FALL ARIZONA ARCHAEOLOGICAL COUNCIL CONFERENCE

FAINT TRACES OF PAST PLACES:
THE ARCHAEOLOGY OF LOW VISIBILITY GROUPS IN THE SOUTHWEST,
A. D. 1200-1900

Co-sponsored by

The Center for Desert Archaeology
and
The University of Arizona Anthropology Department

on OCTOBER 22-23, 2004

at the UNIVERSITY OF ARIZONA,
CENTER FOR ENGLISH AS A SECOND LANGUAGE, BUILDING #24,
ROOM 102
CONFERENCE SCHEDULE

October 22nd, Friday afternoon:
Southern Arizona and Southwest New Mexico

1:00-1:30 pm  Introduction and opening remarks from John Olsen (Anthropology Department Chair, University of Arizona), Erin Davis (President, Arizona Archaeological Council), and William Doelle (President, Center for Desert Archaeology)

1:30-1:50 pm  New Perspectives on the Protohistoric and Late Prehistoric Periods in the Southern Southwest (Deni Seymour, Research Archaeologist)

Archaeological evidence identifies four distinct groups that occupied southern Arizona during the A.D. 1400 to 1670 period, during the transition from prehistoric Hohokam to the Contact period. These represent both Athabascan (Chiricahua Apache) and non-Athabascan groups (Transitional Hohokam-Pima, Sobaipuri, and Plains nomads). Radiocarbon and thermoluminescence dates pinpoint the span of these occupations, while unique structures, distinctive ceramics, and diagnostic flaked-stone assemblages differentiate these groups. The ancestral Chiricahua Apache assemblage on one site dates to the A.D. 1400s, making it the earliest-known Athabascan site in the Southwest. Other intermediate-period sites provide the evidence needed to connect the material culture of the prehistoric Hohokam to the historic Upper Pima. A degree of initial continuity in material culture (related to the Rio Rico Complex) is eradicated as substantial changes were introduced into the archaeological record by the influx and intermixing of nomadic groups from the Plains (Puri/Jipurus) with the indigenous Pima (Soba). This source of change is indicated by the co-occurrence of evidence for these three distinct groups, or more precisely, evidence of two distinct groups and one hybrid group. Around 1670 the transitional Hohokam manifestation (Soba/Rio Rico Complex) disappears, leaving the hybrid Sobaipuri (Soba y Puri/Jipurus of the Cayetano Complex) and the "unadulterated" Plains nomads (then limited to the Jano, Jocome, Manso, Suma/Canutillo Complex). These processes explain some of the differentiation between Piman groups, what happened to the Hohokam, and why the Sobaipuri assemblage shares traits with both nomadic and settled groups.

1:50-2:10 pm  Approaching History in Southeastern Arizona, A.D. 1450-1700 (James Vint, Center for Desert Archaeology)

Historical records from Spanish Priests and soldiers who traveled throughout the northern fringes of the Pimeria Alta provide us with tantalizing descriptions of indigenous peoples who inhabited the region at the time of contact. The records kept by Padre Kino and Juan Mateo Manje from about 1690 to 1711 are called on most heavily by historians and archaeologists when investigating the pre-contact and early contact period. Relations from priests, military men, and other officials during the eighteenth century provide sources of information useful in studying patterns of acculturation and resistance by native peoples in response to the Spanish. In spite of the tantalizing “hard” evidence contained in these records, we still lack a clear understanding and recognition of native peoples’ social organization and cultural landscape, settlement patterns, and material culture for the nearly two centuries prior to the Spanish entrada, let alone for the first few decades of Spanish contact. This paper discusses the identification of “protohistoric” sites in the San Pedro River Valley of southeastern Arizona using criteria felt to be culturally and temporally diagnostic of the Sobaipuri Pima from an archaeological perspective, and attempts to reconcile the identification of sites described in Spanish records using archaeological and historical information—Di Peso’s “archaeohistory.” Patterns of material culture are discussed, and methodological and theoretical issues debated.

2:10-2:30 pm  From Hohokam to O’odham: Quantitative Measures for Identifying Protohistoric Ceramic Assemblages in the Middle Gila Valley, Central Arizona. (E. Christian Wells, Department of Anthropology, University of South Florida; Chris Loendorf, Cultural Resource Management Program, Gila River Indian Community; and M. Kyle Woodson, Cultural Resource Management Program, Gila River Indian Community)
In this paper, we review the archaeological evidence for Protohistoric settlement in central Arizona, highlighting some of the challenges that confront researchers and suggesting potential avenues for future research. This overview reveals that a fundamental problem is the identification of Protohistoric occupations when they are integrated into multiple-component sites that include prehistoric and historic remains. Drawing on what we know about the Protohistoric from Spanish reports and historical information as well as what we can infer from, extant archaeological evidence, we address this problem by introducing a set of simple quantitative measures for identifying Protohistoric pottery assemblages. Here, we compare ceramic assemblage data produced from excavations of prehistoric and historic sites from central Arizona against ceramic data from multiple-component sites along the middle Gila to determine if Protohistoric remains can be detected. This exercise thus sets up a method for detecting potential Protohistoric occupations in multiple-component sites using survey data.

2:30-2:50 pm River Yuman and Hia C’ed O’odham: Same Land, Different Landscapes (Jeffrey Altschul, Statistical Research, Inc.)

2:50-3:10 pm Post-AD 1200 Basketry Patterns in the Northern and Southern Southwest: Evidence for Tepiman and Yuman-Speaking Migrants? (Laurie Webster; University of Arizona)

During the period AD 1200-1400, a number of new basketry structures and forms appear in the U.S. Southwest. These include large granary baskets of “birds nest” and bundle-foundation coiling, plaited baskets with double selvages, and close-coiled baskets with three-rod foundations. In historic times, these constructions are variously associated with such groups as the Tarahumara and Tepehuan of southern Chihuahua, the Pima Bajo of Sonora, and the Tohono and Akimel O’odham, Maricopa, Western Apache, Yavapai, and Havasupai of Arizona. This paper summarizes the archaeological distribution of these new basketry patterns in the Southwest, and suggests some possible mechanisms for their arrival.

3:10-3:20 pm break

3:20-3:40 pm Documenting Ecological Change in the Pimería Alta during the Seventeenth and Eighteenth Centuries (Dale Brenneman, Research Associate, Office of Ethnohistorical Research, Arizona State Museum.)

The ecological change in the Greater Southwest project aims to make ecological information contained in Spanish colonial documents more accessible to researchers through a detailed, computerized index. A pilot study has focused on the region of northern Sonora and southern Arizona known to Spaniards as the Pimería Alta. In addition to summarizing in English the ecological content of relevant documents and placing the documents into general historical context, the Ecological Index guides researchers to specific pages with information on terrain, climate, streamflow and other water sources, agricultural practices, crops, native plants, animals, minerals, and human settlements (including populations and structures).

3:40-4:00 pm The O’odham and the Colonial Production of Space in the Santa Cruz Valley (Tom Sheridan)

4:00-5:00 pm Panel discussion by participating representatives of the Ak-Chin Indian Community, Gila River Indian Community, Salt River Pima Maricopa Indian Community, and Tohono O’odham Nation

5:00-7:00 pm Reception at the Center for Desert Archaeology, 300 E. University, Suite #230
October 23, Saturday Morning
Western Arizona and Southwest California

9:00-9:15 am  Archaeological and ethnohistoric evidence of population mobility and displacement in the protohistoric period of the eastern Colorado Desert (Jerry Schaefer and Jeffrey Altschul)

9:15-9:30 am  Pataya, Cerbat, and Pai: Classifying Cultural Groups in Northwest Arizona (John Rose)-probably not

9:30-9:45 am  Archaeology Over Yonder: Ancient Cultural Landscapes on the Hualapai Reservation (Peter Bungart)

The Hualapai Reservation encompasses a very diverse array of environmental contexts, from expansive ponderosa pine forests to the lower deserts of the western Grand Canyon country. The archaeological sites encountered in this region reflect this diversity and offer an excellent opportunity to examine mobility, economic and technological strategies, and patterns of interaction that persisted perhaps a millennium or more. Sites range from lower desert roasting pits, usually with low artifact counts, to intensive hunting-gathering camps with abundant chipped and ground stone material, to small-scale agricultural sites, typically with no more than one or two masonry or jacal structures. The general absence of locally produced diagnostic ceramics with fine chronological resolution, however, hampers more fine-grained interpretation of diachronic events and patterns.

9:45-10:00 am  Dating from the Hualapai Valley, Mohave County, Arizona, Supporting a Cohonina and Pai Connection (Don Simonis)

For half a century, archaeologists have disagreed concerning the origins of the Pai (Hualapai and Havasupai) in northwestern Arizona. Some researchers have postulated a hiatus of 150 years or more between the prehistoric Cohonina and the later Pai. Survey data from sites in the Hualapai Valley suggest that the late pre-Hispanic period Pai have a direct connection with the earlier Cohonina. The connection is supported by similarities in artifacts, artifact manufacturing and finishing techniques, specific cultural practices, and site type and location.


10:15-10:30 am  TBA-Archaeology of West Central Arizona (Peter Pilles)

10:30-10:45 am  Break

10:45-11:00 am  Which Way Did They Go? In Search of the Elusive Yavapai (Paul Long, Jr., Mountain Aire Research Systems)

Ethnohistorical research often provides tidbits that churn our imagination to such a degree that further investigation is required. This paper will discuss the attempt to locate a protohistoric Yavapai Indian Rancheria destroyed by a unit of the 8th Cavalry commanded by William Redwood Price, Col U.S. Army in November 1869. While searching for the Price site, fortuitously, we found 12 previously unrecorded Yavapai Indian sites and researched another 58 previously recorded Yavapai Indian sites reported by the Kaibab National Forest. Although biased, the initial results of this study, suggest some settlement pattern strategies that may have been used by the protohistoric Yavapai Indians.

11:00-11:15 am  Forgotten Peoples of the Verde Valley: Distinguishing Yavapai and Apache in the Archaeological Record (Stephanie Whittlesey)
11:15-11:30 am The Prehistory of Central and West-Central Arizona: A View from the Yavapai-Prescott Indian Tribe (Scott Kwiatkowski, Yavapai-Prescott Indian Tribe)

The Yavapai Indians occupied central and west central Arizona since before earliest recorded times. Their Tribal creation story and selected linguistic data seems to support a long presence in the area. Many aspects of Yavapai mythology appear consistent with the prehistoric and protohistoric archaeological record.

11:30-12:30 am Panel discussion by participating representatives of the Cocopah Tribe, Colorado River Indian Tribes, Fort McDowell Yavapai Nation, Fort Yuma-Quechan Tribe, Fort Mojave Indian Tribe, Havasupai Tribe, Hualapai Tribe, Kaibab Band of Paiute Indians, San Juan Southern Paiute Tribe, and Yavapai-Prescott Indian Tribe

12:30-1:30 pm LUNCH

Saturday Afternoon
Eastern Arizona and Northwest New Mexico

1:30-1:45 pm Pre-Reservation Yavapai and Apache Arrows (Ben Mixon)

1:45-2:00 pm Apache Archaeology in Central Arizona: The Origins of the 'Leave No Trace' Camping Movement? (Sarah Herr and J. Scott Wood)

2:00-2:15 pm APACHE? (John Welch, Mark Altaha, and Nicholas Laluk)

2:15-2:30 pm Faint Traces of Past Places: Stress, Mobility, and Acculturation During the Apache Wars on the Tonto National Forest (Stephen Germick, Tonto National Forest)

By the mid-1860’s Apachean groups, already a highly mobile hunter-gather culture, had entered a period of increased cultural stress resulting from unending pursuit by the U.S. military due to their predatory raiding. Raiding increased Apache access to Euro-American goods, resulting in the adaptation and utilization of various items of this intrusive culture to suit their lifestyle needs. Increased mobility due to relentless military incursions into their territory affected traditional land use patterns and indigenous material culture. Euro-American goods dating to the second quarter of the 19th century, often in co-occurrence with Apachean material culture, offers a way to locate and date these sites. Use of military records dating between 1865 to 1875 to locate Apachean sites dating to the Apache Wars on the Tonto National Forest is discussed. A synopsis of this fieldwork, aided by metal detectors, is reviewed.

2:30-2:45 pm Protohistoric Navajo Colonization of Northeastern Arizona (Dennis Gilpin, SWCA, Inc.)

Southern Athapaskan speakers probably entered Arizona between about A.D. 1672 and 1697. Although Navajo clan histories indicate that Navajos had colonized Canyon de Chelly as early as the 1690s, the earliest uncontested Navajo sites in Arizona (Nazlini Pueblito, Kimnatzinde Pueblito, and Ganado Crag) date to about 1760, and the earliest historical documentation of Navajos in Arizona places them at Pine Springs on the Hopi-Zuni Trail in 1775. These data indicate that the Navajos first colonized Canyon de Chelly (and probably other canyons along the west side of the Defiance Plateau and the Lukachukai Mountains) between the 1690s and 1750, then spread south along the west side of the Defiance Plateau, reaching Pine Springs about 1775.

2:45-3:00 pm The Navajo Occupation of Northwestern New Mexico (Ron Towner)

3:00-3:15 Shifting for Success in the Southwest: Early Navajo Culture Change, A.D. 1500 – 1800 (Doug Dykeman, Navajo Nation Archaeology Department, Farmington, New Mexico)

Archaeologists have successfully employed mobility models to explain the sometimes-dramatic shifts of Native American groups in the Southwest during the time of European contact (circa
1540-1800). However, during the same period, early Navajo people were firmly ensconced in the northwestern New Mexico homeland, Dinétah – even regarded by some Spaniards as stable, powerful, and wealthy. Recent studies at early Navajo sites indicate that both change and continuity are characteristic of the archaeological record in Dinétah. Using early Navajo archaeological information in conjunction with Navajo tradition and philosophy this paper explores the Navajo case where culture change may function similar to the mobility adaptation.

3:15-3:30 pm  Break

3:30-4:30 pm  Panel discussion by participating representatives of the Navajo Nation, San Carlos Apache Tribe, Tonto Apache Tribe, White Mountain Apache Tribe, and the Yavapai-Apache Nation

4:30-5:00 pm  Conference Discussants: Jeffrey Dean, Kay Fowler

This schedule is preliminary. Updates and possibly some reorganization to the program will be provided on the Arizona Archaeological Council's website: http://www.arizonaarchaeologicalcouncil.org. As you can tell, the conference is full and no further submissions can be accommodated. The conference is free both to presenters and attendees.

Visitor parking is available in campus garages. The closest garages to the Center for English as a Second Language building are the Main Gate Garage (Building 159) and the Tyndall Avenue Garage (Building 160). The University will charge parking fees on Friday and parking in garages is free on Saturday. The rate for the full day is $8 and they only take cash. For locations of these garages and University buildings please visit http://parking.arizona.edu/pdf/maps/visitor.pdf.

Maps and direction to the Center for Desert Archaeology reception will be available at the Friday afternoon conference.