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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.

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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 celebrate. 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 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 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.

**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**

**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 Dittemore 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 mclean43@gmail.com. The tour will be limited to 20 people.

**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
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.

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’ 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...
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 haphazard way materials were collected and documented, and because a fire in Cummings’ home destroyed many of his field notes. Emil Haury, 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.”

(continued on page 10)
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: Darlene F. Lizaraga, Marketing Coordinator Arizona State Museum, University of Arizona P.O. Box 210026, Tucson, AZ 85721-0026 Phone: 520.626.8381, FAX: 520.621.2976 www.statemuseum.arizona.edu dff@email.arizona.edu

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.
The objectives of the Arizona Archaeological and Historical Society are to encourage scholarly pursuits in areas of history and anthropology of the southwestern United States and northern Mexico; to encourage the preservation of archaeological and historical sites; to encourage the scientific and legal gathering of cultural information and materials; to publish the results of archaeological, historical, and ethnographic investigations; to aid in the functions and programs of the Arizona State Museum, University of Arizona; and to provide educational opportunities through lectures, field trips, and other activities. See inside back cover for information about the Society's programs and membership and subscription requirements.