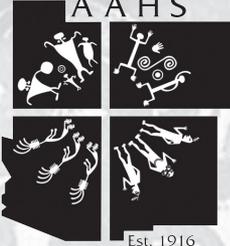


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The Monthly Newsletter of the
Arizona Archaeological and Historical Society

Vol. 69, No. 7

January 2019



Next General Meeting:
January 21, 2019; 7:30 p.m.
Duval Auditorium
Banner-University Medical Center
1501 N. Campbell Ave.
Tucson, Arizona
www.az-arch-and-hist.org

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President's Message

by John G. Douglass

Happy New Year! For many of us, a new year brings new opportunities. Happily, I write to you about a new Society program, one that will offer life-changing opportunities for U.S. Southwest Native and Hispano craftspeople for research and education, and for expanding their horizons. This new program is made possible by a very generous anonymous donation to the Society.

This program, called the *Traditional Technologies Program*, will be led by a new committee to promote the preservation and study of Southwestern traditional arts and technologies through cross-cultural exchange, travel, and research. The committee is co-chaired by Louie Garcia (a Tiwa/Piro Pueblo weaver) and Laurie Webster (a perishable fiber specialist); the committee also includes Kelley Hays-Gilpin (a professor at Northern Arizona University), Shelby Tisdale (director of the Center of Southwest Studies at Fort Lewis College), and me as the board representative. The objectives of the Traditional Technologies Program, which dovetail quite well with the mission and objectives of the Society, are:

- (1) to contribute to the preservation and revitalization of Southwestern traditional arts by creating opportunities for cross-cultural exchange, travel, and research for Native American and Hispano artists and scholars and non-Native scholars who practice or study Southwestern traditional technologies;
- (2) to organize, facilitate, sponsor, and fund educational travel seminars for artists and scholars who practice or study Southwestern traditional arts and technologies, especially members of underserved communities who typically lack access to funding;
- (3) to encourage scholarly research into the history and anthropology of traditional technological practices and craft production in the southwestern United States, northern Mexico, and Mesoamerica and cultural relationships among regions;
- (4) to encourage the documentation and interpretation of cultural information;

- (5) to provide educational opportunities through travel and museum research seminars; and
- (6) to publish and share the results of these seminars in *Glyphs* and other media.

This new program is designed to offer travel support for Native American and Hispano artists and scholars and non-Native students and scholars who practice or study Southwestern traditional



arts and technologies. There will be two types of educational travel seminars organized by the committee. First, the program will fund cross-cultural exchanges focused on particular traditional technologies practiced or studied by artists or scholars in the U.S. Southwest and indigenous peoples in other parts of the United States or other countries. Second, the committee will organize trips to study collections of traditional technologies in museum collections in the United States. The first seminar will be held this spring and will take participants to Oaxaca for a cross-cultural exchange with indigenous weavers.

Native and Hispano artists and scholars are eligible to participate in the cross-cultural travel and museum research seminars. Non-Native students and scholars in anthropology, history, American Indian/Native American studies, or a related field are eligible to participate in the cross-cultural travel seminars. Preference will be given to Native and Hispano artists and scholars who have worked toward the preservation or revitalization of Southwestern traditional technologies and who have shared their skills and knowledge with their traditional communities. At its discretion, the committee may choose to include self-funded participants with specialized expertise related to the seminar theme. To participate, seminar members must be Society members.

For the first two years of this program – which includes one research seminar each year – the committee will organize the trips

(continued on page 4)

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and invite participants. After these two years are complete and the program has gained momentum, a competitive application process for research trips by Native American and Hispano artists and scholars and non-Native scholars will be advertised. Subsequent seminar themes related to traditional technologies will be developed by the committee or by outside groups whose proposals are selected for funding. Participants for seminars organized by an outside group will be selected by the organizers of the winning proposal. The committee will facilitate and sponsor all selected travel seminars. All participants will share their experiences, individually or collaboratively, with Society membership, traditional audiences, and/or the broader public through presentations, published articles, interviews, workshops, videos, Native American podcasts, photographs, or artwork. Outcomes will be displayed on a dedicated Traditional Technologies page on the Society website.

Through the generous donation to fund the program, the committee will cover all direct travel costs related to the operation of each seminar, including airfare, transportation, and lodging. We expect the donation to sustain the program for approximately 10 years. As the program becomes established and well known, the Society will solicit additional funds to allow the program to continue.

I have provided only the highlights of this new program here. I cannot express to you how excited I am to be able to share this news. This program will offer life-changing opportunities to Native and Hispano craftspeople who want to participate in cross-cultural exchange with other indigenous craft specialists or to examine and study museum collections of traditional technologies created by their ancestors. The board believes this program, which will offer unique opportunities, will quickly gain momentum, and the committee expects to receive multiple competitive applications for research seminars in the future.

This is a great moment for the Society to expand its relationships with tribal members and to support them in continuing their traditional arts. In the coming months, expect further information from me and the Traditional Technologies Committee on this exciting new program and its results!

ANNUAL JULIAN D. HAYDEN STUDENT PAPER COMPETITION

The AAHS and the Arizona Archaeological Council sponsor the annual Julian D. Hayden Student Paper Competition. The winning entry will receive a cash prize of \$750 and publication of the paper in *Kiva*, *The Journal of Southwestern Anthropology and History*. The competition is open to any bona fide undergraduate and graduate student at any recognized college or university. Co-authored papers will be accepted if all authors are students. Subject matter may include any topic appropriate for publication in *Kiva*.

Papers should be no more than 9,000 words, including figures, tables, and references, and should conform to *Kiva* format. Please review the instructions for authors at: <www.tandfonline.com/action/authorSubmission?journalCode=ykiv20&page=instructions>.

The Hayden Student Paper competition announcement and a link to past winners can also be found at: <www.az-arch-and-hist.org/grants/annual-julian-d-hayden-student-paper-competition/>. Deadline for receipt of submissions is **January 11, 2019**. Late entries will not be accepted.

Email your paper to Lauren Jelinek (laurenejelinek@gmail.com) in PDF format. If your paper exceeds the file size accepted by Gmail, email Lauren to set up a DropBox folder. You must also include a scanned copy of your current student ID as a separate PDF.

NOMINATIONS SOUGHT FOR AAHS BOARD MEMBERS

The success and vitality of AAHS is due largely to the dedicated volunteers who contribute their time and talent to make the Society the great organization it continues to be. Annual elections for AAHS Officers and Board Members are in the Spring, and we would like YOU to be involved! If you are interested in participating in the Society by serving on the Board, or if you know someone you think would be a good addition to the Board, please email Sarah Herr, sherr@desert.com, before the end of February. Board positions are open to all members of the Society.

January 21: Topic of the General Meeting

Tierra Perdida: New Mexico's Piro and Tiwa Provinces, circa 1650–1700

*Michael P. Bletzer
Pueblo of Isleta*

Popular notions of the Piro pueblos tend to be limited to the historical fact that several hundred Piros (as well as Tiwas and members of other Pueblo groups) ended up in the El Paso area during the Pueblo Revolt of 1680. It is often claimed that the reason for this relocation was pro-Spanish affinity on the majority part of the Piros. Such blanket assertions have little basis in the historical and archaeological record. Period documents instead show that many Piros and Tiwas were deported from their homelands in central New Mexico in two waves in the fall of 1680 and the winter of 1681–1682.

For the Piros, the events of the early 1680s brought the loss of the last of their ancestral pueblos and wholesale socio-cultural fragmentation. Among various interrelated reasons for this demise is a long history of unhappy relations with the colonizing Spaniards. Tantalizing if highly episodic references exist to violent encounters and failed rebellions, especially for the years after 1650. The material dimensions of such conflicts are now emerging at the Piro mission pueblo of Tzelaqui/Sevilleta. A range of Spanish structures and more than 1,100 metal artifacts, mostly armor fragments and lead munitions, suggest an, at times, extensive Spanish presence that included several instances of fighting in and around the pueblo. Some diagnostic artifacts indicate hostilities perhaps as early as 1540–1542. The bulk of the armor and munitions, however, seem to be associated with structures from the mid- to late 1600s, around the time the Piro pueblos entered their terminal crisis years.

Suggested Readings:

Bletzer, Michael P.

2013 'The First Province of That Kingdom:' Notes on the Colonial History of the Piro Area. *New Mexico Historical Review* 88:437-459.

2015 A House for Fray Alonso: The Search for Pilabó Pueblo and the First Piro Mission, Nuestra Señora del Socorro. *El Palacio* 120(3):34-37.

2015 Road to Nowhere: Contact, Colonization, and the Demise of the Piro Province, 1581-1681. In *Diversity in the Jornada Mogollon Region: Proceedings from the 18th Jornada Mogollon Conference*, edited by G. O. Maloof and B. M. Hutchinson, pp. 133-161. El Paso Museum of Archaeology, El Paso, Texas.

2016 To the Four Winds – Communal Identities and Destinies on New Spain’s Far Northern Frontier: The Piro and Tiwa Provinces of New Mexico, ca. 1540-1740. In *Changes in Latitudes, Changes in Attitudes: Transitions and Thresholds Throughout Central America and Beyond*, edited by L. Aebersold and S. Krause, pp. 81-100. Occasional Papers No. 21. Center for Archaeological and Tropical Studies, University of Texas, Austin.

Marshall, Michael P.

1987 *Qualacu: Archaeological Investigations of a Piro Pueblo*. U.S. Fish and Wildlife Service and Office of Contract Archaeology. University of New Mexico, Albuquerque.

Marshall, Michael P., and Henry J. Walt

1984 *Rio Abajo: Prehistory and History of a Rio Grande Province*. New Mexico Historic Preservation Division, Santa Fe.



AAHS Lecture Series

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

Jan. 21, 2019: Michael Bletzer, *Tierra Perdida: New Mexico’s Piro and Tiwa Provinces, circa 1650-1700*

Feb. 18, 2019: Jonathan Mabry, *Current Work at Puerto Penasco*

Mar. 18, 2019: Scott Thompson, *Historic Period Ranching on the Barry M. Goldwater Range*

Apr. 15, 2019: TBD

May 20, 2019: Richard and Shirley Flint, *Mendoza’s Aim: To Complete the Columbian Project*

Upcoming AAHS Field Trips

*Participation in field trips is limited to members of AAHS.
There is generally a 20-person limit on field trips, so sign up early.*

Pictographs, Caves, and Sandstone Ranch Houses January 19, 2019

TRIP FULL – WAITING LIST ONLY

North of Wilcox, a series of 11 alcoves on a rhyolite butte (10 of which contain rock art) contain interesting painted rock art (pictographs)



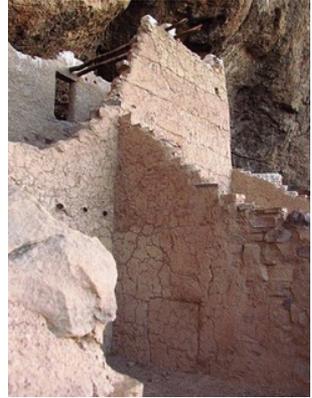
in a west-facing aspect. Although faded, a variety of images in several colors can be enhanced by the use of D-Stretch technology (available for smart phones in the app store). Most elements are abstract, but anthropomorphs are present as well. In addition, cultural material, primarily ceramics, are scattered over

a 20-acre area below the rockshelters. Numerous bedrock mortars are present near the alcoves. Near to the same site is a historic ranch, the Gilman Ranch, with exquisitely worked sandstone. Bill Gillespie, retired Coronado National Forest archaeologist, will be our guide as we visit these two sites.

We will meet in Wilcox at the Chamber of Commerce visitor center north of Interstate 10 but will arrange carpooling from Tucson. Bees have been occasionally observed in the largest cave, but in January, they might not be a problem. If you are allergic to bee stings, take precautions if you want to participate in this field trip. High clearance vehicles are required to visit the site, although hiking to the sites is less than 1 mile. As an optional extension to the day, we will visit a pictograph site known as the Eye of the Cave on the San Pedro near the remains of the late nineteenth century town of Charleston. It is a little more than an hour from the other two sites and another 1.5 hour drive back to Tucson. To register for the trip, contact Katherine Cerino at kcerino@gmail.com.

The Salado in Tonto Basin February 9–10, 2019

During this trip, we will explore four major Salado archaeological sites in the Tonto Basin (outside of Globe). Eric Schreiner from Tonto National Monument will be our guide. He will present short programs at some of the stops to help reveal some of the fascinating details of the Salado culture and archaeology in the Tonto Basin. On the first day, we will hike to the Upper Cliff Dwelling. This is a 3-mile round trip hike with a 600-ft elevation gain. The trail is somewhat rocky, and there are a few sections with large steps. We will visit some of the rooms of the 700-year-old cliff dwelling and see artifacts from the Salado culture.



Afterward, we will travel 10 minutes down the road to Schoolhouse Point Platform Mound. This archaeological site is also from the 1300s and is a flat 15-minute walk on a dirt road to the site. We will explore this sprawling open air site for at least an hour.

On February 10, we will visit the Lower Cliff Dwelling. This is a 1-mile round trip hike with a 350-ft elevation gain on a paved trail, which is typically a 1.5-hour round trip. Afterwards, we will drive 20 minutes to the Cline Terrace Platform Mound. This is another short 10-minute walk to the largest platform mound, by volume, in the Tonto Basin. We will explore this site for about an hour.

By visiting each of the four sites, the story of the Salado from the years AD 1250 to 1450 will come together. To register, contact Katherine Cerino at kcerino@gmail.com.

glyphs: Information and articles to be included in *glyphs* must be received by the first of each month for inclusion in the next month's issue. Contact me, Emilee Mead, at emilee@desert.com, or 520.881.2244.

The Historic Mining Community of Summitville during the Great Depression: A Historical Archaeological Approach

*August Potor
Adams State University*

Thirty-three historic structures in various stages of decay are all that remain of the gold mining community of Summitville. Summitville, which is nestled in the mountains of southern Colorado, was once known as one of the most productive gold mines in the entire state. This community was organized into a “Company Town” in 1934. There have been no prior archaeological investigations at this site, and therefore, little is known about how far the company went to control the residents and their everyday lives. Based on the results of survey, readings, and interviews, it can be shown that Summitville had a different social dynamic when it came to the company versus employees. What emerges from this research is a picture of a company town that seemed to occupy a central location somewhere between complete paternalistic control and something more akin to benign paternalism. The result was a mutually beneficial arrangement of all parties involved. The relationship in the town centered on a hard day’s labor in exchange for wages and the company providing acceptable housing, standards of sanitation, and leisure activities for the workers and their families.

Background research and ethnographic interviews, in addition to comparative research into regional and national company town comparisons, aided in the archaeological interpretations of what was a unique version of a company town.

The town of Summitville is situated in the San Juan Mountains of southwestern Colorado sitting at an elevation of about 11,500 ft. Throughout its existence, it has had three major booms: 1873–1887,

Note: Adapted from a Master’s thesis for the Cultural Resource Management Program, Adams State University. Bibliographic and full version of this thesis is available upon request.

1934–1946, and 1985–1992. It has also been touted as one of the most productive gold mines in all of Colorado. Summitville was organized into the Summitville Consolidated Mines, Inc., a company town in 1934, which



is where most of the current research was centered. There was no prior archaeological investigations at this site; thus, not much was known about the company town dynamic.

Fieldwork was conducted in mid-August 2017 and resulted in the recording of 33 building structures in various forms of decay. The structures were photographed, measured, and recorded using a Trimble with sub-meter accuracy. The types of buildings include the following: 15 residential, 6 outhouses, 6 hydrant houses, 1 collapsed building (function unknown), and 5 depression-type features. Also recorded were artifact scatters that represented the occupation.

During the Great Depression, Summitville Consolidated Mining Inc., constructed sturdy, well-built, reasonably insulated (Celotex), and wired for electricity residential homes for the workers and their families. The company also built and optimally placed community outhouses and water hydrants. They constructed a schoolhouse, a post office, a company store, and a communal meeting place; these buildings were located elsewhere on the property and are not part of the current study.

Because Summitville was occupied in the recent past, data were not just gathered from the physical remains of the structures at Summitville, but was also collected from informants who either grew up or worked at Summitville in the 1930s and 1940s. These valuable data helped paint a picture of how the company interacted with the residents and workers. In 2002, Patricia Pabst conducted a series of

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interviews with people who grew up at Summitville. Informants recalled employees making at least \$3.50–\$4.50 a day, while farmhands elsewhere were making \$1.00 a day. These interviews added much needed data to the historical narrative.

As a historical archaeologist in the field, all we are left with are the physical remains of a site. When those remains are limited in scope and density, we are left to rely on the documented historical narrative—be it interviews with former residents and workers or the limited published literature—to establish a more accurate picture of what occurred.

Interpretations can be problematic when much of the ethnographic data come from people who were children when the town was in operation. However, their recollections—in conjunction with research and the archaeological ground study of the site—could be considered an invaluable data source for future studies. The people who traveled here during the Great Depression found mining jobs that paid more than other jobs nearby, such as farm work, and acceptable housing and amenities. Further archaeological studies of Summitville can continue to test hypotheses and add to the interpretation of the site and to the importance of Summitville to the history of Colorado.

The story of Summitville occupies an interesting social and economic point in American history. Further, the site of Summitville retains an important place in the history of Colorado and should be further studied and preserved for future generations. Due to its importance, possible future studies for Summitville could include refuse disposal patterns, by studying the remaining material goods that are still seen and by consulting historic store ledgers or delving into town demographics and comparing the ethnographic composition of Summitville to other similar communities of the day. The research topics are endless and can yield important data for future scholars.

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Arizona-Archaeological-and-Historical-Society](http://www.facebook.com/pages/Tucson-AZ/Arizona-Archaeological-and-Historical-Society)*

Cornerstone

*Darlene Lizarraga, Director of Marketing
Arizona State Museum*

January 1, 2019

At the beginning of this new year, it is my pleasure to share some good news with you.

Arizona State Museum's (ASM) collection of more than 525,000 photographs, negatives, transparencies, and 250 movie films recently attained American Treasure status, and the museum was awarded \$500,000 from the federal Save America's Treasures (SAT) program. I congratulate Teresa Moreno, ASM's head of operations, and Jannelle Weakly, manager of the museum's photographic collections, who together wrote the successful nomination!

This American Treasure designation is ASM's third. This makes ASM the only institution in the country to have three separate collections so honored, a fact that emphasizes how important ASM's holdings are to the nation's shared cultural history. The pottery collection and the basketry collection attained American Treasure status in 2000 and 2011, respectively.

The photographic collection is a visual record of our region's 13,000-year-long human history, accumulated over the past century. Indeed, it is the region's scrapbook—a store of irreplaceable memories, a record of peoples and processes that can never be replicated. Unfortunately, the older negatives and transparencies are at risk of deterioration. Many of the films are suffering chemical degradation. Some are at risk of complete loss.

We all know or can imagine how it would feel to lose our personal photographs and videos, never again to be able to see them, or to use them to illustrate the stories of our lives. A great many of our fellow Americans have experienced this of late due to the string of hurricanes in the east and wildfires in the west. My own family lost generations of photographs in a house fire 40 years ago.

We don't want to lose the region's visual memories. It is time now for us to take action to ensure their preservation.

The SAT grant, in conjunction with a \$350,000 grant from the National Endowment for the Humanities and enhanced by in-kind and equipment commitments from the University of Arizona, leaves us with an outstanding balance of about \$1.2 million left to raise to complete this \$2.2 million endeavor. If you are familiar with the storage upgrades we've completed for the pottery and basketry collections in the last decade, you know what we are again hoping to achieve. The completion of this initiative, like the previous two, will be made possible only by friends like you adding your support to the foundation established by the federal grants and the university's contributions.

I thank you for your past and continuing support of our mission to care for ASM's important collections. I hope our third American Treasure designation inspires you with equal fervor and gives you all the more reason to be proud of your affiliation with us. Thank you and all best wishes for a happy new year.

Sincerely,

Patrick D. Lyons, Ph.D., RPA
Director and Associate Professor of Anthropology

For more information or to donate, contact Sandy Um, ASM Director of Development, at 520-626-3466 or sum@email.arizona.edu.



Anna Osler Shepard and her father, H. Warren Shepard, at the Harvard Peabody Museum camp at Awat'ovi, Arizona. Anna Shepard pioneered ceramic petrography in the United States (Harriet S. Cosgrove, photographer, 1938)



Maria Murrieta making tortillas, Pascua Village, Tucson, Arizona. (Helga Teiwes, photographer, 1976)

AAHS Membership Application

Membership is open to anyone 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. If you are joining as a household, please list all members of the household. Monthly meetings are free and open to the public. Society field trips require membership.

Membership Categories

- \$60 **Kiva members** receive four issues of the Society's quarterly journal *Kiva* and 12 issues of *Glyphs*
- \$45 **Glyphs members** receive *Glyphs*
- \$35 **Student Kiva members** receive both *Kiva* and *Glyphs*
- \$100 **Contributing members** receive *Kiva*, *Glyphs*, and all current benefits
- \$150 **Supporting members** receive *Kiva*, *Glyphs*, and all current benefits
- \$300 **Sponsoring members** receive *Kiva*, *Glyphs*, and all current benefits
- \$1,500 **Lifetime members** receive *Kiva*, *Glyphs*, and all current benefits

Note: For memberships outside the U.S., please add \$20. AAHS does not release membership information to other organizations.

I wish to receive *Glyphs* by (circle your choice): Email Mail Both

I am interested in volunteering in AAHS activities: Yes Not at this time

Institutional Subscriptions

University libraries, public libraries, museums, and other institutions that wish to subscribe to *Kiva* must do so through the publisher, Taylor & Francis at tandfonline.com. For institutional subscriptions to *Glyphs* (\$100), contact AAHS VP for Membership at the address below.

You can join online at www.az-arch-and-hist.org, or by mailing the form below to:
Barbara Montgomery, VP Membership
Arizona Archaeological and Historical Society
Arizona State Museum, The University of Arizona
Tucson, AZ 85721-0026

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RETURN SERVICE REQUESTED

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.

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