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The Monthly Newsletter of the
Arizona Archaeological and Historical Society

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Next General Meeting:

December 19, 2022

7:00 pm (MST)

AAHS@Home (Zoom webinar)

www.az-arch-and-hist.org

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President's Message

by Rebecca Renteria

There will not be a President's Message this month, but return for the January 2023 issue. Thank you for your patience.



AAHS Lecture Series

- Dec. 19, 2022: Maxwell Forton, *High Places in the Painted Desert: Exploring Salient Spaces at Petrified Forest National Park*
- Jan. 23, 2023: Arch & Hist Slam and Winter Party
- Feb. 20, 2023: Davina Two Bears, *TBA*
- Mar, 20, 2023: Julio Amador, *Rain and Fertility Symbolism in the Rock Art and Cultural Landscape of the Trincheras Sites of Northwestern Sonora*
- Apr. 17, 2023: Patricia Crown, *TBA*
- May 15, 2023: *TBA*
- June 19, 2023: Thatcher Rogers, *TBA*



CALL FOR RESEARCH AND TRAVEL GRANT PROPOSALS

Due Date: February 15, 2023

Membership in AAHS is required, and all members are eligible to apply

AAHS research grants up to the amount of \$1,000 are awarded annually. Travel grants are also available in amounts up to \$500 to support travel for research or to present research. Projects in archaeology, anthropology, history, or ethnology in the U.S. Southwest and Northwest Mexico are considered. Further information on criteria and application procedures is available on the website at <https://az-arch-and-hist.org/?p=465>.

SUCCESSFUL FALL USED BOOK SALE

Since 1992, AAHS has supported the Arizona State Museum Library through the sale of donated books. Starting out as a small selection of archaeology books, the sale has now expanded to hundreds of books covering a wide range of topics, although archaeology remains foremost. In the past few years, we have received large collections of books as many of archaeology's elders have retired or passed on. For example, we recently received more than 200 boxes of books from David Wilcox and 50 or so from Raymond Thompson's estate. While we are thrilled to get these books, they have overwhelmed our storage and pricing systems, and we are not accepting new donations at the moment.



Now to the good news. The sale held October 21–22 grossed more than \$8,000 and will result in a check to library totaling more than \$7,000. We hope to hold another sale during the March 2023 Tucson Festival of Books. None of this would be possible without a fleet of dedicated volunteers who show up twice a year, many of them for many years, to lug, unpack, pack books, and staff sales. Behind the scenes, a small crew led by Robin Rutherford price and sort incoming books.

I would like to acknowledge Elizabeth Burt, Chris Sugnet, and Jim Bender who, along with Robin, price books.

A huge thanks to: Dave Wallace, Aaron Wright, Fran Maiuri, Bill Gillespie, Caroline Kinsley, Martin Welker, Stan Ponczek, Andrew Christenson, Pat Gilman, Jim Bender, Paul Minnis, Amanda Semanko, Lynn Ratener, Gayle Hartmann, Elizabeth Burt, Donna Yoder, Madelyn Cook, and the facilities staff at ASM. It takes a village. and without these folks, these book sales could not happen.

— *Katherine Cerino*

December 19: Topic of the General Meeting

High Places in the Painted Desert: Exploring Salient Spaces at Petrified Forest National Park

Maxwell Forton

Petrified Forest National Park, located a few hours east of Flagstaff, Arizona, is world renowned for its deposits of Triassic-era petrified wood. This landscape also contains a rich cultural history, with more than 10,000 years of human habitation and use preserved in over 1,200 documented archaeological sites. Most of these sites are attributed to Ancestral Puebloan communities who dwelt in the Petrified Forest region for centuries, farming the landscape and creating one of the highest concentrations of petroglyphs found in the American Southwest. My research examines two sites that suggest differing forms of social power performed in the Petrified Forest landscape. The Mac Stod site is a small great house, possibly representing a far flung node of Chacoan ideology. Conversely, the Lacey Point site is a suspected shrine site centered in more local ideologies, which exhibits a surprisingly large and diverse artifact assemblage. Through an examination of petroglyphs, ceramics, and landscape, I assess how Mac Stod and Lacey Point embody different forms of salient space in the Petrified Forest.

Speaker Maxwell Forton is a Ph.D. candidate at Binghamton University, studying the relationship between landscapes and rock imagery in the Chaco World. Max is originally from rural Michigan, where he earned his BA in Anthropology from Michigan State University in 2014. He currently lives in Tucson working at Coronado National Forest. Max has worked as a professional archaeologist at Petrified Forest National Park, Navajo National Monument, multiple cultural resources

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

management firms, and as the Survey Director for Archaeology Southwest's Upper Gila Preservation Archaeology Field School. At the 2018 Pecos Conference, Max won the Cordell Prize for his research into shield depictions at Pueblo III cliff dwellings in Tsegi Canyon.

Suggested Reading:

Burton, Jeffery F.

- 1993 *When is a Great Kiva? Excavations at McCreery Pueblo*. Publications in Anthropology No. 63. Western Archeological and Conservation Center, National Park Service, Tucson.

Hays-Gilpin, Kelly, and Eric Van Hartesveldt

- 1998 *Prehistoric Ceramics of the Puerco Valley: The 1995 Chambers-Sanders Trust Lands Ceramic Conference*. Museum of Northern Arizona, Flagstaff.

McCreery, Patricia, and Ekkerhart Malotki-Tapamveni

- 1995 *Tapamveni: The Rock Art Galleries of Petrified Forest and Beyond*. Petrified Forest Museum Association, Petrified Forest, Arizona.

Potter, James

- 2004 The Creation of Person, the Creation of Place: Hunting Landscapes in the American Southwest. *American Antiquity* 69:322–338. <https://doi.org/10.2307/4128423>.

Van Dyke, Ruth M., R. Kyle Bocinsky, Thomas C. Windes, and Tucker J. Robinson

- 2016 Great Houses, Shrines, and High Places: Intervisibility in the Chacoan World. *American Antiquity* 81:205–230.

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 additional field trips for the 2022–2023 year.

Marijilda Pueblo Site Tour December 10, 2022

Our December field trip will be lead by retired Forest Archaeologist Bill Gillespie on a tour of the Marijilda site in the Safford Basin. This site is a large masonry pueblo founded in the 1300s by Ancestral Pueblo migrants. Marijilda has never been formally excavated, but features more than 40 rooms, three plazas, a diverse ceramic assemblage, and an elaborate irrigation canal system. Petroglyphs near Marijilda contain imagery unusual for this region and are more indicative of Ancestral Pueblo iconography to the north. The tour will visit the pueblo, associated agricultural features, and the site's petroglyph panels.



Marijilda is approximately 2.5 hours northeast of Tucson, with the final leg of the trip requiring a high-clearance vehicle. If you do not have a high-clearance vehicle, we will arrange to carpool to the site. The tour is limited to 20 people and is only open to current AAHS members. If you are interested in reserving a spot on the tour or have additional questions, please email Max Forton at mforton1@binghamton.edu.

Additional details about the trip will be forthcoming to those who sign up.



Current Research

Reconstructing Ancestral Pueblo Communities: A Collaborative Archaeological Partnership at Perage, Pueblo de San Ildefonso, New Mexico

*Mark R. Agostini
Ph.D. Candidate, Brown University*

The ancestors of the contemporary Pueblo people of what is now the Rio Grande region of New Mexico experienced significant cultural changes in the late thirteenth and early fourteenth centuries. One of these groups, called the Tewa, emerged from periods marked by drought, migration, and the aggregation of communities into novel Pueblo societies (Duwe 2011; Ford et al. 1972; Ortman 2012). While broader aspects of Tewa identity and culture have been documented for more than a century (Harrington 1916; Kidder 1915), limited scholarship (see Aguilar 2019; Duwe and Preucel 2019) holds a critical stance on the false dichotomy between “prehistory” and “history” by taking seriously the sovereignty of Native communities and their own interpretations of ancestral places and the past.

The central research questions of the project therefore ask the following. How do San Ildefonso oral histories of movement and mobility on the landscape inform or challenge the archaeological record? What combination of social, economic, political, and belief-based factors among coalescing migrant and indigenous groups in the Northern Rio Grande region contributed to the formation, resilience, and connectivity of Classic Period and later Historic Tewa societies?

METHODOLOGY

Archaeological villages located on San Ildefonso Pueblo lands selected for this project include the villages of Perage (LA 41) and

Research partially sponsored by an Arizona Archaeological and Historical Society General Research Grant, awarded March 2022.

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Otowi (LA 169). These villages are ideal for exploring the long-term histories of Tewa societies and social identities beginning in the Classic period because both villages are large plaza pueblos, have contemporaneous occupations, and are ethnographically tied to historic Pueblo movements by San Ildefonso Pueblo ancestors from the Pajarito Plateau to the Rio Grande valley.

Pedestrian Survey

During August 2022, a pedestrian survey was conducted at the village of Perage with the assistance of several San Ildefonso Pueblo youth student interns (Maddox Martinez, Aiden Escalanti, Jeremyah Tafoya, Magdalena Tafoya), Tribal Historic Preservation Office Advisory Board members, and Tribal community members. Perage is on the west side of the Rio Grande, approximately 2 km west of the Pueblo de San Ildefonso. Perage was neither mapped using modern techniques nor were any systematic studies of the surface assemblage conducted prior to the 2022 field season. The survey recorded all above-ground architecture, modified natural features, and midden areas. These areas were recorded with digital photography and were mapped using a handheld GPS unit. Once architectural features were mapped, the surface assemblage was representatively documented atop all major architectural features.

RESULTS AND DISCUSSION

An enduring feature of the sacred geography for the ancestral and contemporary Tewa living near the Pajarito Plateau and Rio Grande valley is Tunyo (Spotted Mesa) or Black Mesa. Tunyo Pin is a basaltic mesa that is intimately tied to the San Ildefonso people, for its prominence (6,080 ft) represents the cardinal mesa of the north and is visible across the entirety of the ancestral domain of San Ildefonso Pueblo, extending west to Los Alamos National Laboratory, south of the town of White Rock, and east of the Rio Grande where the San Ildefonso people reside today. These cardinal lines of sight to Tunyo index historical continuities across ancestral villages atop the Pajarito

Plateau (e.g., Otowi, Navawi, Tshirege, Tsankawi) and at the village of Perage in the Rio Grande valley. Movement from the plateau to the Rio Grande valley at Perage therefore served as a conscious choice made by San Ildefonso Pueblo ancestors to move and settle on culturally significant places of considerable time depth. Moreover, it suggests a spatiotemporal continuity in belief based practices in the

transition from Plateau village life to that of the valley later in the Classic period.

Previous work documenting Perage notes the presence of pottery types on the surface (Hewett 1906, 1938). The pilot ceramic survey conducted with the assistance of San Ildefonso Pueblo youth student interns (Figure 1) revealed a diverse chronology of previously unknown ceramics types that includes: Wiyo black-on-white, Santa Fe black-on-white, Biscuit A, Biscuit B, Tsankawi black-on-cream, Rio Grande Glaze A, Rio Grande Glaze B, Rio Grande Glaze C, Tewa red, Smeared corrugated, Micaceous, Micaceous washboard, and unidentified plain ware. This assemblage points to multiple



Figure 1. San Ildefonso Pueblo student interns and Tribal Historic Preservation Office (THPO) Advisory Board members document ancestral Tewa pottery on the surface of a roomblock at Perage (LA 41).

phases of occupation at Perage beginning in the AD 1300s up to the advent of the sixteenth century, followed by a potential re-occupation phase during the Pueblo Revolt period (1680–1696), as evidenced by the abundance of micaceous pottery on the surface of nearly all room blocks. The ceramic assemblage at Perage is comparatively low density but of similar types (Biscuit A, Biscuit B) to those found

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on the Pajarito Plateau. This sparse material record may reflect the possibility that relatively few ceramics and other belongings were left behind at Perage when San Ildefonso ancestors relocated the short distance across the river to where San Ildefonso Pueblo is located today.

The village layout and construction of Perage is notably different from Pajarito Plateau settlements. Perage consists of some six connected roomblocks that form the main nucleus of the village, three detached roomblocks, and two plaza courts. Double plaza villages are a well-documented feature in the Rio Grande (Fowles 2005; Fritz 1978), of which the dual plaza plan may be viewed as referencing an archetypal Pueblo village symbolic of the dualism so common to Pueblo societies (Aguilar 2019:54). The double-plaza plan of Perage may therefore attest to the importance of a traditional moiety social organization in response to a desire for social and political harmony among a diversity of people settling there.

The three dispersed roomblocks at Perage may point to a multi-ethnic makeup of their inhabitants. These dispersed settlements may have helped facilitate the integration of outside community members from Pajaritan villages into valley life by maintaining distinct social identities within one community.

Finally, the village house-walls at Perage were constructed entirely of adobe, which contrasts to construction methods found at Otowi where volcanic tuff masonry stones were used. These marked shifts in construction style in the valley may further attest to the multi-ethnic character of Perage's founding people as evidenced by their different skills and techniques in creating the village itself.

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Cornerstone

*Darlene Lizarraga, Director of Marketing
Arizona State Museum*

THANK YOU!

A huge and heartfelt THANK YOU to the board and members of the Arizona Archaeological and Historical Society for your support this year.

This Fall's book sale was another record breaker. Combined with the proceeds from mini sales at the Pecos and Mogollon Conferences, your hard work and dedication have provided more to the ASM library than any other year.

The money you raise is the largest source of income for the ASM library and is used to keep it current on important academic journal subscriptions and relevant new volumes, and sometimes, to help pay for student workers.

Thank you most sincerely for continuing to care about and support the ASM library!



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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.

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