

chapter 3

heritage themes and related resources

DEVELOPMENT OF THE HERITAGE THEMES

The seven heritage themes in this chapter emerged directly from public input. During Meeting Two of the series of four Working Group meetings described in Chapter 1, participants were divided into small groups and given large maps of the Little Colorado watershed. They were then asked a series of four questions designed to elicit responses that would describe the heritage of the region.

- ♦ If you had a two-week dream vacation in the Little Colorado River watershed, where would you go?
- ♦ If you had to describe this area to someone who had never been here, what would you say?
- ♦ When friends or family come to visit, where do you take them?
- ♦ If “something” were to leave this area forever, what would you miss most?

Participants drew or wrote their responses on the maps. In most cases, the maps were completely covered with sites, references to historical

events, notes about the current diversity of cultures found in the watershed, and lists of activities related to outdoor recreation or local festivals. Continuing in their small groups, participants reviewed all of the items placed on the maps and devised between four and six themes that would capture all of the items. Each small group then reported its themes to the whole group. The whole group then worked all of themes suggested by each smaller group into one set of between four and six themes. This process took place at five meetings in five different locations across the watershed and resulted in a total of 25 heritage themes being suggested. Many of the themes from a Working Group in one meeting location were virtually the same as themes suggested by one or more Working Groups in other meeting locations, thus giving evidence that particular themes indeed identified prevalent, consistent, and over-arching characteristics of the region. The Heritage Programs Coordinator reviewed all 25 suggestions and found seven common themes that united the most frequently suggested themes by the Working Groups. Those seven unifying themes became the seven

heritage themes described in this chapter:

- ♦ Sacred and Enchanted Landscapes
- ♦ Trails, Roads, and Rails of the West
- ♦ Native Nations
- ♦ Living from the Land
- ♦ Archaeology
- ♦ Expressions of Art and Life
- ♦ Outdoor Recreation

After establishing the seven heritage themes, the next round of Working Group meetings focused on identifying resources within the watershed that reflected, interpreted, or embodied one or more themes. The seven themes

were written on large pieces of paper and participants wrote down the name of the resource (a site, event, organization, business, etc.) and its general location on the paper of the particular theme the resource fit. Participants were asked to identify resources that related to tourism as well as those that served local communities, although often a single resource fulfilled both functions. Often, too, a single resource reflected more than one theme. The related resources sections that appear in each heritage theme chapter are a direct result of data generated during these Working Group meetings.

Theme 5 Archaeology

SUMMARY OF THEME

The number, variety, and significance of archaeological sites found in the Little Colorado River Valley are rivaled by few other locations in the country. These sites not only contribute greatly to our understanding of past lifeways in the American Southwest, but also have provided a foundation for numerous advancements in archaeological field methods over the past two centuries.

While many Little Colorado sites are fragile, currently unprotected, or otherwise not appropriate for visitation from members of the general public, they continue to serve as important landmarks for the history and cultural development of modern-day Hopi, Zuni, Navajo, and White Mountain Apache people (see “Native Nations” theme). Visitors with an interest in archaeology, however, are not at a loss for interesting places to see in the Little Colorado area.

Several state and national parks or monuments feature ruins and petroglyphs from various time periods and cultures. Extensive artifact collections and exhibits can be found at the Museum of Northern Arizona, and many smaller museums throughout the region also display artifacts. Archaeology is further supported by three highly respected educational programs at Northern Arizona University, Arizona State University, and the University of Arizona, and by a network of site steward volunteers and avocational archaeologists in both Arizona and New Mexico.

DESCRIPTION OF THEME

The Little Colorado area contains the remains of prehistoric and historic occupations dating back at least 12,000 years and spans two major late prehistoric archaeological culture areas: the Anasazi or Ancestral Pueblo and Mogollon. These groups eventually coalesced to form what anthropologists call the Western Pueblo. Later, Apache and Navajo groups made the Southwest their home, and together with the Hopi and Zuni Pueblo people, continue to occupy much of the Little Colorado area. Archaeological remains of Hispanic, Mormon, and other historic period settlers also dot the landscape and remain powerful reminders of the more recent past. The following overview briefly summarizes the Little Colorado area’s long, rich, and diverse past, highlighting some key resources and significant archaeological advances of particular localities.

Overview of Prehistoric Culture History

Approximately 15,000 years ago, populations crossed the Bering Strait land bridge from Asia into North America. These groups likely arrived following the Wisconsin glaciation, when sea levels were low and an ice-free corridor existed between glaciers on the east side of the Rocky Mountains. Except for a few highly controversial sites purportedly of great antiquity (e.g., Sandia Cave near Albuquerque, New Mexico), the Southwest’s Paleoindian occupation

traditionally is dated between around 10,000 and 5500 B.C. The Pleistocene climate was wetter than previously, causing the expansion of savannas and the westward spread of several large mammal species, or megafauna, like mammoth, bison, horse, camel, dire wolf, and several antelope species. The distinctive, fluted Clovis and Folsom points are well-known examples of specialized Paleoindian hunting technology. In addition to hunting, Paleoindian groups also must have collected edible wild plants.

Paleoindian populations are envisioned as small, highly mobile family bands. They often obtained stone tool raw materials from very great distances, either through trade or as a result of considerable population mobility. Paleoindian sites typically are characterized by the presence of diagnostic projectile points found either in isolation or in association with small scatters of chipped stone artifacts. Because of their great age such sites are relatively rare. In the Little Colorado watershed, isolated Clovis and Folsom points have been found near Sanders, Houck, the St. Johns/Concho/Lyman Lake area, Winslow, on the Hopi mesas, and in the Petrified Forest.

The less-specialized Archaic adaptation that emerged within a relatively dry climatic period around 5500 B.C. marks the end of the Paleoindian period. The term "Archaic" designates both a time period and a way of life characterized by hunting (both small and large game) and gathering (mainly plant seeds). Throughout the Southwest, archaeologists generally identify the beginning of the Archaic period with the appearance of grinding equipment and the end of the Archaic with the appearance of pottery and horticulture around A.D. 200. Recent data,

however, point to integration of agriculture into some southwestern communities as early as 3,500 years ago, indicating this definition of the Archaic may be too simplistic.

Initially, the Archaic lifeway was not much different from the Paleoindian: highly mobile, small group size, and mixed hunting and gathering. Eventually, however, Archaic populations began to rely more heavily on wild plant foods and less upon hunting, perhaps because the climate again became wetter and stimulated increased plant growth. The number of known Archaic sites also increases through time, not only because more recent sites are more likely to be visible to archaeologists, but also because overall population size probably increased. By the end of the Archaic, habitation sites often had large, shallow storage pits as well as concentrations of fire-cracked cobbles and artifacts. Structural architecture generally was lacking. Hearths, bell-shaped pits, cobble cairns (possibly roasting pit debris), and a variety of pit structures are known. Archaic period basketry, rabbit fur clothing, yucca twine robes, woven bags, wood digging sticks, jewelry in various media (stone, shell, bone, feathers and seeds), atlatls, bone tools, and possible ritual objects occasionally are preserved in dry rockshelters.

Like Paleoindian sites, obvious Archaic period sites are not well represented in the Little Colorado area. Some of the better known are on Black Mesa near Hopi, where a large number of early agriculture sites dating to the late Archaic and/or succeeding early Ancestral Pueblo (Basketmaker) periods are represented. In addition, several sites along Y-Unit draw in the Zuni region have Archaic or Basketmaker II components. These

sites, excavated by the Zuni Cultural Resource Enterprise, provide evidence for early agriculture at the Archaic-Pueblo transition.

After about A.D. 200, around the time that pottery was first made and used in the Southwest, the archaeological cultures traditionally identified as the Anasazi and Mogollon emerge. This distinction persists until about A.D. 1000, when the two cultures presumably merged into what archaeologists commonly refer to as Western Pueblo. In the northern Little Colorado region (from about Holbrook, St. Johns, and Quemado north to the San Francisco Peaks) archaeologists classify sites as Anasazi or Ancestral Pueblo and generally follow the Pecos Classification for this area developed by A.V. Kidder in the 1920s. In the southern Little Colorado, including the Upper Little Colorado and Forestdale regions, pre-A.D. 1000 sites are understood within the Mogollon framework. The area around Flagstaff south to the Mogollon Rim is classified as Sinagua, an archaeological culture that also contributed to the Western Pueblo identity.

Anasazi or Ancestral Pueblo

The Pueblo period in the northern Southwest typically is viewed as a period of dramatic change. Researchers generally agree this period was marked by minor droughts across the Colorado Plateau, accentuating the risks associated with dependence on domesticated crops. Notable developments early in the Pueblo sequence include: (1) increased reliance on maize horticulture, (2) widespread adoption of ceramic technology and the development of regional pottery styles, (3) the introduction of the bow and arrow and concomitant changes in

hunting strategies, and (4) more complex architecture, including a transition from pit structure habitation to aboveground masonry rooms. An increased emphasis on stored resources also is apparent. Early Pueblo (Basketmaker II and III) populations continued to use the atlatl, basketry, basin grinding slabs, and cobble manos and exploited wild plants and animal foods. Utilitarian pottery was gray in color and serving vessels (bowls and jars) typically had black painted designs on a gray or white-slipped background. Viewed together, these changes point to increased sedentism beginning sometime between A.D. 400 and 800 across most of the northern Southwest.

During the Pueblo I period (A.D. 700–900), environmental conditions in the northern southwest deteriorated somewhat, resulting in subsistence stress for horticultural groups. Settlements generally increased in size during the Pueblo I period, probably reflecting overall population growth. Habitation began to shift from semisubterranean pit structures to above-ground masonry rooms. Pit structures were retained as kivas used mainly for ceremonial purposes. Red-slipped pottery with black painted designs was introduced at this time.

The Pueblo II period (A.D. 900–1150), was a time of marked regional differentiation. Other than the dramatic great houses of Chaco Canyon and elsewhere in the San Juan Basin (just northeast of the Little Colorado area), Pueblo II settlements were somewhat smaller and more dispersed than previously. Masonry surface rooms were increasingly used for living space and kivas for ceremonial space.

During the Pueblo III period (A.D. 1150–1300), also known as Great Pueblo,

large, multistory pueblos were constructed in many areas of the northern Southwest. Around A.D. 1130, severe drought affected portions of the region, making some areas less attractive. Populations left these localities and began consolidating in areas such as Mesa Verde in the Four Corners, Canyon de Chelly (just outside the Little Colorado watershed), and the Zuni region. Notably, the Chaco regional system, which influenced much of the northern Southwest, changed dramatically as the great houses were largely abandoned or altered in function.

The Pueblo III to Pueblo IV transition at about A.D. 1300 witnessed a dramatic reorganization of the social landscape, including large scale migrations, widespread conflict, and the development of new religious systems. At this point former Anasazi and Mogollon groups cannot be distinguished from one another and are considered to be Ancestral Pueblo.

During the Pueblo IV period (A.D. 1300 to ca. 1600), many portions of the northern southwest were essentially empty and other areas, including many localities of the Little Colorado area, were densely populated. Pueblo settlements became much larger overall and were typically oriented around one or more plazas. A tradition of brightly colored, polychrome pottery, much of it decorated with glaze paint, developed along the Mogollon rim and spread north and east. Exchange of cotton, pottery, obsidian, and other items was widespread. Many of these items were directly or indirectly connected to pan-Southwestern religious traditions (the Southwest Regional Religion or Kachina Religion) that emphasized rain, fertility, and social integration of diverse populations.

Mogollon

The far southern portion of the Little Colorado watershed includes areas traditionally considered to be part of the Mogollon archaeological culture. Beginning around A.D. 200, during the Mogollon Early Pithouse period (A.D. 200-550, groups living in the mountainous country of southeastern Arizona and southwestern New Mexico began producing characteristic brownware utilitarian pottery. They also constructed pithouses and practiced maize agriculture. Early Mogollon settlements in eastern Arizona were on high, defensible landforms, and occupations were either seasonal or short term.

During the Late Pithouse period (A.D. 550 to ca. A.D. 1000), there was a change from pithouses to above-ground, masonry or cobble pueblo-style dwellings. Mogollon potters began producing red-slipped decorated pottery in many areas and black-on-white pottery in other areas (notably, the Mimbres region). In eastern Arizona, later Mogollon settlements were typically not much larger than earlier Mogollon settlements, but were located on valley floors near potential horticultural lands. A few larger settlements probably served as centers for more dispersed populations. During the 1200s, large pueblos appear in portions of the eastern Arizona Mogollon territory. Considerable influx of Anasazi populations probably began around this time, and by the 1300s the occupied portions of the former Mogollon area are considered part of the larger Western Pueblo culture.

Sinagua

The area between the San Francisco Peaks near present-day Flagstaff,

Arizona, and the Verde Valley to the south was occupied, from around A.D. 650 to 1300, by an archaeologically distinct group known as the Sinagua. The Sinagua area has been called a “frontier” in which diverse cultures intermingled. The northern Sinagua, around Flagstaff, initially constructed pithouse villages at the interfaces between piñon-juniper woodlands and ponderosa forests, where they farmed and where they also hunted and gathered. Later, the northern Sinagua established large, pueblo-style, masonry villages. The southern Sinagua farmed on the fertile mesas along the Mogollon rim.

Both the northern and southern Sinagua groups had ties with the Hohokam to the south, and the southern groups also interacted with Kayenta populations. Some time after about A.D. 1300, the northern Sinagua left the San Francisco Peaks area, forming villages in the Wupatki area and joining groups at Anderson Mesa to the southeast. Eventually these groups made their way to Hopi. The southern Sinagua appear to have directly joined groups already living in the Hopi area.

Historic Period Archaeology

For many, history in the Southwest begins around A.D. 1540 with the Spanish entrada. The Native Peoples of the region show clear continuity across this time period, and their oral histories and traditions connect them directly to the places of earlier times. They are often closely connected to those places and continue to use them in one form or another although they may appear to be abandoned. Present uses include religious purposes, plant or other resource gathering, and seasonal occupation (such as Zuni farming

villages). Notably, many prehistoric sites and particular geographic areas often figure prominently in migration legends and clan histories.

In addition to prehistoric and historic Native American archaeology, the Little Colorado area contains the legacy of more recent groups that have come to reside there. Early in the area’s history, Hispanic settlers ranched and farmed in the area. Mormon pioneers followed, and today many Little Colorado towns reflect a strong Hispanic or Mormon heritage. Railroading, mining, and commercial ranching were and continue to be major economic activities that have each left respective material traces. Historic archaeological remains in the Little Colorado area thus consist of the remains of homesteads, ranches, forts, trading posts, hotels, mining towns, schools, cemeteries, railroads, and other historic structures and features. Some of these are listed on State or National registers of historic properties, but many currently lack such formal recognition.

Little Colorado Heritage Area Subareas

Since the Little Colorado watershed includes a wide range of archaeological resources attributed to different archaeological cultures, regions, and time periods, the following sections provide summaries for smaller, individual subareas. These subareas have both geographical and archaeological meaning. Identified subareas and localities are also identified on a master map (to be created), and individual sites are bulleted in the chapter on key resources. Of necessity, each section highlights but a sample of the diverse archaeological sites in each area. Note

that sites believed to be especially sensitive (i.e., to have particular religious or other cultural significance that is not appropriate for general knowledge) are not discussed here, nor are they listed in the table or plotted on the map.

Hopi Area (Including Hopi Mesas and Southeastern Kayenta)

The Little Colorado watershed includes the Hopi Mesas and the Black Mesa area of the Kayenta region. The Kayenta region is largely outside of the defined Little Colorado watershed, and includes such well-known archaeological areas as Monument Valley and Tsegi Canyon (Navajo National Monument). As discussed above, Black Mesa is notable for its Archaic and early Pueblo occupation. Valley View Ruin, for example, is a large Pueblo I hamlet located on the mesa rim.

Archaeologists generally consider the Hopi area to include the prominent Hopi Mesas, the Hopi Buttes to the southeast along Cottonwood Wash, and the Moenkopi area to the northwest. The area is perhaps best known for its Pueblo IV and historic occupation. The Hopi Mesas (from northwest to southeast: Third Mesa, Second Mesa, First Mesa, and Antelope Mesa) actually are southwesterly extensions of Black Mesa. A population boom on the mesas apparently occurred during the late 1200s, when at least 14 large settlements were established here. These were relatively large, with at least 100 rooms. The two largest villages, Oraibi and Awatovi, had 500 to 800 rooms, respectively. Many of the Pueblo IV villages were inhabited through the Spanish colonial period, and four remain occupied today.

Sinagua Area (Including Flagstaff Area and Anderson Mesa)

Numerous archaeological sites, many of which are within three National Monuments in the vicinity of Flagstaff, Arizona, are attributed to the Sinagua culture. Sunset Crater National Monument, which contains the namesake volcano that erupted dramatically for a relatively brief interval between A.D. 1050 and 1100, was home to Sinagua farmers. In the aftermath of its eruptions, the Sunset Crater area was no longer farmable, causing local populations to move to villages in nearby Walnut Canyon and Wupatki. Here, thinner layers of ash and cinders actually made agricultural lands more productive. Wupatki National Monument contains the remains of Wupatki, Wukoki, Citadel, Lomaki, and nearly 3,000 other sites ranging from Archaic times through the late 1200s. Wupatki Pueblo itself has produced several interesting items, including turquoise and shell jewelry, copper bells, and a buried parrot skeleton, indicating its occupants were connected to an extensive trading network. The monument also includes numerous petroglyphs. Walnut Canyon National Monument is just east of Flagstaff along Walnut Creek. Included in the monument are numerous well-known Sinagua cliff dwellings occupied between about A.D. 1150 and 1225. Also present are many pueblo-style masonry dwellings on the canyon rim. Because they are less visible, these sites have escaped much of the looting that devastated the cliff dwellings prior to the monument's establishment in 1915.

On the northeast edge of Flagstaff is Elden Pueblo, a 60-70 room Sinagua pueblo dating from about A.D. 1100 to 1250. The pueblo is notable not only because it appears to have been an

important regional trade center during its heyday, but also because it has been identified as a key ancestral Hopi village. As discussed later in this chapter, public archaeology and collaboration by many individuals and organizations have contributed to the excavation and interpretation of this site. Also on the outskirts of Flagstaff is the Sinagua petroglyph panel in Buffalo Park, which is accessible to the many visitors that use this area for outdoor recreation.

The Anderson Mesa area is southwest of the Little Colorado River, between modern-day Sedona on the west, Flagstaff on the northwest, Winslow on the east, and the Mogollon Rim to the south. With the exception of recent work by Wesley Bernardini and earlier excavations at Nuvakwewtaqu (Chavez Pass) by archaeologists from Arizona State University, this area remains somewhat understudied. Typically classified as Sinagua, Anderson Mesa actually is a transition zone between Anasazi groups to the north, Mogollon groups to the east, and Salado groups to the south. Several large villages were constructed and occupied in this area during the Pueblo III and Pueblo IV periods, including the extensive, multi-roomblock Nuvakwewtaqu as well as the loosely clustered Grapevine complex.

Both the Anderson Mesa and Homol'ovi areas (the latter discussed below under "Middle Little Colorado") are likely sources for immigrants to Hopi in late prehistory. Villages in these two regions figure prominently in Hopi migration traditions, with more than two dozen Hopi clans tracing their ancestral migrations from southern Arizona through Anderson Mesa and Homol'ovi on their routes north toward the Hopi Mesas. Both areas also have archaeological evidence for

intense fourteenth century interaction with Hopi Mesa villages, based primarily on the abundance of distinctive Jeddito Yellow Ware pottery in site assemblages. Jeddito Yellow Ware was made only on the Hopi Mesas, so it must have been traded to Anderson Mesa and Homol'ovi sites. Both regions were largely vacated by the late 1300s, coinciding with population increases on the Hopi Mesas.

Middle Little Colorado Area and Rio Puerco of the West

The Middle Little Colorado area is centered on the confluence of the Little Colorado River and Cottonwood Wash, including the towns of Winslow and Holbrook, Arizona. Included in this area is the Rio Puerco of the West, which begins just east of Gallup and flows west to join the Little Colorado near Holbrook. North of Winslow is the Homol'ovi settlement cluster comprised of Homol'ovi I, II, III, IV, Cottonwood, and Chevelon. Researchers from the Arizona State Museum at the University of Arizona have spent decades excavating and interpreting these large, late Pueblo III and Pueblo IV villages that had strong ties to villages on the Hopi mesas. In fact, Homol'ovi is a Hopi word for "place of the low hills or mounds." Cotton production for exchange was likely a key economic activity at the Homol'ovi villages. Within Homol'ovi Ruins State Park, established in 1986, are the Homol'ovi sites I-IV, as well as more than 300 additional archaeological sites of various kinds. Homol'ovi I and Homol'ovi II are open to the public. Exhibits at the park visitor center interpret the area's significance, and a podcast audio tour is available on the Center for Desert Archaeology's website.

Petrified Forest National Park covers over 90,000 acres on the north and south sides of the Rio Puerco east of Holbrook. The northern park portion includes the Painted Desert, while the south park portion is known for its abundance of petrified wood. The park contains over 650 known archaeological sites, the oldest of which, Flattop Village, predates A.D. 500. This site, probably a summer residence for Basketmaker people, contains 25 slab-lined pithouses. Agate House, occupied from about A.D. 1100-1250, is one of many buildings in the park constructed entirely of petrified wood. It was reconstructed to its current configuration in the 1930s. The thirteenth- and fourteenth-century Puerco Ruin, a 125-room pueblo, is the largest site within the park. It has been partially excavated and stabilized. Associated with this village are a large group of petroglyphs that are argued to contain an archaeoastronomical feature that marks the summer solstice. Additional petroglyphs are present throughout the park, perhaps most notably at Newspaper Rock, a huge boulder containing hundreds of petroglyphs spanning the eleventh through fourteenth centuries A.D. Additional sites and petroglyphs, including the petroglyph site at the Hidden Cove Golf Course in Holbrook, can also be found in the surrounding area.

Several important historic archaeology sites also occur in the Middle Little Colorado subarea. The first, Brigham City, is a restored fort first built by Mormon pioneers in 1876. The fort's walls, which later were moved to the grounds of the La Posada Hotel in Winslow, enclosed settlers' homes. This small settlement only lasted five years due to repeated flooding of the river that destroyed crops. A second historic site important in Mormon history is the

historic Sunset Cemetery within Homol'ovi State Park.

Silver Creek Area

The Silver Creek area, extending south of the Little Colorado River along Silver Creek, includes the modern-day towns of Snowflake/Taylor, Showlow, and Pinetop/Lakeside. The area is bounded on the south by the Mogollon Rim, where Silver Creek has its headwaters, flowing north to join the Little Colorado. Archaeological remains in this area are classified as Mogollon and, later, as Western Pueblo. Sites post-dating A.D. 1000 are best known and have been the focus of most archaeological investigations. During the tenth and eleventh centuries the Silver Creek received immigrants from a number of Ancestral Pueblo areas, who founded small villages. Population grew, and many villages dating to the eleventh and twelfth centuries have circular great kivas similar to earlier great kivas found at Chaco Canyon and elsewhere in the northern southwest. During the thirteenth and fourteenth centuries, local groups aggregated into large, plaza-oriented pueblos much like other portions of the northern Southwest.

The Silver Creek area figures prominently in the history of Southwest archaeology. In 1929, researchers from the National Geographic Society's Third Beam Expedition, including well-known archaeologist Emil Haury, recovered a tree-ring sample from the Showlow Ruin that made it possible to link the prehistoric and historic tree-ring chronologies established by A.E. Douglass. Thus, many sites in the Southwest could now be precisely dated to within a few decades. Haury also excavated at Showlow and

Pinedale Ruins. Archaeologists from the Field Museum of Chicago excavated several sites, including Carter Ranch and Broken K Pueblo, in the Hay Hollow Valley just east of Silver Creek and to the west of Silver Creek, the Chevelon Archaeological Research Project conducted survey and excavations.

Most recently, researchers from the University of Arizona have spent over a decade excavating and interpreting Silver Creek sites spanning the eleventh through fourteenth centuries, including three great kiva sites, a ca. 50-room late Pueblo III site, and the large, aggregated early Pueblo IV period Bailey Ruin.

Upper Little Colorado Area

The Upper Little Colorado area includes the upper portion of the Little Colorado River drainage and its tributaries, from the headwaters in the White Mountains south of Springerville, Arizona to the confluence with the Zuni River northwest of St. Johns, Arizona. As discussed above, Paleoindian artifacts found near St. Johns attest to the very long occupational history of this area. Basketmaker period pithouse settlements are found throughout the region, as are small masonry structures dating to the tenth and eleventh centuries. There are several Chaco-period great houses along the Upper Little Colorado, including Garcia Ranch northeast of St. Johns near the New Mexico border and Cox Ranch Pueblo near Fence Lake and Quemado, which researchers from Washington State University have recently investigated.

Several well-known Pueblo III and Pueblo IV period sites are along the

Upper Little Colorado River proper between Springerville and St. Johns. Situated on the terraces of crumbling basalt cliff just outside Springerville, Casa Malpais incorporates both relatively early Mogollon and later Western Pueblo features. The Center for Desert Archaeology, the Salmon Ruins Museum, and the town of Springerville recently partnered in an emergency stabilization program for this unique basalt-masonry site of Casa Malpais. The site is accessed via guided tours from the Casa Malpais Visitor Center and Museum, where visitors can view exhibits about the site. Lyman Lake State Park near St. Johns contains hundreds of archaeological sites and petroglyphs, including Rattlesnake Point Pueblo and Baca Pueblo, which were investigated by Arizona State University in the 1990s.

Sherwood Ranch Pueblo (formerly known as the Raven Ruin) is north of Springerville. From the mid 1980's to mid 1990's, this site was excavated by a group known as the White Mountain Archaeological Research Center (WMARC). WMARC offered archaeological research vacations that allowed the public to participate in archaeological excavations. Unfortunately, the records from these excavations have not been published, and the location of excavated artifacts is presently unknown. In 2002, the site's owners terminated their lease agreements with WMARC and the site was donated to the Archaeological Conservancy, which sponsored a program of architectural documentation and mapping. In 2003, Sherwood Ranch Pueblo was fully documented and backfilled to ensure the stabilization and long term preservation of exposed archaeological features. The site was listed on the National Register of Historic Places in 2005.

Zuni/Cibola Area

The Zuni/Cibola area of east central Arizona and west central New Mexico includes the Zuni River drainage, all of the present-day Zuni Reservation, the El Morro Valley to the east of the reservation, and the Jaralosa Draw and Quemado areas south of the reservation. During the Chaco period, much of the Zuni region population lived in small pueblos of 10 to 20 rooms. Some room blocks were dispersed and others were loosely clustered in what appear to be communities, the best known of which is probably the Village of the Great Kivas. During the post-Chacoan period (A.D. 1150-1250), larger aggregated villages of 500-plus rooms appeared. These often had multiple room blocks focused around great houses and oversized, apparently unroofed, great kivas. One of these is the Los Gigantes community in the El Morro Valley, which was recently investigated by archaeologists from Arizona State University.

The large, apartment-like nucleated villages of the Pueblo IV period are perhaps the most archaeologically visible sites in the Zuni area. They include the pueblos of Atsinna and North Atsinna that are open to the public at El Morro National Monument. In the vicinity of the monument, to the west on the Zuni reservation, and to the south toward Quemado are many more nucleated pueblos that are less accessible. Many of these are on private or Zuni tribal land. Several have been investigated by archaeologists from institutions as diverse as Washington University in St. Louis, Wake Forest University, Columbia University/Barnard College, and Arizona State University. Beginning around A.D. 1400, the eastern and southernmost portions of

the Zuni region were abandoned and the entire regional population became concentrated into nine villages along the Zuni river, many of which were occupied into the historic period. Modern-day Zuni pueblo is one such village.

DISTINCTIVENESS OF THEME

The archaeology theme, with its primary focus on Native American sites, is unique to heritage areas. Archaeology and living Native American cultures are major components of the Little Colorado area and provide a source of connection with the past for local and tourist alike. The Little Colorado area is home to vibrant Native American cultures with deep roots and continued connections to the area. The area also has a rich historical record reflected in numerous historic archaeology sites. The heritage area would protect valuable archaeological resources and ensure their continued relevance to today's diverse communities.

RELATED RESOURCES

A number of archaeological sites, parks and monuments, museums, private organizations, and events are open to the public. These are too numerous to discuss in detail and the following discussion highlights a small sample of what is available. The Little Colorado area is home to a total of six National Parks, National Monuments, and State Parks. In addition to state parks and monuments within the watershed are four significant areas—Canyon de Chelly National Monument, Chaco Canyon National Park, Grand Canyon National Park, and Navajo National Monument—immediately outside its boundaries.

The Museum of Northern Arizona in Flagstaff houses extensive collections and also interprets the archaeology and history of the northern southwest. The Museum's annual Indian and Spanish shows attract thousands of artists and visitors. Also in Flagstaff, current archaeological work at Elden Pueblo, led by Coconino National Forest archaeologist Peter Pilles, is a cooperative effort among volunteers from the Museum of Northern Arizona and the Arizona Archaeological Society, as well the Arizona Natural History Association, the Hopi Cultural Preservation Office, and the general public. This project is featured as an "Interactive Dig" by *Archaeology Magazine*.

Several privately owned organizations provide controlled access to archaeological sites. Among these is the Rock Art Ranch, located on an old cattle ranch with numerous petroglyphs in an isolated canyon.

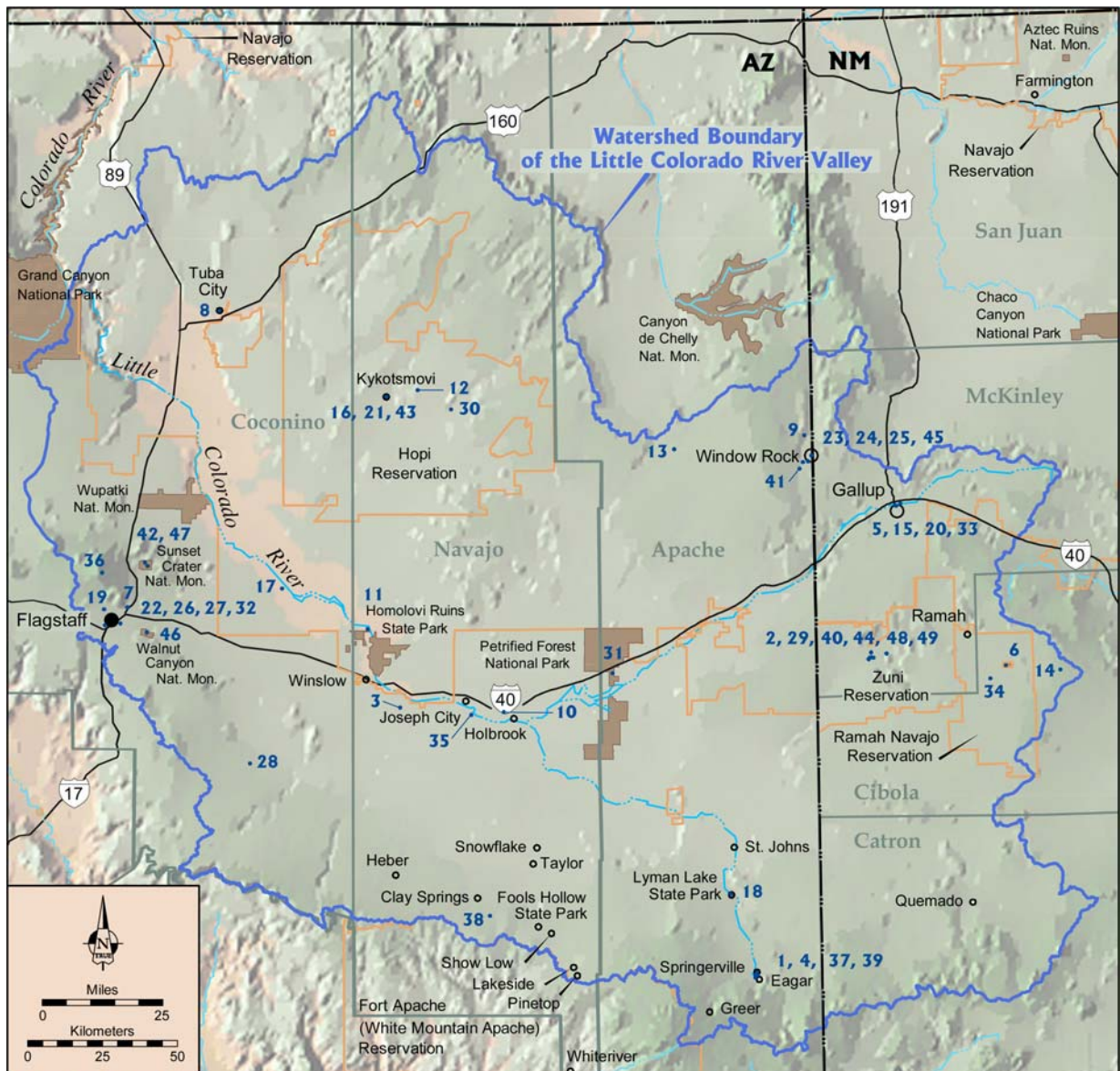
Arizona's three state universities, Arizona State University, Northern Arizona University, and the University of Arizona, have long been involved in archaeological research, publication, and public outreach in the Little Colorado area. Notable projects include the U of A's investigations at Homol'ovi Pueblo and the Silver Creek area, as well as ASU's multiple projects in the Zuni region and El Morro Valley. The Little Colorado area has also attracted researchers from institutions as far away as Washington State University and Wake Forest University, to name but a few.

Finally, appreciation and protection of archaeological sites is achieved at the local level through a network of trained site stewards, avocational and professional groups, preservation and conservation organizations such as the

Archaeological Conservancy, and local community members. Many tribal governments have also established cultural preservation offices that conduct and oversee archaeological investigations and historic preservation on tribal lands.

RELATED RESOURCES LIST (Native Nations and Archaeology)

- ♦ **26 Bar Ranch, Eagar:** Now owned by the Hopi tribe, the ranch previously belonged to John Wayne. Petroglyphs and other archaeological sites are on the property. The ranch also participates in Valle Redondo Days over Memorial Day Weekend, a festival celebrating John Wayne and the local area in general. The ranch hosts Hopi dance performances open to the public.
- ♦ **Archaeological Conservancy, Albuquerque:** The Archaeological Conservancy works with willing landowners to study and preserve archaeological sites on their property. The Conservancy owns nine sites in the Little Colorado River watershed.
- ♦ **Arizona Archaeological Society (AAS):** A statewide organization with local chapters, including three in the Little Colorado River watershed, the Society promotes the understanding, respect, and protection of archaeological sites for professional and avocational archaeologists alike.
- ♦ **Arizona and New Mexico Site Steward Programs:** Volunteers are trained to visit sites and evaluate and report any damage, whether caused by vandalism or natural forces. Regular monitoring helps reduce the severity of impacts and aids in the long-term preservation of the site.



Native Nations and Archaeology

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- ♦ **A:shiwi A:wam Museum and Heritage Center, Zuni:** The museum features a beautiful mural depicting the Zuni story of emergence into the Fourth World as well as other displays of art, history, culture, and the difficulty the tribe has experienced in being the subject of intense anthropological study.
- ♦ **Black Mesa Trust, Kykotsmovi**
- ♦ **Brigham City, Winslow:** The site of an early Mormon settlement from the 1870s, it has been the subject of recent archaeological studies and plans are in place for its restoration.
- ♦ **Casa Malpais site and museum, Springerville:** Casa Malpais is an ancestral Puebloan site built at the edge of a lava flow a few hundred yards from the Little Colorado River. It is important to both the Hopi and Zuni Tribes and is also well-known and cared for by local residents.
- ♦ **Cottonwood Creek and Chevelon ruins:** Part of the ancestral Hopi Homol'ovi settlement cluster along the Middle Little Colorado near Winslow, Cottonwood Creek and Chevelon ruins are on opposite sides of the river. Chevelon is the larger of the two, with up to 500 rooms and several plazas. Cottonwood Creek has about 120 rooms. Both pueblos were occupied from the late 13th to the late 14th century A.D.
- ♦ **Cox Ranch Pueblo:** Cox Ranch Pueblo near Fence Lake is one of the southernmost settlements linked to the Chacoan regional system. The complex, which has recently been the subject of excavations by Washington State University personnel, has a 50-room Chaco style great house surrounded by 18 smaller residential room blocks.
- ♦ **El Morro National Monument:** El Morro contains many ancient petroglyphs as well as pueblo ruins atop its sandstone bluff.
- ♦ **Elden Pueblo, Flagstaff:** This pueblo was inhabited from about A.D. 1070 to 1275. Since 1978, the Arizona Natural History Association and professional archaeologists have led summer sessions in which school-aged children and members of the public can participate in excavations and learn the science of archaeology and about ancient cultures in a hands-on way.
- ♦ **Explore Navajo Interactive Museum, Tuba City:** This new, state-of-the-art museum allows visitors to explore land, language, history, culture, and ceremonies of the Navajo people. The design of the museum reflects Navajo worldview by having visitors travel through the exhibits from east to south to west to north (mimicking the path of the sun) and by also emphasizing the number "four," which is a foundational concept (four seasons, four directions, etc.) in Navajo thought.
- ♦ **Fort Defiance, Fort Defiance Chapter:** This was the first military outpost (1851) in Arizona Territory the U.S. Army established in an attempt to control Navajos. Kit Carson drove people from their homes to here, and then continued driving them on to Ft. Sumner where they spent four years incarcerated. This journey is known as The Long Walk. Ft. Defiance became the first agency when the Navajo Reservation was established in 1868 and was the site of distribution of over 13,000 sheep and 1,000 goats to Navajo families as they resettled in their lands after the ordeal at Ft. Sumner. Those sheep and goats form a large

basis of the present herds people keep today.

- ♦ **Hay Hollow Valley:** The Hay Hollow Valley, just east of Snowflake, contains the remains of Broken K and Carter Ranch pueblos. Archaeologists from Chicago's Field Museum excavated at Broken K Pueblo in the 1960s. This roughly 100-room Mogollon residence dates from about A.D. 1150 to 1280.
- ♦ **Homol'ovi Ruins State Park:** Four major pueblos and a section of the Little Colorado River comprise this State Park. A recent Memorandum of Understanding between Arizona State Parks and the Hopi Tribe has resulted in significant Hopi influence in Park operations and programming. The annual event, Suvoyuki Day, features traditional dances, foods, specially-guided archaeological tours, and art demonstrations.
- ♦ **Hooper Ranch and Danson pueblos:** Located along the Upper Little Colorado River north of Casa Malpais, these ancient Pueblo sites were occupied from the late 13th through the late 14th centuries. Danson is atop a steep knoll and has about 25 rooms. Hooper Ranch is somewhat larger, at 60 rooms, and is only a few hundred meters south of Danson.
- ♦ **Hopi Cultural Center and Restaurant, Second Mesa:** The Cultural Center and Restaurant are a main stop for visitors to Hopi. The restaurant offers traditional Hopi dishes and some of the 12 villages operate gift shops in the adjoining complex that feature a variety of Hopi and other tribal arts and crafts.
- ♦ **Hubbell Trading Post National Historic Site, Ganado:** John Lorenzo Hubbell began trading at this site in 1878. He and his descendents operated the post until it was sold to the National Park Service in 1967. The Hubbell Trading Post is still an active trading post, hosts two auctions of Native American arts every year, and is in the process of restoring gardens and livestock herds that would have been present during J.L. Hubbell's time.
- ♦ **Inscription Rock Trading Post, Rte. 53 near Ramah:** A modern-day "trading post," Inscription Rock features the work of artists from nearby Zuni and Navajo as well as from around the world.
- ♦ **Inter-Tribal Indian Ceremonial, Gallup:** The Ceremonial, held annually since 1922, is the largest Native-related event in North America. It started as a tribute to Native Americans in the Gallup vicinity but now attracts tribes from across the continent. It features four days of juried art shows, rodeos, night dances, parades, Native foods, queen contests, fashion shows, footraces, and more.
- ♦ **KUYI Hopi Radio:** KUYI, Hopi owned and operated, began broadcasting in 2000 and currently reaches Flagstaff, Winslow, Tuba City, and the I-40 corridor in addition to the Hopi Reservation. Its programming features a mix of traditional Hopi music, contemporary Native music from Hopi and other tribes, as well as local and regional news and some National Public Radio programming. Interestingly, "kuyi" in the Hopi language means water, and water is considered the source of all life.
- ♦ **Leupp Chapter:** Leupp contains several interesting historic and

modern-day places including a trading post, remnants of a WWII Japanese Internment Camp, Indian School, and the North Leupp Family Farms. The Farms are an effort of approximately 40 families to restore native crops and farming traditions as a means of transmitted Navajo culture to youth and to encourage a healthier diet and lifestyle.

- ♦ **Lyman Lake State Park:** The lake itself was created by a Mormon dam on the Little Colorado River and served early Mormon settlements in the vicinity. The Mormons were not the first to recognize the quality of the area, however. Native Americans lived there for many centuries before, building several pueblos and carving hundreds of petroglyphs into boulders surrounding what was then the river banks.
- ♦ **Museum of Northern Arizona (MNA), Flagstaff:** Founded in 1928, the museum has a long history of promoting Native cultures and arts. Its three annual Native arts shows (one each for Hopi, Navajo, and Zuni) draw visitors from around the country and around the world. The oldest, the Hopi Show, is celebrating its 75th year in 2008. The permanent collection of MNA contains many Native art pieces. The museum also sponsors periodic cultural trips to the reservations where participants can learn from Native guides.
- ♦ **Native American Appreciation Day, Gallup:** Started by trader Ellis Tanner in recognition of the immense impact Native Americans have on the Gallup economy, the event is now sponsored by the City of Gallup and a number of local organizations and businesses in addition to Tanner's. The event draws 10,000 people on average (Gallup's total population is approximately 20,000) and features footraces, song and dance competitions, and a free barbeque.
- ♦ **Natwani Coalition (Natwani Tu'sawyaqam), Kykotsmovi:** An affiliation of organizations and institutions dedicated to preserving and restoring the local food system on Hopi.
- ♦ **Navajo Nation Archaeology Department, Flagstaff and Window Rock:** The Navajo Nation Archaeology Department serves the Navajo Nation in a number of ways. It provides survey, archaeological research services, and cultural consultation for public projects, such as road construction, on the reservation, provides the same services for families working with homesite leases, and also provides hands-on experience for young Navajo archaeologists in training. The Department conducts its work in a manner that is scientifically respected but also consistent with cultural values.
- ♦ **Navajo Nation Fair, Window Rock:** The Navajo Nation Fair began in 1938 for the encouragement of livestock improvements and management through exhibits and demonstrations. Seventy years later, the mission of the Fair is "to preserve and promote pride in the Navajo heritage and culture for the benefit of the Navajo Nation." It is a world-renowned event that showcases Navajo agriculture, fine arts and crafts, and much more. It is the largest American Indian fair and rodeo.
- ♦ **Navajo Nation Museum and Navajo Nation Zoo and Botanical Park, Window Rock:** The Navajo Nation is the only United States tribe to own and operate its own zoo. Most of the

animals of the zoo are native to the Navajo Reservation and the zoo reflects the importance these animals have in the culture. Adjacent to the Zoo and Botanical Park is the Navajo Nation Museum, which has exhibits, a book and gift shop, and programs about the Navajo people.

♦ **Northern Arizona University Anthropology Department,**

Flagstaff: The Department is recognized for its training of highly skilled and capable archaeologists as well as for its cooperative relationships with Native Americans, particularly the Hopi and Navajo Tribes.

- ♦ **Northern Arizona University Student Powwow:** Sponsored by the Native American United student organization, this powwow features arts and crafts as well as performances.

- ♦ **Nuvakwewtaqa (Chavez Pass) Pueblo, Anderson Mesa:** Located on Anderson Mesa southwest of Winslow, Nuvakwewtaqa is a large site complex with three main pueblos and several smaller room blocks and other features. This Sinagua residence was occupied from the early 13th to the late 14th centuries A.D., and is considered ancestral to the Hopi.

- ♦ **Our Lady of Guadalupe Mission, Zuni:** Inside this 17th century church are two contemporary murals by Zuni artist Alex Seowtewa featuring the summer and winter pantheon of Zuni kachinas. It provides an interesting and thought-provoking mix of the religion of two cultures.

- ♦ **Paatuwaqatsi Run, Polacca:** Translated from the Hopi, Paatuwaqatsi Run means "Water Is

Life Run" in English. Organized in 2003, the event now attracts over 200 participants to run an approximately 30-mile course up and down the Hopi Mesas. In the Hopi perspective, trail running renews the earth by keeping the pathways of water open and the villages alive. The focus of the run is to build community spirit and reinforce cultural values of water and running. The run is open to Hopis and non-Hopis alike.

- ♦ **Petrified Forest National Park:** The park contains significant pueblo, petroglyph, and other ancient sites that indicate more than 10,000 years of human history in addition to its impressive geologic and paleontologic resources.
- ♦ **Picture Canyon, Flagstaff:** This tucked-away site on the east side of Flagstaff has hundreds of petroglyphs on the boulders that line the creek bed. Coconino County Supervisors and local citizens are exploring ways to officially protect the site.
- ♦ **Plateau Sciences Society, Gallup:** This organization sponsors trips, lectures, and additional programs that encourage a greater understanding of past and present Native cultures and of the Colorado Plateau as a whole.
- ♦ **Ramah Navajo Weavers Association, Pine Hill:** Weavers belonging to the Association use handspun and naturally dyed wool from locally raised Churro sheep. The workshop, located in a hogan, is open to visitors seasonally.
- ♦ **Rock Art Ranch, Winslow:** Rock Art Ranch is a privately owned working cattle ranch that includes a portion of Chevelon Canyon. The Canyon

contains significant petroglyphs and the site is listed on the National Register of Historic Places.

- ♦ **Rudd Creek Pueblo:** Located within the Sipe White Mountain Wildlife Area near Springerville and Eager, Rudd Creek Pueblo is a 50-room ancestral Pueblo village that was occupied during the early to mid-1200s. The visitor center offers an exhibit based, in part, on Arizona State University's excavations at the site, which can be seen on the Rudd Creek Trail. Petroglyphs are common along rock outcrops in the area.
- ♦ **San Francisco Peaks:** These mountains feature prominently in the religious beliefs of 13 tribes, including the Navajo, Hopi, Zuni, and White Mountain Apache. Pilgrimages are still made to various shrines on the mountains themselves and culturally important plants are collected for ceremonies.
- ♦ **Sherwood Ranch Pueblo, Springerville:** This ancestral Puebloan site, numbering at least 800 rooms, is one of many along the Little Colorado River near its headwaters in the White Mountains.
- ♦ **Silver Creek area sites:** The Silver Creek drainage, with its headwaters on the Mogollon Rim, contains several important pueblos that have been investigated beginning in the early 1900s by such well-known archaeologists as Leslie Spier, Jessie Walter Fewkes, Emil Haury, and Barbara Mills. Many pueblos (such as Fourmile, Shumway, and Pinedale ruins) have been heavily impacted by construction or pothunting. Multiple individuals and institutions are presently involved in efforts to preserve remaining intact portions of these sites. Other pueblos, such as Bailey Ruin, are well-preserved. These pueblos date largely to the late 1200s and 1300s.
- ♦ **St. Michael's Museum and Catholic Church and School, St. Michael's Chapter:** Mother Katherine Drexel, founder of the Sisters of the Blessed Sacrament Order whose specific focus was to serve American Indians, worked with Franciscan priests to establish a church and school in this location. The school was completed in 1902 and remains the only Catholic School in the Navajo Nation. The museum is an excellent source for insight into early 20th century Navajo life and culture.
- ♦ **Sunset Crater Volcano National Monument :** People lived in the vicinity for several hundred years, at a minimum, before an eruption caused the creation of Sunset Crater sometime between 1050 and 1100. Pithouses have been found burned and filled with cinders, but thus far there is no evidence of people dying from the eruption. One of the more interesting archaeological artifacts discovered in the region are the occasional rocks of lava that cooled against a corncob which left a distinctive impression on one side. People left the immediate area after the eruption and likely settled nearby at what are now Walnut Canyon and Wupatki National Monuments.
- ♦ **Trading Posts:** At one time, more than 50 trading posts operated in Native communities throughout the Little Colorado River watershed. Their economic and social impact on the lives of Native families has left a lasting legacy. A number of trading posts, often operated by third and fourth generation trading families, remain today while others, such as the Bidahochee Trading Post in

Indian Wells Chapter, are currently being restored and converted into modern cultural and arts education centers.

- ♦ **Tribal Cultural Preservation Offices (Navajo, Hopi, and Zuni):** The tribal cultural preservation offices consult on construction and other projects that may affect resources important to their respective tribes, on or off the reservations, and also serve as a resource for all types of cultural matters, research, education, and promotion.

- ♦ **Walnut Canyon National Monument:** Evidence of people in the canyon, at least on a temporary basis, dates back several thousand years. Permanent inhabitation dates from about 600 to 1400. The people, usually considered to be Sinagua (an ancestral Pueblo culture) had small-scale farms of corn, beans, and squash.

- ♦ **Wupatki National Monument:** The Monument consists of several pueblo clusters with Wupatki, Wukoki, and Lomaki being three of the most prominent. The site was inhabited less than 800 years ago and is considered by the Hopi to be one of the last places several of the clans lived before their migrations brought them to the Hopi Mesas. The eruption of Sunset Crater Volcano before settlement at Wupatki began

probably made the land more hospitable for farming than it appears today due to the ability of thin layers of ash to retain moisture in soil. Wupatki must have been a wealthy and successful community for many trade goods from great distances have been found. These include shell jewelry and copper bells from Mexico as well as more than 40 macaws from Mesoamerica. Wupatki also has what is generally considered to be the northern-most ball court, a form of architecture typically associated with Mesoamerican cultures.

- ♦ **Zuni McKinley County Fair, Zuni:** A county fair with a Native American flare, this event, held at the Zuni Fair Grounds, features several traditional Native dance groups, Jr. Miss and Miss Zuni Talent Night, and rodeos.
- ♦ **Zuni Area Pueblos:** The ancestral Zuni pueblos of Village of the Great Kivas and Hawikku are but two of many significant archaeological sites near present-day Zuni Pueblo. Chaco-era Village of the Great Kivas is well known for its impressive petroglyphs and pictographs. Hawikku is the largest of the historic "Cities of Cibola." It was visited by Coronado's expedition in A.D. 1540. Both sites are listed on the State Register of Cultural Properties and the National Register of Historic Places.

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