

1.) DATE: March 19, 2017	2.) COMMUNITY COLLEGE: Maricopa Co. Comm. College District
3.) COURSE PROPOSED: Prefix: ASB Number: 235 Title: Southwest Archaeology Credits: 3 CROSS LISTED WITH: Prefix: Number: ; Prefix: Number: ; Prefix: Number: ; Prefix: Number: ; Prefix: Number: ; Prefix: Number: ;	
4.) COMMUNITY COLLEGE INITIATOR: SHEREEN LERNER PHONE: 480-461-7306 FAX: 480-461-7812	
ELIGIBILITY: Courses must have a current Course Equivalency Guide (CEG) evaluation. Courses evaluated as NT (non-transferable) are not eligible for the General Studies Program.	
MANDATORY REVIEW: <input checked="" type="checkbox"/> The above specified course is undergoing Mandatory Review for the following Core or Awareness Area (only one area is permitted; if a course meets more than one Core or Awareness Area, please submit a separate Mandatory Review Cover Form for each Area). POLICY: The General Studies Council (GSC) Policies and Procedures requires the review of previously approved community college courses every five years, to verify that they continue to meet the requirements of Core or Awareness Areas already assigned to these courses. This review is also necessary as the General Studies program evolves.	
AREA(S) PROPOSED COURSE WILL SERVE: A course may be proposed for more than one core or awareness area. Although a course may satisfy a core area requirement and an awareness area requirement concurrently, a course may not be used to satisfy requirements in two core or awareness areas simultaneously, even if approved for those areas. With departmental consent, an approved General Studies course may be counted toward both the General Studies requirements and the major program of study.	
5.) PLEASE SELECT EITHER A CORE AREA OR AN AWARENESS AREA: Core Areas: Select core area... Awareness Areas: Historical Awareness (H)	
6.) On a separate sheet, please provide a description of how the course meets the specific criteria in the area for which the course is being proposed.	
7.) DOCUMENTATION REQUIRED <input checked="" type="checkbox"/> Course Description <input checked="" type="checkbox"/> Course Syllabus <input checked="" type="checkbox"/> Criteria Checklist for the area <input checked="" type="checkbox"/> Table of Contents from the textbook required and list of required readings/books <input checked="" type="checkbox"/> Description of how course meets criteria as stated in item 6.	
8.) THIS COURSE CURRENTLY TRANSFERS TO ASU AS: <input checked="" type="checkbox"/> DECASB prefix <input type="checkbox"/> Elective Current General Studies designation(s): SB, H Effective date: 2017 Spring Course Equivalency Guide Is this a multi-section course? <input checked="" type="checkbox"/> yes <input type="checkbox"/> no Is it governed by a common syllabus? <input checked="" type="checkbox"/> yes <input type="checkbox"/> no	
Chair/Director:	Chair/Director Signature:

Arizona State University Criteria Checklist for

HISTORICAL AWARENESS [H]

Rationale and Objectives

Recent trends in higher education have called for the creation and development of historical consciousness in undergraduates now and in the future. History studies the growth and development of human society from a number of perspectives such as—political, social, economic and/or cultural. From one perspective, historical awareness is a valuable aid in the analysis of present-day problems because historical forces and traditions have created modern life and lie just beneath its surface. From a second perspective, the historical past is an indispensable source of identity and of values, which facilitate social harmony and cooperative effort. Along with this observation, it should be noted that historical study can produce intercultural understanding by tracing cultural differences to their origins in the past. A third perspective on the need for historical awareness is that knowledge of history helps us to learn from the past to make better, more well-informed decisions in the present and the future.

The requirement of a course that is historical in method and content presumes that "history" designates a sequence of past events or a narrative whose intent or effect is to represent both the relationship between events and change over time. The requirement also presumes that these are human events and that history includes all that has been felt, thought, imagined, said, and done by human beings. The opportunities for nurturing historical consciousness are nearly unlimited. History is present in the languages, art, music, literatures, philosophy, religion, and the natural sciences, as well as in the social science traditionally called History.

The justifications for how the course fits each of the criteria need to be clear both in the application tables and the course materials. The Historical Awareness designation requires consistent analysis of the broader historical context of past events and persons, of cause and effect, and of change over time. Providing intermittent, anecdotal historical context of people and events usually will not suffice to meet the Historical Awareness criteria. A Historical Awareness course will instead embed systematic historical analysis in the core of the syllabus, including readings and assignments. For courses focusing on the history of a field of study, the applicant needs to show both how the field of study is affected by political, social, economic, and/or cultural conditions AND how political, social, economic, and/or cultural conditions are affected by the field of study.

Revised October 2015

Proposer: Please complete the following section and attach appropriate documentation.

ASU--[H] CRITERIA			
THE HISTORICAL AWARENESS [H] COURSE MUST MEET THE FOLLOWING CRITERIA:			
YES	NO		Identify Documentation Submitted
<input checked="" type="checkbox"/>	<input type="checkbox"/>	1. History is a major focus of the course.	Course Description, Course Competencies, Course Outline, Syllabus, Course Calendar, Textbook Tables of Content, Additional Readings, List of Readings By Module
<input checked="" type="checkbox"/>	<input type="checkbox"/>	2. The course examines and explains human development as a sequence of events influenced by a variety of factors.	Course Competencies, Course Outline, Syllabus, Course Calendar, Textbook Tables of Content, Additional Readings, List of Readings By Module
<input checked="" type="checkbox"/>	<input type="checkbox"/>	3. There is a disciplined systematic examination of human institutions as they change over time.	Course Competencies, Course Outline, Syllabus, Course Calendar, Textbook Tables of Content, Additional Readings, List of Readings By Module
<input checked="" type="checkbox"/>	<input type="checkbox"/>	4. The course examines the relationship among events, ideas, and artifacts and the broad social, political and economic context.	Course Competencies, Course Outline, Syllabus, Course Calendar, Textbook Tables of Content, Additional Readings, List of Readings By Module
		THE FOLLOWING ARE NOT ACCEPTABLE: <ul style="list-style-type: none"> Courses that are merely organized chronologically. Courses which are exclusively the history of a field of study or of a field of artistic or professional endeavor. Courses whose subject areas merely occurred in the past. 	

Course Prefix	Number	Title	General Studies Designation
ASB	235	Southwest Archaeology	H

Explain in detail which student activities correspond to the **specific** designation criteria.
Please use the following organizer to explain how the criteria are being met.

Criteria (from checksheet)	How course meets spirit (contextualize specific examples in next column)	Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)
Criterion 1. History is a major focus of the course.	Southwest Archaeology offers a thorough study of the dynamic social and cultural history of the U.S. Southwest by looking at the archaeological data for the peopling of the New World and subsequent adaptation of hunter and gathers to a variety of diverse ecological niches. This course explores the development of native cultures in the American Southwest from Paleoindian times (ca. 11,500 BC) through early European Contact (ca. A.D. 1600).	<p>Course Description: Anthropological perspective and comparative study of the cultures of prehistoric native peoples of the North American southwest.</p> <p>Course Competencies: 3. Explain current archaeological theory regarding the origins of New World peoples and their times of arrival. 5. Describe the methods for obtaining food and technology and settlement patterns used by the Paleoindian and Archaic cultures. 6. Characterize the Hohokam, Mogollon, and Anasazi cultures, and distinguish among them. 7. Describe the evidence for cultural contact between the major prehistoric groups in the Southwest. 8. Evaluate different theories regarding the prehistoric abandonment of the Southwest. 9. Describe the relationship of past cultures to present cultures.</p> <p>Syllabus and Course Calendar: Module 3 - Peopling of the Americas; PaleoIndian Module 4: Archaic/Hunters and Gatherers Module 5 - Origins and Spread of Agriculture: Pottery Module 6 - Ancestral Puebloans Module 7 - Hohokam Culture Module 8 - Mogollon Culture Module 9 - Salado and Paquime Module 10 - Historic Cultures: Navajo and Apache</p> <p>List of Readings By Module Please see readings assigned for Modules 3-10.</p>

<p>Criterion 2. The course examines and explains human development as a sequence of events.</p>	<p>The course involves a thorough study of the dynamic social and cultural history of a number of groups over time by looking at the archaeological data for the origins and initial settlement of people into the Southwest region. Students examine the adaptation of hunter and gathers to a variety of diverse ecological niches and the development of early sedentary villages. The course continues this examination through the first contacts with Navajo and Apache and finishes by looking at the substantial influence of this history on present-day events.</p>	<p>Course Competencies:</p> <ol style="list-style-type: none"> 2. Describe processes of archaeological research and interpretation. 3. Explain current archaeological theory regarding the origins of New World peoples and their times of arrival. 5. Describe the methods for obtaining food and technology and settlement patterns used by the Paleoindian and Archaic cultures. 6. Characterize the Hohokam, Mogollon, and Anasazi cultures, and distinguish among them. 8. Evaluate different theories regarding the prehistoric abandonment of the Southwest. 9. Describe the relationship of past cultures to present cultures. <p>Syllabus and Course Calendar:</p> <p>Module 1: Introduction to Southwest Anthropology; method and theory</p> <p>Module 3 - Peopling of the Americas; PaleoIndian</p> <p>Module 4: Archaic/Hunters and Gatherers</p> <p>Module 5 - Origins and Spread of Agriculture: Pottery</p> <p>Module 6 - Ancestral Puebloans</p> <p>Module 7 - Hohokam Culture</p> <p>Module 8 - Mogollon Culture</p> <p>Module 9 - Salado and Paquime</p> <p>Module 10 - Historic Cultures: Navajo and Apache</p> <p>List of Readings By Module</p> <p>Please see readings assigned for Modules 1, 3-10.</p>
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<p>Criterion 3.</p> <p>There is a disciplined systematic examination of human institutions as they change over time.</p>	<p>The course focuses on the importance of food production and how this in conjunction with social-cultural factors led to a variety of rationales for the ways in which land, plants, and animals were altered and exploited--rationales that differed across the region and changed over time. This focus entails examining in a systematic manner subsistence strategies and technologies of the various groups that inhabited the Southwest, which provides a foundation for explorations of a wide range of social patterns and ideologies.</p>	<p>Course Competencies:</p> <ol style="list-style-type: none"> 2. Describe processes of archaeological research and interpretation. 3. Explain current archaeological theory regarding the origins of New World peoples and their times of arrival. 4. Analyze the relationship between environment and culture. 5. Describe the methods for obtaining food and technology and settlement patterns used by the Paleoindian and Archaic cultures 6. Characterize the Hohokam, Mogollon, and Anasazi cultures, and distinguish among them. 7. Describe the evidence for cultural contact between the major prehistoric groups in the Southwest. 8. Evaluate different theories regarding the prehistoric abandonment of the Southwest. 9. Describe the relationship of past cultures to present cultures <p>Syllabus and Course Calendar:</p> <p>Module 1: Overview: Southwest Anthropology; method and theory</p> <p>Module 2: Modern and Ancient Environments</p> <p>Module 3 - Peopling of the Americas; PaleoIndian</p> <p>Module 4: Archaic/Hunters and Gatherers</p> <p>Module 5 - Origins and Spread of Agriculture: Pottery</p> <p>Module 6 - Ancestral Puebloans</p> <p>Module 7 - Hohokam Culture</p> <p>Module 8 - Mogollon Culture</p> <p>Module 9 - Salado and Paquime</p> <p>Module 10 - Historic Cultures: Navajo and Apache</p>
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		<p>Module 11: Native Peoples and the Law Module 12: Ethics and Course Summary</p> <p>List of Readings By Module Please see readings assigned for Modules 1, 3-10.</p>
<p>Criterion 4. The course examines the relationship among (a) events, ideas, and artifacts and (b) the broad social, political and economic context.</p>	<p>The rationale for Criterion 3 dovetails with the rationale for Criterion 4. The course systematically examines the florescence of cultural institutions and their complexity while examining regional interactions between various groups. This focus entails the systematic examination of a number of topics: the introduction of agriculture into the region, the subsequent social, political, and economic complexities that develop as a consequences of sedentism and agriculture, and the abandonment of some villages.</p> <p>From this perspective, we foster a greater appreciation for the broader context of contemporaneous developments in the Southwest and a deeper appreciation for the diversity and the influence of past cultures with present-day cultures. Many populations are growing rapidly and agricultural activities are extending into areas that have been</p>	<p>Course Competencies: The nine course competencies taken as a whole are necessary for meeting this criterion.</p> <p>Course Outline: Similarly, the major topics in the outline (along with the subtopics) are necessary for meeting this criterion.</p> <p>Course Calendar and Reading Assignments: Modules 1-12 taken together meet this criterion.</p> <p>Textbook Tables of Content: The topics in both textbooks focus on the reciprocal interactions among events, ideas, and artifacts, on the one hand, and the broad social, political and economic context, on the other hand.</p>

	<p>relatively unaffected for centuries.</p> <p>The Southwest is an excellent region in which to investigate possible anthropogenic environmental degradation, and assess the affects of decision-making on land-use practices.</p> <p>Understanding this process in the context of similar processes spanning several thousand years is useful not only with regard to historical and archaeological knowledge, but also to contemporary planning and policy determinations for our global society.</p>	
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Southwest Archaeology

Course: ASB235

Lecture 3 Credit(s) 3 Period(s) 3 Load

Course Type: Academic

Load Formula: S

First Term: 2012 Spring

Final Term: Current

Description: Anthropological perspective and comparative study of the cultures of prehistoric native peoples of the North American southwest

Requisites: Prerequisites: None

Course Attributes:

General Education Designation: Historical Awareness - [H]

General Education Designation: Social and Behavioral Sciences - [SB]

MCCCD Official Course Competencies

1. Explain archaeological methods used to obtain information on the past. (I)
2. Describe processes of archaeological research and interpretation. (I)
3. Explain current archaeological theory regarding the origins of New World peoples and their times of arrival. (II)
4. Analyze the relationship between environment and culture. (III)
5. Describe the methods for obtaining food and technology and settlement patterns used by the Paleoindian and Archaic cultures. (IV)
6. Characterize the Hohokam, Mogollon, and Anasazi cultures, and distinguish among them. (V)
7. Describe the evidence for cultural contact between the major prehistoric groups in the Southwest. (VI)
8. Evaluate different theories regarding the prehistoric abandonment of the Southwest. (VII)
9. Describe the relationship of past cultures to present cultures. (VII)

MCCCD Official Course Outline

- I. Archaeological Method and Theory
 - A. Excavation, survey, and inference
 - B. Dating
 - C. Artifacts and ecofacts
 - D. Research
- II. Populating the New World
 - A. Origins of New World peoples
 - B. Diversification of culture
 - C. Archaeological considerations
- III. Environmental Diversity in the Southwest
 - A. Relationship of environment to culture
 - B. Subsistence in southwestern environments

IV. Early Southwest Groups

- A. Paleoindians
- B. Archaic culture

V. Major Southwest Traditions

A. Agricultural beginnings

- B. The Hohokam tradition
 - 1. Location and environment
 - 2. Cultural phases and characteristics
 - 3. Relationship to present-day Native Americans

C. The Mogollon tradition

- 1. Location and environment
- 2. Cultural phases and characteristics
- 3. Relationship to present-day Native Americans

D. The Anasazi tradition

- 1. Location and environment
- 2. Cultural phases and characteristics
- 3. Relationship to present-day Native Americans

E. Other prehistoric groups

- 1. Locations and environments
- 2. Cultural phases and characteristics
- 3. Relationship to present-day Native Americans

VI. Synthesis

A. An all-Southwest interpretation

- 1. Overall time frame
- 2. Evidence for cultural contacts
- 3. The pithouse to pueblo transition

B. Theories as to relations between areas

VII. Abandonment

A. Time frame

B. Theoretical causes

C. Where did they go?

ASB 235: Prehistory of the Southwest

Instructor: Scotty Moore, Ph.D., RPA
Email: sbmoore@mesacc.edu
Class Times: 24 hours a day!
Office Hours: by appointment

Overview of the Course. This course will explore the development of native cultures in the American Southwest from Paleoindian times (ca. 11,500 BC) through early European Contact (ca. A.D. 1600). Topics to be covered include: the greater environment, early foraging cultures, the development of agriculture and village life, the emergence and decline of regional alliances, abandonment and external relations and trade. We will also consider the role of the Southwest in the development of cultural anthropology and archaeology in the 19th and 20th centuries.

Course Competencies.

1. Explain archaeological methods used to obtain information on the past.
2. Describe processes of archaeological research and interpretation.
3. Explain current archaeological theory regarding the origins of New World peoples and their times of arrival.
4. Analyze the relationship between environment and culture.
5. Describe the methods for obtaining food and technology and settlement patterns used by the Paleoindian and Archaic cultures.
6. Characterize the Hohokam, Mogollon, and Anasazi cultures, and distinguish among them.
7. Describe the evidence for cultural contact between the major prehistoric groups in the Southwest.
8. Evaluate different theories regarding the prehistoric abandonment of the Southwest.
9. Describe the relationship of past cultures to present cultures.

Texts. The course text is *Archaeology of the Southwest*, 3rd edition, by Linda Cordell and Maxine McBrinn OR *A History of the Ancient Southwest* by Steve Plog. There will be other readings that will be assigned as well.

Grades. This class is designed to have you learn about the topic in a variety of ways. THERE ARE NO QUIZZES OR TESTS. You will be reading online articles, viewing videos, completing activities, and participating in discussions. While this class focuses on studying particular ancient societies, our goal is really to consider these societies within the context of particular themes or

topics (e.g., religion, conflict, food-getting strategies, etc.). All of the assignments and activities are listed on the course website and on the calendar. Please be sure to check throughout the semester for any changes that may occur.

PLEASE USE THE ONLINE CALENDAR FOR DUE DATES. DO NOT CLICK ON THE ASSIGNMENTS TAB OF THE WEBSITE AND SIMPLY COMPLETE ASSIGNMENTS IN THE ORDER THEY ARE PRESENTED THERE (which is the order I created the assignment in).

I also would appreciate any feedback you may have as we proceed through the class. I want this to be an enjoyable-and educational-experience for you-so if something is not working, please be sure to let me know!

Below I outline how your grade for the course will be determined. I know...I know...it seems like a lot, but it really isn't too bad since it is spread out over 15 weeks. I always have students who tell me that there is too much to do, but by the end they come around. I promise.

- *Reading assignments* (100 points) Throughout the class you will be assigned 10 sets of readings that come from web sites on the Internet or from papers that I will link to the course site. You will need to go through the readings and then answer the questions that go with the assignment. For your responses to the readings: I expect a minimum of one page; it can be more, but not less. The readings are designed to help you gain understanding. You do not have to read all of the readings on each of the Internet sites, but you will gain valuable insights with more effort so reading as many as you can will benefit you in the long run. These have been carefully selected to provide you with valuable insights. Some require you to have Quicktime on your computer. This is a free download from Apple (<http://www.apple.com/quicktime>).
- *Videos* (20 pts) You will be asked to watch 4 videos that dovetail with the reading assignments-use the information from the video to help you answer the questions posed by the assignment. In some cases the videos will directly relate to what you have been reading; in other cases they are designed to introduce you to new ideas and topics. Your responses to the videos do not need to be more than one page and do not need to address the general questions that the Reading Assignments require. Each video assignment is worth 5 points.

- *Ethnoarchaeology Assignments* (80 pts) There are 4 ethnoarchaeological activities that you will need to complete throughout the course. These will require you to perform some outside activity and write up your thoughts and observations. These assignments can be found on the calendar with the other course assignments. Each will be worth 20 points.

WARNING: These projects may take more time than a single afternoon to complete. I advise you to take a look at them well in advance so that you can plan accordingly.

Current Event (20 pts) You will need to post a short summary and commentary of one current event article on the discussion board. You will be assigned a due date, which I will provide to you in the first week of class. Include a reference-the newspaper, date, etc. Most importantly, your summary should include a commentary for the article-how does it relate to the material we are learning in the class? For example, if there is an article on the price of gas, you might relate it to the control and trade of exotic goods from Mesoamerica to the American Southwest. You can select an article that is about archaeology or one that focuses on a current issue. All articles must have been published NO EARLIER than January 2017. Duplicates of previously presented articles will not be accepted. Articles can come from newspapers, magazines, journals or the Internet- be sure to include the reference (or link). Each individual is also responsible to comment on the relevancy of TWO of the articles posted on the discussion board under the current events area. Your comments must relate to our archaeology class topics and themes. Your original post is worth 10 points and your comments are worth 5 points each.

- *Discussions* (40 pts) One of the benefits of going to class in person is the ability to discuss topics with other people. We try to duplicate that benefit through the use of discussion boards. I realize, however, that not everyone enjoys discussions boards. For that reason, use of the discussion boards for the course IS COMPLETELY OPTIONAL. The only thing you are required to post is your current event (see above).
- *Reflection* (20 points) At the end of the term, using what you have learned so far from readings, videos, and activities, you will be required to provide a reflection on what you have learned in the class to date. What have you learned that helps you shape your ideas on humanity and civilization? Your reflection will respond, in a general way, to how the information on the culture or topic related to: (1) obtaining food and allocating resources; (2) political structure and social control; (3) religion; (4) conflict and warfare; (5) culture change; (6) climate change/environmental impacts; (7) economics (trade, alliances); (8) how people used art/music/architecture to express their culture. The reflection will need to be at least 2 pages.

So, it breaks down like this:

Reading Assignments	100 pts
Videos	20 pts
Ethnoarchaeology Assignments	80 pts
Current Event	20 pts
Reflection	20 pts
Total	240 pts

Your final grade can be estimated using the following chart as a guide. I may modify these numbers if necessary, however.

Late work will be accepted up to one week after an assignment is due for half credit. Work is late at 12:00 am on the day after the assignment was due. If you turn in an assignment at 12:10 you will get half credit. I recommend that if you are behind and know that you won't finish on time, go ahead and take a little extra time to get the assignment right. Half of a perfect answer is better than half of a cruddy answer.

Extra credit can be earned during the course; all extra credit opportunities must be coordinated with me. You can earn a total of 20 pts in extra credit.

Sometime in March, there will be an optional field trip to Pueblo Grande Park in Phoenix for extra credit. I will provide more information on this trip as we get closer to that date.

Podcasts. Throughout the course of the semester, I will record podcasts of various topics that come up. These may be in reference to questions that more than one person is having. Sometimes I will provide podcasts of lectures that I have given on certain topics. You are not required to listen to these, but you might find some of the information useful.

Class Schedule. During the first part of the course, we will review the nature of evidence used to understand prehistoric cultures of the southwest. We will then review several ancient cultures through readings, discussions, and activities. Finally, we will address some of the major issues of southwestern archaeology, including understanding abandonments, migrations, and the relationship of modern cultures with anthropologists. The outline presented below is tentative and may change as the course develops.

Week	Topic
1	Introduction; Overview of SW Anthropology
2	Modern and Ancient Environments
3	Peopling of the Americas: Paleoindians
4	Archaic hunter/gatherers
5	Origin and spread of agriculture
6	Ancestral Puebloans (Anasazi)
7	Hohokam Culture
8	Mogollon Culture
9	Salado and Paquime
10	Historic Cultures: Athapaskans (Navajo and Apache)
11	NAGPRA: Native Peoples and the Law
12	Ethics and Course Summary

Miscellaneous

Outside resources. Students will be encouraged to visit the Anthropology Museum to draw upon its resources when familiarizing themselves with the Southwest as a culture area. They will also be urged to make full use of the region's many excellent museums, including Pueblo Grande and Casa Grande Ruins National Monument.

Disclaimer: Course content may vary from this outline to meet the needs of this particular group.

Disabilities: I will make any reasonable accommodations for limitations due to disabilities, including learning disabilities. Please see me personally before or after class or during my office hours to discuss any special needs you might have. If you have a documented disability and require specific accommodations, you will need to contact the Disability Resources and Services Office at 461-7447, in Building 37, Student Services Complex, to obtain an "Instructor Notification Form."

Honesty: Cheating is unethical and not acceptable. Plagiarism is using information or original wording in a paper without giving credit to the source of that information or wording; it is also not acceptable. If you are found to be cheating, your essay or assignment will be taken away from you and you will receive no points. You may be subject to disciplinary action, per MCC policy.

MCC Early Alert Program (EARS)

Mesa Community College is committed to the success of all our students. Numerous campus support services are available throughout your academic journey to assist you in achieving your educational goals. MCC has adopted an Early Alert Referral System (EARS) as part of a student success initiative to aid students in their educational pursuits. Faculty and Staff participate by alerting and referring students to campus services for added support. Students may receive a follow up call from various campus services as a result of being referred to EARS. Students are encouraged to participate, but these services are optional.

Early Alert Web Page with Campus Resource Information can be located at: [http:// www.mesacc.edu/students/ears](http://www.mesacc.edu/students/ears) or at the “Early Alert” selection at the mymcc link from MCC’s home page.

Course Calendar and Reading Assignments

Module 1: Overview: Southwest Anthropology

Reading Assignment 1 - Introduction to Southwestern Archaeology: Due Feb. 3

This course is intended to provide an up-to-date introduction to the ancient peoples and places of the American Southwest, a region famous for its mysterious cliff dwellings as well as its extensive pueblo towns, some still inhabited by the descendants of the ancient Southwesterners. The first thing to learn is that information changes over time and our understanding of the past is not static. This seems like a simple idea, but how many times have you looked up a topic on Wikipedia (or even in the Encyclopedia Britannica) and implicitly assumed that what was written there was "the answer"?

What I'd like you do for this assignment is to read through two different introductions to the archaeology and history of the southwest - the first is the introduction to the Handbook of North American Indians, published in 1979 (Ortiz 1979) - I have attached this reading as a .pdf to the assignment. The second thing to read is from your textbook:

If you have **Ancient Peoples of the American Southwest** --> pgs. 12-24.

If you have **Archaeology of the Southwest** --> pps. 17-25, 35-39.

Once you have read them, I'd like you to compare them in your response to the assignment. Keep in mind that they are separated in time by more than 35 years. Specific questions:

1) The Handbook of North American Indians (HoNAI) lists four ancient farming cultures of the

Southwest. Briefly describe them. The Ancient Peoples of the Southwest (APoS) focuses on two groups of modern peoples. Briefly describe them.

2) The HoNAI refers to Mesoamerica quite a bit. Why is that? Does APoS do this? Why or why not?

3) How important do you think the environment of the southwest was to the development of the cultures that existed here. How do the two articles treat this issue?

Video Assignment 1- Introducing Archaeology (visually) (due Feb. 7)

For this assignment there are three short videos on **archaeology** (from three very different perspectives)- which will help give you a feel for what we are studying.

Watch the video at this link:

https://www.youtube.com/watch?v=v2ryNn_TRLE

Answer the following questions:

- 1.) What can layers of sediment/dirt reveal about the past?
- 2.) When do archaeologists excavate?
- 3.) What can archaeology teach us?

Navigate to: <http://www.youtube.com/watch?v=0CdM6uUPyPo>

This video briefly discusses (in subtitles) some of the early excavations that took place at an important site called Paquime (or Casas Grandes) in the 1950s and 1960s. The site is located in Northwest Mexico and was an important trade center for hundreds of years.

- 4.) How did the researchers excavate the site?
- 5.) What kinds of information did they recover about the people who lived there?
- 6.) How/Where are artifacts from the site stored?
- 7.) Why do you think that archaeologists continue to excavate this site?

Now, for fun, watch this Pepsi commercial:

<http://www.youtube.com/watch?v=Kf1A8Ukk5Us&feature=related>

8.) What do you think it tells us about archaeology and what we can learn from ancient objects?

Module 2: Modern and Ancient Environments

Reading Assignment 2: The Environment of the Southwest (due Feb. 10)

There is no doubt that the main thing that defines the southwest is the **climate**. If you mention Phoenix to friends or family in other parts of the country, they don't think first about the tech industry (there's a tech industry here?) or the Cardinals or even ASU...no, they think about heat and cacti (or is it cactuses?).

Although humans can shape the environment (somewhat) to fit our needs, we have to adapt to the conditions around us. Today we do it with air conditioning and freeways and a bunch of other stuff. In the past they used other means. However, it is important to realize that the environment is not the same across the entire southwest. This variation may help explain why the cultures that developed here were in some respects different from each other.

There are **two readings for this lesson** - First, please read the sections in Chapter 1 of your

textbook (pages 25-31) if you have "Ancient People's of the American Southwest" **OR Chapter 2 (pg 41-48) if you have "Archaeology of the Southwest"**

- 1) What are the major divisions of the American Southwest from an environmental standpoint?
- 2) What are the major environmental factors that determine the nature of the Southwest?
- 3) Without having learned about the ancient cultures of this region yet, can you tell me some of the ways that they would have had to adapt to the local environment based on what you read?

Then, read the section on Paleoenvironmental Reconstruction from Linda Cordell's "Prehistory of the American Southwest". This is a critical step that must be taken to understand human adaptations. Then answer the following questions:

- 1) Why do we need to "reconstruct" ancient environments at all? Why can't we just use modern environmental data?
- 2) Why are macrobotanical remains useful to reconstructing environments? Can you think of some problems that might exist in using this approach?
- 3) Is the arid nature of the Southwest helpful for reconstructing ancient environments or harmful?

Assignment: Dating Techniques-due Feb. 14, 2017

The backbone of archaeology is the ability to date the material culture that we find. Over the past 50 years, the number of different methods that have been invented to date artifacts, features, and biological remains have exploded. Two methods in particular though continue to be used in research throughout the Southwest: dendrochronology and radiocarbon dating.

Visit the following links and watch the videos/simulations that pertain to radiocarbon dating and dendrochronology.

Radiocarbon dating - <http://www.pbs.org/wgbh/nova/bible/radiocarbon.html>

Dendrochronology -

http://archserve.id.ucsb.edu/Anth3/Courseware/Chronology/07_Dendrochronology.html#Dendrochronology

Then please take a look at this: <http://www.sonic.net/bristlecone/dendro.html> and this: <http://hyperphysics.phy-astr.gsu.edu/hbase/nuclear/cardat.html>

Finally - answer the following questions:

1. What are the strengths and weaknesses of the two dating methods?
2. If you found a large wooden beam inside of a building at a site that you wanted to date and you could only use one method, which would it be and why?

Ethnoarchaeology Assignment: Adventures in Garbology Due Feb. 17, 2017-

There is a famous archaeologist from UA named Bill Rathje who created a subdiscipline of archaeology called garbology. Garbology is, basically, just what it sounds like -- the study of garbage. More specifically, it is the careful observation and study of the waste products produced by a population of people, in order to learn about that population's activities in areas such as waste disposal and food consumption. In Garbology, everyday pieces of trash suddenly become valuable and interesting artifacts from which many inferences about their source can be drawn.

There is a good video on the subject (its only 10 minutes long)

at: <http://www.youtube.com/watch?v=5Acpvdaecek> For this project you get to become a

garbologist. Find a context in your house or apartment in which objects have accumulated over time (e.g., laundry bin, recycling receptacle, trash can, desk, or your floor!). Describe the order of material objects from top to bottom. Pay attention to differences in the contents at different levels of your “deposit”. What can you conclude from your observations about the history of accumulation of this deposit? What, if anything, can you say about yourself or the people you live with based only on what you find in the deposit? As an outsider, could I understand your culture by looking at your deposit?

Module 3: Peopling of the Americas: Paleoindians

Reading Assignment 3: PaleoIndians of the Southwest (due Feb. 21)

The earliest occupants of the Southwest are known as Paleoindians (Old Indians - how creative), and evidence for them dates back as early as 10,000 B.C. (which, ironically, is the name of a terrible movie that you should not watch for educational purposes). Although Paleoindians lived and traveled throughout the Southwest for thousands of years, they were nomadic hunter/gatherers who relied on the large animals that lived in North America at the end of the Ice Age (called Megafauna) and the abundant plant species that were present.

Mega-fauna includes animals like woolly mammoth. Many animals during the Ice Age were larger than modern forms; this is partially due to a biological principle called Bergmann's Rule. As a result, the traces of their lives are only rarely encountered - after all, they never settled down into villages and towns and probably never lived in groups of more than 50 people. Moreover, very little of what they left behind preserves. Their clothes, structures, and some tools were probably made out of wood and other organics and have decomposed over time. Generally what we find are called "kill sites" - places where Paleoindians killed and butchered large animals with stone tools.

So, we find the Paleoindians' food and cutlery. Here's a question - do you think that I could look at the remains of the food you ate yesterday and your silverware and have a good understanding of your culture? On the plus side - when you know so little, there is a lot to discover.

Please take a look the readings provided (one is from your textbook and one is a website to visit) and the attached powerpoint slides and then answer the questions below. The web link takes you to a recent article that proves that great archaeological finds are rarely made by professionals!

Powerpoint slides: [Paleoindians](#)

Reading 1: Ancient Peoples of the American Southwest, Chapter 2 **OR** Archaeology of the Southwest, Chapter 4

Reading 2: <http://www.physorg.com/news154784759.html> ([Links to an external site.](#))

- 1) What is a cache? Why do you think that caches are common Clovis sites?
- 2) What new piece of information did we learn from the Mahaffy Cache that we did not have before?
- 3) What kind of social organization did Paleoindians have?
- 4) What are the two main theories that account for the extinction of the megafauna? Which do you think is the more plausible and why?

Module 4: Archaic/Hunter-Gatherers

Reading Assignment #4 - Archaic Period- due Feb. 24

In southwestern archaeology, the term Archaic refers to both a period of time and way of life. The Southwestern Archaic dates from about 5000 BC to about AD 200 (though the end of the period occurs at different times in different places). During this time, the climate and vegetation of the southwest came to assume their modern patterns. Economies were based on hunting modern game (no more mammoth) and some plant foods. Archaic stone tools are less distinctive than those of the Paleoindian period. This can be a problem, because when sites lack diagnostic artifacts, they tend to be difficult to place chronologically.

The Archaic came to an end as populations settled down and began farming. As a result, the Archaic is often a nebulous period between big-game hunting and farming. Of note - the Archaic in the Southwest lasts 5000 years, while in some parts of the old world, it lasts less than 100 years. Keep this in mind - why do you think it took so long for these folks to adopt farming?

Readings: Powerpoint slides: attached as a pdf

Textbook Chapter 3 (Ancient Peoples of the American Southwest) **OR** Chapter 4, pp 122-126 (Archaeology of the Southwest)

The spiritual side of things: http://www.desertusa.com/ind1/ind_new/ind3.html

Then answer the following questions:

- 1) What is the main difference between Paleoindian and Archaic populations. What accounts for this difference?
- 2) The site of Las Capas is one of the most important Archaic sites in the world, to say nothing of the southwest. Provide three reasons why this site is so important to our understanding of the Archaic period.
- 3) Preservation during the Archaic is generally better than during the Paleoindian period. Provide some examples of artifacts/biological material that have been found in Archaic sites and give a brief description of their importance.
- 4) It is believed that Archaic groups demonstrated more social complexity than their predecessors. Use information from the readings to briefly describe what Archaic society might have been like.
- 5) The website devoted to Archaic Spirituality tackles the period from a, shall we say, different perspective. What is their evidence for Archaic Spirituality? Do you think that they make a good case? Why or why not?

Module 5: Origin and Spread of Agriculture

Reading Assignment #5a - Origins of Agriculture- Due Feb. 28

The development of villages - settlements where people reside in sturdy homes for much of the year, conduct ceremonies, and bury their dead - represents one of the most significant transitions in the evolution of human society. This transition is directly the result of the shift from hunting/gathering to farming.

This first set of readings deals with the origin of agriculture and its spread to the Southwest. First take a look at the Powerpoint slides, then read the Cordell reading. Finally, please read Jared Diamond's take on the consequences of agriculture. Then answer the questions below.

Powerpoint slides - attached

Ancient Peoples of the Southwest-Chapter 4 or Archaeology of the Southwest- Chapter 5

Diamond article - <http://www.ditext.com/diamond/mistake.html>

- 1) What is carrying capacity and why is it important to the development of agriculture?
- 2) Of the theories for the origin of agriculture, which do you think is the most likely? If you think that it must be a combination, say that, but defend your choice.
- 3) What is the Early Agricultural Period and why is it relevant to Southwestern archaeology?
- 4) Besides corn, what are the other major crops developed in the Southwest? Why are they important?
- 5) Do you agree with Jared Diamond's argument? Why or why not?

Artifact Activity: Pottery- Due March 3

One cannot mention Southwestern archaeology or Southwestern cultures without reference to the quintessential artifact of this area - pottery. Throughout the history of the Southwest, hundreds of different styles have been produced, from the basic utilitarian pottery of the first agriculturalists to the decorated and beautifully fashioned ceremonial vessels of Casas Grandes. Pottery can be both a useful tool and a beautiful expression of art. Clay can be used to make pots for cooking and storage, but it can also be painted in magnificent designs and modeled into intricate figurines. Many different types of clay can be used in the manufacture of pottery. There are also a number of techniques that can be used to form ceramic pottery. One is modeling, where the potter takes pieces of clay and works it until the proper shape is formed. Pinched pots are another common technique, in which clay is pinched between the thumb and forefinger forming a bowl shape. The most common technique is coiling, in which long coils are rolled out of clay and stacked on top of each other to form the pot. The sides are then scraped or paddled to smooth them. Today, pots are often made either by throwing (creating a pot on a spinning table) or as a slip cast, which uses a plaster cast.

There are many different techniques used to decorate pottery — appliqué, incising, carving, engraving, piercing, impressed, slipping, sgraffito, and painting. Appliqué is attaching patterns and designs in relief. Incising, carving, and engraving are ways to scratch and scrape designs into the clay. Slipping a pot is a very common way to decorate; this means that a mixture of clay and water is applied to the pot for a smooth, even surface. Sgraffito uses the slip technique, but also includes etching designs through the layer of slip to reveal the color of the clay. Glazes are used on many pots during firing. A glaze will give a pot a shiny, smooth finish.

In this activity, I'd like you to visit the following website:

http://www.statemuseum.arizona.edu/exhibits_events/pottery-project-exhibit

and take the virtual tour. The State Museum of Arizona (located at UA) houses the largest collection of SW pottery in the world. The tour includes over one hundred "3-D" pictures of different vessels from sites around the Southwest. Then go to:

<http://swvirtualmuseum.nau.edu/wp/index.php/artifacts/pottery/>

I'd like you to look at some of the pictures and pick one style of ceramic vessel that you think is particularly interesting. Then, I'd like you to do a little bit of web research and see if you can figure out any more about it. In your response, I'd like you to tell me what you have learned. Some things to include:

1. description of pottery style
2. where is the pottery from
3. what materials are used
4. to what time period/culture does the pottery belong
5. any other noteworthy information

Module 6: Ancestral Puebloans: Basketmakers and Anasazi

Reading Assignment #5b - First Villages: Basketmakers Due March 7.

As important as the transition from hunting and gathering to farming is, the first true settled villages are few and far between. Perhaps the best known early farming culture in the Southwest is known as the Basketmakers. They occupied the Four Corners area that would later be occupied by the Ancestral Puebloans. We actually know very little about these folks, mostly because there are so few of them. But in order to understand later large-scale societies like the Mogollon, we need to understand these people. It's like studying the Founding Fathers to understand modern America.

Readings: Textbook - Chapter 4-Ancient Peoples of the American Southwest or Chapter 5 (pp. 149-153) and Chapter 6 (pp. 170-175) of Archaeology of the Southwest.

Peoples of the Mesa Verde Region -

http://www.crowcanyon.org/EducationProducts/peoples_mesa_verde/basketmaker_II_overview.asp (click through all four sections of the website - overview, food, housing, and artifacts)

Also this can help: <http://www2.nau.edu/d-antlab/Southwestern%20Arch/Anasazi/basketmaker2.htm> (Links to an external site.)

Questions:

- 1) What are the most common sedentary structures (houses) that are built at the beginning of the agricultural period? Briefly describe them.
- 2) What evidence is there for public buildings (i.e., buildings used for ceremony or ritual)?
- 3) What are some of the consequences of settling down into villages? Provide examples of both good and bad consequences.
- 4) What technological innovation occurs with the first villages? Why do you think that technology improves so quickly once people start farming?
- 5) What foods do the Basketmaker's rely on? How are they different from the foods of their ancestors?
- 6) What are metates and why are they important to Basketmaker culture?

Video 2: Cannibalism and the Anasazi. Due March 10

Once farming groups became established, they developed more complicated societies. The first of these is known as the Ancestral Puebloans, but you may have also heard them called the "Anasazi". There is some controversy over the name Anasazi, since it could either mean: "our ancestors" or "the enemy of our ancestors". Most archaeologists use the term Ancestral Puebloans, but keep in mind that the terms refer to the same people - farmers who lived on the Colorado Plateau from about A.D. 700-1350. One of the most notable places where Ancestral Puebloans lived was at a place called Chaco Canyon.

Chaco Canyon is one of the most famous archaeological sites in the U.S., though I am betting that most of you have never heard of it. One reason that it is so well preserved is that it is located in what is still the middle of nowhere and requires a one hour drive to get to along a dirt road. The

Canyon is the home for dozens of large structures called Great Houses and was once the center of what has been called "The Chaco Phenomenon". The Chaco Phenomenon may have been the most complex society that existed in the prehispanic Southwest, but its organization is still somewhat of a mystery. Was it a chiefdom run by a rich elite? Was it a central religious cult? Was it the outpost of migrants from Mexico?

There are lots of mysteries involving Chaco and the people who built it, but none is more controversial than the possibility that they practiced cannibalism. There is (contested) evidence for this practice at Chaco and elsewhere in the region, but as you might expect this subject is very sensitive for local descendent communities.

The video assigned here is way over the top in some spots, but underneath the flashiness are some interesting points.

First go here: <http://www.youtube.com/watch?v=VWbWPgJ7W0>

This link will get you to the first of six parts of the video. Please watch them all and then answer the following questions:

- 1.) What is Christie Turner's hypothesis?
- 2.) What evidence does Christie provide to back up his hypothesis?
- 3.) Do you think this evidence is compelling? Why or why not?
4. Why do you think that this is such a contentious issue?

Reading Assignment 6a: Ancient Puebloans-due March 21 - Chaco Canyon Due Now we are going to spend a little more time on the Chacoans themselves. First take a look at the attached slides/notes. Then look at the following websites: http://www.jqjacobs.net/southwest/chaco_meridian.html <http://www.exploratorium.edu/chaco/index.html>

Then answer the following questions:

- 1) Describe some of the defining characteristics of the "towns" found in Chaco Canyon. 2) What is the importance of Pueblo Bonito? What do you think it was used for?
- 3) If you were planning the ideal capital for your civilization, would you situate it in a place like Chaco Canyon? Why or why not?
- 4) What is the Chaco meridian? Do you think that it makes sense or is a post hoc (after the fact) explanation of how the society developed?
- 5) What is the evidence for astronomic observation at Chaco? What is the Sun Dagger?

Reading Assignment 6b: Puebloans II - Mesa Verde-due March 24

After people abandoned Chaco Canyon and the San Juan River basin, they moved north to found Mesa Verde in southern Colorado. The Mesa Verde area provides a good contrast to Chaco Canyon for several reasons. The two are representative of the Ancestral Puebloan tradition and therefore share a number of general cultural features. Their organizational system was very different and seems to have been more defensive in nature. Despite this attempt to reorganize their society, Puebloan culture greatly contracted after A.D. 1350 into the small, scattered Pueblos that the Spanish encountered in the 1600s.

Readings:

Textbook - pgs. 208-214 (Archaeology of the Southwest) OR pgs. 123-134 (Ancient Peoples of the Southwest)

Kohler et al (2008) see attached article (READ THIS SECOND). A warning: this paper was written for professional audiences. I don't expect you to fully understand all of the unfamiliar terminology - but you should be able to get the basic premise.

Questions:

- 1). The sites of Betatakin and Kiet Siel are almost always talked about together. What is their importance to our understanding of Puebloan culture? Contrast the founding and development of these two sites.
- 2) Contrast the architecture found at Chaco Canyon with that found at Mesa Verde. Why do you think these differences exist?
- 3) What happens to settlement patterns at the end of the 13th century (e.g. how do villages change)?
- 4) Determining populations at archaeological sites can be very difficult. How do Kohler and his co-researchers go about it? Do you think that this is a reasonable approach?
- 5) Summarize Kohler et al.'s (2008) explanation for the abandonment of the Mesa Verde region. Do you think they are on the right track?

Ethnoarchaeology Assignment 2 - Cultural Influences-due March 28

Once you are finished with this class you will be virtual experts in the field and are formally allowed to wear leather patches on your blazer sleeves and smoke a pipe while explaining the history of the Southwest to other people. Of course, the first question that many people will ask you is: "why should we care about history or archaeology? What does it have to do with me?" Ok, that's two questions – but you get the idea.

In order to prepare yourself for this inevitable clash of minds, I'd like you to do this: tell me about at least three things in your own life that can be directly attributable to a culture that we have studied in this class. For example, if you enjoy corn on the cob or popcorn at the movies, then you could tell me all about how the Southwesterners grew maize originally– an idea that was passed on to the Spanish and now to us. Oooh, that was a good example, wasn't it? Too bad it is used up now! You will need to write about 3 different things. And to make it harder, I'd like to have a least one example of: a technology that you use and a food that you enjoy. The other one is up to you. Cap off the entire thing with a summary of why these things are important and not just frivolous. And then you are done!

Module 7: Hohokam Culture

Reading Assignment #7: Hohokam-due March 31

The Hohokam are the prehistoric desert farmers in central and southern Arizona who lived between A.D. 1 and 1300. The ruins of their civilization, centered in modern Phoenix, Coolidge, and Tucson are what gave the city of Phoenix its name - a new society rising from the ashes of the old. Their remnants have been largely consumed by the growth of the modern city, but there is still plenty of evidence underground. One of the best preserved Hohokam sites is Pueblo Grande, which I encourage you to visit if you have the time.

One of the greatest achievements of the Hohokam was their canal system - which

allowed water to be moved from the major rivers to fields full of crops. In fact, the only reason why modern Phoenix exists at all is because European explorers used the ancient Hohokam canals to bring *water* to their fields. Virtually every canal you see in the valley was built by the Hohokam.

Readings:

Powerpoint slides - attached

Snaketown -

https://www.nps.gov/nr/travel/cultural_diversity/Hohokam_Pima_National_Monument.html (Links to an external site.)

http://www.eastvalleytribune.com/special_reports/snaketown/ (Links to an external site.) (there are multiple links on this page to click through)

Textbook - pp. 164-167; pp. 202-208 (Archaeology of the Southwest) **OR** pp. 81-87 (Ancient Peoples of the American Southwest)

Questions:

- 1) What are ballcourts and what was their function?
- 2) What are four major traits of the Hohokam? Briefly describe each one.
- 3) What are courtyard groups and what can they tell us?
- 4) Is it possible to date Hohokam canals? What are the obstacles involved?
- 5) Provide and discuss two important pieces of information that we can get from studying the site of San Pedro (the one at the end of the slides).
- 6) What do you think is the impact of being denied access to a major site like Snaketown?

Module 8: Mogollon

Video 3: Mogollon & Hohokam-due April 4

There are two videos for this assignment; both are about 15 minutes long. These videos are about two groups of people who lived along different segments of the Gila River - the Hohokam near Coolidge, AZ, and the Mogollon near Silver City, AZ. One river - two very different cultures.

First, please watch "Under These Fields"

<http://www.youtube.com/watch?v=rpdZBKqoC8A>

then, watch "Gila Cliff Dwellings":

Navigate to: Navigate

to: <http://www.archaeologychannel.org/player/player.php?v=gila.mp4>

then choose the first video on the list. Click on the player you want to use (Windows Media Player or Real Player). If you don't have either, you will need to download one.

Finally, check out this:

<https://www.youtube.com/watch?v=AQF4dOqxv5w>

Questions:

- 1) How many people probably lived at the Grewe Site?
- 2) How do archaeologists date the pithouses? Why don't they use dendrochronology?
- 3) How do Hohokam/Mogollon structures change over time?
- 4) Why did the Mogollon choose to build within the cliffs rather than on the valley floor?
- 5) How many people probably lived in the Cliff Dwellings?
- 6) Which society seems more complex? Why?
- 7) How did both societies use the Gila River?

Reading Assignment 8: Mogollon- Due April 7

While the Hohokam were digging canals and the Ancestral Puebloans were constructing Great Houses in Chaco Canyon, a third tradition was developed in the mountainous region of SE Arizona and SW New Mexico: the Mogollon. Mogollon country is more than twice the size of that occupied by the Ancestral Puebloans and much of this country is mountainous. Given the immense size of the area, its diverse and rugged landscapes, and the difficulty of transport, different cultural subtraditions seem to have developed at their own pace, in semi-isolation. The Mimbres branch is one of these groups, and is the most well known of the Mogollon due to their well-crafted ceramics (you will read about them). As you read about this group - think about the similarities and differences it shares with its neighbors to the west and north.

Readings:

First, the powerpoint slides:

Then, more erudite readings:

Textbook: pages 215-219

Riggs (2007) Attached. This is another long technical article. Just skim most of it - the only part to really focus on is the section on "Identity at Grasshopper Pueblo"

Questions:

- 1) How are Mogollon periods defined? Why do you think that they are defined in this way? What are the pros and cons of this approach?
- 2) What is it about Mimbres pottery that makes it so well known? Provide an example of something found in this pottery that is not found in any other type of ceramic ware in the SW.
- 3) Why did the occupants of the Mimbres region abandon it? Provide some evidence to support your view.
- 5) Discuss how mortuary practices differed for men and women at Grasshopper Pueblo.

Attachments: [Riggs 2007.pdf](#)
[mogollon slides.pdf](#)

Module 9: Salado and Paquime

Reading Assignment 9a: Historic Peoples of the Southwest - Salado and Paquime
Due April 11.

The effects of abandonment and population redistribution that occurred around 1300 rippled throughout the entire Southwest. As peoples migrated into already occupied areas, new forms of social integration and ways of interacting among villages were devised. Two important developments that occurred between AD 1300 and 1600 was the Southwest Regional Cult (Salado) and the development of the kachina cult. The importance of these two systems and the rise of Casas Grandes, also known, as Paquime, is discussed in these readings.

Readings:

Textbook - Ancient Peoples of the American Southwest (pp 173-177) **OR** Archaeology of the Southwest (pp. 273-277)

Modern Hopi history of Kachinas: <http://americanindianoriginals.com/kachina-dolls.html> (Links to an external site.)

Paquime - <http://www.desertusa.com/mag00/aug/stories/paquime.html> (Links to an external site.)

Questions:

- 1) What is the kachina and why was it important in southwestern prehistory? How is it still important today?
- 2) How does the history of kachinas in Plog's chapter differ from the history provided by the Hopi website?
- 3) What evidence is there that suggests that warfare/conflict increased after the collapse of the major societies? Why do you think this is?
- 4) How does the architecture at Paquime (Casas Grandes) compare to that at Chaco Canyon or Snaketown?
- 5) What evidence is there for contact between Paquime and Mesoamerica? What evidence is there for contact with the rest of the Southwest?

Extra Credit Reading Assignment- The Archaeology of Durango, Mexico. Due: April 18.

A famous archaeologist once said that the American Southwest extends from Las Vegas, Nevada to Las Vegas, New Mexico and from Durango, Colorado to Durango, Mexico. I bet you know where at least one of those places is, but look up the others in Google Maps (or Earth). Go ahead, I'll wait.

Now the interesting thing about Durango, Mexico, is that it is so far away from everything else that we are studying. Further, since it is in a desolate part of Mexico that gets little archaeological attention, we don't know as much about this area as the places that we have been studying.

To correct this, I'd like you to take a look at the following chapter on the archaeology of Mexico published in Greater Mesoamerica (2001). Be warned - this chapter was written for students of Mexican archaeology, so the author will throw lots of terms around that you may not be familiar

with.

This extra-credit assignment is not required and is worth 10 points.

<http://www.asu.edu/courses/asb336/Durango.pdf> (this is BIG!!)

Questions:

- 1) Compare the Paleoindian, Archaic, and Ceramic cultures of Durango to their counterparts in the Southwest that we have studied thus far.
- 2) Compare the state of Durango archaeology to that of the American SW. Where does the archaeology of Durango fall behind? Leap ahead?
- 3) Do you think that Durango belongs as part of the American SW?

Module 10: Historic Cultures

Ethnoarchaeology #3-eBay Assignment- Due April 25

eBay may well be the world's biggest garage sale, an online auction that at any given moment offers up over 16 million items for sale to the highest bidder, grossing over \$14 billion in 2002. Amongst the tidal wave of computer games, pet rocks, and vintage clothes are many objects that have been excavated, and the ethical dimensions of this trade are, at best, ambiguous. Some of the freshly excavated material culture traded on eBay is sold by people who recovered those things illegally; some eBay artifacts are certainly looted from sites that are legally protected by preservation legislation or private property law. Looting is one of the discipline's most problematic challenges: looters will pillage pristine sites to find a few showpiece objects they can sell somewhere like eBay.

In this project you will choose one excavated archaeological item from (allegedly) the Southwest being sold on eBay right now and analyze the ethical dimensions of this objects' sale. Some of this analysis should revolve around the legality of the object's recovery, and in some cases the sale of a good may clearly be illegal (e.g., human remains, Native American hair, etc.). In most cases, the recovery context is not made clear by an auction listing, which is more likely to only offer up that, for instance, an arrowhead was "dug from a mound near Tucson," or something equally ambiguous. Are the sellers of these objects you're analyzing potentially breaking laws? More nebulous: even if it is legal, is the sale of such items "right"? What are the implications of having objects such as these for sale in an open market?

Describe the item in as much detail as possible, based on the auction listing, the photograph that accompanies it, and your own research on the item conducted in archaeological literature and online. As Ebay warns: buyer beware; you should not trust an item's description to be accurate, especially if it is for an excavated item about which a seller may know very little, and sometimes the photograph in the auction listing will not even be genuine. You may need to compare the auction photography with other illustrations to determine whether the object is accurately described, and you should at least consider whether the item is simply a fraud; for instance, some prehistoric lithics on eBay are almost certainly fakes (search under arrowhead, for instance).

To find an item, search, in eBay, for dug (the most hits) or excavated (far fewer hits). You will

get a lot of hits for artifact, though many will not be for excavated objects. The most interesting items will offer up a little about their excavation or recovery context (e.g., "dug Arizona," or "dug in Arizona burial mound" if they're really brazen).

You must submit the full eBay listing for your item during the course of the auctions so that I can review it if the item listing is removed after the auction's close. You must record the item's final sale price. You may feel free to ask sellers questions about their items, but this is not required, and in some cases you may find sellers are not happy to discuss how they secured an object; you definitely should NOT contact a buyer or bidder.

So, to sum up, you will answer the following questions about your item:

- 1) What is it?
- 2) Is it fake? Is it real? Why do you think so?
- 3) Is the sale of this item legal/ethical in your opinion? (I want more than a 1 sentence answer here, please).
- 4) Is the item worth what the seller is charging?

Reading Assignment #9b: Navajo and Apache-Due April 28

The droughts and other climatic problems that befell the Hohokam, Mogollon, and Ancestral Puebloans were not the only troubles that these groups had to deal with. By contracting into a few large settlements, these groups opened up large areas of space that would quickly be filled by new groups: the Athapaskans (Navajo and Apache) and later the Spanish. The subject of the Navajo migration into the Southwest is still very contentious since the Navajo are the largest and most politically powerful native group in the country and since they believe that they were created in the Four Corners Region. Traditionally, the Hopi and Navajo have been antagonistic towards each other, with both groups claiming that they have the ancestral claim to the land of the Four Corners. Because studying Navajo origins is so problematic, less work has been done on this subject than any other - Cordell's textbook devotes barely more than a page to it. Of course, the arrival of the Spanish in the 16th century would ultimately create a larger problem for native groups than they could handle.

Readings:

Textbook pp. 280-283

Read the attached article - Navajo Archaeologist is not an Oxymoron.

Questions:

- 1) Although the Navajo believe that they originated in the Four Corners region, linguistic and archaeological evidence suggests that they migrated from somewhere else. Where?
- 3) What was the relationship between Puebloan groups (farmers) and Plains Indians between A.D. 1400 and 1700?

- 4) What impact did the Spanish arrival have on native populations? Provide at least 3 examples.
- 5) Briefly describe the relationship between Navajo populations and Europeans. Did they fair better or worse than Puebloan group?
- 6) Why do you think that Navajo archaeologists are so rare?

Video Assignment #4 -Early Navajos and Warfare-Due May 2

Ok, this video is kind of a cheat, because you have to watch some other dude give a presentation on camera, but this is Ron Towner, who really is a great expert on the Navajo.

Navigate to: <http://www.mesacc.edu/library/eresources> (Links to an external site.)

Click the link for Films on Demand

Enter your MEID info

In the search bar for Films on Demand, enter "Enduring Dreams" and then check the box next to the search bar and click "by title"

This website is part of the Films on Demand service offered through the MCC library. You may have to sign in in order to watch it.

Questions:

- 1.) How are native americans usually portrayed in American media?
- 2.) How do native americans attempt to redefine themselves in this context?
- 3.) Are they successful?

Module 11: NAGPRA: Native Peoples and the Law

Reading Assignment #10: Archaeologists and Modern Native American Groups Due May 5

Archaeologists and Native American groups have a stormy and contentious history. One hundred years ago, archaeologists thought nothing of walking into a Native American village and "excavating" human remains from local cemeteries to collect skulls for so-called "comparative collections". Although this kind of practice is no longer tolerated, problems still continue. In 1996, the remains of a 9,000 year old skeleton were found along the Columbia River in Washington State.

For 10 years, a conflict brewed between native groups that wanted the remains returned to them as revered ancestors and scientists who wanted the remains turned over to them for scientific tests. Underlying all of this contention is this: who gets to control ancient American history -

governmental agencies, the academic community, or modern Native communities?

Please read the following articles:

[http://www.asu.edu/courses/asb336/Thomas 2000.pdf](http://www.asu.edu/courses/asb336/Thomas%2000.pdf)

[http://www.asu.edu/courses/asb336/Watkins 2000.pdf](http://www.asu.edu/courses/asb336/Watkins%2000.pdf)

And now the questions:

- 1) What does NAGPRA stand for? What does it do?
- 2) What was the Pecos Repatriation? How was it a positive event and how was it a negative event?
- 3) What do you think about the idea that "anthropology has become the study of allegedly simpler people, while history has become the study of groups that evolved into civilizations"? What impact does this have when trying to conduct anthropological work with modern Native American groups?
- 4) The author of "American Indians and Archaeologists", Joe Watkins, is himself a Native American Archaeologist. Why do you think that there are so few Native American archaeologists (< 1% of all archaeologists practicing in the U.S.)?
- 5) What is the "Vulture Culture"? How would you go about mending the divide between Native American and archaeologists in this country?

Module 12: Ethics and Course Summary

Congrats! You've reached the end. The reading for this assignment will therefore be light!! Please read the attached article, written by former Arizona Attorney General Terry Goddard.

Then....

Using what you have learned so far, from readings, videos, and activities, reflect on what you have learned in the class to date. How has what you have learned help you shape your ideas on humanity and civilization? Your reflection will respond, in a general way, to how the information on the culture or topic related to: (1) obtaining food and allocating resources; (2) political structure and social control; (3) religion; (4) conflict and warfare; (5) culture change; (6) climate change/environmental impacts; (7) economics (trade, alliances); (8) how people used art/music/architecture to express their culture; and/or (9) population settlement/change. The reflections are to be 1-2 pages.

Ethnoarchaeology is the study of the ways material culture (like artifacts) is used in a living cultural system before falling into disuse and being lost into the archaeological record. Archaeologist Brian Schiffer calls this living context of artifacts the "systemic context" because

artifacts are engaged in a system of interactions while in use. The systemic context is contrasted with the “archaeological context” which is where artifacts and other material remains accumulate in deposits after they are no longer in use. Archaeologists find objects in the archaeological context and they have to try to figure out how those objects were used and what they meant.

By paying attention to the way material objects are distributed and patterned in your daily life (in the systemic context), you can come to have a better understanding of how the archaeological record is formed and of how archaeologists need to come to understand it.

There are 4 ethnoarchaeological activities that you will need to complete throughout the course. These will require you to perform some outside activity and write up your thoughts and observations. These assignments can be found on the calendar with the other course assignments.

WARNING: These projects will take more time than a single afternoon to complete. I advise you to take a look at them well in advance so that you can plan accordingly.

Final Reflection-Due May 9.

Using what you have learned so far, from readings, videos, and activities, reflect on what you have learned in the class to date. How has what you have learned help you shape your ideas on humanity and civilization? Your reflection will respond, in a general way, to how the information on the culture or topic related to: (1) obtaining food and allocating resources; (2) political structure and social control; (3) religion; (4) conflict and warfare; (5) culture change; (6) climate change/environmental impacts; (7) economics (trade, alliances); (8) how people used art/music/architecture to express their culture; and/or (9) population settlement/change. The reflections are to be 1-2 pages.

Course Calendar and Reading Assignments

Module 1: Overview: Southwest Anthropology

Reading Assignment 1 - Introduction to Southwestern Archaeology: Due Feb. 3

This course is intended to provide an up-to-date introduction to the ancient peoples and places of the American Southwest, a region famous for its mysterious cliff dwellings as well as its extensive pueblo towns, some still inhabited by the descendants of the ancient Southwesterners. The first thing to learn is that information changes over time and our understanding of the past is not static. This seems like a simple idea, but how many times have you looked up a topic on Wikipedia (or even in the Encyclopedia Britannica) and implicitly assumed that what was written there was "the answer"?

What I'd like you do for this assignment is to read through two different introductions to the archaeology and history of the southwest - the first is the introduction to the Handbook of North American Indians, published in 1979 (Ortiz 1979) - I have attached this reading as a .pdf to the assignment. The second thing to read is from your textbook:

If you have **Ancient Peoples of the American Southwest** --> pgs. 12-24.

If you have **Archaeology of the Southwest** --> pps. 17-25, 35-39.

Once you have read them, I'd like you to compare them in your response to the assignment. Keep in mind that they are separated in time by more than 35 years. Specific questions:

- 1) The Handbook of North American Indians (HoNAI) lists four ancient farming cultures of the Southwest. Briefly describe them. The Ancient Peoples of the Southwest (APoS) focuses on two groups of modern peoples. Briefly describe them.
- 2) The HoNAI refers to Mesoamerica quite a bit. Why is that? Does APoS do this? Why or why not?
- 3) How important do you think the environment of the southwest was to the development of the cultures that existed here. How do the two articles treat this issue?

Video Assignment 1- Introducing Archaeology (visually) (due Feb. 7)

For this assignment there are three short videos on **archaeology** (from three very different perspectives)- which will help give you a feel for what we are studying.

Watch the video at this link:

https://www.youtube.com/watch?v=v2ryNn_TRLE

Answer the following questions:

- 1.) What can layers of sediment/dirt reveal about the past?
- 2.) When do archaeologists excavate?
- 3.) What can archaeology teach us?

Navigate to: <http://www.youtube.com/watch?v=0CdM6uUPyPo>

This video briefly discusses (in subtitles) some of the early excavations that took place at an important site called Paquime (or Casas Grandes) in the 1950s and 1960s. The site is located in Northwest Mexico and was an important trade center for hundreds of years.

- 4.) How did the researchers excavate the site?
- 5.) What kinds of information did they recover about the people who lived there?
- 6.) How/Where are artifacts from the site stored?
- 7.) Why do you think that archaeologists continue to excavate this site?

Now, for fun, watch this Pepsi commercial:

<http://www.youtube.com/watch?v=Kf1A8Ukk5Us&feature=related>

- 8.) What do you think it tells us about archaeology and what we can learn from ancient objects?

Module 2: Modern and Ancient Environments

Reading Assignment 2: The Environment of the Southwest (due Feb. 10)

There is no doubt that the main thing that defines the southwest is the **climate**. If you mention Phoenix to friends or family in other parts of the country, they don't think first about the tech industry (there's a tech industry here?) or the Cardinals or even ASU...no, they think about heat and cacti (or is it cactuses?).

Although humans can shape the environment (somewhat) to fit our needs, we have to adapt to the conditions around us. Today we do it with air conditioning and freeways and a bunch of other stuff. In the past they used other means. However, it is important to realize that the environment is not the same across the entire southwest. This variation may help explain why the cultures that developed here were in some respects different from each other.

There are **two readings for this lesson** - First, please read the sections in Chapter 1 of your textbook (pages 25-31) if you have "Ancient People's of the American Southwest" **OR Chapter 2 (pg 41-48) if you have "Archaeology of the Southwest"**

- 1) What are the major divisions of the American Southwest from an environmental standpoint?
- 2) What are the major environmental factors that determine the nature of the Southwest?
- 3) Without having learned about the ancient cultures of this region yet, can you tell me some of the ways that they would have had to adapt to the local environment based on what you read?

Then, read the section on Paleoenvironmental Reconstruction from Linda Cordell's "Prehistory of the American Southwest". This is a critical step that must be taken to understand human adaptations. Then answer the following questions:

- 1) Why do we need to "reconstruct" ancient environments at all? Why can't we just use modern environmental data?
- 2) Why are macrobotanical remains useful to reconstructing environments? Can you think of some problems that might exist in using this approach?
- 3) Is the arid nature of the Southwest helpful for reconstructing ancient environments or harmful?

Assignment: Dating Techniques-due Feb. 14, 2017

The backbone of archaeology is the ability to date the material culture that we find. Over the past 50 years, the number of different methods that have been invented to date artifacts, features, and biological remains have exploded. Two methods in particular though continue to be used in research throughout the Southwest: dendrochronology and radiocarbon dating.

Visit the following links and watch the videos/simulations that pertain to radiocarbon dating and dendrochronology.

Radiocarbon dating - <http://www.pbs.org/wgbh/nova/bible/radiocarbon.html>

Dendrochronology -

http://archserve.id.ucsb.edu/Anth3/Courseware/Chronology/07_Dendrochronology.html#Dendrochronology

Then please take a look at this: <http://www.sonic.net/bristlecone/dendro.html> and this: <http://hyperphysics.phy-astr.gsu.edu/hbase/nuclear/cardat.html>

Finally - answer the following questions:

1. What are the strengths and weaknesses of the two dating methods?
2. If you found a large wooden beam inside of a building at a site that you wanted to date and you could only use one method, which would it be and why?

Ethnoarchaeology Assignment: Adventures in Garbology Due Feb. 17, 2017-

There is a famous archaeologist from UA named Bill Rathje who created a subdiscipline of archaeology called garbology. Garbology is, basically, just what it sounds like -- the study of garbage. More specifically, it is the careful observation and study of the waste products produced by a population of people, in order to learn about that population's activities in areas such as waste disposal and food consumption. In Garbology, everyday pieces of trash suddenly become valuable and interesting artifacts from which many inferences about their source can be drawn.

There is a good video on the subject (its only 10 minutes long)

at: <http://www.youtube.com/watch?v=5Acpvdaecek> For this project you get to become a garbologist. Find a context in your house or apartment in which objects have accumulated over time (e.g., laundry bin, recycling receptacle, trash can, desk, or your floor!).

Describe the order of material objects from top to bottom. Pay attention to differences in the contents at different levels of your "deposit". What can you conclude from your observations about the history of accumulation of this deposit? What, if anything, can you say about yourself or the people you live with based only on what you find in the deposit? As an outsider, could I understand your culture by looking at your deposit?

Module 3: Peopling of the Americas: Paleoindians

Reading Assignment 3: PaleoIndians of the Southwest (due Feb. 21)

The earliest occupants of the Southwest are known as Paleoindians (Old Indians - how creative), and evidence for them dates back as early as 10,000 B.C. (which, ironically, is the name of a terrible movie that you should not watch for educational purposes).

Although Paleoindians lived and traveled throughout the Southwest for thousands of years, they were nomadic hunter/gatherers who relied on the large animals that lived in North America at the end of the Ice Age (called Megafauna) and the abundant plant species that were present.

Mega-fauna includes animals like woolly mammoth. Many animals during the Ice Age were larger than modern forms; this is partially due to a biological principle called Bergmann's Rule

As a result, the traces of their lives are only rarely encountered - after all, they never settled down into villages and towns and probably never lived in groups of more than 50 people. Moreover, very little of what they left behind preserves. Their clothes, structures, and some tools were probably made out of wood and other organics and have decomposed over time. Generally what we find are called "kill sites" - places where Paleoindians killed and butchered large animals with stone tools.

So, we find the Paleoindians' food and cutlery. Here's a question - do you think that I could look at the remains of the food you ate yesterday and your silverware and have a good understanding of your culture? On the plus side - when you know so little, there is a lot to discover.

Please take a look the readings provided (one is from your textbook and one is a website to visit) and the attached powerpoint slides and then answer the questions below. The web link takes you to a recent article that proves that great archaeological finds are rarely made by professionals!

Powerpoint slides: [Paleoindians](#)

Reading 1: Ancient Peoples of the American Southwest, Chapter 2 **OR** Archaeology of the Southwest, Chapter 4

Reading 2: <http://www.physorg.com/news154784759.html> (Links to an external site.)

- 1) What is a cache? Why do you think that caches are common Clovis sites?
- 2) What new piece of information did we learn from the Mahaffy Cache that we did not have before?
- 3) What kind of social organization did Paleoindians have?

- 4) What are the two main theories that account for the extinction of the megafauna? Which do you think is the more plausible and why?

Module 4: Archaic/Hunter-Gatherers

Reading Assignment #4 - Archaic Period- due Feb. 24

In southwestern archaeology, the term Archaic refers to both a period of time and way of life. The Southwestern Archaic dates from about 5000 BC to about AD 200 (though the end of the period occurs at different times in different places). During this time, the climate and vegetation of the southwest came to assume their modern patterns.

Economies were based on hunting modern game (no more mammoth) and some plant foods. Archaic stone tools are less distinctive than those of the Paleoindian period. This can be a problem, because when sites lack diagnostic artifacts, they tend to be difficult to place chronologically.

The Archaic came to an end as populations settled down and began farming. As a result, the Archaic is often a nebulous period between big-game hunting and farming. Of note - the Archaic in the Southwest lasts 5000 years, while in some parts of the old world, it lasts less than 100 years. Keep this in mind - why do you think it took so long for these folks to adopt farming?

Readings: Powerpoint slides: attached as a pdf

Textbook Chapter 3 (Ancient Peoples of the American Southwest) **OR** Chapter 4, pp 122-126 (Archaeology of the Southwest)

The spiritual side of things: http://www.desertusa.com/ind1/ind_new/ind3.html

Then answer the following questions:

- 1) What is the main difference between Paleoindian and Archaic populations. What accounts for this difference?
- 2) The site of Las Capas is one of the most important Archaic sites in the world, to say nothing of the southwest. Provide three reasons why this site is so important to our understanding of the Archaic period.
- 3) Preservation during the Archaic is generally better than during the Paleoindian period. Provide some examples of artifacts/biological material that have been found in Archaic sites and give a brief description of their importance.
- 4) It is believed that Archaic groups demonstrated more social complexity than their predecessors. Use information from the readings to briefly describe what Archaic society might have been like.
- 5) The website devoted to Archaic Spirituality tackles the period from a, shall we say, different perspective. What is their evidence for Archaic Spirituality? Do you think that they make a good case? Why or why not?

Module 5: Origin and Spread of Agriculture

Reading Assignment #5a - Origins of Agriculture- Due Feb. 28

The development of villages - settlements where people reside in sturdy homes for much of the year, conduct ceremonies, and bury their dead - represents one of the most significant transitions in the evolution of human society. This transition is directly the result of the shift from hunting/gathering to farming.

This first set of readings deals with the origin of agriculture and its spread to the Southwest. First take a look at the Powerpoint slides, then read the Cordell reading. Finally, please read Jared Diamond's take on the consequences of agriculture. Then answer the questions below.

Powerpoint slides - attached

Ancient Peoples of the Southwest-Chapter 4 or Archaeology of the Southwest- Chapter 5

Diamond article - <http://www.ditext.com/diamond/mistake.html>

- 1) What is carrying capacity and why is it important to the development of agriculture?
- 2) Of the theories for the origin of agriculture, which do you think is the most likely? If you think that it must be a combination, say that, but defend your choice.
- 3) What is the Early Agricultural Period and why is it relevant to Southwestern archaeology?
- 4) Besides corn, what are the other major crops developed in the Southwest? Why are they important?
- 5) Do you agree with Jared Diamond's argument? Why or why not?

Artifact Activity: Pottery- Due March 3

One cannot mention Southwestern archaeology or Southwestern cultures without reference to the quintessential artifact of this area - pottery. Throughout the history of the Southwest, hundreds of different styles have been produced, from the basic utilitarian pottery of the first agriculturalists to the decorated and beautifully fashioned ceremonial vessels of Casas Grandes. Pottery can be both a useful tool and a beautiful expression of art. Clay can be used to make pots for cooking and storage, but it can also be painted in magnificent designs and modeled into intricate figurines. Many different types of clay can be used in the manufacture of pottery. There are also a number of techniques that can be used to form ceramic pottery. One is modeling, where the potter takes pieces of clay and works it until the proper shape is formed. Pinched pots are another common technique, in which clay is pinched between the thumb and forefinger forming a bowl shape. The most common technique is coiling, in which long coils are rolled out of clay and stacked on top of each other to form the pot. The sides are then scraped or paddled to smooth them. Today, pots are often made either by throwing (creating a pot on a spinning table) or as a slip cast, which uses a plaster cast.

There are many different techniques used to decorate pottery — appliqué, incising, carving, engraving, piercing, impressed, slipping, sgraffito, and painting. Appliqué is attaching patterns and designs in relief. Incising, carving, and engraving are ways to scratch and scrape designs into the clay. Slipping a pot is a very common way to decorate; this means that a mixture of clay and water is applied to the pot for a smooth,

even surface. Scraffito uses the slip technique, but also includes etching designs through the layer of slip to reveal the color of the clay. Glazes are used on many pots during firing. A glaze will give a pot a shiny, smooth finish.

In this activity, I'd like you to visit the following website:

http://www.statemuseum.arizona.edu/exhibits_events/pottery-project-exhibit

and take the virtual tour. The State Museum of Arizona (located at UA) houses the largest collection of SW pottery in the world. The tour includes over one hundred "3-D" pictures of different vessels from sites around the Southwest. Then go to:

<http://swvirtualmuseum.nau.edu/wp/index.php/artifacts/pottery/>

I'd like you to look at some of the pictures and pick one style of ceramic vessel that you think is particularly interesting. Then, I'd like you to do a little bit of web research and see if you can figure out any more about it. In your response, I'd like you to tell me what you have learned. Some things to include:

1. description of pottery style
2. where is the pottery from
3. what materials are used
4. to what time period/culture does the pottery belong
5. any other noteworthy information

Module 6: Ancestral Puebloans: Basketmakers and Anasazi

Reading Assignment #5b - First Villages: Basketmakers Due March 7.

As important as the transition from hunting and gathering to farming is, the first true settled villages are few and far between. Perhaps the best known early farming culture in the Southwest is known as the Basketmakers. They occupied the Four Corners area that would later be occupied by the Ancestral Puebloans. We actually know very little about these folks, mostly because there are so few of them. But in order to understand later large-scale societies like the Mogollon, we need to understand these people. It's like studying the Founding Fathers to understand modern America.

Readings: Textbook - Chapter 4-Ancient Peoples of the American Southwest or Chapter 5 (pp. 149-153) and Chapter 6 (pp. 170-175) of Archaeology of the Southwest.

Peoples of the Mesa Verde Region -

http://www.crowcanyon.org/EducationProducts/peoples_mesa_verde/basketmaker_II_overview.asp (click through all four sections of the website - overview, food, housing, and artifacts)

Also this can help: <http://www2.nau.edu/d-antlab/Soutwestern%20Arch/Anasazi/basketmaker2.htm> (Links to an external site.)

Questions:

- 1) What are the most common sedentary structures (houses) that are built at the beginning of the agricultural period? Briefly describe them.

- 2) What evidence is there for public buildings (i.e., buildings used for ceremony or ritual)?
- 3) What are some of the consequences of settling down into villages? Provide examples of both good and bad consequences.
- 4) What technological innovation occurs with the first villages? Why do you think that technology improves so quickly once people start farming?
- 5) What foods do the Basketmaker's rely on? How are they different from the foods of their ancestors?
- 6) What are metates and why are they important to Basketmaker culture?

Video 2: Cannibalism and the Anasazi. Due March 10

Once farming groups became established, they developed more complicated societies. The first of these is known as the Ancestral Puebloans, but you may have also heard them called the "Anasazi". There is some controversy over the name Anasazi, since it could either mean: "our ancestors" or "the enemy of our ancestors". Most archaeologists use the term Ancestral Puebloans, but keep in mind that the terms refer to the same people - farmers who lived on the Colorado Plateau from about A.D. 700-1350. One of the most notable places where Ancestral Puebloans lived was at a place called Chaco Canyon.

Chaco Canyon is one of the most famous archaeological sites in the U.S., though I am betting that most of you have never heard of it. One reason that it is so well preserved is that it is located in what is still the middle of nowhere and requires a one hour drive to get to along a dirt road. The Canyon is the home for dozens of large structures called Great Houses and was once the center of what has been called "The Chaco Phenomenon". The Chaco Phenomenon may have been the most complex society that existed in the prehispanic Southwest, but its organization is still somewhat of a mystery. Was it a chiefdom run by a rich elite? Was it a central religious cult? Was it the outpost of migrants from Mexico?

There are lots of mysteries involving Chaco and the people who built it, but none is more controversial than the possibility that they practiced cannibalism. There is (contested) evidence for this practice at Chaco and elsewhere in the region, but as you might expect this subject is very sensitive for local descendent communities.

The video assigned here is way over the top in some spots, but underneath the flashiness are some interesting points.

First go here: <http://www.youtube.com/watch?v=VWbWPgjJ7W0>

This link will get you to the first of six parts of the video. Please watch them all and then answer the following questions:

- 1.) What is Christie Turner's hypothesis?
- 2.) What evidence does Christie provide to back up his hypothesis?
- 3.) Do you think this evidence is compelling? Why or why not?
4. Why do you think that this is such a contentious issue?

Reading Assignment 6a: Ancient Puebloans-due March 21 - Chaco Canyon Due

Now we are going to spend a little more time on the Chacoans themselves. First take a look at the attached slides/notes. Then look at the following websites: http://www.jqjacobs.net/southwest/chaco_meridian.html <http://www.exploratorium.edu/chaco/index.html>

Then answer the following questions:

- 1) Describe some of the defining characteristics of the "towns" found in Chaco Canyon.
- 2) What is the importance of Pueblo Bonito? What do you think it was used for?
- 3) If you were planning the ideal capital for your civilization, would you situate it in a place like Chaco Canyon? Why or why not?
- 4) What is the Chaco meridian? Do you think that it makes sense or is a post hoc (after the fact) explanation of how the society developed?
- 5) What is the evidence for astronomic observation at Chaco? What is the Sun Dagger?

Reading Assignment 6b: Puebloans II - Mesa Verde-due March 24

After people abandoned Chaco Canyon and the San Juan River basin, they moved north to found Mesa Verde in southern Colorado. The Mesa Verde area provides a good contrast to Chaco Canyon for several reasons. The two are representative of the Ancestral Puebloan tradition and therefore share a number of general cultural features. Their organizational system was very different and seems to have been more defensive in nature. Despite this attempt to reorganize their society, Puebloan culture greatly contracted after A.D. 1350 into the small, scattered Pueblos that the Spanish encountered in the 1600s.

Readings:

Textbook - pgs. 208-214 (Archaeology of the Southwest) OR pgs. 123-134 (Ancient Peoples of the Southwest)

Kohler et al (2008) see attached article (READ THIS SECOND). A warning: this paper was written for professional audiences. I don't expect you to fully understand all of the unfamiliar terminology - but you should be able to get the basic premise.

Questions:

- 1). The sites of Betatakin and Kiet Siel are almost always talked about together. What is their importance to our understanding of Puebloan culture? Contrast the founding and development of these two sites.
- 2) Contrast the architecture found at Chaco Canyon with that found at Mesa Verde. Why do you think these differences exist?
- 3) What happens to settlement patterns at the end of the 13th century (e.g. how do villages change)?
- 4) Determining populations at archaeological sites can be very difficult. How do Kohler and his co-researchers go about it? Do you think that this is a reasonable approach?

5) Summarize Kohler et al.'s (2008) explanation for the abandonment of the Mesa Verde region. Do you think they are on the right track?

Ethnoarchaeology Assignment 2 - Cultural Influences-due March 28

Once you are finished with this class you will be virtual experts in the field and are formally allowed to wear leather patches on your blazer sleeves and smoke a pipe while explaining the history of the Southwest to other people. Of course, the first question that many people will ask you is: “why should we care about history or archaeology? What does it have to do with me?” Ok, that’s two questions – but you get the idea.

In order to prepare yourself for this inevitable clash of minds, I’d like you to do this: tell me about at least three things in your own life that can be directly attributable to a culture that we have studied in this class. For example, if you enjoy corn on the cob or popcorn at the movies, then you could tell me all about how the Southwesterners grew maize originally– an idea that was passed on to the Spanish and now to us. Oooh, that was a good example, wasn’t it? Too bad it is used up now! You will need to write about 3 different things. And to make it harder, I’d like to have a least one example of: a technology that you use and a food that you enjoy. The other one is up to you. Cap off the entire thing with a summary of why these things are important and not just frivolous. And then you are done!

Module 7: Hohokam Culture

Reading Assignment #7: Hohokam-due March 31

The Hohokam are the prehistoric desert farmers in central and southern Arizona who lived between A.D. 1 and 1300. The ruins of their civilization, centered in modern Phoenix, Coolidge, and Tucson are what gave the city of Phoenix its name - a new society rising from the ashes of the old. Their remnants have been largely consumed by the growth of the modern city, but there is still plenty of evidence underground. One of the best preserved Hohokam sites is Pueblo Grande, which I encourage you to visit if you have the time.

One of the greatest achievements of the Hohokam was their canal system - which allowed water to be moved from the major rivers to fields full of crops. In fact, the only reason why modern Phoenix exists at all is because European explorers used the ancient Hohokam canals to bring *water* to their fields. Virtually every canal you see in the valley was built by the Hohokam.

Readings:

Powerpoint slides - attached

Snaketown -

https://www.nps.gov/nr/travel/cultural_diversity/Hohokam_Pima_National_Monument.html (Links to an external site.)

http://www.eastvalleytribune.com/special_reports/snaketown/ (Links to an external site.) (there are multiple links on this page to click through)

Textbook - pp. 164-167; pp. 202-208 (Archaeology of the Southwest) **OR** pp. 81-87 (Ancient Peoples of the American Southwest)

Questions:

- 1) What are ballcourts and what was their function?
- 2) What are four major traits of the Hohokam? Briefly describe each one.
- 3) What are courtyard groups and what can they tell us?
- 4) Is it possible to date Hohokam canals? What are the obstacles involved?
- 5) Provide and discuss two important pieces of information that we can get from studying the site of San Pedro (the one at the end of the slides).
- 6) What do you think is the impact of being denied access to a major site like Snaketown?

Module 8: Mogollon

Video 3: Mogollon & Hohokam-due April 4

There are two videos for this assignment; both are about 15 minutes long. These videos are about two groups of people who lived along different segments of the Gila River - the Hohokam near Coolidge, AZ, and the Mogollon near Silver City, AZ. One river - two very different cultures.

First, please watch "Under These Fields"

<http://www.youtube.com/watch?v=rpdzBKqoC8A>

then, watch "Gila Cliff Dwellings":

Navigate to: <http://www.archaeologychannel.org/player/player.php?v=gila.mp4>
then choose the first video on the list. Click on the player you want to use (Windows Media Player or Real Player). If you don't have either, you will need to download one.

Finally, check out this:

<https://www.youtube.com/watch?v=AQF4dOqyv5w>

Questions:

- 1) How many people probably lived at the Grewe Site?

- 2) How do archaeologists date the pithouses? Why don't they use dendrochronology?
- 3) How do Hohokam/Mogollon structures change over time?
- 4) Why did the Mogollon choose to build within the cliffs rather than on the valley floor?
- 5) How many people probably lived in the Cliff Dwellings?
- 6) Which society seems more complex? Why?
- 7) How did both societies use the Gila River?

Reading Assignment 8: Mogollon- Due April 7

While the Hohokam were digging canals and the Ancestral Puebloans were constructing Great Houses in Chaco Canyon, a third tradition was developed in the mountainous region of SE Arizona and SW New Mexico: the Mogollon. Mogollon country is more than twice the size of that occupied by the Ancestral Puebloans and much of this country is mountainous. Given the immense size of the area, its diverse and rugged landscapes, and the difficulty of transport, different cultural subtraditions seem to have developed at their own pace, in semi-isolation. The Mimbres branch is one of these groups, and is the most well known of the Mogollon due to their well-crafted ceramics (you will read about them). As you read about this group - think about the similarities and differences it shares with its neighbors to the west and north.

Readings:

First, the powerpoint slides:

Then, more erudite readings:

Textbook: pages 215-219

Riggs (2007) Attached. This is another long technical article. Just skim most of it - the only part to really focus on is the section on "Identity at Grasshopper Pueblo"

Questions:

- 1) How are Mogollon periods defined? Why do you think that they are defined in this way? What are the pros and cons of this approach?
- 2) What is it about Mimbres pottery that makes it so well known? Provide an example of something found in this pottery that is not found in any other type of ceramic ware in the SW.
- 3) Why did the occupants of the Mimbres region abandon it? Provide some evidence to support your view.
- 5) Discuss how mortuary practices differed for men and women at Grasshopper Pueblo.

Attachments: [Riggs 2007.pdf](#)
[mogollon slides.pdf](#)

Module 9: Salado and Paquime

Reading Assignment 9a: Historic Peoples of the Southwest - Salado and Paquime Due April 11.

The effects of abandonment and population redistribution that occurred around 1300 rippled throughout the entire Southwest. As peoples migrated into already occupied

areas, new forms of social integration and ways of interacting among villages were devised. Two important developments that occurred between AD 1300 and 1600 was the Southwest Regional Cult (Salado) and the development of the kachina cult. The importance of these two systems and the rise of Casas Grandes, also known, as Paquime, is discussed in these readings.

Readings:

Textbook - Ancient Peoples of the American Southwest (pp 173-177) **OR** Archaeology of the Southwest (pp. 273-277)

Modern Hopi history of Kachinas: <http://americanindianoriginals.com/kachina-dolls.html> (Links to an external site.)

Paquime - <http://www.desertusa.com/mag00/aug/stories/paquime.html> (Links to an external site.)

Questions:

- 1) What is the kachina and why was it important in southwestern prehistory? How is it still important today?
- 2) How does the history of kachinas in Plog's chapter differ from the history provided by the Hopi website?
- 3) What evidence is there that suggests that warfare/conflict increased after the collapse of the major societies? Why do you think this is?
- 4) How does the architecture at Paquime (Casas Grandes) compare to that at Chaco Canyon or Snaketown?
- 5) What evidence is there for contact between Paquime and Mesoamerica? What evidence is there for contact with the rest of the Southwest?

Extra Credit Reading Assignment- The Archaeology of Durango, Mexico. Due: April 18.

A famous archaeologist once said that the American Southwest extends from Las Vegas, Nevada to Las Vegas, New Mexico and from Durango, Colorado to Durango, Mexico. I bet you know where at least one of those places is, but look up the others in Google Maps (or Earth). Go ahead, I'll wait.

Now the interesting thing about Durango, Mexico, is that it is so far away from everything else that we are studying. Further, since it is in a desolate part of Mexico that gets little archaeological attention, we don't know as much about this area as the places that we have been studying.

To correct this, I'd like you to take a look at the following chapter on the archaeology of Mexico published in Greater Mesoamerica (2001). Be warned - this chapter was written for students of Mexican archaeology, so the author will throw lots of terms around that you may not be familiar with.

This extra-credit assignment is not required and is worth 10 points.

<http://www.asu.edu/courses/asb336/Durango.pdf> (this is BIG!!)

Questions:

- 1) Compare the Paleoindian, Archaic, and Ceramic cultures of Durango to their counterparts in the Southwest that we have studied thus far.
- 2) Compare the state of Durango archaeology to that of the American SW. Where does the archaeology of Durango fall behind? Leap ahead?
- 3) Do you think that Durango belongs as part of the American SW?

Module 10: Historic Cultures

Ethnoarchaeology #3-eBay Assignment- Due April 25

eBay may well be the world's biggest garage sale, an online auction that at any given moment offers up over 16 million items for sale to the highest bidder, grossing over \$14 billion in 2002. Amongst the tidal wave of computer games, pet rocks, and vintage clothes are many objects that have been excavated, and the ethical dimensions of this trade are, at best, ambiguous. Some of the freshly excavated material culture traded on eBay is sold by people who recovered those things illegally; some eBay artifacts are certainly looted from sites that are legally protected by preservation legislation or private property law. Looting is one of the discipline's most problematic challenges: looters will pillage pristine sites to find a few showpiece objects they can sell somewhere like eBay.

In this project you will choose one excavated archaeological item from (allegedly) the Southwest being sold on eBay right now and analyze the ethical dimensions of this objects' sale. Some of this analysis should revolve around the legality of the object's recovery, and in some cases the sale of a good may clearly be illegal (e.g., human remains, Native American hair, etc.). In most cases, the recovery context is not made clear by an auction listing, which is more likely to only offer up that, for instance, an arrowhead was "dug from a mound near Tucson," or something equally ambiguous. Are the sellers of these objects you're analyzing potentially breaking laws? More nebulous: even if it is legal, is the sale of such items "right"? What are the implications of having objects such as these for sale in an open market?

Describe the item in as much detail as possible, based on the auction listing, the photograph that accompanies it, and your own research on the item conducted in archaeological literature and online. As Ebay warns: buyer beware; you should not trust an item's description to be accurate, especially if it is for an excavated item about which a seller may know very little, and sometimes the photograph in the auction listing will not even be genuine. You may need to compare the auction photography with other illustrations to determine whether the object is accurately described, and you should at least consider whether the item is simply a fraud; for instance, some prehistoric lithics on eBay are almost certainly fakes (search under arrowhead, for instance).

To find an item, search, in eBay, for dug (the most hits) or excavated (far fewer hits). You will get a lot of hits for artifact, though many will not be for excavated objects. The most interesting items will offer up a little about their excavation or recovery context (e.g., "dug Arizona," or "dug in Arizona burial mound" if they're really brazen).

You must submit the full eBay listing for your item during the course of the auctions so that I can review it if the item listing is removed after the auction's close. You must record the item's final sale price. You may feel free to ask sellers questions about their items, but this is not required, and in some cases you may find sellers are not happy to discuss how they secured an object; you definitely should NOT contact a buyer or bidder.

So, to sum up, you will answer the following questions about your item:

- 1) What is it?
- 2) Is it fake? Is it real? Why do you think so?
- 3) Is the sale of this item legal/ethical in your opinion? (I want more than a 1 sentence answer here, please).
- 4) Is the item worth what the seller is charging?

Reading Assignment #9b: Navajo and Apache-Due April 28

The droughts and other climatic problems that befell the Hohokam, Mogollon, and Ancestral Puebloans were not the only troubles that these groups had to deal with. By contracting into a few large settlements, these groups opened up large areas of space that would quickly be filled by new groups: the Athapaskans (Navajo and Apache) and later the Spanish. The subject of the Navajo migration into the Southwest is still very contentious since the Navajo are the largest and most politically powerful native group in the country and since they believe that they were created in the Four Corners Region. Traditionally, the Hopi and Navajo have been antagonistic towards each other, with both groups claiming that they have the ancestral claim to the land of the Four Corners. Because studying Navajo origins is so problematic, less work has been done on this subject than any other - Cordell's textbook devotes barely more than a page to it. Of course, the arrival of the Spanish in the 16th century would ultimately create a larger problem for native groups than they could handle.

Readings:

Textbook pp. 280-283

Read the attached article - Navajo Archaeologist is not an Oxymoron.

Questions:

- 1) Although the Navajo believe that they originated in the Four Corners region, linguistic and archaeological evidence suggests that they migrated from somewhere else. Where?

- 3) What was the relationship between Puebloan groups (farmers) and Plains Indians between A.D. 1400 and 1700?
- 4) What impact did the Spanish arrival have on native populations? Provide at least 3 examples.
- 5) Briefly describe the relationship between Navajo populations and Europeans. Did they fair better or worse than Puebloan group?
- 6) Why do you think that Navajo archaeologists are so rare?

Video Assignment #4 -Early Navajos and Warfare-Due May 2

Ok, this video is kind of a cheat, because you have to watch some other dude give a presentation on camera, but this is Ron Towner, who really is a great expert on the Navajo.

Navigate to: <http://www.mesacc.edu/library/eresources> (Links to an external site.)

Click the link for Films on Demand

Enter your MEID info

In the search bar for Films on Demand, enter "Enduring Dreams" and then check the box next to the search bar and click "by title"

This website is part of the Films on Demand service offered through the MCC library. You may have to sign in in order to watch it.

Questions:

- 1.) How are native americans usually portrayed in American media?
- 2.) How do native americans attempt to redefine themselves in this context?
- 3.) Are they successful?

Module 11: NAGPRA: Native Peoples and the Law

Reading Assignment #10: Archaeologists and Modern Native American Groups Due May 5

Archaeologists and Native American groups have a stormy and contentious history. One hundred years ago, archaeologists thought nothing of walking into a Native American village and "excavating" human remains from local cemeteries to collect skulls for so-called "comparative collections". Although this kind of practice is no longer tolerated, problems still continue. In 1996, the remains of a 9,000 year old skeleton were found along the Columbia River in Washington State.

For 10 years, a conflict brewed between native groups that wanted the remains returned to them as revered ancestors and scientists who wanted the remains turned over to them for scientific tests. Underlying all of this contention is this: who gets to control ancient American history - governmental agencies, the academic community, or modern Native communities?

Please read the following articles:

<http://www.asu.edu/courses/asb336/Thomas 2000.pdf>

<http://www.asu.edu/courses/asb336/Watkins 2000.pdf>

And now the questions:

- 1) What does NAGPRA stand for? What does it do?
- 2) What was the Pecos Repatriation? How was it a positive event and how was it a negative event?
- 3) What do you think about the idea that "anthropology has become the study of allegedly simpler people, while history has become the study of groups that evolved into civilizations"? What impact does this have when trying to conduct anthropological work with modern Native American groups?
- 4) The author of "American Indians and Archaeologists", Joe Watkins, is himself a Native American Archaeologist. Why do you think that there are so few Native American archaeologists (< 1% of all archaeologists practicing in the U.S.)?
- 5) What is the "Vulture Culture"? How would you go about mending the divide between Native American and archaeologists in this country?

Module 12: Ethics and Course Summary

Congrats! You've reached the end. The reading for this assignment will therefore be light!! Please read the attached article, written by former Arizona Attorney General Terry Goddard.

Then....

Using what you have learned so far, from readings, videos, and activities, reflect on what you have learned in the class to date. How has what you have learned help you shape your ideas on humanity and civilization? Your reflection will respond, in a general way, to how the information on the culture or topic related to: (1) obtaining food and allocating resources; (2) political structure and social control; (3) religion; (4) conflict and warfare; (5) culture change; (6) climate change/environmental impacts; (7) economics (trade,

alliances); (8) how people used art/music/architecture to express their culture; and/or (9) population settlement/change. The reflections are to be 1-2 pages.

Ethnoarchaeology is the study of the ways material culture (like artifacts) is used in a living cultural system before falling into disuse and being lost into the archaeological record. Archaeologist Brian Schiffer calls this living context of artifacts the “systemic context” because artifacts are engaged in a system of interactions while in use. The systemic context is contrasted with the “archaeological context” which is where artifacts and other material remains accumulate in deposits after they are no longer in use. Archaeologists find objects in the archaeological context and they have to try to figure out how those objects were used and what they meant.

By paying attention to the way material objects are distributed and patterned in your daily life (in the systemic context), you can come to have a better understanding of how the archaeological record is formed and of how archaeologists need to come to understand it.

There are 4 ethnoarchaeological activities that you will need to complete throughout the course. These will require you to perform some outside activity and write up your thoughts and observations. These assignments can be found on the calendar with the other course assignments.

WARNING: These projects will take more time than a single afternoon to complete. I advise you to take a look at them well in advance so that you can plan accordingly.

Final Reflection-Due May 9.

Using what you have learned so far, from readings, videos, and activities, reflect on what you have learned in the class to date. How has what you have learned help you shape your ideas on humanity and civilization? Your reflection will respond, in a general way, to how the information on the culture or topic related to: (1) obtaining food and allocating resources; (2) political structure and social control; (3) religion; (4) conflict and warfare; (5) culture change; (6) climate change/environmental impacts; (7) economics (trade, alliances); (8) how people used art/music/architecture to express their culture; and/or (9) population settlement/change. The reflections are to be 1-2 pages.



STEPHEN PLOG

Ancient Peoples of the American Southwest

Drawings by Amy Elizabeth Grey

*With 150 illustrations
17 in color*



THAMES AND HUDSON

Ancient Peoples and Places
FOUNDING EDITOR: GLYN DANIEL

**In memory of Fred
who was always much more than a brother**

Frontispiece: A 15th-century mural from a kiva at Pottery Mound in the Rio Grande Valley, depicting a female wearing a tunic with a characteristic design and carrying a small pot in her left hand.

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Preface

This book is intended to provide an up-to-date introduction – for students and travelers alike – to the ancient peoples and places of the American Southwest, a region famous for its mysterious cliff dwellings as well as its extensive pueblo towns, some still inhabited today by the descendants of the ancient Southwesterners. My own interest in the Southwest has deep roots. I was born in Roswell, New Mexico and spent my youth in El Paso, Texas. My grandmother and mother regularly attended Edgar Hewett's lectures on New Mexico archaeology and decorated their house in Roswell with Navajo rugs and the garden with manos and metates found on their property near Ruidoso, New Mexico. My initial exposure to the region's archaeology came in Paul Martin's field camp at Vernon, Arizona, where my (late) brother, Fred, was on the staff. Fred loved to play the role of 'big brother' and during his first summer in Vernon he arranged for me to visit for a week (a very unusual event in Paul Martin's tightly run camp) and then to be offered the position of dishwasher and camp photographer for the next two field seasons. During those years, several notable archaeologists were among the students and staff at Vernon: Tim Earle, John Fritz, Mark Leone, Craig Morris, Charles Redman, and Michael Schiffer. My occasional trips to the Hay Hollow Valley to photograph the excavations, the opportunity to choose a research topic like the students in the field school, and the chance to hear such visiting scholars as Robert McC. Adams, Ned Danson, Emil Haury, Thomas Kuhn, Watson Smith, Leslie White, and Nathalie and Dick Woodbury, all fueled my interest in the prehistory of the region.

I have always been heavily influenced by Fred's perspective, to the point where I often find it hard to separate his ideas and mine. Although I have not cited any of his publications in the text (something I did not realize until compiling the list of references), the entire book could have the endnote, 'Fred Plog 1944–1992.' I regard *The Archaeology of Arizona*, co-authored with Paul Martin, as the best overview of the Southwest, the most complete presentation of both theory and data. And I have always agreed with his arguments that Southwestern archaeologists must expand their understanding of the past by choosing more appropriate methods and by asking broader questions.



Bowl of dipper, Tularosa Black-on-white (UCM 9494, courtesy of the University of Colorado Museum).

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