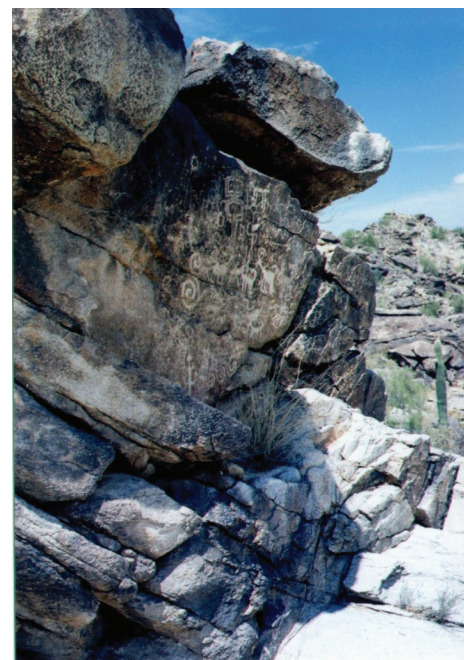


glyphs

The Monthly Newsletter of the
Arizona Archaeological and Historical Society

Vol. 65, No. 11

May 2015



An overview of the Sun Struck site at the mouth of Pima Canyon, eastern end of the South Mountains (photo by Al Aprad)

Next General Meeting: May 18, 2015
7:30 p.m., DuVal Auditorium,
University Medical Center
www.az-arch-and-hist.org

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President's Message

by Jesse Ballenger

Update: Desperation Ranch

I am delighted to report that AAHS reached its first major benchmark in March with the completion of test excavations at Cave Creek Midden (Gila Pueblo 3:16). Indeed, with the help of Archaeology Southwest, the late Kim Murphy estate, and many Portal residents, we accomplished a lot more than we set out to do! Space does not permit me to acknowledge everyone who deserves credit, but a preliminary report about the project will be the topic of the June 15 general meeting and lecture, and a full report will be assembled once the analysis is completed.

In case you don't know, we have grappled with time, space, and species from day one at Desperation Ranch, the historic property that includes Gila Pueblo site 3:16. We approached the site in the fall of 2014 hoping to bisect the 1936 excavations led by Ted Sayles, sample a pit feature or two, and radiocarbon date the archaeological deposits in search of early maize. Instead, after four weekend trips to the site, in March of 2015, a small cadre of researchers exposed, recorded, and collected the remaining bison bones and stone tools in a small block excavation pit.

The highlights of the project are numerous, but in March, we identified a pit feature capped by the thick layer of cobblestone, bones, and artifacts that characterizes the location. The feature included a spirally fractured bison limb bone, a large flaked stone knife, and additional charcoal, among other objects. The contents of the pit fill have yet to be analyzed for macrobotanical remains. Our first radiocarbon results also arrived in March. The Accelerator Mass Spectrometry (AMS) Laboratory at the University of Arizona, which generously donated two radiocarbon dates to the project, reported that a charcoal sample preserved directly below the bone bed is nearly 11,200 calendar years old, and that the highest bison bones date between A.D. 1300-1450. Both ends of the spectrum are interesting, but we await more dates to bracket the duration of bone and artifact accumulation at the site.

On a different topic, I was informed that Art Jelinek has no opinion about the choice of wine or sherry in Emil Haury's recipe for Wetherill Stew.

Winner of Annual Julian D. Hayden Prize Announced

Congratulations to Robert Weiner of Brown University, this year's winner of the Hayden Student Paper prize for his paper: *Shells, Bells, and Chocolate: Exotica and Sensory Ritual at Chaco Canyon*. Weiner's paper explores specific aspects of the Chaco Phenomenon, specifically focusing on ritual behavior by elites that incorporated a wide variety of exotic imported goods. The use of these goods—including marine shell, copper bells, scarlet macaws, and cacao—was meant to create unique sensory characteristics that were monopolized by religious elites. Weiner uses diverse synthesized data to argue that there was a wide variety of restricted aspects of ritual performance at Chaco by elites that allowed “ritual participants to hear, see, and taste the divine.”

The annual Julian D. Hayden Student Paper Competition is sponsored by The Arizona Archaeological and Historical Society and Arizona Archaeological Council in honor of long-time southwestern scholar Julian Dodge Hayden. The winning entry receives 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 undergraduate or graduate student at any recognized college or university. The deadline for submission is mid-January each year.

Article Submissions for glyphs: If you have research or a field project that would be interesting to *glyphs* readers, please consider contributing an article. Requirements are a maximum of 1,000 words, or 750 words and one illustration, or 500 words and two illustrations. Please send electronic submissions to jadams@desert.com.

May 18: Topic of the General Meeting

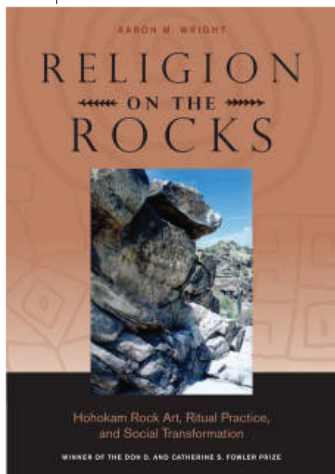
The Ritual Practice of Hohokam Rock Art in the Phoenix Basin

by Aaron M. Wright

The more than 7,000 petroglyphs in the South Mountains, nestled at the confluence of the Salt and Gila Rivers, are the largest concentration of rock art in the Hohokam core area. And while the petroglyphs are well known, their contexts have not received much consideration until now. Recently published research closely examines these contexts to refine

the Hohokam rock art chronology and bring to light their ritual nature. In terms of time, four relative measures reveal shifts in petroglyph iconography roughly congruent to those observed on decorated pottery. They further bracket the origin for most, perhaps even all, of the South Mountains petroglyphs to the Hohokam pre-Classic era, circa A.D. 450–1050.

Of sociological significance, this study employs a model of ritual structure and practice to delineate how, in which ways, and to what extent the production and consumption of Hohokam rock art were ritualized. Results suggest residents of nearby villages crafted petroglyphs in at least seven different landscape settings, each of which evidences different degrees of ritualization. This variability, coupled with the general openness and accessibility of the rock art, argues against its authorship by religious



A limited number of copies of Aaron Wright's book, *Religion on the Rocks: Hohokam Rock Art, Ritual Practice, and Social Transformation* (University of Utah Press, 2014) will be available at the lecture for \$52. The book normally sells for \$65. Cash or check only.

specialists, i.e., shamans, and suggests a more equitable distribution of religious knowledge and ritual power within Hohokam communities. An ebbing, or even end to, petroglyph ritualism at the beginning of the Classic period, coincident with the rise of platform mound ceremonialism, nonetheless shows that a centralization of ritual power and religious authority was instrumental to the Preclassic-Classic social transformation.

Suggested Readings:

Bostwick, Todd W., and Peter Krocek

2002 *Landscape of the Spirits: Hohokam Rock Art at South Mountain Park*. University of Arizona Press, Tucson.

Wallace, Henry D., and James P. Holmlund

1986 *Petroglyphs of the Picacho Mountains, South Central, Arizona*. Anthropological Papers No. 6. Institute for American Research, Tucson.

Wilcox, David R.

1991 Hohokam Religion: An Archaeologist's Perspective. In *The Hohokam: Ancient People of the Desert*, edited by D. G. Noble, pp. 47–61. School of American Research Press, Santa Fe.

Wright, Aaron M.

2014 *Religion on the Rocks: Hohokam Rock Art, Ritual Practice, and Social Transformation*. University of Utah Press, Salt Lake City.

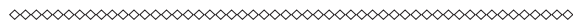
Speaker Aaron Wright holds a Ph.D. in anthropology from Washington State University (2011) and is a former Preservation Fellow at the Center for Desert Archaeology (now Archaeology Southwest). He is a co-editor of Leaving Mesa Verde: Peril and Change in the Thirteenth-Century Southwest (University of Arizona Press, 2010) and author of Religion on the Rocks: Hohokam Rock Art, Ritual Practice, and Social Transformation (University of Utah Press, 2014), winner of the 2012 Don D. and Catherine S. Fowler Prize. His research interests include the archaeology of ritual, indigenous Southwest religion, cultural responses to preindustrial climate change, and the mechanisms of social transformation in the Prehispanic Southwest. Aaron is currently a research associate with Archaeology Southwest in Tucson, Arizona.

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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.

- May 18, 2015: Aaron Wright, *The Ritual Practice of Hohokam Rock Art in the Phoenix Basin*
- June 15, 2015: Jesse A. M. Ballenger, Jonathan Mabry, and others, *Cochise Culture Re-revisited: 2014–2015 Excavations at Desperation Ranch* (to be held in Room 5403 at UMC)
- July 20, 2015: Jonathan Mabry, *Irrigation, Social Changes, and Ecological Knowledge in Early Farming Societies in the Sonoran Desert*



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.*

Perishable Collections at ASM

May 15, 2015; 10:00 a.m.

WAITING LIST ONLY

Join conservators, museum staff, and archaeologists at the Arizona State Museum for a behind-the-scenes tour. On the agenda is a visit to the Basketry Vault, where we will observe textiles found in various archaeological contexts, including dry caves. We will then focus our tour on the material culture of the Apache, Sinagua, and Mogollon cultures of the Southwest—items that may help members further contextualize upcoming lecture topics concerning these groups.

Following the tour, take the street car from Main gate to Mercado San Agustín for lunch.

To register for the trip, please email trip leader Cannon Daughtrey at cannondaughtrey@email.arizona.edu. Group size is limited to 15.

LIVES IN RUINS: Archaeologists and the Seductive Lure of Human Rubble
by Marilyn Johnson (HarperCollins, 2014, \$25.99)

Reviewed by Albert Vetere Lannon

Marilyn Johnson is a writer who truly engages with her subject, archaeology and the people who practice it. She visited sites and their explorers, did fieldwork, and roamed from Machu Picchu to the waters of Rhode Island, from Cleopatra's Yerinisos to Fishkill, New York's Revolutionary War graveyards. Johnson visited Explorers' Clubs, attended archaeology conferences, and dug in 1-m units, meeting and learning from many hard-working (and vastly underpaid) professionals.

Avoiding jargon, she ties together why so many are attracted to archaeology and why so few make a living at it, how passion takes precedence over material comfort. Johnson pays attention to gender research in what was for so long a "boys' club," and moves to the protection of antiquities in a war-torn world. And she keeps it all interesting and illuminating for lay readers, avocationalists, and professionals alike—no mean feat!

She describes the frustrations of Cultural Resource Management, as developers and demolition crews wait for their signal. She laments the lack of funding for analysis and curation of artifacts. She finds "wages and salaries lower, on average, than those of artists...the #1 worst college major," with as high as 50 percent unemployment. At field schools, projects succeed because undergraduates are worked like "slaves."

Johnson introduces readers to an amazing array of archaeologists doing an amazing amount of work in an amazing variety of places: Bill Sandy at the Continental Army's largest supply center at Fishkill, New York, unknown until 2007; Kathy Abbass, the "empress" of Rhode Island marine archaeology; Joan Breton Connelly examining the role of women in ancient Greece; Erin Coward on the 9-11 recovery team; pre-Clovis artifact finders Michael and Rose Foshag; Heather Gill-Fraser, specialist on bog-preserved mummies; Grant Gilmore on a tiny Caribbean island; Kimberly Moran teaching

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forensics in the New Jersey Pine Barrens; Corine Wegener fighting for legal protection of cultural property; Patrick McGovern, the “Indiana Jones of ancient ales, wines, and extreme beverages;” Ruth Shady Solis, going to school nights to support uncovering and protecting Caral, “the oldest city in the Americas,” during the day.

Archaeology, as Johnson concludes with Vietnam veteran Adrien Hannus’s view, is “the opposite of killing things. It was trying to will life back into stuff that had been forgotten... It was not about shards and pieces of bone or treasure; it was about kneeling down in the elements, paying very close attention, and trying to locate a spark of the human life that had once touched that spot there.”

AAHS members, and readers everywhere, will enjoy this book. It is about us.



Registration Now Open 13th Annual Arizona Historic Preservation Conference

Registration is open for the 13th Annual Arizona Historic Preservation Conference, May 13–15, 2015, at Northern Arizona University (NAU), Flagstaff, with the theme, “Paths to Preservation.”

The Arizona State Historic Preservation Office, the Arizona Preservation Foundation, Arizona State Parks, and the City of Flagstaff invite you to join them. The goal of the conference is to bring together preservations from



around the Southwest to exchange ideas and success stories, to share perspectives and solutions to preservation issues, and to foster cooperation among the diverse Arizona preservation communities. This conference provides valuable training and development opportunities for members of the historic preservation community in fields such as city planning, architecture, archaeology, education, consulting, design, construction, contracting, land development, and many others.

This year’s conference will feature a number of exciting session topics of interest to archaeologists and general historic preservationists, including: Recent Middle Archaic and Early Agricultural Period Research in Southern Arizona; Tribal Values and Cultural Landscapes; Managed Wildfires – A Remarkably Effective Tool in Historic Preservation on the Kaibab National Forest; Reuse of Arizona’s Red Light Districts; Restoring Lowell Observatory’s 118-year-old Clark Telescope; Constitutional Law for Historic Preservationists; Creating a Market for Preservation – The Homes of Tucson Builder Tom Gist; 1956 Grand Canyon TWA–United Airlines Aviation Accident Site; and Drivers for Re-establishing Resilient Communities – Phoenix’s Warehouse District, A Case Study.

The 2015 conference also features a Tribal Consultation Work Session, “Working Session: Government-to-Government Consultation,” May 12–13, also at NAU. The session is free to attend. Registrations may be processed separately or added to the conference package. For information on this session, please visit: <https://azpreservation.com/tribal-consultation/html>.

Off-site activities include a Pre-Conference Networking Reception and a Conference Welcome Reception. Various tours and activities are available in and around Flagstaff.

The conference is developed and underwritten, in part, by Arizona State Parks, the State Historic Preservation Office, the National Park Service, the City of Flagstaff, the Arizona Preservation Foundation, the Governor’s Archaeology Advisory Committee, the Arizona Archaeological Council, Arizona Lottery, Statistical Research, Inc., Spectra Company, Archaeological Consulting Services, Ltd., Concord General Contracting, Logan Simpson Design, Inc., University of Arizona Heritage Conservation Certificate Program, Desert Archaeology, Inc., Vintage Partners, The Digital Archaeological Record, the Florence Preservation Foundation, HistoricStreetscapes, PLLC, City of Tempe, Otwell Associates Architects, Rio Salado Foundation, Reina Design Studio, Verde Valley Archaeology Center, Tucson Historic Preservation Foundation, Mesa Preservation Foundation, Western Chapter Association for Preservation Technology, eCivis, and Local First Arizona.

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.

Cornerstone

Darlene Lizarraga, Director of Marketing
Arizona State Museum

Consultation and Collaboration: Tribal Communities Work with Arizona State Museum on Basketry Exhibit

Basket weavers and cultural experts from tribal communities across the state have been convening at the Arizona State Museum (ASM) to share their expertise with museum curators and staff. They come to spend a day touring collections and discussing content and concepts for the new basketry exhibit currently in the planning stages. Under the working title, *Weaving From the Center*, the exhibit will highlight ASM's unparalleled collection of American Indian basketry — the world's largest and most comprehensive. With more than 25,000 specimens, the collection includes not only baskets, but cradleboards, sandals, mats, cordage, and preserved fibers representing indigenous basket-making groups in the Southwest and across North America from 8,000 years ago to the present. The exhibit is scheduled to open in February of 2016.

ASM curators have been inviting Native artists, cultural experts, elders, and tribal leaders to co-curate and consult on exhibits since the 1980s. "Relevance, I believe, requires maintaining and improving communications and collaborations with the museum's many constituencies, including, and perhaps most importantly, the



Left to right: ASM curator Alan Ferg, Elizabeth Wadsworth, Marilyn Hume, Ann Skidmore, and Beth DeWitt (ASM staff)

region's tribal communities," said Diane Dittmore, ASM curator of ethnological collections and lead curator for *Weaving from the Center*. "We have the material culture — the objects — but the cultural histories are theirs, the stories are theirs. The relevance of the objects comes from how they were made and used within their

respective communities, as well as how they became valued items of exchange with people around them, both Native and non-native. We want to make sure we are telling the right stories the right way." Key issues discussed at the consultations (one in November 2014 and a second in January 2015) centered on the premise that "basketry matters." Participants shared personal stories about how they learned to weave and are, in turn, teaching the next generation. They shared information on efforts within their respective communities to invigorate basket weaving and the challenges they face in the loss of traditional plant habitat. Weavers expressed pride that they are descended from generations of basket weavers, some of whom have been recognized through the Arizona Indian Living Treasures program and other honors. Visits to the ASM conservation laboratory yielded thoughtful discussions regarding repairs and materials analysis. Pascua Yaqui Tribe participant Daniel Vega suggested that the museum implement handling and use protocols in consultation with tribes, and create ways to record comments on individual baskets by tribal members. Future conversations are planned and will continue through 2015.

"A priority for us is maintaining strong and positive collaborative relationships with the region's tribal communities," said Martina Dawley, curator of American Indian relations. "We strive to include native perspectives in all aspects of our work, not only issues related to collections care and the Native American Graves Protection and Repatriation Act (NAGPRA), but also our exhibits and public programs." Primary among Dawley's responsibilities is guiding,



Cornelius Nelson, Fort McDowell Yavapai Nation

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facilitating, and enhancing the museum's communications with American Indian communities and tribal governments (there are 22 federally recognized tribes in Arizona). "ASM is an anthropology museum. It cares for and holds in trust the material culture of many indigenous communities. It is imperative, therefore, that communication with representatives of those communities is a constantly open two-way street."



Reylynn Williams, Gila River Indian Community

Consultants include:

Margaret Acosta	Tohono O'odham Nation
Shane Anton	Salt River Pima-Maricopa Indian Community
Sally Antone	Ak-Chin Indian Community
Clarenda Begay	Navajo Nation
Mary Lou Boone	San Juan Southern Paiute
Reba Franco	Yavapai-Apache Nation
Samantha Hammerstad	Yavapai-Prescott Indian Tribe
Karl Hoerig	White Mountain Apache Tribe
Marilyn Hume	White Mountain Apache Tribe
Lisa Little Iron	Gila River Indian Community
Jordon Lewis	Yavapai-Apache Nation
Alice Manuel	Salt River Pima-Maricopa Indian Community
Genevieve Miguel	Ak-Chin Indian Community
Cornelius Nelson	Fort McDowell Yavapai Nation
Linda Ogo	Yavapai-Prescott Indian Tribe
Audray Ogo-Harley	Yavapai-Prescott Indian Tribe
Judy Piner	Yavapai-Apache Nation
Karen Ray	Fort McDowell Yavapai Nation
Elizabeth Rocha	Yavapai-Apache Nation
Natasha Sanchez	Yavapai-Prescott Indian Tribe
Margaret Sarafio	Tohono O'odham Nation
Bernard Siquieros	Tohono O'odham Nation
Ann Skidmore	White Mountain Apache Tribe
Gertude Smith	Yavapai-Apache Nation
Tina Stytz	Fort McDowell Yavapai Nation
Christine Tawahongva	Hopi Tribe
Daniel Vega	Pascua Yaqui Tribe
Felicia Vincent	Ak-Chin Indian Community
Elizabeth Wadsworth	Hopi Tribe
Reylynn Williams	Gila River Indian Community

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.

Monthly meetings are free and open to the public. Society field trips require membership. Members may 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

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

Institutional Subscriptions

For institutional subscriptions to *Kiva*, contact Maney Publishing at subscriptions@maneypublishing.com or <http://maneypublishing.com/index.php/journals/kiv>. 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:

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

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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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