

Preservation Archaeology NEWS

Building a Preservation Archaeology Network across the Greater Southwest

Fall 2007

Photo credit: Adriel Heisey



Viewpoint

Reinterpreting the Middle San Juan Region

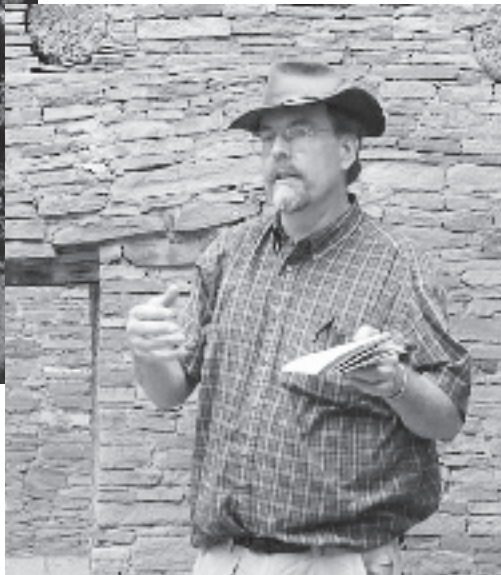
Preservation archaeologist Paul Reed discusses how current data support a fresh interpretation of the region's prehistory.

Since 2000, the **Center for Desert Archaeology** and the **Salmon Ruins Museum** have partnered to preserve and build upon the rich legacy afforded by Salmon Ruins and the Middle San Juan region. Nominated to the National Register of Historic Places in 1970, Salmon Pueblo was excavated over the ensuing decade by a team led by the indomitable Cynthia Irwin-Williams. Paul Reed, the Center's Chaco Scholar at Salmon Ruins, shares his perspective on the partnership and its successes, and what the team's current research reveals about the site and the region.

How or why did you get involved with the Salmon Reinvestment and Research Program? How has that program evolved?

I was hired in 2001 to direct the Program as the Center's Preservation Archaeologist and Chaco scholar. I brought more than 15 years of experience to the position, with

Preservation archaeologist Paul Reed leading a tour at Pueblo Bonito



an extensive background in archaeological research and public outreach through long-term employment with the Navajo Nation Archaeology Department. The primary goal of the program was finishing a comprehensive report on the 1970s excavations. A secondary goal rapidly coalesced, as the extent of Salmon's curation challenge became apparent to me and Center President Bill Doelle. We immediately pursued a Save America's Treasures grant—which was awarded in the amount of \$175,000—to redress the curation needs of the 1.5 million artifacts and samples in the collection.

With completion of the three-volume Salmon report, *Thirty-Five Years of Archaeological Research at Salmon Ruins, New Mexico*, in 2006 and significant progress in the curation program, my role has evolved and expanded. I'm currently focused on a National Science Foundation project that examines the Middle San Juan region from the 11th through 13th centuries.

What do you feel will ultimately be the most significant legacy of the project, continued on page 3

Participate

Events and Opportunities

Volunteer for the Center

Take an active role in helping the Center succeed! We seek energetic partners to serve on the Development Committee and Membership & Marketing Committee.

■ If you have fundraising ideas, and the energy to make them happen, please join the **Development Committee**. Help generate the funds that make our preservation archaeology projects possible and ensure our long-term financial security.

■ Spread the word about the Center's mission and reach out to prospective members throughout the country by sharing your creative energy with the **Membership & Marketing Committee**.

We value your expertise. Contact Linda Pierce, Programs Manager, at (520) 882-6946 or lpierce@cdarc.org.

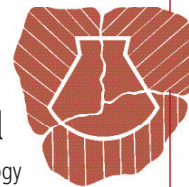
Visit Archaeological Sites

Temperatures drop, shadows grow long—time to get out there! Did you know that the Center's website features visitors' *continued on page 3*

Our New Publication

The Center for Desert Archaeology is proud to present the inaugural print edition of **Preservation Archaeology News**, a quarterly update on our activities and opportunities for involvement. The **News** will remain available in electronic format via subscription and on our website.

Enjoy—and let us know what you think! Comments and ideas should be directed to Kate Sarther at kate@cdarc.org or (520) 882-6946.





CENTER FOR DESERT ARCHAEOLOGY

a nonprofit corporation

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

(520) 882-6946
(520) 882-6948 (fax)

center@cdarc.org
www.cdarc.org

Board of Directors

William H. Doelle,
President and CEO
Al Arpad
Peter Boyle
Diana Hadley
Bernard Siquieros

Advisory Board

Hester Davis
Don Fowler
William D. Lipe
Margaret Nelson
William J. Robinson
James Snead
Elisa Villalpando

Staff

Roger Bull, Webmaster
Jeffery J. Clark, Ph.D.,
Preservation Archaeologist
Tiffany Clark, Ph.D.,
Preservation Archaeologist
Jacquie M. Dale, M.A.,
Preservation Archaeologist
Douglas W. Gann, Ph.D.,
Preservation Archaeologist
and Digital Specialist
Linda Marie Golier, M.A.,
Heritage Programs Coordinator
David A. Gregory, M.A.,
Preservation Archaeologist
J. Brett Hill, Ph.D., Preservation
Archaeologist and GIS Specialist
Deborah L. Huntley, Ph.D.,
Preservation Archaeologist
Debra L. Lee, Office Manager
Matthew Pailles, B.A.,
Preservation Archaeologist
Linda J. Pierce, M.A.,
Programs Manager
Paul F. Reed, M.A.,
Preservation Archaeologist
Kate Sarther, M.A.,
Membership Coordinator
Tobi Taylor, M.A., Content Editor,
Archaeology Southwest
James M. Vint, M.A.,
Preservation Fellow
Aaron Wright, M.A.,
Preservation Fellow

Research Associates

Richard Flint, Ph.D.
Shirley Cushing Flint, M.A.
Patrick D. Lyons, Ph.D.

Become Acquainted

Deborah Huntley and Kate Sarther

In early September two new staff members joined the Center family. We hope you'll join us in extending a warm welcome to Preservation Archaeologist Deborah Huntley and Membership Coordinator Kate Sarther.

Deborah Huntley

Although Deb's expertise is in Southwestern prehistory, particularly ceramic studies, she has been involved in a wide variety of archaeological research projects in Arizona, New Mexico, southern California, and even Germany.

Deb completed her undergraduate studies in Anthropology at the University of Colorado,



Deborah Huntley and Kate Sarther

graduating in 1991. She received her Master's degree in 1995 (in Anthropology and Museum Studies) and her Doctoral degree in Anthropology in 2004, both from Arizona State University. Deb worked for several years in cultural resource management in San Diego, California, and Santa Fe, New Mexico. She also has taught anthropology courses at several Arizona and New Mexico community colleges.

Deb's dissertation research focused on the organization of ceramic production and exchange in the Zuni region of west-central New Mexico. Using chemical compositional analyses of ceramic pastes and glaze paints, she documented patterns of resource use, information sharing, and alliance formation among residents of several large, apartment-like nucleated pueblos occupied during the late 1200s through 1300s. Her broader research interests include late prehistoric socio-political organization, prehistoric technology and the transfer of knowledge (especially related to pottery production), migration and long-distance interaction,

and interpreting archaeology for the public. In her new role as Preservation Archaeologist, Deb hopes her diverse research and teaching experiences will contribute to the Center's current research focus on late prehistoric demographic reorganization, as well as the Center's mission to promote public involvement in archaeology and cultural resource preservation.

Kate Sarther

The only child who had to be dragged away from exhibit cases during school field trips, Kate finally commenced her archaeological career at the University of Chicago, where she earned a Bachelor's degree in Near Eastern Languages and Civilizations and assisted the Collections staff at the Oriental Institute Museum for many years. Her professional training in archaeological preservation and collections management landed her in Syria, Turkey, Egypt, Crete, and ultimately Tucson, where she received a Master's degree in Anthropology from the University of Arizona in 1997. Although Kate's primary research focused on the identification and interpretation of ritual spaces in the earliest village sites in Southwest Asia, she also found herself on a fascinating detour that explored the evolutionary significance of food sharing behaviors and partly explained her compelling need to constantly overfeed her loved ones.

During her subsequent tenure as assistant curator in the Archaeological Repository at the Arizona State Museum, Kate focused on the curation challenges embodied by older collections as well as the storage crisis incurred by exponential growth in new collections throughout the American Southwest. She has published on academic topics and collections management, but is proudest of her ongoing work with the interpretation of anthropological research for public audiences.

As the Center's new Membership Coordinator, Kate channels her respect for the material remains of the human past with a passion for sharing and expanding knowledge about these precious resources that surely belies her origins among a family of teachers. She endeavors to serve the Center's mission by welcoming like-minded people across the world, inviting them to experience the wonder and fragility of the region's endangered cultural landscapes, and ultimately engaging their commitment to the preservation of our shared human heritage. And sometimes she'll bring baked goods.

or of the partnership between the Center and the Salmon Ruins Museum?

I think the Center's publication of a comprehensive report and efforts to jump-start and complete the curation process will provide the most durable positive effects. Continuing and extending the original research of Cynthia Irwin-Williams and her colleagues are also critical components.

What, to you, is the most compelling outcome of your research at present?

We're coming to a better understanding of the nature of the 200-year occupation at Salmon. Our work has documented the construction and use of Salmon Pueblo by probable Chacoan migrants from about A.D. 1090 into the 1120s. Chacoan use of Salmon was both residential and ritual; that is, the site was an important ceremonial center for its Puebloan inhabitants, but it was also their home. We have no evidence of an extensive community of smaller sites in the surrounding area. So the model that many archaeologists currently favor for sites in Chaco Canyon, which suggests that great houses such as Pueblo Bonito were non-residential ceremonial centers, is not supported by our research at Salmon.

After the Chacoan period ended, Salmon transitioned to use and residential occupation by local groups who had been part of the initial founding of the Pueblo. These groups modified the Pueblo to meet their needs. This secondary occupation lasted until the 1280s or 1290s, when the Pueblo was abandoned.

Another compelling part of the research concerns relations to other Puebloan regions. Our analysis of ceramics from Salmon, Aztec, and smaller sites indicates that in the post-Chacoan period, the Middle San Juan was very locally oriented. No more than 10 percent of the Pueblo III ceramics from Salmon and Aztec were traded from the Mesa Verde area. The settlement patterns do not support strong influence from Mesa Verde, either. These lines of evidence suggest to me that it is time to emancipate the Middle San Juan from the region to the north. It is time to speak about local Middle San Juan chronology and history and not invoke Mesa Verde people as bearers of the renewed activity seen in the 1200s.

We present these data in detail in my upcoming edited book *Chaco's Northern Prodigies: Salmon, Aztec, and the Ascendancy of the Middle San Juan Region After AD 1100* (to be published by U. of Utah Press in 2008).

Tell us a little more about the goals of the NSF-funded project.

We received a \$200,000 grant from the National Science Foundation (NSF) in 2005 that allowed our team to implement new research at the Salmon and Aztec pueblos and apply recent methodological advances to the study of existing collections from the region. How did these important regional centers develop? What factors account for Chacoan influence in the region? Do the data support Chacoan migration, exchange and emulation of Chacoan traits by local groups, or some combination of these processes?

Our research and the work of our predecessors indicates Chacoan influence in the Middle San Juan region by the late 11th century, with initial settlement at Salmon Pueblo, and later settlement of a larger group at great houses in the Aztec Community. In addition, a number of smaller communities in the region such as the Jaquez Site and the Holmes Group exhibit Chacoan influence. Using low- and high-visibility attributes of architecture and different artifact classes, we hope to identify processes of migration and emulation in the Middle San Juan.

The study of Chacoan influence in the Middle San Juan will have a broad impact on the public's understanding of ancient Puebloan archaeology and history across the Four Corners region.

You've spent many years here, and it must be a home of sorts to you by now. What do you want visitors to Salmon Ruins to come away with?

I would hope that visitors to Salmon Ruins would gain a sense of the enormous effort made by the builders of the Pueblo and the commitment to making a living in the Middle San Juan. I also think that visitors should get a sense of the stability and persistence of Salmon as a central place on the landscape—a large pueblo with a 200-year history of occupation.

For many visitors, a site like Salmon is viewed in isolation, as just another historic place in New Mexico. I would encourage a broader perspective that appreciates Salmon as a unique location on the San Juan River but also brings the site into the larger setting of the Middle San Juan. Salmon's sister site at Aztec Ruins was a key part of the larger social and economic setting of the Middle San Juan region in the 11th through 13th centuries.

To order the *Archaeology Southwest* devoted to Salmon Pueblo (Vol. 20, No. 3) or *Thirty-Five Years of Archaeological Research at Salmon Ruins, New Mexico*, visit www.cdarc.org/store or call us at (520) 882-6946.

Participate

continued from pg 1

guides to most of the major publicly accessible archaeological sites in the Southwest? **Experience the resources you're helping to preserve.** Check out **Visiting Places of the Past** at www.cdarc.org/visit/

Learn More about Arizona Archaeology

Monday, December 17, 2007

The Center's own **Doug Gann** shares his perspective on **Preservation Archaeology at Casa Malpais** as part of the **Arizona Archaeological and Historical Society's (AAHS) Lecture Series**. This free public talk will take place in Tucson at the University Medical Center's Duval Auditorium from 7:30–9:00 p.m.

Support Our Mission

Partner with us to preserve the places of our shared past by becoming a member of the Center or giving the gift of membership to friends and family. Member benefits include annual subscriptions to our quarterly magazine, *Archaeology Southwest*, and to this newsletter; discounts of 10–20% on publications; invitations to special events; and access to members-only resources on our website.

Annual memberships begin at just \$25. For more information, and to join online, visit our secure website at www.cdarc.org/pages/getinvolved/, or contact Kate Sarther at (520) 882-6946 or kate@cdarc.org.



CENTER FOR
DESERT
ARCHAEOLOGY

300 E. University Blvd., Ste. 300
Tucson, AZ 85705

Non-Profit
Organization
U.S. Postage
PAID
Tucson, AZ
Permit No. 878

Inside

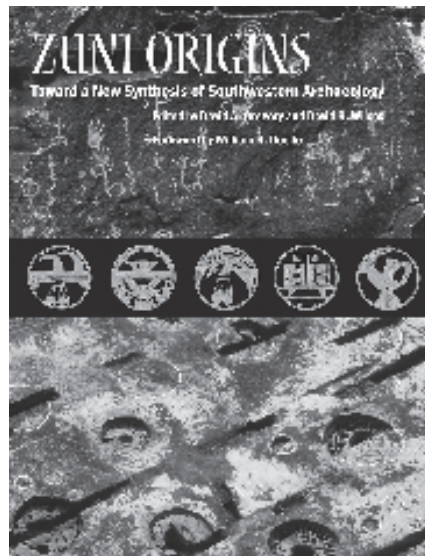
Fresh
Look
at
Salmon

Bookshelf

Zuni Origins

Scholarly dream team explores the origins and development of Zuni.

The Center for Desert Archaeology is pleased to announce the publication of *Zuni Origins: Toward a New Synthesis of Southwestern Archaeology* (University of Arizona Press, December 2007). This volume, edited by **David A. Gregory**, Preservation Archaeologist at the Center, and **David R. Wilcox**, Senior Research Anthropologist at the Museum of Northern Arizona, represents the culmination of an intellectual journey that began even before the editors' seminal 1999 paper, "Adaptation of Man to the Mountains: Revising the Mogollon Concept." In the Fall of 2001, the Center and the Museum of Northern Arizona sponsored a five-day seminar attended by a veritable think-tank of archaeologists, linguists, cultural anthropologists, and a geomorphologist. Their task: to understand how Zuni



became a linguistic isolate, or, more broadly, to ascertain the origins of the Zuni people and influences that have affected their way of life. Did social boundaries among groups in east-central Arizona and west-central New Mexico

develop as a result of adaptations to life at elevations over 6500 feet? What, if any, is the relationship between the prehistoric culture known as Mogollon and the Zuni culture?

This comprehensive volume synthesizes archaeological, environmental, linguistic, historical, and geographical data on a macro-regional scale as it presents a variety of perspectives on these questions. Participants evaluate the editors' provocative hypothesis that many Mogollon populations were Zunian speakers. Based upon these assessments, Gregory and Wilcox present a research design for exploring the question of Zuni origins going forward.

Zuni Origins: Toward a New Synthesis of Southwestern Archaeology
Edited by David A. Gregory and David R. Wilcox; foreword by William H. Doelle.
University of Arizona Press, December 2007.