

glyphs

The Monthly Newsletter of the
Arizona Archaeological and Historical Society

Vol. 73, No. 4

October 2022



A well-preserved, clay-coated and painted coiled basketry bowl fragment from an unknown site in the Four Corners region (AMAW 3068.G.4) (courtesy of the Autry Museum of the American West).

Next General Meeting:
October 17, 2022
7:00 pm (MST)
AAHS@Home (Zoom webinar)
www.az-arch-and-hist.org

In This Issue

- 2 President's Message
- 8 *Chacoan Perishable Technologies in Regional Perspective*,
Edward A. Jolie
- 12 Cornerstone

President's Message

by Rebecca Renteria

Greetings AAHS members and *Glyphs* readers,

I want to begin this month by sharing my gratitude for the rains this region received this summer (while also acknowledging the impact of climate change and the intensity with which other regions were much more severely impacted). In addition to my own garden, family and friends have been blessed with food in a way that connects us a little more with its whole process. It is one thing to learn about past foodways through archaeology, but it's an entirely other thing to remain connected to ancestral plants through a reciprocal process of nurturing relationships: seeds to leaves to fruits to bellies and bodies – and then from us and animals returning the seeds back into the ground. And all the intangibles between. (This year, for me, it is corn, beans, squash, chiles, and amaranth.)

It is from this perspective that I am approaching my dissertation work, and from an archaeological perspective, so much of this is rooted in forms of community-based and Indigenous knowledge. Many of us who are engaged with this work are informed by the communities we come from – notably, as we continue to work within our own communities and communities with relatable/related histories. The questions we ask are not only informed by our own experiences, they are also questions directly asked by the community at the beginning of any process. This is the basis of community-based and Indigenous archaeology. These approaches are dynamic through space and time, which is why I view this type of work as one of the most adaptable and important futures in archaeology.



As with all of this work, I am still and will always be learning. So for this month, I would like to share an excerpt on community-based and Indigenous knowledge from a paper I wrote not long ago. One of my favorite things about graduate school is that even though we might have required courses we may not have otherwise taken, they help us frame our work in ways we might not have otherwise thought to.

One thing I want to note is that it is not necessarily archaeology driving my archaeological questions. Rather, the major drivers are the issues of concern to those in my community, and then, if possible, using what I have learned through archaeology to approach questions from that angle. Here goes!

Excerpt from a section titled *Community-Based and Indigenous Knowledge (IK) and Relationality*:

The discussion of relations is at the heart of what is commonly referred to as Traditional Ecological Knowledge (TEK) in Indigenous epistemologies. The use of “TEK” implies a specialized knowledge of the concept of ecology in Western science, though this knowledge is rooted in much more than specifically ecology. Given that TEK refers to the many relationships humans have with other-than-humans in an ecological (not strictly ecology based) system, it can be argued that these relationships cannot always be siloed away from humans, so rather, the term Indigenous Knowledge (IK) might be better representative of ways of knowing in community-based and Indigenous epistemologies. In this way, the discussion of relationality among humans and other-than-humans is better represented and more holistic.

In her chapter Maple Nation, Kimmerer describes a reference to the maple tree as a “man tree” (172) that alludes to the nature of the relationship between humans and plants – this is based on a practice that is central to Indigenous epistemologies. Additionally, maple trees are part of a greater ecosystem that provides shelter to many beings, supports soil systems, and provides essential elements like oxygen for many creatures – this is seen as “ecosystem services” in which relationships are foundational and form a gift economy (169). The illustration of the maple tree highlights the equitable relationships that exist among humans and plants, and a type of economy that is contrary to capitalist-based ones. Disruptions in relationalities and

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economy systems have hugely impacted European-colonized countries and Indigenous peoples of those homelands.

As an example and specific to my geographical region of interest, Quintana describes Yoeme relationality:

Communities around the Hiaki Vatwe are grounded in Yoeme original instructions found within our Luturia, our daily lives, culture, and ceremonies that consolidate our responsibilities to each other as Yoemem and to our relationships to land and water. Yoeme frameworks conceptualize space and position land, its species, and its elements, as kin.... Thus, the story of the Talking Tree exercises a genealogy descending from the landscape and waters of Hiaki Vatwe. For Yaqui people, relationality to all the beings that share our same decency from the Hiaki Vathe region is key to understanding our responsibilities to land, water, and other-than-human beings (1005).

What does this all mean? There is a great deal of discussion about ways to incorporate *traditional knowledge* into disciplines now realizing this type of knowledge has sustained landscapes and its people for time immemorial – knowledge that is still living and existing within communities – to address issues such as climate change and social injustices. What it means in the context of archaeology is that people with knowledge that comes from community might be some of the best-equipped, yet most underrepresented, to lead conversations regarding the future of the discipline and how archaeology can serve community concerns and wants. It brings happy, emotional tears to my eyes to imagine a future in which community-based and Indigenous knowledge is the basis for archaeological inquiries and ways of “managing” the landscape!

I am not saying this work hasn’t already been happening. In fact, there are many instances in which these knowledge systems are at the forefront of collaborative projects. What I am suggesting, however, is that to support students and researchers who come from these backgrounds with worldviews framed by community values (illustrated in the excerpt) can only serve to enrich the body

of archaeological knowledge drawn on today. This knowledge can also serve to address social and political issues communities face daily. Issues of land and water rights, health (mental and physical), education, and representation, to name a few, can benefit from archaeology as a tool used to supplement multipronged solutions shaped by and for communities. The more perspectives the better!

There is much I am still learning and unpacking when it comes to this topic, and it is something I think about daily – and I know I’m not the only one. As with all of these President’s Messages, I invite you to reach out with your perspectives, comments, and questions because these conversations are what drives the work we are aiming to collectively achieve at AAHS and broadly within archaeology! Stay tuned for a future message with recommendations of podcasts and social media produced by and for community members all across the U.S. regarding community-based and Indigenous archaeology. These all serve to demonstrate the benefits of community-driven work suggested here!

Suggested Readings:

Atalay, Sonya

- 2012 *Community-Based Archaeology: Research With, By, and for Indigenous and Local Communities*. University of California Press, Oakland.

Bhattacharyya, Jonaki, and Brendon M. H. Larson

- 2014 The Need for Indigenous Voices in Discourse about Introduced Species: Insights from a Controversy over Wild Horses. *Environmental Values* 23:663–684.

Bhattacharyya, Jonaki, and Scott Slocombe

- 2017 Animal Agency: Wildlife Management from a Kincentric Perspective. *Ecosphere* 8(10):1–17.

Flewellen, Ayana O., Justin Dunnivant, Alicia Odewale, Alexandra Jones, Tsione Wolde-Michael, Zoë Crossland, and Maria Franklin

- 2021 The Future of Archaeology is Anti-Racist: Archaeology in the Time of Black Lives Matter. *American Antiquity* 86:224–243.

Ike, Nkem, Gabrielle Miller, and Gabby Omoni Hartemann

- 2020 Anti-Racist Archaeology: Your Time is Now. *The SAA Archaeological Record* 20:12–16.

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Kimmerer, Robin Wall
2013 *Braiding Sweetgrass*. Milkweed Editions, Minneapolis, Minnesota.

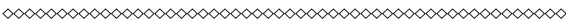
Nadasdy, Paul
1999 The Politics of TEK: Power and the Integration of Knowledge. *Arctic Anthropology* 36(1):1-18.

Pugliese, Joseph
2013 *State Violence and the Execution of Law: Biopolitical Casuriae of Torture, Black Sites, Drones (Law and the Postcolonial)*. Routledge, Abingdon and New York.

Quintana, Thalia Gomez
2020 Where There Is Water There Is Growth: Yoeme Land and Water Rights. *Theory & Event* 23:1004-1015.

Reo, Nicholas James and Kyle Powys Whyte
2012 Hunting and Morality as Elements of Traditional Ecological Knowledge. *Human Ecology* 40:15-27.

Supernant, Kisha, Jane Eva Baxter, Natasha Lyons, and Sonya Atalay
2020 *Archaeologies of the Heart*. Springer Nature, Berlin, Germany.

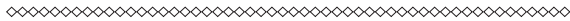


GREAT MURALS VIRTUAL FIELD TRIP

If you haven't registered yet for the Great Murals Field Trip brought to you by AAHS@Home and Zoom, now is the time! (See pages 10-11 for a full description of this opportunity.) On October 1, 2022 from 11:00 am until 12:30 pm, Kirk Astroth will take us with him through photographs and narration on part of a 20+ km mule ride through canyons and arroyos in Baja California to discover and learn about some of the amazing pictographs and petroglyphs that are part of the UNESCO World Heritage site in that area. This virtual field trip will be ASL interpreted. Register now at: <https://bit.ly/FieldTripGreatMurals>. This virtual field trip is free and open to the public. If you miss the event on October 1. it will be recorded and posted to the AAHS YouTube Channel shortly after the session (<https://bit.ly/aahsyoutube>).

AAHS Lecture Series

- Oct. 17, 2022: Ed Jolie, *Chacoan Perishable Technologies in Regional Perspective*
- Nov. 21, 2022: Nancy Parezo, *Arizona's and New Mexico's Hidden Scholars: Husband and Wife Archaeological Teams*
- Dec. 19, 2022: Maxwell Forton, *High Places in the Painted Desert: Exploring Salient Spaces at Petrified Forest National Park*
- Jan. 23, 2023: AAHS Slam and Winter Party
- Feb. 20, 2023: Davina Two Bears, *TBA*



AAHS USED BOOK SALE! October 21-22, 2022

Our annual fall used book sale will be held in the lobby of the Arizona State Museum, Friday, October 21 from 10:00 am to 4:00 pm and Saturday, October 22 from 10:00 am to 2:00 pm. Ninety percent of the proceeds go to support the Arizona State Museum.

All books are half-price on Saturday from 12:00 to 2:00 pm!

We have received a huge number of archaeology books from the estate of David Wilcox. So, come browse and stock up. It is a great time to find “gray” literature not otherwise commonly available. We also have plenty of books in other genres—history, biography, Native American culture, and Mexican and Meso-American anthropology and culture. Many books are priced at \$2.00.

We can always use more hands to help set up and tear down. If you can do either, please 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.

October 17: Topic of the General Meeting

Chacoan Perishable Technologies in Regional Perspective

Edward A. Jolie

Between about AD 850 and 1140, the archaeology of Chaco Canyon in northwestern New Mexico reveals the rapid construction of large communal structures where smaller settlements had existed previously and shows that the locality became the core of an extensive regional system in the Four Corners region of the northern Southwest integrated by formal trails, the circulation of nonlocal goods, and the sharing of ritual items. Researchers debate the role of increased sociopolitical complexity in this development, but less attention has been given to questions of sociocultural diversity and its impacts.

Guided by previous research suggesting the existence of sociocultural or biological diversity, I examined large numbers of baskets, mats, and sandals seeking to distinguish patterned stylistic variability in woven artifact manufacture with implications for understanding sociocultural diversity within and across the Chaco system. This presentation focuses on the distribution of traditions of ritual basketry at Chaco Canyon and beyond to suggest linkages between the social entities that maintained them, first at Pueblo Bonito and, later, at outlying communities. Diversity in ritual practice emerges as a factor that likely both facilitated a shared Chacoan identity and integrated newcomers.

Speaker Edward A. Jolie is the Clara Lee Tanner Associate Curator of Ethnology at the Arizona State Museum and Associate Professor in the School of Anthropology at the University of Arizona. An anthropological archaeologist, he has broad interests

***This lecture is free and open to the public, but you must pre-register at:
<https://bit.ly/2022OctJolieREG>***



in the Native American archaeology and ethnology of the Americas. Much of Dr. Jolie's research has focused on the study of perishable (organic) material culture (e.g., string, nets, footwear, baskets, and textiles) to address a wide range of anthropological questions, including those that bear on technological innovation and change, social interaction and identities, and population movement. Being of mixed Oglala Lakota (Sioux) and Hodulgee Muscogee (Creek) ancestry and an enrolled citizen of the Muscogee (Creek) Nation of Oklahoma, he strives to cultivate collaborative relationships and research

partnerships with Native Americans and other descendant communities.

Suggested Reading:

Jolie, Edward A., and Laurie D. Webster

- 2015 A Perishable Perspective on Chacoan Social Identities. In *Chaco Revisited: New Research on the Prehistory of Chaco Canyon, New Mexico*, edited by Carrie C. Heitman and Stephen Plog, pp. 96–131. University of Arizona Press, Tucson.
- 2017 Perishable Technologies. In *The Oxford Handbook of Southwestern Archaeology*, edited by Barbara J. Mills and Severin Fowles, pp. 645–662. Oxford University Press, Oxford, England.

Jolie, Edward, Laurie D. Webster, and Benjamin A. Bellorado

- 2018 A Woven Web of Regional Influence. *Archaeology Southwest* 32(2–3):45–47.

THE CIBECUE PROJECT

The Cibecue Apache provided valuable support during the 30 years of the Grasshopper Field School. Having been severely impacted by the viral pandemic, they would now benefit by assistance from the University of Arizona Department of Anthropology and the Arizona State Museum community through donations of items normally given to Goodwill, especially clothing and small household items. To make a donation, contact me at jreid@arizona.edu. Thank you.

UPCOMING AAHS FIELD TRIPS

AAHS is in the process of planning field trips for the 2022–2023 year. Most will be in-person, but in October, we are offering a virtual field trip to an area very difficult to visit in person.

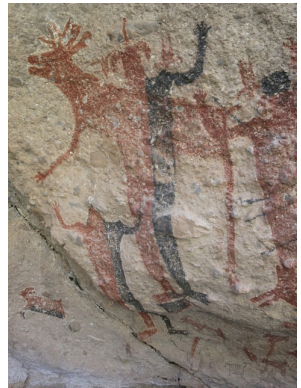
Virtual Field Trip: The Great Cave Murals of Baja California

October 1, 2022; 11:00 am–12:30 pm

Brought to you through AAHS@Home and Zoom

Join this virtual trip into the Sierras of Baja California in some of the most forbidding terrain, where there are thousands of brilliantly painted images and deeply etched petroglyphs that have survived for centuries in remote caves and shelters. Designated a UNESCO World Heritage Site in 1993, there are more than 80 caves with layers of pictographs and numerous petroglyphs—many off limits to tourists or too difficult to reach. This virtual field trip follows the tour leader's March 2022 participation in a rigorous mule trip into these canyons and arroyos to see a small fraction of the ancient images. Guided by local *vaqueros*, riding mules, and accompanied by 12 burros who carried the gear, the group stayed near ranchos in three canyons where local Californios live in some of the most remote locations.

This presentation will highlight portions of this incredible 20+ km trip with a total elevation gain and loss of 10,000 feet to see amazing pictographs the Mexican archaeological bureau, INAH, dates to more than 10,000 years old. You will also learn about some of the ranch families who still live near the caves and how they survive in this challenging environment. Most people will not be able to visit these caves, so this virtual field trip will give you the opportunity to see pictographs that are larger than life and that include whales, turtles, manta rays, fish, eagles, deer, bighorns and giant people, more than 7–8 feet tall painted on cave ceilings and walls.



Larger than life black and red pictographs like this are found in caves and alcoves throughout the Sierra de San Francisco Mountains in Baja.

The trip will be led by Kirk Astroth, a registered professional archaeologist and graduate of the University of Arizona with a concentration on rock imagery. This virtual field trip will be ASL interpreted. This trip is free and open to the public but you must pre-register at: <https://bit.ly/FieldTripGreatMurals>.



FUNDING OPPORTUNITY
MARTIN-ORRELL RESEARCH GRANT

Each year AAHS awards a single grant of \$5,000 to a high-quality archaeological or historical research project that focuses on significant questions in the archaeology of the Southwestern United States or Northwest Mexico. This grant is made possible through the generosity of two AAHS benefactors: Carryl B. Martin and F. Lewis Orrell Jr.

Electronic applications are accepted from **November 1 to November 30, 2022**. Applicants must be AAHS members. For more information about the award and the application form, please visit <https://www.az-arch-and-hist.org/grants/carryl-b-martin-research-award/>.

SAVE THE DATE —
AMERICAN ROCK ART RESEARCH
ASSOCIATION CONFERENCE (ARARA)



- What:* ARARA conference, including workshops, papers, and field trips
- When:* March 9-13, 2023 [dates have changed from earlier announcements]
- Where:* Sheraton Tucson Hotel and Suites, 5151 E. Grant Road, Tucson, Arizona
- Do Now:* Save the date and look for pending Call for Papers and registration information, which will be coming soon

Cornerstone

*Darlene Lizarraga, Director of Marketing
Arizona State Museum*

Artist Talk with Cara Romero

Tuesday, October 11, 2022

6:30-7:30 p.m.

CESL Auditorium 103*

FREE and open to the public

Join us live and in-person to meet Cara Romero, contemporary fine art photographer and enrolled citizen of the Chemehuevi Indian Tribe.



"Weshoyot" 2021 by Cara Romero

Reception and viewing at Arizona State Museum will follow the talk.

*Scan for full details and directions



*<https://statemuseum.arizona.edu/events/cara-romero>

This program and reception
are paid for by a grant from



Can't make it in person?

The talk will also be streamed on ASM's Facebook page.



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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:

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

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Address: _____

City: _____ State: _____ Zip: _____

E-mail: _____

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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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