



GLYPHS

The Monthly Newsletter of the
Arizona Archaeological and Historical Society
An Affiliate of the Arizona State Museum, University of Arizona
Founded in 1916



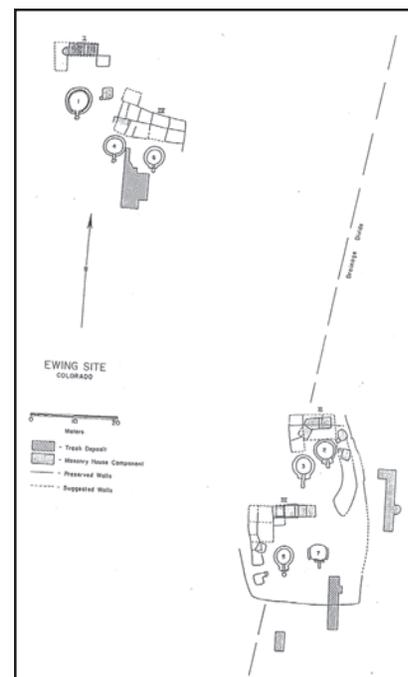
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Tucson, Arizona

July 2012

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Plan of the excavated Ewing site in southwestern Colorado.

Next General Meeting: July 16, 2012
7:30 p.m., Duval Auditorium, University Medical Center
www.az-arch-and-hist.org

PRESIDENT'S MESSAGE



It is with great enthusiasm that I accept my new role as the president of our society. I am especially fortunate to serve in this capacity following the tenures of three innovative and solid leaders, Peter Boyle, Don Burgess, and Scott O'Mack, as well as a number of dedicated board and committee members whose talent and devotion steered the society through some rocky passes and into the digital age in recent years.

I won't attempt to impress upon you the labor, complexity, and rewards of creating the on-line presence and web-based membership functions and benefits we now enjoy, but rest assured that it is a great accomplishment. These and other "housekeeping" projects have significantly increased the reach and effectiveness of the society, and their completion gives us the freedom to focus on our mission.

"Why? What is our mission?" you may be asking. The by-laws specify that the society has six objectives, but my favorite is *Objective A*: "To encourage scholarly pursuits in areas of history and anthropology of the southwestern United States and northern Mexico." Today, we might include the discipline of archaeology, but the intent is clear in its historical context.

I would be remiss to not specify the last two objectives also, that is, supporting the Arizona State Museum and the University of Arizona, and providing opportunities and

materials of interest to our membership. *Kiva* is now older than most of our members, but the journal has not slowed down in advancing timely and significant research from the Southwest. I won't ruin the mystery of what our intermediate objectives are (they are available on the society's webpage), but in my world view they support *Objective A*.

This issue of *Glyphs* is just one of the many ways the society fulfills its mission. Tomorrow night, I will have the great fortune of dining with our June guest lecturer, Allen Denoyer, whose knowledge of traditional technologies is beyond impressive. The following week, I will participate in a flintkapping workshop, also sponsored by the society, where I am eager to experiment in breaking some "Apache tears." I hope that each of you will take such pleasure in an AAHS activity this year, or otherwise help us live up to our mission.

Finally, I write this message on the heels of the 2012 Arizona Historic Preservation Conference in Prescott, where architect Bill Otwell received the highest award offered by the Governor's Archaeology Advisory Commission in the splendor of the rehabilitated Elks Opera House. Several important historic preservation topics were discussed at the meeting, but my interest gravitated toward the July 2nd 40th anniversary of *Junior Bonner*, a 1972 rodeo comedy filmed in Prescott, starring Steve McQueen as an over-the-

hill bull rider. Crowds of colorful locals were employed by director Sam Peckinpah, and several scenes take place in the famed Palace Bar. One highlight of the Palace is its 1880s Brunswick Bar, which patrons rescued from the July 14, 1900, Whiskey Row fire as they continued to cel-

brate. Promoted as the oldest saloon in Arizona, other notable customers included Wyatt Earp, Virgil Earp, and Doc Holliday. Also, Big Nose Kate is buried in Prescott, where she died in 1940, under the name Mary K. Cummings.

—Jesse Ballenger, President

AAHS LECTURE SERIES

All meetings are held at the University Medical Center, Duval Auditorium
Third Monday of the month, 7:30–9:00 p.m.

July 16, 2012: Art Rohn, *The Neglected Stage of Puebloan Culture History*

Aug. 20, 2012: No lecture, Pecos Conference

Sept. 17, 2012: Patricia A. Gilman, *What is the Meaning of Mimbres Art?*

Oct. 15, 2012: Paul Reed, *Chacoan Immigration and Influence in the Middle San Juan*

Nov. 19, 2012: Joshua D. Reuther and Ben Potter, *Upward Sun River Site: Climate Change, Geoarchaeology, and Human Land Use in Ice Age Alaska*

Dec. 17, 2012: Jesse Ballenger, *Effluent Hunters: Conservation and Research at the Murray Springs Clovis Site*

CHACO ROCK ART TOUR

The Friends of Chaco Rock Art tour is scheduled for October 25–28, 2012. Activities begin Thursday evening with dinner and an orientation. The following day, the Park archaeologist will lead an introductory tour of architectural structures. Participants will also visit the related rock art sites. The following two days will be devoted to visiting rock art sites that are closed to the public.

The cost, \$850 per person, is partially tax deductible, as the profits are being used to help preserve the resources. The tour is limited to 10 people. For detailed information, contact either Jane Kolber (jkolber@theriver.com or 520.432.3402) or Donna Yoder (donnayoder@cox.net or 520.882.4281).

AAHS HAPPENINGS

TOPIC OF THE JULY 16 GENERAL MEETING

The Neglected Stage of Puebloan Culture History

by Arthur Rohn

A popular assumption among many in the field of Southwestern archaeology describes a natural increase in community size from Basketmaker III in the Pecos Classification through Pueblo III, which had been disrupted by a stage of widely dispersed small hamlets and farmsteads during Pueblo II. On the face of it, such a scenario would appear to be quite unlikely, yet it persists. Such dispersal appears to be totally out of line with the record of steady community growth, and the very small units would house too few people to permit viable reproduction of the population.

To test of this concept, I completely excavated the small Pueblo II settlement at the Ewing site near Yellow Jacket in southwestern Colorado. The results revealed a settlement containing six kivas with associated room

blocks arranged in two groupings. Tree-ring dates, in conjunction with the fitting together of pieces of pottery and broken stone tools from across the separate units, attest to their contemporaneity.

A thorough search of the archaeological literature found other examples of even larger Pueblo II settlements, although many of them lay beneath later and larger Pueblo III buildings.

Two clear cases emerged. On the northern end of Chapin Mesa on Mesa Verde, the remains of some 36 separate Pueblo II structures could be discerned underlying later Pueblo III buildings in the Far View Locality. In Chaco Canyon, archaeologists have completely excavated four of a total of 14 surveyed sites, several with more than a single unit of residence, in Marcia's Rincon.

Speaker Arthur Rohn's career spans some 50 years of archaeological field work in the Greater Southwest and as far afield as Papua New Guinea. He received his Ph.D. in anthropology from Harvard University in 1966, and his academic career includes 30 years at Wichita State University. Dr. Rohn worked on the Wetherill Mesa Archaeology Project in Mesa Verde from 1959 to 1964. He has also performed ethnographic study among Northern American Pueblo, Navajo, and Delaware Indians, as well as the minority nationalities of China. He is the author of 10 books, including Puebloan Ruins of the Southwest, with William M. Ferguson, as well as many journal articles. Dr. Rohn is now an independent consulting anthropologist and archaeologist who lives in Tucson.

FIELD TRIP PREVIEW

Plans are well underway for next season's field trips. The AAHS Field Trip Committee (Suzanne Crawford, Chris Lange, David McLean, Lynn Ratener, and Katherine Cerino) have outlined a full season. The season will start with *Basketry Treasured* in September (see separate notice). Trips that are presently confirmed include petroglyphs in the Gila Bend area with Ella and Roy Pierpoint (November), a tour of the historic Prison Camp on Mt. Lemmon with Roger Mersiowsky (December), the Honey Bee Village site with Henry Wallace (April), and a trip to Kinishba and Fort Apache with John Welch (May). Please check the website frequently for updates and sign-up opportunities. Remember, AAHS field trips are generally limited to 20 people, and you must be a member to participate.

UPCOMING AAHS FIELD TRIPS

AAHS membership is required to participate in field trips. Prospective members may attend one AAHS field trip prior to joining.

Basketry Treasured Tour with ASM Curators September 21, 2012

AAHS members will be given a special tour of the *Basketry Treasured* exhibit by Arizona State Museum curators Diane Dittmore and Mike Jacobs. We will be at 10:00 a.m. in the lobby of the museum. If you're interested, please contact David McLean at mcleand43@gmail.com. The tour will be limited to 20 people.



Assorted Historic American Indian baskets, 1890s–1950s, from ASM's permanent collections.

GLYPHS: Information and articles to be included in *Glyphs* must be received by the 10th of each month for inclusion in the next month's issue. Contact me, Emilee Mead, at emilee@desert.com or 520.881.2244 (phone), 520.909.3662 (cell), 520.881.0325 (FAX).

Follow AAHS on Facebook at: www.facebook.com/pages/Tucson-AZ/Arizona-Archaeological-and-Historical-Society

2012 PECOS CONFERENCE REGISTRATION IS OPEN!

The 2012 Pecos Conference of Southwestern Archaeology will be held at Pecos National Historical Park, Pecos, New Mexico, August 9–12. Join us for the 85th anniversary! Early registration is now open. Registration forms, a preliminary schedule, conference location, accommodations, and other information about the conference are available online at www.swanet.org/2012_pecos_conference/index.html.

Each August, archaeologists gather under open skies. They set up a large tent for shade, and spend three or more days together discussing recent research and the problems of the field and challenges of the profession. In recent years, Native Americans, avocational archaeologists, the general public, and media organizations have come to speak with the archaeologists. These individuals and groups play an increasingly important role, as participants and as audience, helping professional archaeologists celebrate archaeological research and to mark cultural continuity.

First inspired and organized by A. V. Kidder in 1927, the Pecos Conference has no formal organization or permanent leadership. Somehow, professional archaeologists find ways to organize themselves to meet at a new conference location each summer, mostly because they understand the problems of working in isolation in the field and the importance of direct face time with colleagues. The conference is open to all who are interested.

The 2012 Pecos Conference is sponsored by Pecos National Historical Park, Friends of Pecos NHP, Museum of Indian Arts and Culture, School for Advanced Research, New Mexico State Historic Preservation Office, and the Western National Parks Association.

2012 T-SHIRTS AVAILABLE ONLINE

The new AAHS T-shirts, designed by Janine Hernbrode, featuring Hohokam burden carriers over a petroglyph design from Cerro Prieto, are now available through our online store at www.az-arch-and-hist.org. The T-shirts, which are available in both a traditional cut and a more tailored women's cut, are \$18.00 (including shipping). The system will create an online account for any purchaser for whom AAHS does not already have an email address. If you have difficulty making a purchase from our online store, contact Vice-President for Membership, Mike Diehl at mdiehl@desert.com.

THE CORNERSTONE

Ceramics Tell the Story of an Ancient Southwest Migration

By Jeff Harrison, University Communications, June 1, 2012

Another look at a nearly 80-year-old pottery collection at the Arizona State Museum is yielding new information about migrants who abandoned the Four Corners region.

Approximately eight centuries ago, people living along the Colorado Plateau in what is now the Four Corners area faced a crisis. Environmental changes that devastated their agricultural practices and likely aggravated social unrest forced significant numbers of these people to move away.

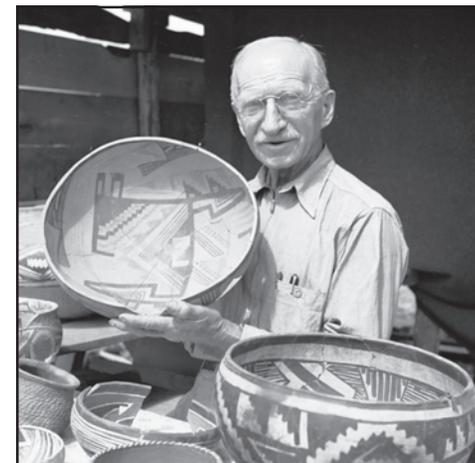
Many of them headed south into central and southern Arizona and western New Mexico, into lands already inhabited by well-established groups.

What is remarkable about this diaspora is that while there is no written record of what happened, much of what archaeologists know is told in the ceramic bowls, plates and figurines that were created and left behind when those civilizations later collapsed.

Patrick Lyons, acting associate director of the Arizona State Museum at the University of Arizona and head of the museum's collections, has been analyzing hundreds of ceramics from Kinishba, the ruins of an 800-room pueblo just below the Mogollon Rim in east-central Arizona.

Lyons's results will be published later this year by the Arizona State Museum Archaeological Series as a chapter in *Kinishba Lost and Found: Mid-Century Excavations and Contemporary Perspectives*.

Lyons, who also is an associate professor in the UA School of Anthropology, said his work is a re-analysis of earlier studies, many of which were done



Byron Cummings (director of Arizona State Museum, 1915–1938) examining pottery at Kinishba Pueblo Ruins in 1939. (Photo by Tad Nichols, courtesy Arizona State Museum.)

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by UA archaeologists. The diaspora from the Kayenta region has, in fact, been studied extensively over the last 80 years.

It started in the 1930s. Byron Cummings, the first head of what was then the UA archaeology department, excavated Kinishba. The pueblo is just one of the sites where migrants fleeing the north settled.

Cummings and the students in his field school collected hundreds of ceramic objects, "bushels upon bushels," he wrote, that spoke to "their individual tastes and skills." There were pots used for cooking and for storage. Other vessels were used to serve food, sometimes for large groups. There were miniatures and animal effigies. They came in different colors and were hand-painted, or embossed or even perforated.

The earliest studies of Kinishba pottery were published by UA students for their master's degrees. Unfortunately, the mindset of most archaeologists of that era was geared more toward collecting and less on analysis.

Lyons said more sophisticated excavation techniques and improved analytical methods developed since then has led to a greater understanding of these materials and the people who made them. New discoveries also have made Kinishba a key piece of the puzzle of what happened.

Kinishba, said Lyons, is a bit overlooked as a source of archaeological data, in part because of the haphaz-

ard way materials were collected and documented, and because a fire in Cummings' home destroyed many of his field notes. Emil Haurly, who succeeded Cummings, later moved the UA field school to other pueblos at Forestdale, Point of Pines and Grasshopper, and made scientific analysis a more important component of the excavations.

What has become apparent is that local pottery-making at Kinishba and elsewhere was heavily influenced by the techniques brought by the new settlers from the north, including perforated plates and specific painted patterns on bowls and jars. While some ceramics were imported, some at great distances, others were made with local materials.

"What a lot of archaeologists are looking to reconstruct is specialization," Lyons said. "It used to be thought that every village produced its own pottery. Now, we know how to match pottery to the raw materials they were using. There was quite a bit of exchange going on."

"What it seems like on the Colorado Plateau and on the Rim just below is that not every household had a pottery producer, but in most cases there were many individual pottery producers in a village," he said

"However, there was a lot of material that came in from outside. There also was a lot of movement of pottery, what we call 'circulation,' because sometimes it is not clear whether the pottery is moving in exchange for something else, or being brought in as part of a movement of

people - migration. Researchers want to distinguish between those two processes whenever possible."

Lyons said that the movement of goods points to "relationships" being developed among communities. Some villages specialized in pottery. Others made specialized stone tools or jewelry carved from sea shells.

Excavations by ASM archaeologist Charles Adams at Homolovi, for example, offer convincing evidence that people there grew and wove cotton that they could trade for other goods, especially the prized Jeddito Yellow Ware pottery made on the Hopi mesas.

But Kinishba's pottery is important because it includes markers of people from the Kayenta region.

"Southwestern archaeologists have been working for a long time on the evidence of people moving out of the Four Corners region and into other places," said Lyons. "There is lots of good evidence of this in Winslow (Homolovi). The classic case is at Point of Pines. Grasshopper Pueblo is another. Recently, my colleagues and I have been working in the San Pedro Valley to document this as well.

"But what was not known was how much evidence was at Kinishba, which is right in the midst of the other pueblos."

In addition to providing material for master's theses and doctoral dissertations, Kinishba was the focus of a report by Cummings in the 1940s. Lyons said the collection has been studied off and on over the years, but

never systematically approached in a holistic way. What was needed was a look at the entire assemblage in terms of variability and dates and how the site relates to others nearby.

What became clear from new analysis, he said, is that Kinishba is at the "epicenter" of the migration from Kayenta down to the confluence of the Gila and San Pedro rivers.

Daniela Triadan, an associate professor in the UA School of Anthropology, has been investigating where the materials used in Kinishba pottery originated. Lyons said her work will, among other things, help illuminate personal relationships there and in other communities where people migrated.

"My colleagues and I have argued about is whether and how these enclaves of immigrants that we're identifying in different places, maintain connections with one another. One thing we see at Kinishba that we don't see in other places is a lot of pottery that seems to come from Point of Pines. Triadan has already shown connections between Kinishba and Grasshopper.

"But what we now also are seeing is what looks like evidence of links between Point of Pines and Kinishba. Maybe friends and relatives who used to live together in the north country are maintaining connections after they have to leave the Four Corners region. High-tech sourcing techniques can help reveal these connections."

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Lyons said archaeologists have only begun to scratch the surface of Kinishba in terms of what is going on within the site and how it grew and changed over time. Cummings and his students wrote room numbers and other information on the vessels and fragments they collected.

By going back to what written information remains, it may still be possible to correlate materials with the oldest and newest parts of the pueblo, determining when the migrants came

and how contacts among communities were maintained

Samples of Kinishba pottery and other southwestern ceramics are on display at the Arizona State Museum.

The Cornerstone is presented by:

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OLD PUEBLO ARCHAEOLOGY

TUSD Ajo Service Center, 2201 W. 44th Street, Tucson, AZ
520.798.1201, info@oldpueblo.org

Arts and Culture of Ancient Southern Arizona Hohokam Indians Modern and Historical O'odham Culture July 7, 2012; 1:00-2:30 p.m.

Free presentations for the Ha:san Bak Saguaro Harvest Celebration at Colossal Cave Mountain Park, 16721 E. Old Spanish Trail. (Co-sponsored by the Arizona Humanities Council.)

The Hohokam Native American culture flourished in southern Arizona from the sixth through the fifteenth centuries, and the Akimel O'odham (Pima) and Tohono O'odham (Papago) occupied this region historically. Ancient Hohokam artifact, architecture, and other material culture provide archaeologists with clues for identifying where the Hohokam lived, for interpreting how they adapted to the Sonoran Desert for centuries, and explaining why the Hohokam culture mysteriously disappeared.

In this presentation, archaeologist Allen Dart illustrates the material culture of the Hohokam and presents possible interpretations about their relationships to the natural world and possible reasons for the eventual demise of their way of life. The Hohokam discussion is followed by information about the historical and modern O'odham cultures of southern Arizona, and how they related to the Hohokam.

AAHS MEMBERSHIP APPLICATION

Membership is open to all persons who are interested in the prehistory and history of Arizona and the Southwest and who support the aims of the Society. Membership runs for a full year from the date of receipt, and covers all individuals living in the same household.

Monthly meetings are free and open to the public. Society field trips require membership. Members may also purchase an annual JSTOR subscription to *Kiva* back issues for \$20 through the AAHS website.

Membership Categories

- \$50 **Kiva members** receive four issues of the Society's quarterly journal *Kiva* and 12 issues of *Glyphs*
- \$40 **Glyphs members** receive *Glyphs*
- \$35 **Student Kiva members** receive both *Kiva* and *Glyphs*
- \$75 **Contributing members** receive *Kiva*, *Glyphs*, and all current benefits
- \$120 **Supporting members** receive *Kiva*, *Glyphs*, and all current benefits
- \$300 **Sponsoring members** receive *Kiva*, *Glyphs*, and all current benefits
- \$1,000 **Lifetime members** receive *Kiva*, *Glyphs*, and all current benefits

For memberships outside the U.S., please add \$20.

For institutional membership, contact AltaMira Press at <www.altamirapress.com> or 800.273.2223.

You can join online at www.az-arch-and-hist.org, or by completing the form below and mailing it to:

Michael Diehl, VP Membership
Arizona Archaeological and Historical Society
Arizona State Museum, The University of Arizona
Tucson, AZ 85721-0026

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AAHS does not release membership information to other organizations

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