

Preservation Archaeology NEWS

Building a Preservation Archaeology Network across the Greater Southwest

Summer 2008

Viewpoint

Come Together?

A Center milestone occurred this summer: our first-ever field school provided preservation-based archaeological training to students while furthering our ongoing research on migration and population dynamics in late prehistory. Members of the team discuss the setting, their goals for the project, and some current working hypotheses.

“You definitely leave Hohokam-land and climb over the pass into a much different world,” Jeff Clark says, nodding his head. “It’s the first place upstream from Safford where you’d want to live. It looks like my idea of home.” Deb Huntley agrees with Jeff’s assessment of the Mule Creek Valley in southwestern New Mexico: “It’s impressive, really wide-open.” They go on to describe an idyllic landscape at an elevation of 5500 feet—a silvery meadow crossed by braided creeks, stippled with stands of cottonwoods, ringed in dense ponderosa forest.

This elysian place in the Upper Gila region is home to the small ranching community of Mule Creek, which—for the months of June and July—embraced participants in the preservation archaeology field school co-sponsored by the Center and Hendrix College. According to Director and Hendrix Professor Brett Hill, Hendrix undergraduates Sara Hunter, Kelsey Parker, Ahren Wardwell, and Owen Wilkerson attended the field school because “they wanted real experience that would help them decide whether to pursue careers in archaeology.” Assistant Director and Center Preservation Fellow Rob Jones chimes in, “They came to exper-

ience archaeology beyond the classroom and get their hands dirty.”

This adventurous Arkansas bunch was also joined by field supervisor Katherine Dungan, a graduate student volunteer from the University of Arizona, and Elizabeth “Lizzie” May, another U of A graduate student and Rob’s wife. In addition to her role as a supervisor, Lizzie served as the all-important field cook. Deb, Jeff, and Texas A&M Professor Suzanne Eckert came for short visits in order to



Jeff Clark and Rob Jones ascend Area A, the main occupation mound of the 3-Up Site.

teach excavation techniques, conduct preliminary analyses, and escape the Tucson heat.

The group’s labors, which included archaeological survey, mapping, test unit excavation, and artifact washing and sorting, were aimed at understanding a complex series of questions that Jeff, Brett, Deb, and Rob framed over this past winter: when communities in east-central and southeast Arizona began to fall apart in the 14th century, did some people from those areas move into the Upper Gila and Mimbres Valleys of New Mexico? Who were those migrants—did they have specific cultural affiliations? What was their relationship with the people who were already living in the communities where the migrants settled? Who were those

existing residents—and what was their cultural affiliation? Why did the migrants choose those communities? And finally, what happened after they arrived?

Migration, Coalescence, and Diaspora

These issues are at the core of the latest chapter in the Center’s long-term study of migration and population collapse in late prehistory in the southern Southwest. In July, the team was awarded a \$203,523

National Science Foundation grant to pursue these questions further. The current research follows on a recently completed NSF-funded project that examined the earlier 13th century migration of Kayenta people from their drought-stricken homeland on the Colorado Plateau into the river valleys of southern Arizona—Hohokam country.

Together with analysis of existing archaeological collections, preservation-based fieldwork in several regions of southern Arizona demonstrated that migrant groups experienced variable outcomes.

Some faced conflict and remained segregated from local groups;

others assimilated and coexisted. By the late 1300s, boundaries between migrants and locals likely dissolved even further as deteriorating health conditions and

continued on page 4

Our Vision

At the Center for Desert Archaeology, we envision a society in which the places of the past are valued as the foundations for a vibrant future. As such, it is our mission to preserve the places of our shared past. We undertake this mission on behalf of those who find meaning in such places—and we deeply appreciate your partnership in this endeavor!





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Become Acquainted

Bill Doelle

Bill founded the Arizona Division of the Santa Barbara-based Institute for American Research in 1982. In 1989, he transformed the organization into two separate components: Desert Archaeology, Inc., a for-profit cultural resource management firm, and the Center for Desert Archaeology, a non-profit directed at public outreach and publication. These distinct entities have simultaneously flourished under his inspired leadership. Though we suspect he never sleeps, Bill took some time to share his thoughts on how he got here and what the future holds.

So, what did you want to be when you grew up? How did you become an archaeologist?

Initially, archaeology was a way to get to Mexico and Latin America. I wanted to be a cultural anthropologist.

The very real connection you feel to this landscape is immediately apparent to those around you. To what do you attribute this sense of place—so deeply felt that you've made it your life's work to share that with others?

For me, the importance of place was first developed in Michigan's Upper Peninsula on Lake Superior. Since the 1920s, my family had owned a lighthouse keeper's house that had been built in the 1880s. On my first visits between ages 2 and 8 there was no electricity. We hand-pumped water from a well, had a wood-fired cook stove, and the outhouse was a three-seater. The house was built well; when we did repairs, we could see the craftsmanship in the carpentry, such as the vertical pine planks beneath the clapboard. The environment was incredible—clean air, the cold and crystal-clear water of Lake Superior, and occasional nights when the *aurora borealis* lit the night sky. Because my aunt and grandmother were also there in those early summers, they shared family history, and places in the house or in the local landscape became associated with family stories. Landscape, history, and family all merged into a very deeply felt sense of place. Although it is no longer a part of my life, even this brief recollection of that past brings back very deep emotions. Place matters to me—and has for a very long time.

When I moved to the Southwest, I had just spent two long summer field seasons in the Tehuacan Valley of central Mexico. The vegetation there has striking similarities to the Sonoran Desert—mesquite, palo verde, columnar cacti—so Tucson felt very comfortable from the outset. A bit later, while



Bill and his father eating sweet corn on the beach at Cedar Point, 1951. Bill is two-and-a-half years old, and it is his first visit to his father's family summer home on Lake Superior.

working for the Arizona State Museum, I spent a full summer reading the ethnographic literature of the Sonoran Desert and gained an intellectual connection to the O'odham's relationship with their desert environment. The following year, I worked closely with a Tohono O'odham woman named Juanita Ahil as she shared her knowledge of desert plants and their uses. Many days spent with her as she gathered cholla buds or saguaro fruits created a connection to this desert environment that has continued to grow.

What has been your biggest professional disappointment? How—or did—it change you? In contrast, what do you feel has been your greatest accomplishment thus far, personally or professionally?

Early in the Center's survey of the lower San Pedro, one of the important platform mound villages called Big Bell was destroyed before we even had a chance to map it. That loss has underscored how fragile the archaeological record is. The impact of that loss has shaped our approach to regional-scale research and our commitment to community-based preservation. We had not invested in making connections with the local communities along the San Pedro and did not find out about this destruction for many months. Since then, we have developed ties with local residents, and one of our employees, Jacquie Dale, lives on the San Pedro.

I think that institution-building has been my biggest accomplishment. Desert Archaeology, Inc. is a for-profit firm that has succeeded for nearly two decades. I hope to see it in the hands of a new leader for another set of decades. And the Center for Desert Archaeology is poised to achieve an institutional life that will extend beyond my life. Both

continued on page 3

Become Acquainted

continued from pg 2

organizations grew from initial incorporation to a first stage of maturity under my leadership. While there were some difficult times, both organizations have achieved significant successes and have survived thus far.

Where do you see the Center in five years? What are your most firmly held goals?

A private non-profit needs a significant endowment to survive. A little over a decade ago, the Center had one employee and no endowment. Today, we have some \$5 million in endowment funds and a dozen full-time



Helga Teves, Arizona State Museum

Bill processing mesquite in a bedrock mortar under the tutelage of Juanita Ahill in 1975. They are above her house on the Tohono O'odham Reservation. Bill spent the summer undertaking participant observation with Juanita to understand the people and tasks represented by artifacts and sites.

employees. In five more years, my goal is to double our endowment, and I will be willing to retire if I can push the endowment to \$20 million. That said, money does not guarantee success. In fact, I believe that success in achieving our mission—preserving the places of our shared past—will make further endowment-building possible. We are primed for major initiatives right now, and I particularly look forward to watching our preservation outreach program develop and thrive under our three-year grant awarded by the National Trust for Historic Preservation.

Celebrate!

News We're Proud to Share

■ Please join us in welcoming **Andy Laurenzi** as the Center's first-ever **Preservation Outreach Coordinator**. As you recall, we established this position this past spring with the help of a prestigious matching grant from the **National Trust for Historic Preservation**. Andy brings incredible skills to the new program, and he understands the Center's goals implicitly. He spent many years at The Nature Conservancy (www.nature.org) before serving as Director of the Southwest Regional Office of the Sonoran Institute (www.sonoran.org). Andy's extensive experience with land preservation and public policy issues, as well as his broad network of contacts, will enable him to hit the ground running, building this program and moving it forward rapidly. We are genuinely honored that he'll be coming on board in August.

■ *Archaeology Southwest* recently received the **Arizona Governor's Archaeological Advisory Commission's 2008 Award in Public Archaeology**. **Patrick Lyons**, Chair of the GAAC and Head of Collections at the Arizona State Museum (as well as a former Center Preservation Archaeologist), presented the award to **Bill Doelle** on June 13, 2008, at the **6th Annual**



Eric Wondy, SHPO

Bill Doelle accepts the GAAC Award in Public Archaeology on June 13, 2008. Right: Patrick Lyons, GAAC Chair. Left: Diane Saunders, Governor Napolitano's Director of Cabinet Affairs and Special Projects. Far left: Jim Garrison, Arizona State Historic Preservation Office (SHPO).

Historic Preservation Partnership Conference in Rio Rico, Arizona. The magazine was honored for "making archaeological knowledge accessible to the people of Arizona, and for sharing knowledge of Arizona's cultural heritage with a nationwide and international audience." Special kudos to *Archaeology Southwest* Content Editor **Tobi Taylor** and the production team of **Emilee Mead** and **Catherine Gilman**.

■ Congratulations go out to our friend **Chip Colwell-Chanthaphonh**, Curator of Anthropology at the Denver Museum of Nature and Science. Chip's recently published book entitled *Massacre at Camp Grant: Forgetting and Remembering Apache History* (University of Arizona Press) won **first place at the**

2008 Arizona Book Awards in the History/Political Category. We can't recommend highly enough Chip's insightful work on the 1871 massacre of over one hundred Apache men, women, and children who had already surrendered to the U.S. Army at Camp Grant. Chip engaged in this research as a Center Preservation Fellow.

■ **Thank you** to all who were able to join us for our Annual Meeting and **25th Anniversary Party** in April and for the **special evening with Richard Flint and Tony Horwitz** at the end of May. We are working hard to record more of these

events and stream them online for those who are unable attend—we'll keep you informed as we add this kind of dynamic content to our soon-to-be-unveiled, **new and improved website!**



Future preservationists enjoy ice cream and fellowship at the Center's 25th Anniversary Party on April 20, 2008.

Participate

Events and Opportunities

Sip, nosh, listen, discuss!
(Repeat.)

Beginning September 2nd, the Center for Desert Archaeology and Casa Vicente welcome you and your friends to our new monthly program, Archaeology Café. Based on a model developed in the late 1990s in the UK (www.cafescientifique.org) and France (www.bardessciences.net), Science Cafés are now thriving in many American cities, including Tucson (www.gotuasciencecenter.org/about/got-science-cafe). Gatherings are decidedly non-academic forums dedicated to promoting public engagement with scientific research.

Like Science Cafés, Archaeology Café will begin with a brief, informal—and

hopefully entertaining—presentation on a timely or even controversial topic, followed by a question-and-answer period (and a short break to allow everyone to buy another round). Moderator Doug Gann will then commence spirited but focused discussion. Archaeologists, geologists, preservationists, historians, students, members, friends, visitors—everyone is welcome to join us and suggest topics and presenters. We particularly encourage professional archaeologists working in regional cultural resource management and visiting scholars to share their work with the community at an Archaeology Café—just keep it fresh and laid-back! Contact Kate Sarther (kate@cdarc.org) or Doug Gann (dgann@cdarc.org) to get on the schedule or propose a topic. You can also call at (520) 882-6946.

The inaugural Archaeology Café will convene on Tuesday, September 2, 2008. We will meet the first Tuesday of each month at 6:00 p.m., with presentations beginning at 6:15 p.m. Casa Vicente, a downtown Tucson gem serving an out-

standing selection of Spanish tapas and libations, has graciously offered its vibrant patio for our gatherings; www.casavicente.com, 375 S. Stone Ave., Tucson 85701, (520) 884-5253. Don't live in the Tucson area? Soon you'll be able to "attend" from the comfort of your own computer! We hope to videotape these events and stream them on our website.

Visit Us at the Pecos Conference

Headed to Flagstaff for the Pecos Conference this August? Come say hello to Linda Pierce and Kate Sarther in the book tent! In addition to snapping up our latest publications at a discount, you can join the Center or renew your membership. To learn more about this annual archaeological confab and camp-out, go to www.swanet.org/2008_pecos_conference. For those who can't attend, the organizers are encouraging participants to blog about the sessions and festivities, so you may be able to follow the action: www.swanet.org/2008_pecos_conference/bloggers.

Viewpoint continued from pg 1

environmental degradation led to substantial population loss. People coalesced into increasingly smaller territories, aggregating at much larger (and ultimately unsustainable) settlements in order to maintain social networks and irrigation systems. Eventually, these communities collapsed; some groups of survivors probably moved onto floodplains, some took up highly mobile lifeways, and some emigrated from the region.

As used by the Center, the archaeological term *Salado* refers to sites and aspects of material culture that express an increasingly hybridized cultural identity, one that joined Kayenta and Hohokam people over successive generations. Deb explains further: "The nature of the archaeological 'culture' known as Salado has been debated for over 70 years. What we're seeing really supports this growing consensus that Salado was associated with a widespread ideology and an identity that integrated Kayenta migrants with local populations." Archaeological markers of Salado include Gila Polychrome and obsidian from sources in the Upper Gila region, both of which

were widely distributed across southeastern Arizona and southwestern New Mexico in the 14th century.

The Center team now posits that some of the Salado might have maintained not only a firm sense of Kayenta identity, but also fairly strong social and economic ties with Kayenta enclaves across the southern Southwest over the generations. "The Kayenta migrations might represent a *diaspora*, a process in which a community disperses but remains connected by social, ideological, and material connections rather than spatial proximity," Jeff proposes. According to this model, some Kayenta-affiliated Salado groups might have migrated yet again in the 14th century, this time to join Kayenta colonies that had been living in relative isolation and maintaining their cultural traditions in the Upper Gila and Mimbres Valleys over the previous century.

At present, there is limited evidence to support this idea. Analysis of information from the Coalescent Communities Database of site counts and sizes through time shows that as population in southern Arizona declined in the late 1300s, population in southwestern New Mexico increased. Furthermore, the Center's previous work underscored that, in some areas, production of Salado polychrome was clearly tied

to migrants and their descendants; in fact, northern design styles seen on earlier wares such as Maverick Mountain ceramics were transformed on Salado polychrome in the same way over a large area. This stylistic and technological homogeneity over a very broad area arguably indicates the presence of a network of culturally linked people. Additionally, Kayenta enclaves seem to have enjoyed better access to obsidian from sources in the Upper Gila. In the lower San Pedro Valley, Center test excavations demonstrated that local settlements had as much as ten times more obsidian after the arrival of Kayenta migrants as before; interestingly, Kayenta enclaves had nearly four times as much obsidian as local settlements. Taken together, those patterns imply that Kayenta migrants organized and controlled obsidian trade from Upper Gila sources—again suggesting that a network of Kayenta-affiliated people remained in place over the generations since their exodus from the Four Corners.

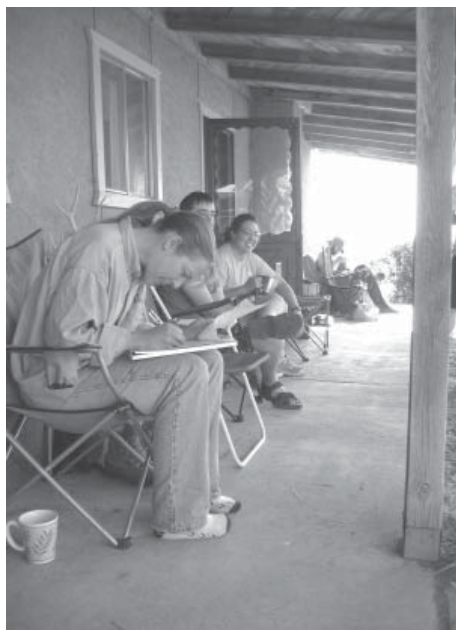
On the Ground and in the Lab

The Center's fieldwork in the Mule Creek region and subsequent ongoing analyses are directed at gathering more data to test the team's hypothesis that the original Kayenta migrants continued a community

in diaspora. The team seeks to demonstrate that Kayenta-affiliated people maintained a sense of community that transcended shared place by examining interregional connections in material culture. Deb is looking closely at subtle aspects of pottery style and technology that might serve as markers of migration and shared ideologies; she is also using ceramic data to refine site chronologies. Rob is focusing on the sourcing and circulation of obsidian. Overall, the team will assess the persistence of Kayenta traditions, the presence of local influences, the relative cohesion of stylistic traditions through time, and the intensity of obsidian trade across southeastern Arizona and southwestern New Mexico. It will also be important to determine the extent to which this trade was controlled. A significant part of Deb's work will be undertaken with previously excavated collections from the Upper Gila and Mimbres Valleys and from Salado sites in southeastern Arizona; these dispersed collections are held by no fewer than thirteen different institutions, and some are poorly documented at present.

This summer, the field team focused on the 3-Up Site, a large site on private land.

Obsidian nodules are abundant on the ground, as the site essentially rests on the Mule Creek source. Salado polychrome and Maverick Mountain series pottery found by an earlier research team from Arizona State University established that the site was occupied in the late 1300s; much earlier pithouse remains and a Classic period Mimbres room block attest to great time depth. The group excavated test units in midden areas of the latest occupation in order to obtain a representative sample of trash while minimizing impact to the site. Although every attempt was made to avoid architectural remains, one late room was incidentally tested. This room yielded a



Visiting professor Suzanne Eckert (far left) and students Ahren Wardwell, Sara Hunter, and Owen Wilkerson (left to right) work on field notes on the ranch house porch.

late Salado polychrome assemblage and potential tree-ring samples.

The team also performed survey and mapping in the area, seeking field houses and small room blocks that tend to be under-reported in the archaeological literature. Mule Creek ranchers were especially helpful in granting access to locally known sites so that these could be recorded. Although the field school has ended, work is ongoing: over the next few months, Rob plans to survey transects of the Gila River in order to collect naturally occurring obsidian samples. This will help him determine how far downstream from the Mule Creek source this valuable raw material can still be found in abundance.

And how did the students find their first field season? Brett shares that “regardless of their ultimate career choices, they all indicated that it was a great experience in a beautiful place.”

Heritage and Perception

The Center team believes that in the case of the Kayenta migrants and the Salado phenomenon, diaspora and coalescence could

have been, in Deb's words, “co-existent and complementary.” Jeff further explains that the Kayenta diaspora was “dispersed across a large area and based on shared identity”; what archaeologists call ‘the Salado’ were “local attempts to integrate multicultural groups based on shared place.” To Jeff, demonstrating this archaeologically is a particularly instructive challenge because diaspora represents “a de-spatialized community,” something very different from the clusters of settlements and sites that archaeologists usually use to define communities. Deb agrees that “archaeology contributes the long perspective and an understanding of material connections to the study of diaspora.”

“The concept of diaspora really resonates with people, because so many of our fami-



Students Sara Hunter and Owen Wilkerson complete a profile drawing of their test unit as clouds build in the distance.

lies have, historically, come from far away, and we have stories about these journeys, a sense of our former homelands, and ways of doing things that reflect our cultural heritage,” Jeff continues. “It's not so difficult to imagine that those Salado folks with a Kayenta heritage maintained some of those ties, and showed up on the doorstep of people they felt related to when things got tough.”

At the same time, however, it is easy to wonder how those who established the Kayenta enclaves in Mule Creek felt about the late 14th century arrival of the Salado newcomers: were they perceived as “different” after generations of assimilation—perhaps even as “Johnny Come Latelies,” in Jeff's words—or were they welcomed to this beautiful refuge as brethren? Initial evidence from the 3-Up Site suggests that although the migrants were accepted, they lived in scattered, separate room blocks as far as half a kilometer from the main settlement. “That spatial separation has to indicate some degree of social separation,” Jeff concludes.

*Upcoming presentations on this project include a field report at the Pecos Conference in August (see **Participate**) and a paper at the Mogollon Archaeology Conference in October. We hope to record and stream the Pecos presentation on our website in the fall. Special thanks to Jeff, Deb, Brett, and Rob for their gracious assistance with this article.*



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Inside

Mark the Date:

September 2, Archaeology Café

Bookshelf

Chaco's Northern Prodigies

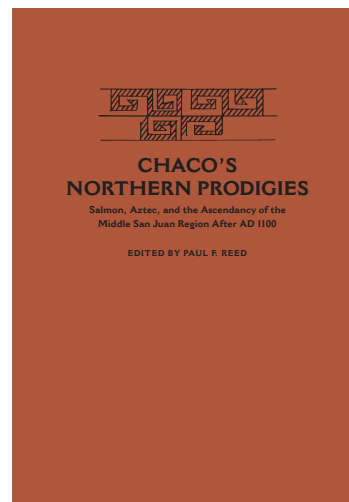
Center Preservation Archaeologist Paul Reed presents a synthetic examination of thirty-five years of archaeological research in the Middle San Juan region of New Mexico.

Following on renewed interest in Chacoan studies over the past decade, a number of researchers have focused attention on the Salmon and Aztec pueblos of the Middle San Juan region of northwestern New Mexico. These communities emerged as political and population centers in the late eleventh and early twelfth centuries, just as Chaco's influence began to wane.

Research compiled in this volume examines the identification of Salmon and Aztec as Chacoan Outliers and central places in the late 13th century. Using pre-

viously unexplored methods, contributors elucidate aspects of the archaeology of Salmon, Aztec, and other sites in the Middle San Juan region. They consider the critical role these communities played in the larger Puebloan-Chacoan world between A.D. 1000 and 1300. For the first time, the unique, local nature of Middle San Juan history and culture is revealed: recent work suggests that migration, colonization, and emulation each factored into the emergence of this region after 1100.

Chaco's Northern Prodigies comprises contributions by Karen R. Adams, Nancy J. Akins, Eileen Bacha, Larry L. Baker, Gary Brown, Catherine Cameron, Kathy Roler Durand, Stephen R. Durand,



Cynthia Irwin-Williams[†], Kristin Kuckelman, Peter McKenna, Scott Ortman, Lori Stephens Reed, Paul F. Reed, Karl J. Reinhard, Susan Ryan, H. Wolcott Toll, Ruth Van Dyke, Mark Varien, R. Gwinn Vivian, Dorothy Washburn, Laurie D. Webster, Linda Wheelbarger, and Thomas Windes.

The Center will host an event with Paul this autumn in Tucson—we'll be in touch with details on that celebration and other stops on Paul's book tour.

Chaco's Northern Prodigies: Salmon, Aztec, and the Ascendancy of the Middle San Juan Region after AD 1100, edited by Paul F. Reed, University of Utah Press, June 2008. \$55.00