

**17th Biennial Southwest Symposium Conference, January
30th-February 1st, 2020, Arizona State University**

Organized Session:

Current Directions in Hohokam Archaeology

Organized by Caitlin A. Wichlacz ^{1,2}

1 *School of Human Evolution and Social Change, Arizona State University*

2 *Center for Archaeology and Society, Arizona State University*

Session Abstract: The Sonoran Desert in southern Arizona and adjacent regions was for more than 1,000 years the location of some of the largest and most impressive agricultural communities in North America. Across this region, farmers constructed over 500 miles of irrigation canals and created a market system where ceramics and other goods were exchanged in complex and overlapping networks of interaction. Archaeologists refer to the related set of adaptations and material cultural patterns as “Hohokam,” but the nature and scale at which people in the past may have reckoned cultural connections is much more difficult to discern. In this session, we present a range of recent research in the Hohokam region and adjacent areas focusing in particular on regional patterns and processes and the different ways that the Hohokam pattern played out through space and time.

Individual Paper Abstracts:

Spheres of Interaction in the Uplands of Central Arizona

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Abstract: Various conflicting ideas pervade debate about how 13th century occupation was organized in the upland zone of central Arizona, which overlooks the Phoenix Basin to the south. Some researchers characterize the upland settlements as subservient and peripheral to the densely packed irrigation-based Hohokam communities along the Salt River. Others, instead, describe the upland populations as independent communities with rich histories of their own. Still others speculate about the extent to which different parts of the region were connected. As a contribution to this debate, we have used electron microprobe assays of phyllite-tempered ceramics to trace the movement of pots across the uplands and thereby demarcate networks of interaction among neighboring settlements. Several pertinent results have emerged. First, two disconnected spheres of interaction divided the upland region. One sphere included close connections with the Hohokam to the south; the other did not. One sphere engaged the populations on Perry Mesa to the north; the other did not. Second, Salt River farmers probably imported seasonal agricultural labor from one part of the upland zone. Third, an integrated community along Cave Creek shared the same pottery until the area became an abandoned frontier, where unaffiliated farmsteads moved in without exchanging pottery with one another.

Recoupling the Past and Present: Akimel O’Odham Traditional Cultural Knowledge Regarding the Hohokam

Chris R. Loendorf ¹, Barnaby V. Lewis ², and M. Kyle Woodson ³

¹ *Gila River Indian Community, Cultural Resource Management Program*

² *Gila River Indian Community, Tribal Historic Preservation Officer*

Abstract: Until relatively recently most outside observers assumed that the Akimel O’Odham (i.e., Pima) who live in the Phoenix Basin are unrelated to the prehistoric inhabitants of the region, who have been termed “Hohokam”. Consequently, researchers who study prehistory have largely not employed historical information regarding the Akimel O’Odham in order to gain insight to the past. Furthermore, nearly all prehistorians assert that Hohokam material culture traditions ceased at AD 1450, and this continued belief in a lack of continuity tempers the questions that archaeologists consider and the data that are employed to evaluate research issues. However, the Akimel O’Odham have maintained extensive traditions regarding their past, and importantly their worldview maintains that the O’Odham were created and destroyed multiple times, and the population therefore fluctuated dramatically over time. This indigenous paradigm has important implications for the interpretation of material culture variation within the Phoenix Basin, some of which are considered in this presentation.

The Value of Heritage to Hohokam Archaeology

J. Brett Hill ¹ and David Martínez ²

¹ *Department of Sociology and Anthropology, Hendrix College*

² *Department of American Indian Studies, Arizona State University*

Abstract: Scientific interpretation of the ancient people of southern Arizona has often ignored or doubted O'odham beliefs about heritage. Native understanding of people archaeologists came to call Hohokam was found to be lacking the structures of reason and standards of evidence valued by scholars. But for Hohokam archaeology to be truly anthropological it must embrace the emic perspective of heritage. Recognizing Native perspectives is an ethical obligation, but it also offers a richer and more accurate sense of the connections among all living people and their ancestors. The value of this approach is taking hold in archaeology today, as Native insights and premises are integrated into scientific thought. Native heritage programs approach the past with an emphasis on success and life in an ongoing generational movement. Engaging multiple perspectives illuminates the nature of past societies and our relationships to them. In the first part of this presentation, Hill illustrates a possible connection between the O'odham 'Man in the Maze' symbol and Casa Grande Ruins National Monument, which merges these icons into a metaphor for the kind of understanding that comes from listening. In the second half, Martínez replies from an O'odham perspective.

Hohokam Agricultural Success and Irrigation Longevity in the Lower Salt River Valley, Arizona

Christopher R. Caseldine ¹

¹ *School of Human Evolution and Social Change, Arizona State University*

Abstract: Hohokam farmers in the lower Salt River Valley operated the largest irrigation network north of Peru for nearly a millennium. Juxtaposed against this prosperity narrative is a purported period of decline. Although several large platform mound villages were occupied ca. A.D. 1300, farmers were said to have sufficient water for successful agricultural production only one out of every four years. Recently, I reevaluated Hohokam irrigation developmental in the valley. My results demonstrate that agricultural production aligns well with demographic and settlement patterns noted during the Hohokam cultural sequence. Rather than endemic agricultural deficits, most farmers in the valley likely could have successfully brought planted crops to maturity. In this paper, I will highlight three newly characterized factors that contributed to Hohokam irrigation longevity: (1) single cycle agricultural need satisfaction, (2) the bedrock reef at the Canal System 2 intake, and (3) adaptation to flooding at various intensities. I argue that problematic agricultural productivity was not the central catalyst that caused large-scale irrigation system collapse and precipitous demographic decline, ca. A.D. 1450. Instead, social factors (e.g., population loss and sociopolitical fragmentation), which were beyond the scope of my study, plausibly hindered irrigation operation as the Classic Period came to a close.

Structural Commonalities of Hohokam Villages, AD 500 to 1050

Henry D. Wallace ¹, Michael W. Lindeman ¹, M. Kyle Woodson ², Chris R. Loendorf ², and Barnaby V. Lewis ³

¹ *Desert Archaeology, Inc.*

² *Gila River Indian Community, Cultural Resource Management Program*

³ *Gila River Indian Community, Tribal Historic Preservation Officer*

Abstract: Hohokam settlements of southern and central Arizona have been the focus of nearly 40 years of intensive field investigations and yet there are still major gaps in our knowledge of village structure and organization. New maps of extant Hohokam villages (including many never previously mapped) are compared to data from villages that have received large-scale excavation to identify commonalities in structure. Structural units consisting of plazas surrounded by suprahousehold groups and their associated cemeteries, refuse deposits, roasting facilities, and ballcourt(s) are found to be the basic universal social unit which is replicated on larger villages. Some patterning in the specific arrangements of these structural units was identified, as were patterns related to the length of occupation. Perhaps most surprising and interesting in the study is how different Snaketown is relative to all other villages for which we have data in terms of planning and organization.

Application of Native Science in the Analysis of Ancestral O’Odham and Piipaash Red Paints and Ochre in the Phoenix Basin, Arizona

B. Sunday Eiselt ¹, Ron Carlos ², and John Dudgeon ³

¹ *Department of Anthropology, Southern Methodist University*

² *Salt River Pima- Maricopa Indian Community, Cultural Preservation Program*

³ *Center for Archaeology, Materials, and Applied Spectroscopy, Idaho State University-Pocatello*

Abstract: Archaeological reconstructions of Hohokam trade, craft specialization, chronology and even economy have relied on the material sciences to examine the petrographic and geo-chemical composition of production debris and finished craft goods. Instrumental analytical techniques are typically married with multi-variate statistical methods used to group materials based on similarity, which are subsequently interpreted within frameworks of human behavior derived from anthropological theory. Iron oxides are among the most common pigments used by the Hohokam and their living descendants, the O’Odham and Piipaash. Using Laser Ablation Inductively Coupled-Mass Spectrometry (LA ICP-MS), this paper identifies the variety of iron-oxides used to produce red paint in the Phoenix Basin, and it considers how artisans manipulated earthy, rocky, and specular hematite for use in the production of ceramics. A Native Science perspective is introduced that draws our attention to the notion of tradition in the practice of craft, indigenous landscapes as raw material sources, and the social relationships that exist among artisans. Understanding traditional uses of red clay, as an essential substance, crosscuts multiple fields of significance and engages contemporary potters with ancestral lands and artistic practices today.

Re-Presenting Pueblo Grande Ethnohistory: A New Approach to Public Signage and Tribal Engagement

J. Andrew Darling¹, Barnaby V. Lewis², Laurene Montero³, Nicole Armstrong-Best⁴, Lindsey Vogel-Teeter⁴, and Jacob Butler⁵

1 *Southwest Heritage Research, LLC*

2 *Gila River Indian Community, Tribal Historic Preservation Officer*

3 *City of Phoenix Archaeologist*

4 *Pueblo Grande Museum*

5 *Salt River Pima-Maricopa Indian Community*

Abstract: Past public interpretations of Ancestral O’Odham historic sites often juxtapose archaeological data and information regarding the Hohokam against the historical traditions of descendant communities. This inevitably places O’Odham oral history in opposition to neo-evolutionary models of cultural progress most relevant to outsiders and specialists in anthropological theory. As a result, traditional cultural places are identified as “ruins;” and O’Odham terminology, if it is used at all, is appropriated into English usage with little regard for original meanings. With the financial support of the National Parks Service, the Pueblo Grande National Landmark and Museum is introducing a new narrative into its public signage that seeks to bring O’Odham voices to the forefront of archaeological interpretation and presentation at the site. Based on Tribal consultation and traditional O’Odham historical and song traditions, new signage text, with illustrations by an O’Odham artist, places the archaeology of Pueblo Grande within the context of contemporary O’Odham world view; not the other way around. A new synthesis of oral tradition regarding the origin and ultimate destruction of the Va’aki or Ceremonial House at Pueblo Grande is presented alongside the excavated platform mound. By reversing the equation, this new approach reaffirms for visitors the continuing significance of Pueblo Grande in a persistent O’Odham landscape that is today the Phoenix metroplex, but which is manifestly archaeological and still, spiritually alive.

Hohokam Mortuary Practices: Regional Patterns, and Personhood

Jessica I. Cerezo-Román¹

1 *Department of Anthropology, University of Oklahoma*

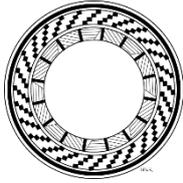
Abstract: This paper explores notions of personhood within regional patterns of Hohokam mortuary practices from the Preclassic (AD 700–1150) to Classic periods (A.D. 1150–1450/1500). Hohokam mortuary rituals from Tucson and Phoenix basin Hohokam sites are contrasted and compared by analyzing osteological profiles of the individuals, posthumous treatments of the body, and, in the cases of cremation, thermal alterations. Preliminary results suggest strong similarities between Tucson and Phoenix basin mortuary rituals and ideas about the body in the Preclassic Period. Cremation was the main funeral custom with an emphasis on secondary deposition. However, during the Classic Period, practices between the two areas diverge significantly. Inhumation became the primary burial custom in the Phoenix basin while Tucson basin Hohokam continued cremation as the main mortuary custom. Changes in mortuary practices between the regions could represent changes in perceptions of personhood and embodiment, different tempos and ways of treating the bodies, but also possibly parallel commemorative rituals.

Intra-site Community Detection at Honey Bee Village: A Case Study from the Hohokam Ballcourt World

Leslie Aragon ¹

¹ *School of Anthropology, University of Arizona*

Abstract: It is widely accepted that Hohokam society was characterized by complex exchange systems where materials were distributed across a wide geographic region. Hohokam villages, which are made up of several distinct village segments organized around a central plaza, were long-lived and relatively densely populated. As such, these sites present a challenge for archaeologists trying to understand group identity at a local scale, and how different groups within a single community articulated with one another. Drawing on a large data-set and using formal social network analysis (SNA) methods, this paper explores the internal organization of a Hohokam ballcourt site from the Tucson Basin, Honey Bee Village, during the Colonial and Sedentary periods and how households were integrated into the wider site structure based on their associated material goods. Working from the assumption that the more similar the assemblage, the stronger the tie, it is possible to discover different group affiliations within a single Hohokam village, shedding light on how the ancient people of the Sonoran Desert organized themselves and thought about themselves as a community.



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Organized Session:

Data Compilation and Archaeological Synthesis in the Southwest/Northwest

Organized by Matthew Peeples ^{1,2} and Keith Kintigh ^{1,2}

1 *School of Human Evolution and Social Change, Arizona State University*

2 *Center for Archaeology and Society, Arizona State University*

Session Abstract: Archaeologists working in the greater Southwest are certainly not lacking data. The region has been the location of intensive research for more than a century and has been one of the largest centers of compliance and preservation activities for more than 50 years. It is estimated that more than one billion dollars are spent every year in the US conducting archaeological research and compliance activities and generating a veritable firehose of new information that needs to be analyzed, interpreted, and incorporated into broader research agendas. In recent decades, the Southwest/Northwest has been at the forefront of efforts to develop new approaches to archaeological syntheses. Researchers working in the region have made many important contributions including: 1) the creation of new archives which systematize and organize archaeological records from early large projects like excavations at Chaco Canyon, 2) the development of synthetic databases compiling regional-scale settlement and material cultural information, 3) the creation of CRM focused databases that allow companies to build decades long trajectories of research through compliance activities, and 4) the development of research programs that supplement field and lab research with the use of existing data and collections. In this session, we present a series of papers touching on these areas of research and ask authors in particular to describe the challenges they have faced in conducting such synthetic work as well as what they have learned about social processes and trajectories in the Southwest/Northwest past that they could not have learned without such efforts.

Individual Paper Abstracts:

Evidential Reasoning in Archaeological Science and the Need for Humanistic Approaches to Big Data

Carrie Heitman ^{1,2}

¹ *Department of Anthropology, University of Nebraska-Lincoln*

² *Center for Digital Research in the Humanities, University of Nebraska-Lincoln*

Abstract: In a series of recent books and articles, Alison Wylie and Robert Chapman make a case for evidential reasoning in archaeological science – highlighting, in part, the generative capacity of legacy data sources. For most archaeologists, however, the process of working with legacy data is at best opaque and at worst anathema. We are justifiably optimistic about the promise of big data in archaeology to address enduring questions about the causes and effects of human choices in the past, but there is a broad tendency to view big data as inherently objective. I have spent the last 15 years working on resuscitating data from multiple historic-era as well as modern excavations in North America (Chaco Research Archive, chacoarchive.org; Ohio Hopewell, hopewell.unl.edu; Salmon Pueblo Archaeological Research Collection, salmonpueblo.org). These projects have all had diverse goals – but each shares a core interest in promoting research through ethical, open access to archaeological data. In this paper I address the capacities and complexities of working with “old data” and how our big data aspirations in archaeology require us to rethink some aspects of disciplinary practice, what stakeholders we serve, and the ethical challenges of open science.

Creating A Space for Collaborative Synthesis: The cyberSW Project

Barbara J. Mills¹, Jeffery J. Clark², Scott Ortman³, Matthew A. Peeples⁴, Sudha Ram⁵, William H. Doelle², Leslie Aragon^{1,2}, Kendall Baller⁴, Robert Bischoff⁴, Zach Cooper³, Faiz Currim⁵, Kaitlyn Davis³, Fan Dong⁵, Rebecca Harkness¹, Evan Giomi¹, Kelsey Hanson¹, Yuanxia Li⁵, Andre Takagi⁵, and Joshua Watts²

¹ *School of Anthropology, University of Arizona*

² *Archaeology Southwest*

³ *Department of Anthropology, University of Colorado-Boulder*

⁴ *School of Human Evolution and Social Change, Arizona State University*

⁵ *Department of Management Information Systems, Eller College of Management, University of Arizona*

Abstract: Archaeologists working in the Greater Southwest have collected unparalleled amounts of information, much of which has never been synthesized above the local scale. This information has been generated by the CRM industry, small- and large-scale federal grants, and individual researchers for many different purposes. The cyberSW project is focused on creating a knowledge repository that integrates multiple datasets from past projects, along with a software toolkit for analysis and visualization, and establishes partnerships with users from a variety of different stakeholder communities. An innovative aspect of our project is the use of Neo4j open access software that features a graph structure for modeling and storing the data, rather than a relational database. This database model has a flexible structure that allows the construction of alternative ontologies by different users and includes data at both the intra-site and inter-site levels. Thus far, our work has focused on ceramic, lithic, and architectural data and our toolkit includes chronological and network analyses as well as ways to visualize the data at different temporal and spatial scales. We conclude

with some of the challenges that we have faced including those of data integration from disparate sources and protection of site locational data.

Did Frankenstein Have a Sampling Strategy? The Challenges of Datasets Derived from Different Research Objectives

Jeffery Fergusson ^{1,2} and Lewis Borck ¹

¹ *Missouri University Research Reactor (MURR), University of Missouri*

² *Department of Anthropology, University of Missouri*

Abstract: The term big data has become so ubiquitous as to be cliché. This is partially because constructing large, homogenized, and normalized datasets from diverse data sources is increasingly recognized as a primary way to address some of society's biggest historical and social questions. However, not all difficulties of using big data are as obvious as fitting together disparate datasets. In this paper, we will discuss the challenges of working with a large NAA dataset comprising *standardized data* collected with diverse sampling strategies and research goals. We will discuss how datasets like this can both obscure the various sampling decisions and research questions that went into its collection and influence future unanticipated uses of the data. Finally, we will explore if the use of this dataset is path-dependent on the original researchers' structural choices that went in to its construction by testing against two comparative and robust case studies. The first uses a discrete ceramic ware (Roosevelt Red ware/Salado Polychrome) dispersed across a massive area where the production technique travelled more than the pottery itself. The second uses a cluster of sites located on the margins of major ceramic productions regions to examine the movement of many types of ceramics into and out of these sites.

Building Big Data in SW Bioarchaeology

Ann Stodder ¹ and Shamsi Daneshvari Berry ²

¹ *Office of Archaeological Studies, Museum of New Mexico*

² *Department of Health Informatics and Information Management, University of Mississippi Medical Center*

Abstract: The analysis of archaeological human remains in the NW/SW has a nearly 150 year history, but synthetic studies are hampered by the extreme dispersion of published and unpublished data, and they typically rely on secondary data from a few large projects. Access to primary data from large and small projects is essential for more inclusive studies and for building the resources that will be the basis of post-repatriation research. The New Mexico Bioarchaeology Database Project (NMBIOARCH) is designed to encompass data from the 70+ years of excavation and analysis by the Laboratory of Anthropology and Office of Archaeological Studies. Legacy data are compiled from lab forms, and new analyses are entered directly into the Access databases. Site forms include archaeological and bioarchaeological citations, and mirror NMCRIIS cultural and temporal data facilitating construction of custom data sets for a range of research programs. Our goal is to build a resource that will be useful to students and researchers who will in turn provide data to help grow the resource. Significant challenges include data concordance between new and archival projects, loss of data when CRM companies or analysts do not retain data forms, and complex issues pertaining to data ownership.

The Arizona Biological Affiliation Database (AzBAD): Connecting Unprovenienced Archaeological Skeletal Remains to Present Day Descendant Communities

Rachael Byrd ¹ Jim Watson ^{2,3} and Dawn Mulhern ¹

¹ Department of Anthropology, Fort Lewis College

² School of Anthropology, University of Arizona

³ Arizona State Museum

Abstract: Evidence supporting the biological affiliation of archaeological human remains with present-day Native American tribes is often contested when used to establish cultural affiliation under NAGPRA. The “Arizona Biological Affiliation Database” (AzBAD) was developed to address the need for a comprehensive database of standardized cranial measurements to compare with archaeological human remains that lack provenience data. The custom database (n = 1,841) is uploaded into Fordisc 3.1, a computer program commonly used by forensic anthropologists to reconstruct ancestry by classifying adults into known geographically defined reference groups. Results are then integrated with the Arizona Government-to-Government Consultation Toolkit in order to connect biological affiliation with geographical locales of tribes requesting consultation across the Southwest. The goal of AzBAD is to bridge and strengthen partnerships among tribal, cultural resource management, and academic stakeholders that contribute to NAGPRA compliance. Challenges faced include incomplete collections of measurements primarily due to preservation, accessibility of bioarcheological data, and interobserver error.

The Potential Role of Cultural Resource Data Collection and Management Systems in Supporting Synthetic Research

Robert A. Heckman ¹, Michael Heilen ¹, and Phillip O. Leckman ¹

¹ Statistical Research, Inc.

Abstract: Today, archaeological data are collected in the United States during the course of cultural resource management (CRM) activities at an astounding rate, producing vast amounts of data important to conducting synthetic research. Each month, thousands of archaeological and built-environment resources are identified, evaluated, or mitigated in compliance with Section 106 of the National Historic Preservation Act, yet many of the resulting data are difficult to access and remain largely untapped for broader synthetic studies. With every project, CRM firms have statutory, contractual, professional, and ethical obligations in collecting, managing, analyzing, and transmitting data to clients, stakeholders, and repositories. This paper presents how Statistical Research, Inc. (SRI) addresses these obligations using a complex relational database that meets contractual and statutory requirements while also facilitating the standardized collection of cumulative, controlled data sets suitable for synthesis and analysis. We provide a case study from our work in the American Southwest that highlights the challenges and rewards of creating and maintaining large and complex CRM databases. We also discuss how relational databases such as SRI’s can be leveraged to support and contribute to powerful collective efforts such as CyberSW, Chaco Social Networks, and other synthetic efforts.

Thinking Big About Small Sites: Results from the Northern Rio Grande Fieldhouse Synthesis Project

Sean Dolan¹, Kari M. Cates², Cyler N. Conrad², and Sandi R. Copeland²

1 *Environment, Safety, and Health (ES&H), N3B Los Alamos, Los Alamos, New Mexico*

2 *Environmental Protection and Compliance, Environmental Stewardship (EPC-ES), Los Alamos National Laboratory, Los Alamos, New Mexico*

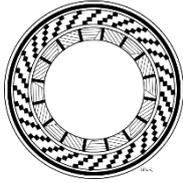
Although small in size, fieldhouses played a significant role in Ancestral Pueblo society. Archaeologists have recorded thousands of fieldhouses, thought to be temporary shelters built near agricultural fields to help farmers tend their crops, but we lack a comparative synthesis of data. As part of an alternative mitigation project that addresses the role of fieldhouses in the northern Rio Grande region of New Mexico, we synthesized data for 2,000 unexcavated and excavated fieldhouses, here defined as one- to three-room structures, dating from A.D. 1200-1600. We present the results of this project and discuss how site type synthesis documents advance the research value of cultural resources, increase flexibility in land-use decisions, and provide pathways for public engagement. By synthesizing excavation data, we demonstrate that fieldhouses exhibit a wider range of regional architectural variation and artifacts than researchers previously thought, suggesting people used fieldhouses for multiple purposes and for longer durations of time. We also discuss the illustrated public book we developed based on the context document to promote archaeology and cultural preservation. We encourage researchers to use this fieldhouse context document for project planning and to address other fieldhouse-related research themes using the many data tables and site summaries.

Discussant Comments

Keith Kintigh^{1,2}

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**17th Biennial Southwest Symposium Conference, January
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Organized Session:

Recent Research from the Southern Half of the Greater Northwest-Southwest

Organized by Guadalupe Sanchez ¹, John P. Carpenter ¹, and Matthew Pailes ²

¹ *Centro INAH Sonora*

² *Department of Anthropology, University of Oklahoma*

Session Abstract: Incorporating research from northern Mexico is essential to understanding macro-scale temporal and geographical processes in the Greater Northwest/Southwest. Northern Mexico shares a cultural and natural history with the region that presently constitutes the U.S. Southwest. Despite the frequently noted irrelevance of modern political boundaries to pre-colonial societies, there are stark differences in the intensity of archaeological research in the U.S. Southwest and northern Mexico. As a result, more than half of the “Greater Northwest-Southwest” remains very poorly known, hampering efforts at macro-scale reconstructions of political, ideological, and economic systems. This session presents a sampling of recent research from Northern Mexico that highlights current interests and methods. Topics covered range from investigations of hunter and gatherer groups to state level society interactions on the Mesoamerican frontier. The geographical breadth of the session spans from Durango to the international border and from the Baja states to Chihuahua.

Resumen de la sesión: La incorporación de la investigación del norte de México es esencial para comprender los procesos temporales y geográficos a escala macro en el Gran Noroeste / Suroeste. El norte de México comparte una historia cultural y natural con la región que actualmente constituye el suroeste de los Estados Unidos. A pesar de la irrelevancia observada con frecuencia de las fronteras políticas modernas para las sociedades precoloniales, existen marcadas diferencias en la intensidad de la investigación arqueológica en el suroeste de Estados Unidos y el norte de México. Como resultado, más de la mitad del “Gran Noroeste-Suroeste” sigue siendo muy poco conocido, lo que dificulta los esfuerzos de reconstrucción a gran escala de los sistemas políticos, ideológicos y económicos. Esta sesión presenta una muestra de investigaciones recientes del norte de México que destaca los intereses y métodos actuales. Los temas cubiertos abarcan desde investigaciones de grupos de cazadores y recolectores hasta interacciones de las sociedades a nivel estatal en la frontera mesoamericana. La amplitud geográfica de la sesión abarca desde Durango hasta la frontera internacional y desde los estados de Baja California hasta Chihuahua.

Individual Paper Abstracts:

Durango Archaeology: Tales of dwelling and landscape at the southeastern edge of the Southwest/Northwest

Bridget Zazvala-Moynahan ¹

¹ *Universidad Juárez del Estado de Durango, Instituto de Investigaciones Históricas*

Abstract: This paper presents recent investigations along the Sextin valley in Durango, Mexico. Here we compare two important sites Corral de Piedra (PAS017) and Los Berros (PAS023). Though these two prehispanic villages share many characteristics, the spatial configuration of houses and specialized areas, the topography of the area where they were built, and the distribution of materials suggest that living at these sites reflects contrasts in the basic lived experiences of the folks that erected these hilltop villages overlooking the Sextin river below. Using mapping and excavation data, I endeavor to show how the landscape was conceptualized at both of these places and used to create specific stages for human activities and every-day life.

Did anyone say connections? Traces of relationships between Sinaloa and the Southwest US

Cinthyia Isabel Vidal-Aldana ¹ and Emmanuel Alejandro Gómez Ambríz ²

³ *Centro INAH Durango*

⁴ *Posgrado en Arqueología ENAH*

Abstract: During III Mesa Redonda de Antropología, in 1943, Isabel Kelly presented a paper called “West Mexico and the Hohokam” where she pointed out evidence about ancient relationship between west Mexico and the Southwest taking ceramics as a starting point. Since Kelly's proposal, researchers have developed many hypotheses about the topic, but none of them have focused on Sinaloan evidence itself. In this work, we present data that reveals traces of interaction between Sinaloan sites and the Southwest by considering not only ceramics but also blue-green stones, shells artifacts and their archaeological contexts.

Ichthyofauna of the Baja California Peninsula in the rock paintings of Sierra de San Francisco and Sierra de Guadalupe, Mexico

Maria de la Luz Gutiérrez-Martínez ¹, Gerardo Aceves-Medina ², and Indra María Álvarez-Ramírez ²

¹ *Centro INAH Baja California Sur*

² *Centro Interdisciplinario de Ciencias Marinas, Instituto Politécnico Nacional (CICIMAR-IPN)*

Abstract: The Sierras de San Francisco and Guadalupe, located in the north of the state of Baja California Sur, contain a huge number of sites of the Gran Mural pictorial tradition. Painted panels exhibit an interesting diversity of terrestrial and marine fauna. In a large part of these sites, the fish stand out, some crudely designed, but with morphological characteristics that permit their

identification at the taxonomic levels of family or genus. In some exceptional cases, there are paintings so well delineated that researchers can determine identifications at the species level. In this research, we present the results of the identification of the ichthyomorphous representations that have been made in several rock art sites of these mountains. The depictions correspond to at least 11 morpho-types that belong to five orders and seven families. Among the figures, sharks, rays, morays, groupers, jack mackerels, pompano, tunas and flounder stand out. The current distribution of these taxa on the coasts of the peninsula is discussed. The identification of these species will allow the gradual production of a catalog, which among other things, will aid in the identification of the depicted taxa's origin (Gulf of California or the West Coast of the Peninsula of Baja California). This information will in turn be useful to understand mobility patterns and the subsistence practices of hunter-gatherer-fisher groups that lived in these mountains.

La itiofauna de península de Baja California en el arte rupestre de las Sierras de San Francisco y de Guadalupe, México

Resumen: Las Sierras de San Francisco y Guadalupe, localizadas al norte del estado de Baja California Sur, concentran una enorme cantidad de sitios de la tradición pictórica Gran Mural. Los paneles pintados exhiben una interesante diversidad de fauna terrestre y marina. En gran parte de estos sitios destacan los peces, algunos burdamente diseñados, pero con características morfológicas que la mayoría de las veces permiten su identificación a niveles taxonómicos de familia o género. Sin embargo, excepcionalmente podemos encontrar otras pinturas tan bien delineadas en las que el investigador puede incluso estar en posibilidades de determinarlas a nivel de especie. En esta investigación, presentamos los resultados de la identificación de las representaciones ictiomorfas que se han hecho en varios sitios rupestres de estas sierras, que corresponden al menos a 11 morfo-tipos o formas diferentes que pertenecen a cinco órdenes y siete familias. Entre las figuras, sobresalen tiburones, rayas, morenas, cabrillas, jureles, palometas, atunes y lenguados, de las cuales se comenta su distribución actual en las costas de la península. La identificación de estas especies permitirá conformar gradualmente un catálogo, que entre otras cosas ayudará a inferir el posible origen de estos peces (Golfo de California o costa Occidental de la Península de Baja California) y será de gran utilidad para comprender mejor los patrones de movilidad y subsistencia de los grupos cazadores-recolectores-pescadores que moraban estas montañas.

El recuento de los años: una década de investigaciones arqueológicas en Baja California

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Resumen: Desde el punto de vista de la arqueología, en comparación con el centro y sur de México, la mirada al norte resultó sumamente tardía. Como consecuencia, la comprensión del modo de vida y los vestigios materiales de los grupos que habitaron esta región sufrió un rezago en la aplicación de metodologías y técnicas que impactaron en nuestras investigaciones respecto a los vecinos del norte. Sin embargo, importantes esfuerzos se han emprendido para profundizar en su conocimiento; generalmente, gracias a la colaboración con instituciones académicas nacionales y extranjeras. Consideramos que es fundamental integrar los estudios particulares que se han hecho en el Noroeste de México a una dinámica regional más amplia que nos permita entenderla más allá de las fronteras. En esta ponencia daremos a conocer las investigaciones realizadas en Baja California desde las

diferentes perspectivas y áreas geográficas que la conforman para contextualizar los esfuerzos que hemos realizado en la región en los últimos diez años.

Casas de Fuego: A Waypoint in an Eastern Chihuahua Trade Network

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Abstract: Investigation of the Casas de Fuego site, about 15 km southeast of Paquimé, revealed intriguing features and modifications that distinguish it from other Paquimé satellite villages. It has the only Medio Period ballcourt found east of Paquimé with adjacent rooms bordered by defined outdoor spaces. The principal occupation area, on a bench overlooking the ballcourt, has several walls that display intensive incendiary effects not reported elsewhere in the region. Looking at patterns in the regional distribution of larger sites, Casas de Fuego may have been an important stop in a transport route between eastern villages and Paquimé. In addition, Casas de Fuego residents may have produced pottery beyond needs of the household as part of a trade network. Therefore, the village may have served a dual purpose – hosting of intersite travelers near the ballcourt, while the separate residential area served domestic purposes and perhaps intensified pottery production.

Hunting, Foraging and Maize Farming: 13,000 Years of Climatic Changes and Social Adaptations in Northern Sonora

John P. Carpenter ¹ and Guadalupe Sánchez ¹

¹ *Centro INAH Sonora*

Abstract: Interdisciplinary archaeological research over the last 20 years within the state of Sonora has produced significant information related to the preceramic period in Northwest Mexico. Utilizing archaeological, paleoenvironmental, and paleoethnobotanical data a synopsis of the adaptive strategies from ca. 13,000 to 2,000 years ago is presented here. The resilient people of northern Sonoran saw the extinction of the megafauna at the end of the Pleistocene and the establishment of the Sonoran Desert, the Altitheal dry and hot environment of the Middle Holocene and a humid period during the Late Holocene prompt them to practice extensive maize agriculture. Social interactions, and knowledge of the landscape are the most important mechanisms for survival over thousands of years in this arid environment.

The Archaeology of the Sonoran Sierra Madre in a Pan-Regional Perspective

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² *Centro INAH Sonora*

Abstract: Recent research in the Sierra Madre Occidental reveals incredible diversity among the archaeological cultures known as the Serrana and Río Sonora. This presentation will summarize a sample of local community's participation in regional traditions, particularly Casas Grandes, but also lesser known patterns. Links will be drawn to several material traditions of the US Southwest to demonstrate the relevance of Sonoran material cultural distributions to interpretations of macro scale interaction. Chronological data also will be presented to demonstrate the unique demographic trajectory of this region relative to better known regions in the Greater Northwest. These investigations demonstrate that accepted interpretations of macro-regional scale patterns are, in part, the result of only considering half of the Greater Northwest.

Proyecto de Arqueología Comunitaria Comcaac: Movilidad y subsistencia a través del tiempo

Natalia Martínez-Tagüeña ¹, Sofía Esther López-Macías ², Imelda Morales-Romero ³, and Luz Torres-Cubillas ³

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2 *Estudiante de Licenciatura, Universidad Autónoma de San Luis Potosí*

3 *Indigenous Comcaac Community Member*

Resumen: En esta ponencia se describen las etapas de investigación participativa y de arqueología comunitaria que se han llevado a cabo en colaboración con la Comunidad Indígena Comcaac en la Costa Central del Desierto de Sonora en Sonora, México. Se explican los conceptos y las metodologías empleadas enfatizando y contrastando las tendencias académicas mexicanas por medio de la estrecha relación con arqueólogos del Sudoeste de Estados Unidos. Así, se hace un llamado a repensar de manera ética el quehacer académico en territorio indígena. Esta colaboración permite combinar de manera espacial y temporal los resultados obtenidos del análisis de los materiales arqueológicos con datos etnográficos y de tradición oral para tener un mejor entendimiento de la movilidad y la subsistencia en la zona de estudio. Se enfatizan los resultados del análisis lítico que han demostrado que los núcleos y desechos de talla son del tipo expedita, estrategia que conlleva a su selección, descarte y elaboración dentro del área de la estada o cerca de la misma. Este proyecto no sólo enriquece el conocimiento sobre la mitad sur del Gran Noroeste, sino que aporta información relevante al estudio de los grupos de cazadores y recolectores en otros lados del mundo.

Identity acquisition and juvenile mortality in the Late Prehispanic Ónavas Valley, Sonora

Cristina García-Moreno ¹, Patricia Hernández-Espinoza ¹, and James Watson ^{2,3}

1 *Centro INAH Sonora*

2 *School of Anthropology, University of Arizona*

3 *Arizona State Museum*

Abstract: In the last few decades gendered archeology has contributed a fundamental approach to making the "invisible" more visible in the archaeological record. The most common victims of the dominant androcentric perspective are women and children, but others such as the old, infirmed, disabled, and individuals that do not conform to binary identities have also been lost to the

description of humanity's past. To correct these gaps in our understanding of the past, recent bioarchaeological research highlights how identity, social roles, and agency among juveniles can be interpreted through funerary contexts. The skeletal sample from the site of El Cementerio (AD 900-1300) comprises more than 100 individuals of both sexes and all age groups and represents the primary community of a settlement system in the valley of Ónavas, Sonora. More than half of the individuals are juveniles who were more commonly buried with shell and turquoise jewelry than the adults in the sample. Most juveniles also displayed the common practice of intentional cranial modification (ACM) but two also exhibited dental filing, which is exceedingly uncommon among pre-adolescents in pre-Hispanic sites across Mesoamerica. We argue that each of these characteristics (accompaniments, ACM, and filing) symbolizes distinct aspects of the individuals' identity. This presentation seeks to highlight this fundamental but often overlooked part of society—children—their role and importance, and how identity was acquired as part of their integration into pre-Hispanic society in the Ónavas Valley.

Adquisición de identidad y mortalidad juvenil en el valle de Ónavas, Sonora durante el Prehispánico Tardío

Resumen: En las últimas décadas la arqueología de género ha contribuido con un enfoque fundamental para hacer lo "invisible" más visible en el registro arqueológico. Las víctimas más comunes de la perspectiva androcéntrica dominante son las mujeres y los niños, pero otras como los viejos, enfermos, discapacitados e individuos que no se ajustan a las identidades binarias también se han perdido en la descripción del pasado de la humanidad. Para corregir estos vacíos en nuestra comprensión del pasado, investigaciones recientes de la bioarqueología destaca cómo la identidad, los roles sociales y la agencia entre los menores puede ser interpretado a través de contextos funerarios. La muestra esquelética del sitio de El Cementerio (AD900-1300) incluye más de 100 individuos de ambos sexos y todos los grupos de edad, y representa la comunidad central de un sistema de asentamientos en el valle de Ónavas, Sonora. Más de la mitad de los individuos son juveniles que fueron enterrados más comúnmente con joyas de concha y de turquesa que los adultos en la muestra. La mayoría de los juveniles también mostró la práctica común de la modificación craneal intencional (ACM), pero dos también exhibieron presentación dental que es extremadamente poco común entre los preadolescentes en sitios prehispánicos en Mesoamérica. Argumentamos que cada una de estas características (acompañamientos, ACM y presentación) simboliza aspectos distintos de la identidad de las personas. Su presentación busca poner de relieve este fundamental, pero a menudo pasado por al toparte de la sociedad—niños—su papel e importancia, y cómo identidad fue adquirida como parte de su integración en la sociedad prehispánica en el valle de Ónavas.

On the Border with the Trincheras Tradition Project

Alejandra Abrego ¹, Randall McGuire ², and Elisa Villalpando ¹

¹ Centro INAH Sonora

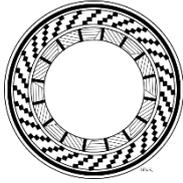
² Department of Anthropology, Binghamton University

Abstract: The international border between the US-Mexico has long served as a barrier to integrate archaeological research in the Sonoran Desert. The Trincheras Tradition Project has been working in northern Sonora, México since 1985. This project bridges the border with collaborative archaeological research by Binghamton University and the Centro INAH, Sonora. In the fall of 2017 and 2018, we completed NSF funded excavations in three Trincheras Tradition sites in the Altar Valley, near Átil,

Sonora. These three sites yielded components including the Early Agriculture Period, the Trincheras Tradition (two phases), the Hohokam Tradition and the Proto-Historic O'odham. The project will use these data to answer questions about the Trincheras Tradition, specifically its relationship to the Early Agriculture Period and to the Hohokam and O'odham Traditions. This will greatly increase our understanding of cultural developments in the Aboriginal Sonoran Desert.

En la frontera con el Proyecto Tradición Trincheras

Resumen: La frontera internacional entre México y Estados Unidos ha sido una barrera en la integración de la investigación arqueológica en el desierto sonorense. El proyecto Tradición Trincheras, que ha trabajado en el norte de Sonora, México, desde 1985, une la frontera entre estos dos países a través de una investigación arqueológica colaborativa entre la Universidad de Binghamton y el Centro INAH Sonora. En los otoños de 2017 y 2018, se llevaron a cabo excavaciones en tres sitios de la Tradición Trincheras en el Valle del Altar, cerca de Átil, Sonora, financiadas por NSF. Estos tres sitios aportaron componentes con diferentes temporalidades, incluido el período de Agricultura Temprana; dos fases de La Tradición Trincheras, la Tradición Hohokam y el periodo Proto-Histórico O'odham. El proyecto utilizará estos datos para responder preguntas sobre la Tradición Trincheras, específicamente su relación con el Período de Agricultura Temprana y con las Tradiciones Hohokam y O'odham, lo que permitirá aumentar de manera considerable nuestra comprensión de los desarrollos culturales en el desierto sonorense.



**17th Biennial Southwest Symposium Conference, January
30th-February 1st, 2020, Arizona State University**

Organized Session:

Forum: Transforming Archaeology for Tribal Nations

Organized and moderated by Lindsay Montgomery ¹ and Matthew Peeples ^{2,3}

¹ *School of Anthropology, University of Arizona*

² *School of Human Evolution and Social Change, Arizona State University*

Forum Abstract: Archaeologists working in the American West have had a long and diverse history of engagement with Native American Nations and stakeholders. Beginning with early collecting endeavors, like the Hemenway Southwestern Expedition of the Gila valley in 1886 which explored the link between archaeology and Pueblo migration stories, these interactions have often had complex impacts on and legacies for tribal communities. As we move further into the a post-NAGPRA era, scholars working across North America have begun to reflect on the relationship between archaeology and descendant communities and to seek ways to address the varying and sometimes disparate goals of researchers and tribal partners. Building on this growing moment of self-reflection, this forum seeks to explore how archaeology has benefited tribal communities in the broader Southwest and to identify those instances where the discipline has fallen short. Through critical dialogue we hope to develop strategies for building more effective partnerships between archaeologists working in academic and compliance sectors and tribes in order to facilitate the social, cultural, economic, and political empowerment of indigenous communities.

Forum participants

Bruce Bernstein ¹

Maren Hopkins ²

Stewart Koyiyumptewa ³

Nicholas Laluk ^{4,5}

Barnaby V. Lewis ⁶

Jill McCormick ⁷

Kerry Thompson ^{4,8}

¹ *Pojoaque Pueblo, Tribal Historic Preservation Officer*

² *Anthropological Research, LLC*

³ *Director, Hopi Cultural Preservation Office*

⁴ *Department of Anthropology, Northern Arizona University*

⁵ *White Mountain Apache Tribe*

⁶ *Gila River Indian Community, Tribal Historic Preservation Officer*

⁷ *Arizona Western College*

⁸ *Navajo Nation*