18, No. 1) for free distribution to the participating tribes, including the Hopi Tribe, Pueblo of Zuni, San Carlos Apache Nation, Tohono O'odham Nation, and White Mountain Apache Tribe.

We prepared this issue to serve as an informal teaching tool to disseminate the results of our scholarly work to the general public on Indian reservations and in rural communities, both of which are underserved audiences for humanities projects. The issue was widely distributed to tribal members, and we received positive feedback from our tribal colleagues. They reported that many people who read the issue said they liked the content written for a lay audience and the use of color graphics to visually summarize information.

We have since used this issue in further work with tribal research participants, using the maps, photographs, and graphics to illustrate past research, specific artifacts, and landscapes in southern Arizona. I am planning to work with the Center on future projects to produce similar issues for distribution on Indian Reservations to share the results of collaborative research with tribes.



At a meeting with representatives of the Hopi Tribe and the Tohono O'odham Nation, Archaeology Southwest provides a focus for a discussion of similarities and differences in tribal perspectives.

More than the Sum of Its Parts

Patrick D. Lyons, Center for Desert Archaeology

TEAMWORK, DIVERSITY, AND SYNERGY are the themes that come to mind when I think of my six years at the Center. I have been fortunate to work with a group of extremely skilled, highly motivated, and upbeat colleagues.

This first theme of teamwork also reflects our many fruitful partnerships with private landowners, workers in state and federal land-managing agencies, curatorial facility staff members, university faculty, employees of other nonprofit entities, and tribal representatives. We simply could not succeed in any of our research, preservation, or public outreach activities without the generous cooperation and support of a wide range of stakeholders.

Diverse perspectives are shared whenever people with different backgrounds but a common goal—such as the preservation of the archaeological resources of the Greater Southwest—come together. Diverse is also a good way to describe the activities I've had the good fortune to be involved in as a Center employee: archaeological survey and excavation, artifact analysis (including work with existing museum collections and associated archives), ethnohistorical research, writing grant proposals, mentoring Preservation Fellows (see page 13), organizing and teaching portions of archaeological law-enforcement workshops, training site stewards, and giving public lectures. There is always something interesting, important, and rewarding to do at work.

Synergy refers to something that is more than the sum of its parts. This is certainly true of the team at the Center. Each person brings something special to a joint task. My co-workers and our volunteers simultaneously expand my thinking about issues, and they sharpen my focus. This theme is also reflected in the results of simultaneously participating in many diverse activities. The things I learn while performing one task invariably inform my approach to the next.

The most rewarding aspect of my experience with the Center is the sense that we, as a team, make significant contributions to the community by carrying out our mission. I have been able to participate in cutting-edge research, to see productive and lasting partnerships established, and to witness the development of a preservation

ethic among individuals and groups who previously may not have thought very much of, or much about, archaeology. I am proud that the Center practices preservation archaeology, obtaining the highest quantity and quality of information possible with the least possible negative effect on the archaeological record. The centerpiece of this approach—analysis and reanalysis of existing museum collections—demonstrates to policy makers and to the general public the inestimable value of these materials, under-



From left to right, Harold Polingyumptewa, Leroy Lewis, and Dalton Taylor share Hopi perspectives on the ancient occupation of the San Pedro Valley with Patrick Lyons.

scoring the importance of artifact curation, in addition to the preservation of archaeological sites. Talking about such work to the public also provides an opportunity to reinforce the message that the value of artifacts lies in their ability to inform us about the past, from both scientific and humanistic perspectives.

Early on in my tenure with the Center, Bill Doelle, Linda Pierce, and I tried to settle on a metaphor that would succinctly express how the Center might accomplish its tripartite mission of research, education, and preservation. One of the concepts we discussed, and the one I think applies best, is “network.” We have consciously worked toward creating a network, a team of diverse people with a shared goal, and the resulting synergy continues to carry us forward in ways we could not have foreseen.

Community-based Archaeology

Doug Gann, Center for Desert Archaeology

IMPORTANT PLACES OF OUR SHARED PAST require a level of care and protection that may be beyond the ability of a single organization. This idea is part of the Center's main objective—to build a preservation archaeology network across the Greater Southwest.

Consider the array of stakeholders that may be involved in the preservation process—people with direct ancestral ties to sites and landmarks, property owners, land developers, Native American tribes, academic researchers, non-profit advocacy groups, local archaeological and historical societies, museums, and governmental agencies, as well as the general public. Negotiating the agendas, needs, requirements, and objectives of so many participants is a central organizing principle of the Center's community-based archaeology programs.

Over the past five years, some of the Center's efforts in building preservation archaeology networks have focused on a common question: What is the most appropriate balance between preservation and public interpretation? A site may be threatened with collapse, but preservation treatments may bury a popular regional tourist attraction. If a city plans to rebuild an important place of its past, who decides how a reconstructed site can be used to share the past with the public? Ideally, the best answer to this question lies in the ways that community-based archaeology can help generate consensus in local decision making. Our primary tool in this process is the development of community-based interpretive plans.

To this end, the Center has had a complementary partner in the Arizona Humanities Council (AHC). Effective interpretive planning takes time, expertise, and money. Interpretive planning grants provided by the AHC have allowed for public-private partnerships that combine national and local expertise in ways that build on the best elements of local ownership of interpretive programs and compliance with the best practices in public interpretation of the past.

One example of this type of consensus development in community-based archaeology involved the reconstruction of the San Agustín Mission in downtown Tucson.

The very idea of reconstruction was controversial (see *Archaeology Southwest*, Volume 15, No. 2), but the plans for reconstruction were at the heart of a public initiative for downtown redevelopment. To explore this interpretive controversy, the Center partnered with experts from the National Park Service (NPS), local historians, archaeologists, and architectural historians. With funding from the AHC, a set of public "Meetings on the Mission" were held to provide a public forum to present research results and

solicit public opinion. The results of these meetings were then incorporated into the Tucson Origins Heritage Park master interpretive plan. The Tucson Origins project is scheduled to break ground sometime in 2007.

Another example of community-based archaeology is the Center's partnership with the town of Springerville and the Casa Malpais Museum and Visitor's Center. Casa Malpais, a National Historic Landmark, was threatened with accelerating architectural damage due to erosion. The town of Springerville had a tough decision to make. Although the site's pueblo

rooms were in dire need of stabilization and backfilling, the rooms were the central feature of the Visitor's Center tour program. Once again, with the generous support of the AHC, a two-day workshop and public meeting was conducted, bringing experts from the NPS, the Salmon Ruins Preservation Program, and the Zuni Tribe together with Center archaeologists, local avocational archaeologists, museum volunteers, and representatives of the town. An interpretive plan was developed that struck a balance between the needs of the site and the needs of the town. Rooms that were not necessary to the site's tour program were backfilled, walls were stabilized and backfilled, and the interpretive path through the site was redesigned.

Perhaps the most rewarding aspect of this type of community-based archaeology is the chance to work with, and be a part of, the local efforts of people who strive to make a difference in their communities. The results of their efforts serve as examples of wise stewardship of the past.



Springerville volunteers Dorothy Rholader and Carol Farnsworth working on reconstructed wall segments at the site of Casa Malpais.

The Center's Preservation Fellow Program

Tobi Taylor, Center for Desert Archaeology

RESearch, EDUcation, PREServation: these three elements are interwoven in everything the Center undertakes. Nowhere is that more evident than



Top: Michelle Stevens examines an Early Agricultural period projectile point. Bottom: Anna Neuzil records a small cliff dwelling near Safford.

in our Preservation Fellow Program. Established in 1996, the Preservation Fellowship provides several years of substantial financial support to a promising archaeology doctoral student who pursues a research project under the guidance of Center archaeologists, using the Center's volunteers and resources.

Our first Fellow was Michelle Stevens, a student in the University of Arizona's Department of Anthropology. Michelle focused her fellowship research on the Late Archaic/Early Agricultural period forager-farmers in the

semiarid grassland environment of the Cienega Valley, southeast of Tucson. Prior to Michelle's project, only 56 archaeological sites were known in the study area. The Cienega Valley survey, conducted over a three-year period, added more than six times that number to our archaeological knowledge base. Michelle's research is profiled in *Archaeology Southwest*, Volume 15, No. 4. Upon graduation in 2001, Michelle accepted a position as a U.S. Forest Service Zone Archaeologist for the Cimarron and Comanche National Grasslands in Colorado.

Chip Colwell-Chanthaphonh, a student in Indiana University's Depart-

ment of Anthropology, was the second Preservation Fellow to obtain a doctorate. His dissertation, titled *The Place of History: Social Meanings of the Archaeological Landscape in the San Pedro Valley of Arizona*, examined the ways that contemporary people use, value, and interpret the archaeological past. Chip's research was presented in *Archaeology Southwest*, Volume 18, No. 1. Chip, who graduated in 2004, was recently named a Visiting Scholar at the American Academy of Arts and Sciences in Cambridge, Massachusetts.

Anna Neuzil, a recent graduate of the University of Arizona's Department of Anthropology, became the third Preservation Fellow to complete her doctoral degree. Her dissertation research focused on migration and its effect on the expression of identity during the Classic period (A.D. 1200–1450) in the Safford Basin and Aravaipa Creek areas of southeastern Arizona. Anna intensively recorded 35 sites in the Safford and Aravaipa areas, creating a map, recording architecture, and collecting a small sample of artifacts at each. Twenty-one volunteers from southeastern Arizona joined Anna for more than 20 four-day field sessions. Her work will be profiled in the next issue of *Archaeology Southwest*.

Jim Vint, currently a student in the University of Arizona's Department of Anthropology, is completing his doctoral research on the Sobaipuri Pima and Spanish borderlands in southeastern Arizona. Jim's work focuses on a large Protohistoric village site near Cascabel, as well as at seven other sites along the San Pedro River between Fairbank and Cascabel. Fieldwork has included intensive mapping of sites, limited surface collections and excavations, and survey. Volunteers have included Center for Desert



Jim Vint (second from right) and Chip Colwell-Chanthaphonh (right) lead a group of Tohono O'odham consultants on a visit to sites along the San Pedro River.

Archaeology members, residents of local communities and University of Arizona students. His work will also be featured in an upcoming issue of *Archaeology Southwest*.

For more information on the Preservation Fellow Program, go to www.cdarc.org/pages/getinvolved/internfell.php.

A Gallery of Past Issues

The first issue of *Archaeology in Tucson* was printed large—four oversized pages—to announce the arrival of our new local publication and to offer a range of opportunities for members.

ARCHAEOLOGY IN TUCSON

Vol. 1, No. 1

Newsletter of the Institute for American Research

Fall 1986

WHAT IS ARCHAEOLOGY IN TUCSON?

Archaeology in Tucson is the membership program of the Institute for American Research. Briefly summarized, the program goals are to:

- Conduct active research in and around Tucson
- Increase public awareness of local archaeology
- Interpret local archaeological resources
- Preserve important archaeological sites
- Achieve public involvement in local archaeology

Become a Member

Persons interested in the prehistory of Tucson and the surrounding area are encouraged to join *Archaeology in Tucson*. Whether you are a novice or a professional, *Archaeology in Tucson* will be of interest to you and needs your support.

Membership Dues

Though eight dollars of your dues cover the costs of the newsletter and membership activities, the remainder goes for direct support of special local archaeology or educational programs undertaken by *Archaeology in Tucson*. We urge you to look us over carefully, and then select the highest membership category you feel comfortable with.

THE INSTITUTE FOR AMERICAN RESEARCH

The Institute for American Research is an independent, public benefit, nonprofit organization. Incorporated in the state of California in 1948, the Institute is the oldest organization of its kind in the western United States. Corporate headquarters are in Santa Barbara, California.

The Arizona Division

The Arizona Division was formed in January 1982 and is based in Tucson. The rich prehistoric heritage of the Tucson Basin is being actively explored by the Institute through archaeological surveys and excavations. The resulting depth of local experience means that each project builds on many previous ones. Therefore our understanding of Tucson's rich prehistory past grows steadily, even on small projects. The results of these studies are presented in scientific publications as well as tours, exhibits, and popular reports.

A varied funding mix supports the Institute's archaeological studies. Much of this work is carried out under contracts with government agencies and private corporations that are complying with the laws that protect prehistoric and historic sites. Additional funding comes from university grants, donations, and a membership program.

ARCHAEOLOGY IN TUCSON

Vol. 3, No. 4

Newsletter of the Center for Desert Archaeology

Fall 1989

Desert Archaeology... New Beginnings, A Look Back

For much of a decade we have labored to reveal the secrets of the desert's prehistory from a corporate base on the California coast. But the roots that we were tending locally have recently brought forth *Desert Archaeology*. This is a tale of two new organizations and it requires a little time to tell. So read on to find out what has changed and what will stay the same.

The first organization is the Center for Desert Archaeology. The Center is an Arizona nonprofit corporation, and it will carry on the *Archaeology in Tucson* membership program. It will also publish and distribute archaeological reports, carry out grant-funded research, and be actively involved in public education. You are currently an *Archaeology in Tucson* member, you are already part of the Center for Desert Archaeology. If not, there is a membership application on the back page of this Newsletter.

The second organization is Desert Archaeology, Inc. Desert Archaeology, Inc. is a new profit corporation that will carry out contracts for archaeological research and historic preservation. We will continue to focus on the southern Arizona desert, but may occasionally venture outward to other areas within the arid Southwest. Both organizations will work closely together in order to continue and expand the diversity of activities and the exciting research that we have been involved in for the past eight years.

In the rest of this Newsletter, we provide an overview of what came before by reviewing some of the history of the Arizona Division of the Institute for American Research. In the final section of the Newsletter we look ahead at some of our immediate plans.

Sandwiched between these two sections is a great contribution by Wayne Smith on the digraph "cc," an odd little combination of letters that actually caused a good deal of chaotic debate during the revolution of the "New Archaeology" in the 1960s. Wayne's article provides a rationale for carrying forward one piece of the past into the future. Also then all around is a stack of fun, a healthy sense of humor it always appropriate.

AN INSTITUTE RETROSPECTIVE

The Institute for American Research, a nonprofit corporation, was founded in California in 1968. In 1982, the Institute opened its Arizona Division to do archaeological research, help preserve archaeological sites, and provide education about the archaeology of this region. Directing and managing the Arizona Division were principal investigator William H. Dolle and projects manager Lisa L. Mayes.

Eventually other archaeologists, including Henry D. Wallace, Sherry Jarrigan, Allen Durr, Frederick W. Hastington, Lisa O. Eppley, Mark D. Elton, May Bernard Shaw, Douglas B. Criss, Deborah Swartz, James Hoxley, James P. Holmquist, and Patricia Casella helped build the Institute's reputation as an organization dedicated to the study of Arizona archaeology. This review highlights archaeological research and preservation activities, and our efforts to involve the public in the archaeology of Arizona.

Major Field Projects

Important archaeological research projects conducted by the Institute during its eight years in Arizona included excavations, large-scale surveys to locate and record sites, and detailed studies of rock art, all of which are still yielding major new interpretations of the people who once dwelt in southern Arizona.



The Arizona Division's first excavation project, conducted west of Tucson in 1982 at the village of Nohc, exposed the remains of late 19th and early 20th century Tubero Ojibwan Indian houses.

During this project, interviews with the oldest residents of the village confirmed that the houses had been last occupied by an elderly

ARCHAEOLOGY IN TUCSON

Vol. 10, No. 2

Newsletter of the Center for Desert Archaeology

Spring 1996

Reflections on Our First Decade

By William H. Dolle, Executive Director, Center for Desert Archaeology

WHAT IS ARCHAEOLOGY IN TUCSON? This is the question that greeted nearly 800 people who met at the first AIT newsletter. This was nearly a decade ago in August of 1986, to be exact. Since then, 39 additional newsletters covering a wide variety of topics have been published. In our first newsletter, we tried to show that the question of Archaeology in Tucson's identity has many possible answers. And, as we now approach our second decade, this fact is more true than ever.

IT'S THE NEWSLETTER. Of course, *Archaeology in Tucson* is the Center for Desert Archaeology's newsletter. It has been our most visible program, and it has evolved considerably over time. I served as editor for the first 17 issues, Allen Durr edited the next 14, and this is Homer Threlk's eighth issue. Initially, the newsletter consisted of four pages, with occasional six- or eight-page issues. In June of 1991, the current eight-page format was permanently adopted. Donna Breckenridge, Desert Archaeology's publications manager, took over newsletter production in January of 1994, and she is constantly striving to improve its graphic quality.

IT'S THE MEMBERSHIP PROGRAM. *Archaeology in Tucson* is also the Center's membership program. Over the years, Center members have contributed tremendously to our understanding of the archaeology of southern Arizona. Surveys of Catalina State Park, Goshute Mounds, Coyote Mounds, the Lower Salt Pits, and the George Valley have resulted in nearly a thousand archaeological sites being recorded. There have also been excavations at the Romero Basin, Los Mochis, Tucson's Pinalde walls, and more recently at Sonnet Park. In each case, Center volunteers have played major roles in documenting Tucson's past.

The membership program recently gained a substantial boost with the appointment of Lisa Armstrong as the Center for Desert Archaeology's new programs manager. She is briefly profiled on page 7.

IT'S LEARNING ABOUT AND HELPING TO PRESERVE THE PAST. Searching for new knowledge and understanding about southern Arizona's rich heritage is the ultimate motivator for the Center. The myriad of topics that are currently being explored by researchers is constantly changing and expanding. This newsletter brings together a series of smaller articles in order to provide a brief glimpse of our diversity.

WHAT DOES OUR FUTURE HOLD? As we discover new information about the past, the exciting process just gets more and more exciting. And, the southern Arizona continues to be developed, concern over protecting and preserving this rich heritage grows. Research, education, and publication are the critical elements for achieving preservation, so these are the areas where we will continue to focus our attention.

INNOVATIVE WORKSHOPS. Our goal is to offer a series of workshops that can bring new perspectives on the past. The first workshop will be conducted by Jane Silva and Dr. Jerry Adams, experts on clipped and ground stone, respectively. Originally scheduled for May, it will now be offered in the fall. Other topics are also under development, and your suggestions are requested.

A NEW PUBLICATION SERIES: THE ARCHAEOLOGY LIBRARY. An opportunity for recorded information, libraries are between 4,000 and 5,000 old. Three venerable institutions have evolved over millennia so that they now feature diverse media—systems manuscripts, books, journals, film, tapes, CD-ROMs, and even galleries on the Internet. Therefore, the library is an apt metaphor for our new general interest series, for we anticipate developing a rich repository of information about the past.

The first publication written specifically for the *Archaeology Library* will be released in May. Titled *Archaeology in the Mountains Shadlers: Exploring the Romero Basin*, it describes a survey and excavations done by Center volunteers in Catalina State Park. The book is a companion to the material presented on the interpretive trail through the Romero Basin, but it is also much more. The rock art found north of the park, the remarkable Basco Caves of beads and copper bells, and the balconet village of the Tucson Basin are other topics. The authors are Deborah Swartz and William Dolle.

Inside This Issue

- Classic period projectile points, page 2
- Rincón Polychrome ceramics, page 3
- Hohokam pottery and rock art, pages 4-5
- AIT volunteers in action, page 6
- A modern-day Clovis hunter, page 7
- The Center's new programs manager, page 7

Above: In the fall of 1989, the Center for Desert Archaeology and Desert Archaeology, Inc., were formed as successors to the Arizona Division of the Institute for American Research. This issue of *Archaeology in Tucson* was an opportunity to explore both past and future. Middle: In 1996, we took the opportunity to review a decade of activity. Note that the lead article begins, still asking the question: What is archaeology in Tucson? Right: The first issue of *Archaeology Southwest* took on a major research topic—the dramatic new information about the arrival of maize in the American Southwest and Mexican Northwest. We added color photographs to one-third of the pages, and in 2001, we moved to full color throughout.

Archaeology Southwest

Volume 13, Number 1

Center for Desert Archaeology

Winter 1997

Early Maize in the Greater Southwest

William H. Dolle, Tucson, Center for Desert Archaeology

Maize is such an essential element of Southwestern native cultures that few consider a time before maize. The tremendous growth in knowledge about the spread of maize across the Greater Southwest is explored in this premier issue of *Archaeology Southwest*.

WITH our large number of contributions to this issue, we present several themes. One theme is to provide a historical context for this new knowledge. Brief considerations of maize by Michael Drell and of earliness dating by David Gregory are essential starting points. Jonathan Mabry provides an overview of the role of the Cochise culture concept in the southern Southwest, and R. G. Matson looks at the Basketmaker complex on the Colorado Plateau. The map on pages 8 and 9 puts the sites discussed here in their geographic context, and also presents many of the carbon dates radiocarbon dates on maize.



Archaeologists working ahead of excavation project on massive ear-rotted maize. Los Opeño (Mexico, Santa Cruz Basin) (Harris)

Another central theme is the diversity of sites where early maize has been found. The Greater Southwest. Many are very large open sites, with Las Ojitas and Las Ojas in Tucson, La Playa in Sonora, and Cerro Interojitas in Chihuahua, all featured here. The scale of these sites has been one of the surprising surprises of recent work. Historically, rock shelters have been major sources of information on early maize, and sometimes relatively small-scale excavations on such sites can provide new insights, as the articles on Bat Cave, McEwen Cave, and Fresno Shelter illustrate.



David Gregory's cautiously considers issues of population size and degree of sedentism for early Southwestern farmers. Siskiyaw throughout the issue addresses early irrigation and shows some of the details that can be gleaned from the archaeological record. A particularly intriguing view of this distant past is provided by historical linguist Jane Hill.

In the crash of discovery, it is impossible not to be impressed with the dramatic archaeology that is only partly presented here. Keep in mind that this information is still very fresh. It needs a great deal of tedious analysis and careful evaluation before conclusions regarding population size or degree of sedentism can be drawn. This process is under way and seems likely to yield even more surprises before it is over.

Welcome

This new quarterly publication, *Archaeology Southwest*, has been published out of 12 years of the Center's quarterly *Archaeology in Tucson* newsletters. The content and editing in *Archaeology Southwest* are aimed broadly at professional, student, and general readers.

We will often feature some of the most recent developments in archaeology. In other times, we may delve into the history of an important person, institution, or site. Expert discovery. We are expanding the geographic scope of our coverage and the size of our publication. This is a special 10-page issue; David Gregory has served as editor. Our next issue will look at warfare in the Greater Southwest, a topic guaranteed to generate intense and noteworthy controversy.

Archaeology Southwest is a quarterly publication of the Center for Desert Archaeology.

Who's Reading Archaeology Southwest?

In 1986, the first issue of *Archaeology in Tucson* went out to about 800 people, primarily in southern Arizona. As our focus has broadened, so has our membership—dramatically. Twenty years later, *Archaeology Southwest* is sent to readers throughout the United States, including Alaska and Hawaii, as well as in Canada, Mexico, Guam, England, Germany, Ireland, the Netherlands, and Greece.

Who's Behind *Archaeology Southwest*?

Tobi Taylor, Center for Desert Archaeology

WHEN *ARCHAEOLOGY IN TUCSON* BECAME *ARCHAEOLOGY SOUTHWEST* in 1999, the first page of this new, expanded publication announced its intentions: "The content and writing in *Archaeology Southwest* are aimed broadly at professionals, students, and general readers. We will often feature some of the most recent developments in archaeology. At other times, we may delve into the history of an important person, institution, or site. Expect diversity."

But who is responsible for the content of an issue? And what does it take to get *Archaeology Southwest* into readers' hands? Each issue begins as an idea—either proposed to us by a member of the archaeological community, or generated in-house. A guest editor for the issue is selected, and he or she draws up an outline of the issue and its prospective authors.

The outline is presented to the Center's President and CEO, Bill Doelle. Bill, who as an undergraduate at the University of Michigan dreamed of being a Mesoamerican archaeologist, has been working in the American Southwest, rather north of his original intended destination, since the early 1970s.

Once Bill has approved the prospective outline, he turns over the reins to Tobi Taylor, the *Archaeology Southwest* Content Editor. Tobi, a writer of fiction, nonfiction, and poetry who has also served as editor of *Kiva* and *American Indian Art Magazine*, works closely with the guest editor and authors to acquire appropriate artwork and to edit, fact-check, and format articles. Tobi is only the fourth editor of the publication, following in the footsteps of Bill Doelle, Al Dart, and Homer Thiel, all of whom brought their unique talents to the magazine.

Emilee Mead is responsible for the overall "look" of *Archaeology Southwest*. She creates the layout for each issue, copy edits it, and shepherds it through the printing process. Currently Publications Director for Desert Archaeology, Inc., Emilee has considerable experience in editing and visual media; she also served as an editor at the Center for the Study of Early Man, in Orono, Maine, and was a scientific illustrator at the Bilby Research Center, Northern Arizona University, in Flagstaff.

The functional yet artistic maps in *Archaeology Southwest* are created by Catherine Gilman, whose varied background includes stints as an actress and singer before she began a second career in archaeology. Her expertise using total station mapping equipment led to her current incarnation as Mapmaker for Desert Archaeology, Inc.

The Center's Programs Manager, Linda Pierce, coordinates the delivery of the issue into readers' mailboxes. Linda, who has worked as both an archaeologist and as a community relations professional, came to the Center after more than five years working at the Arizona-Sonora Desert Museum.

Finally, no issue of *Archaeology Southwest* would see the light of day without the help of various other folks, including Andrea Mathews, Donna Doolittle, and Debra Lee.

See the Center for Desert Archaeology website for more information: <<http://www.cdarc.org>>

THE CENTER FOR DESERT ARCHAEOLOGY, a private, nonprofit organization, promotes stewardship of archaeological and historical resources through active research, preservation, and public outreach. The Center is a 501(c)(3) organization and is supported through donations, memberships, and grants from individuals, foundations, and corporations. Center members receive an annual subscription to *Archaeology Southwest*, substantial discounts on other Center publications, opportunities to participate in archaeological projects, and invitations to special lectures and events. For more information or to join, contact Linda Pierce, Programs Manager, at 520.882.6946, or lpierce@cdarc.org.

Board of Directors: William H. Doelle, Ph.D. (President and CEO), Benjamin W. Smith (Vice President), Diana L. Hadley (Treasurer), and Al Arpad (Secretary). **Advisory Board:** Hester A. Davis (Arkansas Archaeological Survey, retired), Don D. Fowler (University of Nevada, Reno), William D. Lipe (Washington State University), Margaret Nelson (Arizona State University), William J. Robinson (University of Arizona, retired), James E. Snead (George Mason University), and María Elisa Villalpando (Centro Instituto Nacional de Antropología e Historia Sonora, Hermosillo, Sonora, Mexico).

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Back Sight

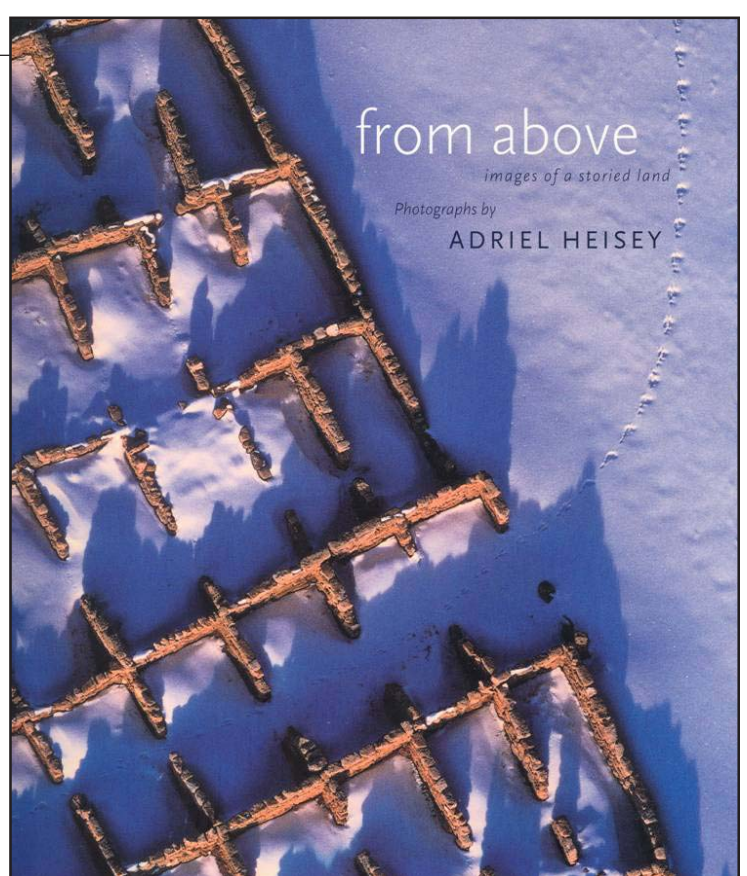
OUR FLAGSHIP PUBLICATION at the Center for Desert Archaeology is undoubtedly *Archaeology Southwest*. It has been enlightening to be reminded how clearly the goals that reflect the Center's current mission were laid out in 1986 in the inaugural issue of this publication. The Center's mission remains the same, but what has changed are the tools we use to implement that mission.

A flagship is meant to be recognizable, to project a strong image to all who see it. In 20 years, our flagship publication has, understandably, changed. It contains more pages, the pages are all in color, and the content is written by some of the best professional archaeologists working in the American Southwest and the Mexican Northwest. Not only that, *Archaeology Southwest* is now the standard bearer for a fleet of other publications that help implement the Center's mission. There is the electronic quarterly, *Preservation Archaeology News*, which is distributed free and carries information about the Center's preservation archaeology activities and that of other organizations as well. There is also the electronic news service, *Southwest Archaeology Today*, which is distributed free most weekdays and provides links to news stories of archaeological interest.

There will be even more changes as we continue to move forward. Our first goal is to expand *Preservation Archaeology News* to both electronic and hard copy formats. Our second goal is to substantially increase the electronic content that accompanies *Archaeology Southwest*. Related to this, we are developing ways to offer the content of *Archaeology Southwest* in a more modular fashion so that professors teaching archaeology classes can assemble a portfolio of articles that can be made available to their students on-line.

The base for this expansion will be funded by the endowment campaign that the Center is currently planning. Lead gifts already exceed \$1 million, and we will be announcing more details later this year. Success in this upcoming campaign will ensure that *Archaeology Southwest* can continue as our flagship for many decades to come, reaching more and more people with the fascinating and varied stories of Southwestern archaeology and, ultimately, helping readers understand the urgent need to preserve and protect the remaining places of our shared past.

back sight (băk sīt) n. **1.** a reading used by surveyors to check the accuracy of their work. **2.** an opportunity to reflect on and evaluate the Center for Desert Archaeology's mission.



Exhibits were noted as part of our mission in the first issue of Archaeology in Tucson in 1986. Our current exhibit, created in partnership with the Albuquerque Museum, features 60 images by Adriel Heisey. It opened in May 2004 in Albuquerque, New Mexico, traveled to the University of Pennsylvania Museum in Philadelphia, Pennsylvania, and will open soon at the Mesa Southwest Museum and Pueblo Grande Museum in Arizona.

A handwritten signature in black ink that reads "William H. Doelle".

*William H. Doelle, President & CEO
Center for Desert Archaeology*

Center for Desert Archaeology
Archaeology Southwest
300 E. University Blvd., Suite 230
Tucson, AZ 85705

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