

glyphs

The Monthly Newsletter of the
Arizona Archaeological and Historical Society

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September 2017



*Zuni filming river trip in
the Grand Canyon*

Next General Meeting:
September 18, 2017; 7:30 p.m.
University Medical Center
www.az-arch-and-hist.org

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President's Message

by John G. Douglass

Garbage. The detritus we all know and create daily – some of which may still have secondary uses in a different package or purpose, some of which may be stinky or not-so-pleasant, and much of which we get rid of on a regular basis without much thought.

I've been thinking a lot lately about garbage, as I've been back and forth to California many times the past couple of months and staying at my family's cabin in the San Gabriel Mountains, a cabin that does not have regular garbage collection service, since it's a seasonal recreation residence. And while I'm up at the cabin, I'm creating (a small amount of) garbage daily.

Garbage has been on my mind because I've needed to be creative about how to dispose of it. I'm clearly against going the Arlo Guthrie Alice's Restaurant route (although I have to say I've always loved, and have cited as much as possible, Mike Schiffer and Rick Wilk's 1979 garbage theory that trash attracts trash – what they called the Arlo Guthrie Trash Magnet Effect). I will admit that as you are driving off the hill and have a small bag of possibly messy or stinky trash in the back of the car, you immediately notice all the trash cans and dumpsters you'd never given a second thought to before. My neighbor in the cabin next door told me about going to the doctor the other week and before he parked, he drove around back and found the doctor office's dumpster into which he could throw out his small bag of garbage. Whenever I go out with friends for dinner off the hill, I routinely politely ask them once I arrive if I could deposit a bag of garbage in their can. The office dumpster is always a great resource, too, but it's an hour drive away...

So, enough about MY garbage. Let's talk archaeology, since it's really all about garbage at some level anyway.



A few years back, when the company I work for had a large contract with the U.S. Army Corps of Engineers across the western United States, we were juggling a wide variety of work. To get work done quickly, at times we needed to send folks from more distant offices to a particular job. Because we may have been sending California folks to the American Southwest, or vice versa, we made sure they had the proper training to get things accomplished.



Almost immediately, we started seeing some differences in the interpretation of the archaeological record based upon California- and American Southwest-specific lenses. This is where garbage comes in. An archaeological name for prehispanic trash deposits is “midden.” In more mobile hunter-gather societies (for example, much of prehispanic California), this midden is indicative of the archaeological site. That is, because mobile hunter-gathers may have used a site periodically over a long period of time, trash was accumulated across the site in general ways, and midden (what today may look like dark, organic soil with broken bits of artifacts, including remains of past meals) can be observed across the entire site. Many times, this dark soil is indicative of the site itself and may be a defining character of the site dimensions.

Our archaeological colleagues from the American Southwest were used to seeing midden in very discrete, bounded portions of the site, such as a trash mound, a trash-filled room, or a specific location of the site only used for trash deposal. As a result, some of these colleagues were used to recording midden deposits as a distinct feature. In California, conversely, while there may be situations with distinctly placed middens deposits, generally, the entire site boundary may be defined by the midden deposit underfoot.

This difference in use of space, and depositing of garbage, is partially because, many times, in more sedentary agricultural

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societies, there is more segmentation of space across the site, with more distinct site structure. Of course, there are always exceptions to this, but in the grand view, these are two very distinct types of patterns. As a result, almost immediately, once our California (primarily hunter-gatherer focused) and American Southwest (primarily sedentary agricultural focused) colleagues started working together, they were able to discern, discuss, and compare some pretty interesting differences in settlement patterns across archaeological sites in different regions of the west.

In the end, garbage is a big deal to archaeological studies, because it gives us a unique window into past behaviors, including where one deposited it.

Suggested Readings:

Wilk, Richard, and Michael Schiffer
1979 The Archaeology of Vacant Lots in Tucson, Arizona. *American Antiquity* 44:530-536.



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.

- Oct. 16, 2017: Robert Vint, *The Myth of Tucson*
- Nov. 20, 2017: Lindsay Montgomery, *Persistence: A Comanche History of Eighteenth Century New Mexico*
- Dec. 18, 2017: Holiday Party and Research Slam
- Jan. 15, 2018: Karl Laumbach, *Preserving the Mimbres Pueblo Legacy: The Elk Ridge Story*

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VAL HINTZE RECEIVES 2017 AAHS APPRECIATION AWARD

Each year, the Board of the Directors of the Arizona Archaeological and Historical Society (AAHS) recognizes people who have gone beyond the call of duty to support the smooth running of the Society with Appreciation Awards.

As you know, the Board is comprised solely of volunteers, most of whom do not have the equipment or the ability to ensure that *Glyphs* and *The Kiva* are delivered. Over the past seven years, Val Hintze has been a tireless volunteer in accomplishing these tasks. During that time, 27 postal mailings, countless replacement *Glyphs* mailings, and a dozen other *Kiva* shipments, have been accomplished because Val was there to format mailing lists, print labels, print letters, and meter postage. The Board recognizes that these tasks were beyond the scope of her professional responsibilities at Desert Archaeology. Her cheerfulness and efficiency, even when asked to do them essentially at the last minute, are gratefully appreciated. AAHS has been privileged to have such a tireless and helpful volunteer. With this Appreciation Award, the Arizona Archaeological and Historical Society thanks Val for her service. Val retired from Desert Archaeology this summer, and we wish her a joyous retirement.



FALL BOOK SALE SEPTEMBER 15-16, 2017

The annual Used Book Sale will be held at the Arizona State Museum on Friday afternoon, September 15, and Saturday, September 16. Mark your calendars for this not-to-be-missed event! Additional information will be published when available.

September 18: Topic of the General Meeting

Zuni Heritage and Cultural Landscape Documentation through Film: Zuni and the Grand Canyon

Kurt E. Dongoske

Tribal Historic Preservation Office for the Pueblo of Zuni

From the time that the Zunis (*A:shiwí*) emerged on to the surface of the Earth, the Grand Canyon and the Colorado River have been sacred. According to the narratives that describe the emergence of the Zuni people (*A:shiwí*) from Earth Mother's fourth womb, sacred items that identify the Zuni people, the *Etdo:we*, *Kya Etdo:wa*, *Chu Etdo:wa*, and *Mu Etdo:wa/La Etdo:wa* (sacred bundles) and *Eledeliwe*, were the first to emerge; the people then came out into the sunlight world at a location in the bottom of the Grand Canyon near present day Ribbon Falls. The creation narratives also describe the Zunis' (*A:shiwí*) subsequent search for the center of the world, *Idiwan'a* (the Middle Place). The people moved up the Colorado River and then up the Little Colorado River, periodically stopping and settling at locations along these rivers. At the junction of the Little Colorado and the Zuni Rivers, many of the supernatural beings, or *Koko*, came into existence. After a long search, the Zunis located the middle of the world and settled there. The Middle Place is located in today's village of Zuni. From the Pueblo of Zuni, the *A:shiwí* continue to maintain very strong cultural and spiritual ties to the Grand Canyon, the Colorado River, and the Little Colorado River because of their emergence and migration narratives.

The Pueblo of Zuni has been an active participant in the Glen Canyon Dam Adaptive Management Program, administered by the Bureau of Reclamation, since the mid-1990s. During that time, Zuni ancestral sites and traditional cultural properties have been adversely impacted by the operations of Glen Canyon Dam. To mitigate, in

part, the adverse effects caused by operations of Glen Canyon Dam on those characteristics that make Zuni ancestral (archaeological) sites eligible for inclusion in the National Register of Historic Places under Criteria A and B, the Bureau of Reclamation consented to fund a Zuni effort to document the importance of the Grand Canyon, the Colorado and Little Colorado Rivers, and Zuni ancestral sites from a Zuni perspective as part of an educational development program for use in the Zuni school systems, for the general Zuni public, and for stakeholder participants in the Glen Canyon Dam Adaptive Management Program. Successful completion of this project was envisioned as achieving, in part, the Bureau of Reclamation's Section 106 responsibilities for mitigating potential adverse effects caused by Glen Canyon Dam operations to Zuni traditional cultural properties in Grand Canyon.

Suggested Readings:

Dongoske, Kurt E., and Kelley Hays-Gilpin

2016 Parks, Petroglyphs, Fish, and Zuni: An Emotional Geography of Contemporary Human-Animal-Water Relationships. In *Relating to Rock Art in the Contemporary World: Navigating Symbolism, Meaning, and Significance*, edited by L. M. Brady and P. S. C. Taçon. University Press of Colorado, Boulder.

Dongoske, Kurt E., Loretta Jackson-Kelly, and Charlie Bullett

2010 Confluence of Values: The Role of Science and Native Americans in the Glen Canyon Dam Adaptive Management Program. In *Proceedings of the Colorado River Basin Science and Resource Management Symposium, November 18–20, Scottsdale, Arizona*, edited by T. S. Melis, J. F. Hamill, L. G. Coggins Jr., G. E. Bennett, P. E. Grams, T. A. Kennedy, D. M. Kubly, and B. E. Ralston, pp. 133–140. Scientific Investigations Report No. 2010-5135. U.S. Geological Survey, Washington, D.C.

Dongoske, Kurt E., Theresa Pasqual, and Thomas F. King

2015 National Environmental Policy Act (NEPA) and the Silencing of Native American Worldviews. *Environmental Practice* 17:36–45.

Speaker Kurt Dongoske is the Tribal Historic Preservation Office for the Pueblo of Zuni and the Principal Investigator for the Zuni Cultural Resource Enterprise.

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.*

Amerind Museum Back and Front Room Tour Saturday, September 16, 2017

September can be hot in southern Arizona, so why not join us for a guided tour of the acclaimed Amerind Museum (www.amerind.org/index.html) on Saturday, September 16 at 10:00 a.m. Executive Director Christine Szuter and Curator/Deputy Director Eric Kaldahl have graciously offered us small group tours of the back room and larger group tours of the “front-of-the-house.” Dr. Kaldahl will lead tours of six participants through the storage vault.

Located in Cochise County 1 mile south of Interstate 10, the drive there includes stunning views of rolling desert hills and Texas Canyon’s spectacular walls of naturally stacked granitic boulders. The facility is prized not only for the antiquity and significance of what is held inside but also for its architectural merit. Constructed



in the 1930s in the Spanish Colonial Revival Style, the buildings of the Amerind are a testament to Arizona’s heritage resources and another sight to see on your visit.

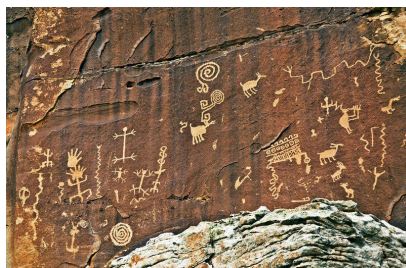
The tour is open to 18 people. The drive is a little over an hour from Tucson, and if there is

interest, we will arrange a carpool meeting place before departing for the tour. Participants will be asked to bring their own lunches, and there is a very nice picnic area on the grounds surrounded by the Texas Canyon boulders. There will be an \$8.00 per person group tour entrance fee charged at the door.

For additional questions, or if you would like to register, contact Chris Sugnet at sugnetc@yahoo.com.

Zuni Pueblo, New Mexico October 13–14, 2017

A 2-day tour of Zuni Pueblo, New Mexico, and other nearby sites is planned for Friday and Saturday, October 13 and 14, 2017. On Friday, we will visit the Village of the Great Kivas (a Chacoan outlier), where you can view some very nice pictographs and petroglyphs. Heading back to Zuni Pueblo in the afternoon, we will tour the Middle Village, the historic original Pueblo, which is the center of the Zuni world and culture. This will be followed by a traditional Zuni meal.



On Saturday, we will visit the Pueblo of Hawikku, an archaeological site and place of the first European contact. We will then return to Zuni Pueblo for lunch on your own. You will have the opportunity on Saturday to join in the Zuni Pueblo Fall Festival, which features traditional crafts, food, and dancing. If you are interested, you can visit the Ashiwi Awan Museum and Heritage Center on your own to learn more about the Zuni.

The cost of the tours, led by Zuni guides, and the traditional Zuni dinner will be \$75, a discount on their usual fees. Transportation and lodging is on your own. This trip is limited to 20 people, and you must be an AAHS member to participate. After you have signed up, further details for payment, lodging, and so forth will be forthcoming. Contact person for this event is Chris Lange (clange3@msn.com).

The Multicultural Landscape of the Lower Gila River November 18–19, 2017

On November 18 and 19, Preservation Archaeologist Aaron Wright (with Archaeology Southwest) will lead a weekend tour to five

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notable sites along the lower Gila River. The excursion begins with a visit to the Gatlin site, a National Historic Landmark owned and managed by the City of Gila Bend. Between AD 800 and 1200, the Gatlin site was arguably the preeminent Hohokam village below the confluence of the Salt and Gila Rivers. The site includes one of three known pre-Classic Hohokam platform mounds (the other two are at Snaketown and Las Colinas).

The next stop will take us 40 miles downriver to the world-renowned rock art site of Sears Point. Listed on the National Register of Historic Place, Sears Point contains one of the largest concentrations of petroglyphs in the American Southwest. The rock art is characteristic of a regional style attributed to Patayan residents, who lived west of the Painted Rock Mountains from approximately AD 700 to 1830. An optional 2-mile loop from Sears Point will take us to Independence Point, a landmark named by Kit Carson that bears numerous historic inscriptions associated with the Army of the West, the Mormon Battalion, 49ers, and the Butterfield Overland Stage Line.

The second day of the tour will begin at the Painted Rock Petroglyphs, a site 20 miles west of Gila Bend, which is also listed on the National Register of Historic Places. Painted Rocks exhibits more than 3,800 petroglyphs within a 2-acre area, likely making it the most concentrated rock art site in the American Southwest. Aaron recently completed an intensive survey and inventory of the site and its rock art and is sure to add new insight and contemporary understanding of this very popular and well-visited site.

Following Painted Rocks will be a 4-mile loop at Oatman Point. This leg of the tour will take us first to the site of the infamous Oatman Massacre of 1851. From there, we will visit a nearby rock art



site containing distinctive Patayan petroglyphs, followed by a stop at an adjacent Patayan village site where the creators of the rock art likely resided.

The tour will convene at 10:00 a.m. on November 18 in Gila Bend and will finish mid-afternoon on November 19. Drive time to Gila Bend from Tucson is 2 hours and from Phoenix is 1.5 hours.

Developed campsites are available at the Painted Rock Petroglyph site at a rate of \$7.00 per vehicle, and several hotel options are available in Gila Bend. Gila Bend also hosts several restaurants, but there are currently no grocery stores.

The trip is limited to 20 people and you must be an AAHS member. To register, contact Kirk Astroth at kirkastroth@gmail.com.

Safety and What to Bring:

- Several segments of the tour will require a considerable amount of walking, including the 2-mile loop to Independence Point and the 4-mile loop to the petroglyphs at Oatman Point.
- The terrain includes some loose rocks and sand. Adequate shoes, clothing, and water are essential if you intend to participate in these segments.
- Even though it will be late fall, the sun is intense, and hats, sunglasses, and sunscreen are highly recommended.
- If you do not plan to climb a 80-foot escarpment at Sears Point to view the glyphs up-close, bring binoculars to see them from below.
- Saturday lunch options will be available in Gila Bend, but packed lunches will be needed for Sunday.

Recommended Reading:

Wright, Aaron M., and Maren P. Hopkins

2016 *The Great Bend of the Gila: Contemporary Native American Connections to an Ancestral Landscape*. Technical Report No. 2016-101. Archaeology Southwest, Tucson. Available at www.archaeologysouthwest.org/pdf/gb_ethno.pdf.

Wright, Aaron M., Pat H. Stein, Barnaby V. Lewis, and William H. Doelle

2015 *The Great Bend of the Gila: A Nationally Significant Cultural Landscape*. Archaeology Southwest, Tucson. Available at www.archaeologysouthwest.org/pdf/GreatBend.pdf.

Cornerstone

Darlene Lizarraga, Director of Marketing
Arizona State Museum

Arizona State Museum's 125th anniversary is April 7, 2018. As we approach that date, to get us all in the mood, I will be submitting a series of essays on the museum's history. I hope you find them interesting. This first one, by Dr. Irene Romano, starts us off with some historical context.

ASM AND ITS PLACE IN MUSEUM HISTORY

Irene Bald Romano, Ph.D.,
Professor of Art History and Anthropology, University of Arizona Curator
of Mediterranean Archaeology, Arizona State Museum

The Arizona State Museum (ASM), celebrating its 125th anniversary in 2018, was originally established by the Arizona Territorial Legislature as the Arizona Territorial Museum, 19 years before Arizona became a state. The University of Arizona (UA), founded in 1885 as Arizona's land grant university in sparsely populated Tucson, and ASM were inextricably bound from the museum's inception in 1893. The museum was in the UA's one and only building at that time, "Old Main," and was, for administrative purposes, made



part of the university. The museum's founding mission, as stated in Territorial House Bill 42 introduced by territorial legislator (later governor) George W. P. Hunt, was for the "collection and preservation of the archaeological resources, specimens of the mineral

wealth, and the flora and fauna of the Territory."

The early collections of the museum were a hodgepodge of natural history specimens and archaeological artifacts, from both the

Southwest and the great civilizations of the Old World, including Near Eastern cuneiform tablets, Egyptian amulets, and Greek and Roman coins. When Byron Cummings became director of ASM in



1915, the mission of the museum turned exclusively to anthropology. As a professor of Greek and Latin, Cummings continued to appreciate the value of acquiring comparative collections from the Mediterranean world, as donors offered them.

A handful of unique museums were founded in eighteenth century America, most notably, Charles Wilson Peale's Philadelphia Museum founded in 1786. It was, however, in the last quarter of the nineteenth and beginning of the twentieth centuries, aptly called the first "Golden Age of Museums," that many museums were founded with lofty goals of bringing culture and education to the rapidly growing populace in increasingly industrialized American cities. In the same year ASM was founded, the Columbian Exposition was held in Chicago to herald the 400th anniversary of Columbus' discovery of the New World. Although ASM's birth was one month before the world fair opened, the Columbian Exposition was, in many ways, a watershed moment in the cultural history of America, and it had a profound influence on museums and museum concepts, giving birth to important museums, including the Field Museum of Natural History, and generating an interest in places and peoples beyond America and Europe.

In Europe and England, as well as in America, the concept of natural history and archaeology/anthropology museums was already well known by the time ASM was opened. The Smithsonian Institution was established in 1846, following the 1829 bequest of James Smithson to the U.S. government. Its first building, the Castle, opened in 1849, and its first collections comprised an eclectic mixture of natural history specimens and works of art. In the 1860s, New York's major public institutions, the American Museum of Natural

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History (1869) and the Metropolitan Museum of Art (1870), were built on opposite sides of Central Park, delineating their broad collecting interests — natural history/anthropology versus art. The Museum of Fine Arts in Boston was founded in that same year, although the nearby Peabody Museum at Harvard had its inception a few years earlier, in 1866; it is one of the oldest museums in America devoted exclusively to anthropology, with strengths in North American archaeology and ethnology. The University of Pennsylvania Museum had its origins in 1887, and it became one of the largest university museums in the world devoted to archaeology and anthropology.

Shortly after, ASM became the first anthropology museum to be founded in the Southwest, responding to and, in some ways, competing with, the museums founded by elite east coast universities. Today, the Peabody Museum, the Penn Museum, and ASM are the premier university anthropology museums in America in terms of the scope, size, and importance of their collections. ASM, however, has the distinction of being both a university museum and a state museum, as it is Arizona's official state repository for archaeological collections.

For more on the history of ASM, see:

Brace, Martha A., and Nancy J. Parezo

1984 The Arizona State Museum. *American Indian Art Magazine* Winter:24–31.

Ferg, Alan

2014 *Image of America: Arizona State Museum*. Arcadia Publishing, Mount Pleasant, South Carolina.

Romano, Irene Bald

2016 Old World Meets New World: Biography of an Egyptian Collection in the Sonoran Desert. *Journal of the Southwest* 58:189–236.

Wilcox, David R.

2005 Creating a Firm Foundation: The Early Years of the Arizona State Museum. *Journal of the Southwest* 47:375–410.

Wilder, Carleton S.

1942 The Arizona State Museum History. *Kiva* 7:26–29.

Winter, Kirsten E.

1999 More than 100 Years of Digging: A History of the Arizona State Museum. Unpublished Master's thesis, University of Arizona, Tucson.

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

- ☐ \$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.

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

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

Barbara Montgomery, VP Membership
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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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