Pioneers features personal reflections on major figures, living or deceased, in the study of the indigenous cultures of the region. Pioneers shares candid recollections that convey insights into the personalities and the cultural context of anthropology that shaped the scholarship of these pioneers. If you have suggestions regarding a potential Pioneer, and the names and contact information for those who may wish to share a recollection, please contact Steven Simms (s.simms@usu.edu).

MEMORIES OF
CLAUDE N. WARREN (1932– )

Steven R. Simms
Utah State University

Claude Warren has defined himself through his work—at least that is how I interpret the stories colleagues and students have told over the years. As such, he is an inspiration—the living of a calling, the call of an ancient past.

Born in Goldendale, Washington, he graduated from high school in a class of 21 students. He was the editor of the school newspaper and voiced strong political opinions as a college journalist. In his own words, “I was born into a poor, socialist family. My father died when I was five years old and my mother was left to support her four children…. I was reared to believe that all humans are equal and that those of the upper class who looked down on me were, at best, immoral” (Warren and Schneider 2017:viii). Claude Warren has championed the underdog throughout his life, argued the contrary position without reservation, and devoted his time to his students as a matter of lifestyle.

Warren enrolled in an archaeology field school on the Columbia Plateau in central Washington in 1953, and early on met Earl Swanson and Robert Crabtree. After graduating from the University of Washington in 1954, he attended graduate school at Northwestern University in Illinois. A student of Melville Herskovits, himself a student of Franz Boas, Warren intended to become an Africanist. Herskovits, and the Boasian interest in race, culture, and relativism, must have stimulated Warren, given his foundational value for equality. The Boasian influence of geography on culture, and the emphasis on empiricism, are apparent in Warren’s conceptualization of archaeological theory, humans, and the land.

A move back to the University of Washington in 1955 sealed his fate as an archaeologist. He excavated sites on the Columbia Plateau, and after earning his Masters degree in 1959, moved to the University of California, Los Angeles. There, he worked on sites in southern California, including San Clemente Island, and was part of the work near San Diego that defined the San Dieguito and La Jolla complexes. He also worked in Utah, where he was part of Clement Meighan’s excavations of Fremont sites in the Parowan Valley, near Cedar City. Warren moved to Idaho in 1962 as the state’s first highway archaeologist, and taught part time at Idaho State College. He completed his Ph.D. in 1964 (Warren 1964); by then the college had become Idaho State University and Warren became an Assistant Professor. He moved to the University of California, Santa Barbara in 1967, where he pursued fieldwork in the Mojave Desert, a destiny confirmed by his move to the University of Nevada, Las Vegas in 1969.

Claude Warren has authored over 80 publications. He became a leading authority on the prehistory of the Mojave Desert, developing readable syntheses now enshrined in the history of North American archaeology, including the chapters on “California” in James Fitting’s The Development of North American Archaeology (Warren 1973), “The Desert Region” in Michael Moratto’s California Archaeology (Warren 1984), and “Prehistory of the Southwestern Area” in the Handbook of North American Indians, Volume II, Great Basin (Warren and Crabtree 1986). The contributors below speak to some of his research publications, and his interest in the history of archaeology. A significant contribution in that category is the recent publication of Purple Hummingbird: A Biography of Elizabeth Warder Crozer Campbell, authored with Joan Schneider (Warren and Schneider 2017). The archaeology of the Mojave is important, among other reasons, for major contributions to our understanding of Paleoindian and early Archaic North America. Campbell played a major role in the controversial discussions in the early twentieth century
concerning the antiquity of human presence on the continent, and this book brings humanity, justice, and nuance to the history of archaeology in the Mojave.

Claude spent the remainder of his university career at U.N.L.V., even teaching Saturday field classes nearly every year he was there. Retirement did not slow him down, as he continued to teach field schools and conduct research as the archaeologist for Joshua Tree National Park, still giving lectures and classes until just a few years ago. I remember the refrain each of the three times I spoke with Claude via telephone in 2017, “I have so much to do.”

* * *

A STRATIGRAPHIC PROFILE: CLAUDE WARREN’S DESK
Joan S. Schneider

I am most familiar with Claude Warren during the latter part of his career as a pioneer in California archaeology. I met him at the Society for California Archaeology annual meeting in San Diego in 1985; I was a Masters graduate student at the University of California, Riverside. Of course, I had heard of him, having diligently studied his syntheses of the archaeology of the Mojave and Colorado deserts (Warren 1984; Warren and Crabtree 1986) and the Lake Mojave research publications (Ore and Warren 1971; Warren and DeCosta 1964; Warren and Ore 1978). He was finishing up his work at Fort Irwin at that time and I was analyzing the collection from my Afton Canyon excavation. He suggested that Dennis Jenkins (then working with Claude at Fort Irwin) analyze the few ceramic artifacts that I had recovered from the excavation.

And so, these many years later, I look back on my lengthy collaboration with Claude on the Mojave Desert side of his research, and the many insights I have gained from that collaboration, as well as those personal characteristics I have recognized from periodically working by his side for more than 30 years.

First (and last), there is his interest in and love affair with Elizabeth Campbell—her innovative approach to the earlier part of the archaeological record in the Mojave Desert and the Great Basin in general. Early in his career, Claude recognized the significance of Campbell and her work when almost all others in the archaeological community had dismissed her (Warren 1970). Through many years, Claude continued to learn more and more about the life of Betty Campbell, visiting places where she lived, worked, and explored. Claude was interested in Campbell as a person, and he studied family trees and histories, read Campbell’s unpublished diaries and papers, explored family photograph albums, and read her childhood poetry. He accomplished all this by contacting relatives and associates, and digging into the archives at Joshua Tree National Park (then Monument), the Southwest Museum, local historical societies, and even a collection of personal papers recovered from a dump. The resulting files were the basis for a recent biography of Campbell that is a contribution to the history of Paleoindian archaeology in the Mojave Desert, a key period and region in American archaeology (Warren and Schneider 2017).

This brings me to a consideration of two of Claude’s outstanding personal characteristics: (1) his penchant for defending the “underdog,” and (2) his organizational challenges. There are many examples of the first: his recognition that a virtually unknown and untrained British archaeologist named William Pengelly was the first to excavate in a controlled, stratigraphic manner, rather than the well-known British archaeologist who is given credit for the methodology in published histories of archaeology (Warren and Rose 1994); his validation of Campbell’s unrecognized work; his encouragement of and his faith in many of his students, as well as others, who struggled as “underdogs.” There are many of these and they will recognize themselves. I can personally attest to the second characteristic. Thus, it seems almost miraculous to me that he was able to pull together the diverse materials that comprise the basis of some of the most widely read archaeological publications on the Desert West (Warren 1984; Warren and Crabtree 1986).

Some comments here—Claude is an extremely humble, warm individual. His defense of the underdog is likely a response to his own family history. He did not grow up in a privileged household. His mother was widowed (for the second time) when he was five years old, and the country was in the middle of the Great Depression. She was left to raise three boys and a girl on her own. She did this by going back to school to become an elementary school teacher. She taught in one-room schoolhouses and on Indian reservations in the Northwest;
sometimes she had her own children in those classrooms. Claude, the baby of the family, learned to rely on his own initiative, and by his own account never felt deprived. He was popular in his small high school, but never thought of himself as a scholar. He went on to a local junior college and then to the University of Washington, where he got his B.A. in 1954. Starting at Northwestern, he returned to the University of Washington for his M.A. (1959). From that time forward, he began to accept his intellectual capabilities, and earned his Ph.D. at U.C.L.A. in 1964. He started as a cultural anthropologist, intending to become an Africanist, but the archaeological bug bit him when he joined a field crew one summer. While at U.C.L.A, Clem Meighan sent him down to San Diego “to see what was going on there.” You know the rest!

Claude’s life-long preoccupation is “cleaning up my desk.” Since I first met him, he has always been in the midst of this activity, and I have always believed him. His desk is still a mess! I, however, am more organized and I’m a decent editor; we made a good team. We also argued a lot, so much so that sometimes we made the students we were working with somewhat apprehensive. I wasn’t in awe of him, although he knew about twenty times more than I thought I knew.

Claude has had, for some time, a favorite theoretical mindset—what he calls his Subsistence Focus Model. It is based on the fact that people need food to survive and have favorite sources of food (e.g., large mammals). If folks are no longer successful at obtaining that resource (i.e., if environmental conditions change or the resource is impacted in some other way) people “fool around” with their technology (or their herds or their plants) until they find/invent/modify their technology in such a way that their efforts are more successful. This is his explanation for what archaeologists call technological change; this is the driving force behind changes in projectile point types, gathering techniques, dietary regimes, and so forth. It is really quite simple, but he makes it complex!

The very first Joshua Tree adventure (1989–1990) in which we both participated followed the passage of NAGPRA legislation. Elizabeth and William Campbell had collected eleven cremations from the area that is now Joshua Tree National Park. Dee Schroth and I were graduate students in the Ph.D. program at U.C. Riverside at that time. Dee wrote a proposal to the National Park Service to catalog and carry out recordation of the contents of these cremations for NAGPRA purposes. We asked Claude to be the PI. One part of the project was to identify the provenience of each cremation that the Campbells had collected. This was not easily done, because all the Campbell’s maps had disappeared, and most of the 1920s road names and signposts that were described in their field notes had changed or disappeared. We knew little about the Joshua Tree landscape, but guided by Gary Garett, a volunteer NPS ranger, Claude and I were able to relocate a majority of the sites from which the Campbells had collected (Schroth 1992).

Claude drew me into his work at Joshua Tree. He was known to the staff there because of his interest in Elizabeth Campbell; he had spent a good deal of time tracking down leads in the local area, in the Joshua Tree archives, and in the local library. Rosie Pepito was the first cultural resources manager hired at Joshua Tree, but Rosie was not an archaeologist and she needed to know more about what she was managing. There had never been a systematic archaeological inventory. Rosie wanted Claude to develop a strategy to find out what was there. A contract with the University of Nevada, Las Vegas allowed Claude and I to develop a stratified random sample strategy. The survey was implemented on weekends over a period of nearly two years. I led the field crew, composed mostly of U.N.L.V. graduate and undergraduate students, and Claude often participated. We walked kilometer-long, 100-meter wide transects at 15-meter intervals in every region of Joshua Tree, even gaining access by helicopter to wilderness areas of the Pinto Basin! The eventual outcome of this work was a two-volume report and several other publications (Schneider and Warren 1993; Warren and Schneider 1997, 2012).

During the sample survey, we recognized that a large prehistoric site lies below the historic Desert Queen (Keys) Ranch. Claude and I decided to launch a new field school focused on both the historic and prehistoric elements of this area, as well as to meet some of the needs of the Joshua Tree management staff. We invited Karen Swope to join us as the historical archaeologist. The field school ran for two summers and was quite successful (Schneider et al. 2006). Many of our students have gone on to successful careers in archaeology (Fig. 1). It was during the field-school years that I realized that Claude has an uncanny ability to “feel” elevation changes. While laying out a grid over the ranch site, he carried the stadia
rod, and he almost always was able to place the base of that rod on exactly the contour line we wanted to map—no GPS or laser transit here!

Then there was “the return” to Lake Mojave! Along about 2000, unbelievably, Claude wanted to go back to his old excavations at Lake Mojave and look for a single mussel shell that he left in situ in one of his long-ago pits! I won’t go into why he wanted to find it, but he persuaded some unsuspecting colleagues to launch a new project in the Silver Lake basin. We did find mountains of mussels at Benchmark Bay, and maybe even the one he was looking for! We learned a lot and recorded many Lake Mojave artifacts on the surface. Claude also called attention to more recent features extending above the playa silt and close to the very lowest shorelines. The feature data we collected, as well as the geological mapping carried out by students from U.C. Riverside, all combined to produce some interdisciplinary publications (Owen et al. 2007; Schneider et al. 2017; Warren and Schneider 2003).

My final Claude comment relates to the fact that he is still excavating from the present back into the past—but this time in his files and on his desk—to complete and publish some of his earlier work (e.g., at the Harris Site, Atlatl Rock Shelter, the Mormon settlement in the Las Vegas-Muddy River area), since much of his recent work, at least the work that we did together, has been published. Am I imagining that? Perhaps our relationship should have started earlier….

* * *

AVE CLAUDIUS
Max G. Pavesic
Portland, Oregon

I first met Claude Nelson Warren upon my return from U.C.L.A.’s summer field school in Cedar City, Utah. Claude was a doctoral candidate at the time, and Research Archaeologist in the U.C.L.A. archaeological survey office. It was a busy time in U.C.L.A.’s graduate program and several of the students went on to important careers in California and Great Basin archaeology and anthropology, including D. L. True, Emma Lou Davis, Chester King, and Tom Blackburn. In 1958 Claude was assigned to relocate and investigate the C. W. Harris site (CA-SDi-149). This led to the refinement of the San Dieguito complex, which suggested the existence of an early lithic tradition coequal with or earlier than recognized by the standard Clovis model (Warren and True 1961).

Claude next moved on to a major excavation at Batiquitos Lagoon (CA-SDi-211) in coastal San Diego county. The Batiquitos project provided a stage for important pioneering interpretations on regional prehistory (Crabtree et al. 1963). The report was notable for its ecological approach, and was particularly focused on the changing nature of the lagoon and the human exploitation of local resources. A major innovation was the marine shell microanalysis, which subsequently became a standard procedure in coastal archaeology (Warren and Pavesic 1963). The shift from rock-dwelling to sand-dwelling species was well documented there and corresponded with a decline in the aboriginal population along the coast. The Batiquitos Lagoon and Harris site research provided a new understanding of regional prehistory, and it was all finalized while Claude was still a graduate student.

In 1962 Claude accepted a position at what was then Idaho State College in Pocatello. Long before cultural resource management developed, Claude was the first
Idaho State Highway Archaeologist in only the second (after New Mexico) formalized highway archaeology program in the western United States. An adventurous trip relocating from Venice, California to Pocatello was noteworthy. Claude owned a ca. 1956 Volkswagen bus, which was loaded to the gills with camping equipment and household items, including a large 4 × 4-foot box with protruding antique bar stools attached to the roof of the bus. The load for the long trip was rounded out by Claude, Roger Nance, myself, and Lady, a large and very pregnant Weimaraner. As we pulled in for lunch in Mesquite, Nevada, Claude forgot about the load on top and proceeded to rip the awning off the front of the restaurant. He was a bit red-faced to say the least!

Once in Idaho, we set right to it, and two teams surveyed approximately 400 miles of right-of-way in the first three months of the program (Fig. 2). The survey discovered a related series of important sites in western Idaho (Warren et al. 1971).

I’ve had the privilege of working alongside and learning from Claude since early in my career, and as a mentor, he introduced me to the archaeology of the southern Columbia Plateau.

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SAND DUNES AND PLAYAS: MEMORIES OF CLAUDE NELSON WARREN

Lawrence S. Alexander
Alexander Archaeological Consultants, Wildwood, Georgia

Claude accepted a position at the University of Nevada, Las Vegas in 1969. Located in the center of the Great Basin, Las Vegas was the ideal location in which to pursue his career-long love for the high desert and archaeology. That same year, fifty years ago, I arrived at U.N.L.V. and took my introductory anthropology class from Claude. Over the next five years, I took every class that Claude
taught and took every opportunity to do fieldwork under Claude’s supervision. I was fascinated by Claude’s focus on cultural modeling in response to environmental adaptations in both the Great Basin and California—a perspective he developed while studying under M. J. Herskovits at Northwestern University. Claude’s emphasis on empirical data collection and refining available questions drove my aspiration to become an archaeologist.

On a cold, late fall day, someone notified the Anthropology Department about a prehistoric site near Pahrump that had been breached by construction equipment. Claude notified the archaeology students and loaded everyone into an old Dodge Power Wagon. With knobby tires, we roared up the Blue Diamond Highway, over Spring Mountain, and Claude somehow found the site. Someone had already beaten us to it, but we acquired a good surface collection in the blowing sand.

A fascination with Mojave Desert archaeology and Early Man continued to permeate Claude’s research interests for over 50 years. One weekend in 1970 he took a group of U.N.L.V. students to meet with Pete Mehringer at the north end of Lake Mojave. Claude wanted to reexamine the Late Pleistocene beaches and relocate a few earlier test units on the deflated surfaces that had been the focus of an earlier project (Ore and Warren 1971; Warren and DeCosta 1964). Claude was looking for a specific test unit in a rock cluster that contained a shell that he wanted to date. We found heavily patinated flake scatters, a few early biface fragments, and Claude found the shell.

During the fall of 1969, Robert Crabtree moved into the Warren’s guest house at El Campo Grande on the north side of sprawling Las Vegas. Bob was a friend of Claude’s from the 1953 University of Washington summer field school. It was during that fateful summer that Claude began to change his initial focus on African studies to archaeology. Bob was Claude’s first instructor in archaeology. Claude and Bob worked together at the U.C.L.A. Archaeological Survey on various projects, the most significant of which was an excavation at Batiquitos Lagoon (Crabtree et al. 1963). They also worked together during the Idaho years on the Hells Canyon project, as well as for eight years at U.N.L.V. Claude and Bob’s most salient work while at U.N.L.V. was a contribution to the *Handbook of North American Indians* (Warren and Crabtree 1986). For over 30 years, Claude considered Bob his best friend (Warren 1986).

The U.N.L.V. Lost City Field School at Overton was started by Claude and Bob in 1970. The lower Virgin River and Muddy River Anasazi settlements were considered the western-most Ancestral Puebloan settlements. The field school stayed at the vintage “Bullet’s Motel.” The rooms were so warm and smelly that most students slept on the lawn. Bob and Claude were roommates during the field school, and both men were prodigious snorers. Each wanted to get to sleep first so as to not be disturbed by the other’s snoring. The field school continued until 1981 under Claude’s tutelage.

During the 1969 U.C. Santa Barbara field school, Claude developed an interest in the analysis of California Mission records. In 1971, he taught a joint U.C.L.A-U.N.L.V. field school in Santa Barbara that included a focus on the study of kinship-based genealogical and marriage relationships among neophyte Chumash Indians who had been baptized at the Santa Barbara Mission. Tom King supervised the fieldwork, and he instructed everyone on the theoretical and methodological upgrades of that era’s “New Archaeology.” The site involved was an extensive midden located on an immense bluff overlooking the Pacific Ocean that was scheduled for development. Field school students were given an overview of the copious California coastal archaeology and of eighteenth-century Chumash social responses to Euroamerican colonization.

Claude’s organizational skills were challenging; his desk and bookshelves were always stacked with several feet of papers and books, although he always claimed that he could find exactly what he wanted. Departure times were usually extended because attention was paid to every possible detail of organization before we left. Saturday field classes were also an extension of Claude’s focus on students and his efforts to teach them to read the landscape’s history and a site’s potential. Each Saturday was a new adventure—conducting a survey or a surface collection at a threatened site, making a discovery about the early history of Las Vegas, or helping Bob excavate a pristine Paiute midden in a modern dump.

Claude is an extremely warm, humble individual who has always been interested in nurturing his students’ interest in archaeology. With a bushy greying beard, pipe in hand, a jacket with stylish elbow patches, and the same everyday tie that lasted several semesters, Claude was the archetype of the archaeologist. He could bridge the gap
between the dapper Las Vegas university professor bunch and the long-haired students. Once during a late afternoon lecture on desert ecology and cultural adaptations, Claude absently stowed his pipe in his coat jacket. Soon the jacket pocket began smoking, much to Claude’s chagrin. Although soft spoken, Claude had a reputation for obtaining what he wanted from the university administration with humanistic logic and a smile, a combination that consistently overcame any obstruction.

In 1974, Claude, Elizabeth, and family moved to a 100-year-old adobe house in Goodsprings, an old mining settlement with a population of about 200. Claude was quite happy to tell the story of the adobe, which had formerly been the male entertainment center of the long-abandoned mining camp. The house was a rambling affair with multiple additions, and contained an astonishing library. Students were always welcome for an hour or for months in Claude and Liz’s home.

Claude delighted in challenging his students with arguments intended to encourage intellectual skills, field methods, or interpretation. Each project and each lecture was an immense adventure into prehistoric cultures, the environment, and the intellectual romance of cultural interpretation. I had the pleasure of learning archaeology from Claude, on the Muddy River, in the Mojave Desert, the Las Vegas Valley, the Sierra Nevada mountains, and on the Santa Barbara coast. I have always been grateful for Claude’s mentoring, friendship, years of encouragement, and meticulous perseverance that were formative in my career.

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CLAUDE WARREN: HE KICK-STARTED MY CAREER

Dennis L. Jenkins
Museum of Natural and Cultural History, University of Oregon

Claude Warren is a remarkable archaeologist, teacher, and human being. I met him in 1970–71 at the University of Nevada, Las Vegas. He was relatively new in the Department of Anthropology, arriving there in 1969, but he had already been appointed the Department Chair at the time. He was clearly a man of social stature and a powerful force to be reckoned with in the Department. My interest in Native American culture and archaeology led me to take one of his introductory archaeology courses. I soon found myself drawn to his office, where I was regaled with fascinating stories of field adventures, told in an alternatingly contemplative and humorous fashion by Claude and his close friend and confidant Robert Crabtree, with whom he had conducted his earliest research in the Pacific Northwest. It was Claude’s willingness to let me “hang out” with him that drew me to anthropology. Claude, as a teacher, made the connection for me between archaeology and the reconstruction of past cultures. One of the stories I heard in his office involved the exposure of a late Holocene lithic workshop at a site on the Columbia River. It involved the meticulous exposure of a chipping station, finding a failed biface core of the same material several meters away, exposing a divot in the surface of the floor between the chipping station and the core, and the probable expletive that surely accompanied the slamming of the core into the surface with enough force to leave a clear mirror image of the artifact behind. For me, this story snapped into focus the possibility that an archaeologist, on rare occasions, can glimpse the actions of an individual at a moment in the past. The ability to see that moment depends equally on the meticulous methods of the archaeologist, his or her personal experience with lithic reduction, and one’s powers of observation. I learned that being a good story teller (and Claude Warren is one of the best) is a vital talent for both teachers and archaeologists.

Claude told me years later that he did not initially like me, because I was not seriously committed to my study of anthropology. Being an inexperienced 18-year-old learning how to study in the university setting, I undoubtedly failed to project the image of a serious scholar. Luckily, Claude put up with me despite my shortcomings, and gave me the benefit of the doubt on multiple occasions. Eventually he become my mentor, and he kick-started my career by hiring me for the Fort Irwin Archaeological Project in the Mojave Desert at Barstow, California. It rapidly became clear that Claude was surrounded and idolized by a cadre of ambitious students and post-graduates trying to emulate his serious research style in their own quest for successful careers in archaeology. Claude cared for each one as if each was his favorite child. He taught us to do practical, intensive research, designed to accumulate hard facts that were capable of addressing interesting and important research
questions. He co-authored papers with us and continued to teach us through the everyday practice of quality cultural resource management. In a note left on my desk after he had edited one of my report chapters in 1982, he said, “The clue to writing a really good paper is to select the problems your data best address. Do not try to answer all questions. Science progresses by refining questions and answering those for which data are available.” I have that note to this day. It was taped to the side of my computer for 20 years. Eventually, I had to retire it to a folder in my desk because the ink was fading so badly that it was getting hard to read. Claude’s example with regard to the acquisition of hard data and the effective use of it followed me to the University of Oregon, and is still clearly visible in my obsessive investigations at the Paisley Caves.

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TALES FROM THE BLUE GOOSE:
A FEW STORIES OF CLAUDE N. WARREN

Mark Q. Sutton
University of San Diego

I first met Claude in 1980 at a party in Barstow. Claude was working at Fort Irwin and I was the BLM archaeologist for the Barstow Resource Area. We were introduced and talked for a bit. He then began to discuss some theoretical issue and asked my view of it. As I had no clue what he was talking about, I chose to keep my mouth shut and appear to be a moron rather than open my mouth and remove all doubt. Claude concluded that I was not really worth his time. A few months later, I was invited to another party but this time I happened to bring my wife, Melinda. Claude was polite to me and I introduced him to Melinda. He found her to be delightful and began to wonder why someone like her had married someone like me. He concluded that if she saw something in me, he may have misjudged me. He decided to give me a second chance. So began a nearly 40-year relationship, thanks to Melinda! To this day, Claude repeats this story to us each time we see him.

Sometime in the 1990s, Claude wanted to visit Mesquite Spring, south of Soda Lake, to look at the sites there. He asked Joan Schneider, Dave Ferraro, and myself to go along. It was warm at that time of year so we took plenty of supplies and two vehicles, just in case. We also informed the BLM as to where we would be and when we should be out so they would send a rescue party if needed. At the end of the site visit, we tried to leave, but neither vehicle would start, apparently victims of overheated batteries. We decided to wait for the BLM rescue party. By midnight, after any BLM rescue was long overdue (the person responsible had gone on vacation without telling anyone else at BLM that we were out there), it was decided that Dave and I would walk the 11 miles to Zzyzx, where there was a phone. As this was prior to me getting my orthotics, my gait was very slow on very sore feet, but we finally reached Zzyzx about 7 a.m. the next day. I called my wife, who was a bit frantic, to tell her I was okay. Dave called his concerned wife and I called Joan’s concerned husband with the same assurances. I then called Claude’s wife, Liz, to tell her that Claude was okay. She was a bit surprised and replied, “Claude was gone”?

Not that many archaeologists work in the Mojave Desert, and it is a bit of a tightly knit group. Sometime in the mid-1990s (I think), a new player began to work in the Mojave, and published a report that received a somewhat unkind review. As a result, the individual complained that there was a “Mojave Mafia.” Upon hearing this, Matt des Lauriers decided that if a Mojave Mafia existed, Dr. Warren must be the “Claudefather”! I don’t think Claude ever thought this was very funny, but the rest of us did.

Claude and Liz lived, until recently, in a house in Goodsprings, maybe 30 miles from Vegas. I do not know when the house was built, but several of the walls were adobe, and a fair number of rooms had been added at various times. As a result, the house had an unusual floorplan and quite a history, a characteristic that must have intrigued the historian in Liz. Behind the main house was a relatively small structure with a fairly large front room and a small back room. Claude used that small building as a library; it was full of books and reports, many of which were likely the only existing copies. This structure had once been one of several that had comprised the local brothel. When the brothel closed (many, many years ago), the various small buildings were moved to other properties and one ended up on the property the Warrens would later buy. I thought it was hilarious that the Warrens owned an old brothel. When I inquired further, Claude told me it had a name—it was the “Blue Goose”!
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