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Mrs. J.C. Clarke, Jesse Walter Fewkes, and Byron Cummings at Elden Pueblo

Photo courtesy of Smithsonian Institution
PRESIDENT’S MESSAGE

Here we are in August already, and it’s PECOS CONFERENCE TIME! The 2001 Pecos Conference meets August 9-12, 2001, 14 miles north of Flagstaff, AZ, in the Coconino National Forest. (See your July 2001 Glyphs for details.) The first Pecos Conference was convened in 1927 by Alfred Vincent Kidder, resulting in the formalizing of a classification system we still use — Basketmaker II and III and Pueblo I, II, III, IV and V. You probably know that Kidder is viewed as the father of Southwestern Archeology. He pioneered the use of stratigraphy, pottery, and ethnological data for archeological interpretation. His book, "An Introduction to the Study of Southwestern Archeology," published in 1924, is a classic of Pueblo archeology.

Registration and a reception are Thursday, August 9th, 6-9 p.m. at the Museum of Northern Arizona’s Branigar/Chase Discovery Center (Highway 180 north of Flagstaff.) Registration will continue Friday at the conference tent and campground, which will be located about 10 minutes north of MNA off the Snowbowl Road. AAHS will have a table there to recruit new members, re-sign old ones, sell back issues of Kiva, T-shirts, mugs, etc., to promote Society interests. Don Burgess, Sarah Herr, Rich Lange, Keith Knoblock, Don Kucera, Jane Lindsey, Lex Lindsey, Betsy Marshall and I have agreed to staff this table. We’ll need all the help we can get; so, if you’re going to be there, please give us a hand. The more, the merrier. We also need everyone to attend the business meeting on Saturday afternoon. It’s always at the end and just before the serious partying begins, so it won’t drag on too long. We need a good turnout to support our Awards Committee’s presentation of the Byron S. Cummings and Victor R. Stoner Awards and Appreciation Awards. Presentation of these awards at the business meeting is a major coup for AAHS and deserves our backing. A few rounds of vigorous clapping, cheering, foot-stomping and whistling will provide a great head start for the party to follow.

By this time, I hope you have sent in your checks and renewal forms to VP for Membership, Keith Knoblock. If not, Hey, Get With It! We need you all aboard for the coming year. Also, the latest issue of Kiva should make its appearance in early August. You won’t want to miss it.

I hope you’ve read Sharon Urban’s excellent report on our Chaco Field Trip, April 28-29, 2001. VP for Activities Don Kucera, Gwinn Vivian and Bruce Hilpert put together a trip which can best be described by one of those Mary Poppins tongue-twisting adjectives, like supercalifragilisticexpialidocious. You know what I mean! As Sharon said, “It was the best Chaco field trip ever!” She mentioned two sour notes, however. Persons were observed sitting on ruin walls and someone appeared to be pocketing artifacts. These actions are contrary to the objectives of the Society and certainly not the thing to do. We should be role models for the general public and must exercise proper conduct around ruins and artifacts. We hope that these were one time only errors in judgment and won't be repeated.

September begins general distribution of raffle tickets for the annual December Fund Raising Raffle — a major contributor to providing scholarships and research awards in support of Society objectives. Solicitation of gifts from donors will begin in August, and we’ll sell raffle tickets at Pecos. Volunteers for the Fundraising Committee are needed and welcome. Come help us with this very important activity. Remember to renew your membership and to join us at the Pecos Conference. I’ll look for you.

Bill Hallett, President
PREVIEW OF AAHS LECTURE PRESENTATIONS AND FIELD TRIPS

**SEPTEMBER 17**
Speaker: Dr. Mark Elson  
Topic: Ethnographic Perspective of Hohokam Platform Mounds

**OCTOBER 15**
Speaker: Patrick Lyons  
Topic: Past and Present Archaeology along the San Pedro River
Field Trip: Ruins along the San Pedro River

**NOVEMBER 19**
Speaker: Madeleine Turrell Rodack  
Topic: Friar Marcos de Niza and the Search for Cibola
Field Trip: Marcos de Niza Monument and Coronado National Memorial

Upcoming Programs:

**DECEMBER 17, 7:30 p.m.**  
AAHS Field Trips Slide Show

**2001 PECOS CONFERENCE**
Register during the evening reception on Thurs., Aug. 9, or at the Campground on Fri., Aug. 10, from 8 a.m. to 5 p.m., or on Sat., Aug. 11, from 8 a.m. to noon. The fee is $25.00
Field reports will be presented Fri., Aug. 10, from 8:30 a.m. to 5 p.m., and Sat., Aug. 11, from 8:30 a.m. to 3 p.m.
Amongst many activities, there will be a trip to Brown Springs/Salt Mine
Pueblo, Verde Valley, led by AAHS’s speaker last month, David R. Wilcox and, also, Sharon Olsen. Register with Dr. Wilcox at 520/774-5211, Ext. 244 or <dwilcox@mna.mus.az.us>. All other contacts are listed in the Pecos Conference Brochure.

For lots more information and a registration form, log on to <http://www.swanet.org> and click on SWA projects, Pecos Conference.

Did you know …
...that Katharine Bartlett was the person who recommended to the Kidder conference the name “Pecos Conference”? This item may be referenced in Dick Woodbury's book on the Pecos Conference.

AAHS’S WEB SITES
Glyphs can be found at The Arizona Archaeological and Historical Society website in PDF format on the Internet at <http://www.statemuseum.arizona.edu/about/index.html>. Look for the special Glyphs section. You can also locate Glyphs on the SWA website at:

GLYPHS DEADLINE DATE!
The deadline for the receipt of information and articles to be included in Glyphs is the **15th** of each month for the next month’s issue. New material is urged, needed, and always appreciated. Write to me at AAHS, ASM, University of Arizona, Tucson, Arizona 85737; new phone 262/338-6938; new e-mail address:
Each year since 1987, the Arizona Archaeological and Historical Society has proudly announced recipients of the Byron S. Cummings Award, the Victor R. Stoner Award, and Appreciation Awards.

This year, for the first time, the awards will be presented at the Pecos Conference. This annual gathering for southwestern archaeology is in Flagstaff on August 9 through August 12.

The Byron A. Cummings Award recognizes outstanding research and contributions to knowledge in southwestern anthropology, archaeology, ethnology, or history. It is given in honor of the principal professional founder of the Society, who was the first head of the Department of Anthropology at the University of Arizona and Director of the Arizona State Museum.

The Victor R. Stoner Award celebrates outstanding contributions in the promotion of historic awareness and preservation, bringing Southwestern anthropology, archaeology, ethnology, or history to the public over an extended period, or leadership in the Society. It is awarded in honor of the Reverend Stoner, a Catholic priest and scholar, an avocational historian, longtime supporter of the Society, and one of the founders of its journal, Kiva.

AAHS Appreciation Awards are given in recognition of contributions to the Society and its programs.

BYRON S. CUMMINGS AWARD

C. Vance Haynes has been preeminent in Paleoinian studies throughout his long and distinguished career. He completed his Geology Ph.D. at the University of Arizona in 1965, subsequently teaching at his alma mater and then Southern Methodist University. After rejoining the University of Arizona faculty in 1974, Haynes held a joint appointment as professor of Anthropology and Geosciences. He recently retired and assumed Emeritus status as a Regents Professor. He has been instrumental in training the next generation of Paleoindian archaeologists and geoarchaeologists to carry on his tradition of interdisciplinary scholarship. A member of the National Academy of Science since 1990, Haynes also has received the Society of American Archaeology’s Fryxell Award for interdisciplinary achievement, the Archaeological Geology Award of the Geological Society of America, and prestigious Guggenheim and Smithsonian senior fellowships. His work is published widely in Science and the foremost geological and archaeological journals.

Vance Haynes has provided geochronological and geoarchaeological expertise to Paleoindian investigations at an impressive number of localities in the Southwest, the United States, the Americas, and in adjacent areas of northeast Asia. He is respected for insisting that archaeologists adhere to the highest standards of evidence in their search for New World origins. Haynes is especially renowned for his excavations of sites occupied by Clovis hunters of extinct big game in southeastern Arizona and for his extensive contributions to the Quaternary geology of the Southwest.

A wide-ranging scholar, Haynes sustains broad additional interests. He is well known for paleoclimatic, archaeological, and geological investigations in the eastern Sahara spanning more than 25 years. He also has been involved in the archaeology of the Custer Battlefield National Monument in Montana and published on the rifles of General Custer and his 19th century era.

VICTOR R. STONER AWARD

Linda L. Mayro is honored for her outstanding service in public archaeology through her influential promotion of historic preservation in Arizona and her role as Cultural Resources Manager for Pima County. After receiving her masters degree from the University of Ariz...
THE CORNERSTONE

A NEW SEASON BEGINS

I have recently had a number of conversations with new AAHS President Bill Hallett. At the museum, we know Bill as a member, as a volunteer, and as a good friend. Over the past few years Bill has established himself as a welcome sight at the museum and at many of our programs. His relationships with key staff are strong and positive. His knowledge of and commitment to both AAHS and ASM are well known and reaffirmed on a regular basis. His energy is unquestioned and his ideas are ever-flowing. His ideas for a stronger relationship and more mutually beneficial collaborations are exciting. We especially look forward to Bill’s participation on the museum’s charter advisory board.

I’d like to thank Beth Grindell for her good work and recognize her efforts as ASM liaison to the AAHS board this past year. She did an excellent job! Rich Lange is Beth’s replacement. Most of you already know Rich as a former AAHS board president, a current board member and faithful program participant. Rich’s duties at the museum have evolved over the past couple years to include not only his research responsibilities, but public outreach and education as well. Rich’s natural ease with the public and his propensity to educate make him an excellent ambassador.

Welcome Bill! Thank you Beth! And thanks Rich! I look forward to an active and mutually beneficial year.

George J. Gumerman, director
Arizona State Museum

EVENTS AT ASM

Through August 15
SEVEN EYES, SEVEN LEGS:
SUPERNATURAL STORIES
OF THE ABENAKI


September 5, 12, 19, 26
RARE GLIMPSES –
History of Tucson.

A series of hands-on, behind-the-scenes workshops with scholars, curators and collections. 7-9 p.m. $20/class ASM members, $25/class non members.

September 22-29
SW FOUR CORNERS
LEARNING EXPEDITION

Unique chance to explore the ancient and contemporary cultures of the magnificent Four Corners region by traveling with ASM’s noted scholars Chuck Adams and Rich Lange. Trip highlights the Hopi Mesas, Canyon de Chelly, Chaco Canyon, Monument Valley and a river rafting adventure. $1400 ASM members, $1550 non members. Limited to 16 participants.

For ASM activities, contact Darlene Lizarraga at Arizona State Museum’s marketing office by calling 520/626-8381, or you can e-mail her at <darlene@al.arizona.edu>.
WELCOME TO FLAGSTAFF, AND THE 74TH PECOS CONFERENCE!

The Pecos Conference comes to Flagstaff again, and with it, a bevy of great tours on Sunday that will provide a cross section of the outstanding archaeological sites around Flagstaff and northern Arizona. For those of you who can’t spend the entire day on the scheduled tours, there are two sites close to town you are welcome to visit on your own – Elden Pueblo and Turkey Hill Pueblo. Both are important to the history of Flagstaff area archaeology, as well as being the type sites for two of the latest Sinagua phases – the Elden Phase of A.D. 1150-1250 and the Turkey Hill Phase, A.D. 1250-1300.

ELDEN PUEBLO

Elden Pueblo was one of the major Sinagua communities during its occupation from about A.D. 1070 to 1275. The earliest occupation consisted of a few pit houses, which eventually expanded into over 20 pit houses during the Padre and Elden Phases. The pueblo itself was probably constructed as late as 1200-1225 as a few individual units constructed while the pit houses were still in use. Pit houses and pueblos continued to coexist throughout most of its history, although many of the 20 pit houses found so far were eventually built over as the pueblo grew. At least one rectangular bunched kiva served the religious needs of the community. Surrounding the main pueblo was a prepared clay surface on which daily tasks were performed, including mixing plaster for room construction needs, preparing food, and cooking in roasting pits.

Some time after 1250, a major building period started as groups of people began to move into the pueblo. This may have been in response to a warm, dry period when people could no longer farm successfully in the lower elevation of the pinyon-juniper zone, where most of the Elden Phase population lived. Movement to higher, moister elevations in the ponderosa zone was one response chosen by some families. Some rooms were completely taken apart to provide building materials as small room blocks were connected to form larger blocks; other rooms were left abandoned but partially dismantled; some rooms were subdivided and made smaller; and new rooms were built onto the sides of earlier units, until the pueblo eventually grew to about 60 rooms. A separate pueblo of about five rooms with its own kiva was also built at this time as well as a large community room.

Burials were interred in three formal cemeteries, as well as a large burial mound, and suggest religious societies, similar to those found at Hopi, and that craft specialists were present.

The Hopi recognize the site as Pasiovi, the meeting place, or place of coming together, where a number of clans were pre-ordained to
stay for a time as part of their eventual migrations to the Hopi Mesas. According to their traditions, the Ał, Kwan, Taw, and Wuwutsim societies and several important ceremonies developed here.

The site was partly excavated in 1926 by Dr. Jesse Walter Fewkes, assisted by John P. Harrington, to investigate Hopi traditions about the Flagstaff area. Fewkes had been interpreting archaeological materials from a Hopi perspective ever since his first work in the Southwest in 1895, which included another Hopi ancestral site on the Coconino National Forest, Nuvakwewotaga (Chavez Pass).

Fewkes’ approach to excavation and interpretation in 1926 was the same as it was in 1895, much to the chagrin of archaeologists ever since. Archaeologists of the day who visited the excavation, such as Harold S. Colton, Harold S. Gladwin, and Byron Cummings, were dismayed by his lack of concern for records and techniques that had become standard practice by 1926. However, there was considerable public interest in Fewkes’ work, as this was the first excavation of any size ever conducted in the Flagstaff area. People were amazed at the quantity and beauty of the artifacts Fewkes recovered. One of his major discoveries was an effigy vessel of a pregnant antelope. This was Fewkes’ personal favorite artifact, which he kept in a wooden box beneath his bed at the Weatherford Hotel in downtown Flagstaff, and is the logo of today’s Elden Pueblo Project.

As one of the earliest practitioners of “Public Archaeology,” Fewkes gave numerous lectures about his work at Elden Pueblo, allowed people to help excavate, gave site tours, and entertained many visitors, including George W. P. Hunt, Governor of the State of Arizona. Fewkes also stabilized the site so it could be displayed to the public. About 1927, a Hopi from Mishongnovi, Philip Zeyouma, built a curio shop next to the highway to capitalize on visitation to the site; however, the expected tourism boom never developed, and he closed the shop in 1933, moving to the Colorado River Indian Reservation near Parker.

Public interest in the site after Fewkes left continued to be very high. One year later, local people wrote the Smithsonian, and even enlisted the assistance of the Forest Service, to have the artifacts from Elden Pueblo returned to Flagstaff. In a rather pompous letter, the Smithsonian replied that the artifacts would stay in Washington until Fewkes was finished with them and at that time, a “small representative collection might be made available,” if there was a place where they could be properly displayed and curated. Largely in response to
this, a group of prominent citizens and scientists, led by Dr. Colton, organized a museum society, which resulted in the establishment of the Museum of Northern Arizona in 1928. And, in 1930, shortly after Fewkes’ death, small representative collections were transferred to the new Museum of Northern Arizona as well as the Arizona State Museum.

Byron Cummings was also active in efforts to have the artifacts returned, as well as to strengthen control of the State Museum over all archaeological matters. He attempted to get a law passed that would have required all excavations in the state to have a state permit and to leave at least a third of the collections in the state. In 1931, he led another effort for a land transfer to give the site to the State of Arizona and put under the care of Arizona State Teachers’ College (now NAU). Upon seeing the artifacts Fewkes recovered from Elden Pueblo, Cummings decided the State Museum also needed a collection from Flagstaff, and launched his own project to excavate a site in Flagstaff — Turkey Hill Pueblo.

**Turkey Hill Pueblo**

Turkey Hill Pueblo was first reported in 1923 by J.C. Clarke, an amateur archaeologist and one of the founding members of the Museum of Northern Arizona. Cummings was introduced to Turkey Hill Pueblo by Dr. Colton, and from the abundant sherds at the site, they knew it was contemporaneous with Elden Pueblo. Since Cummings spent his summers teaching in Flagstaff at Arizona State Normal School (NAU, today), he decided to excavate the site during the summers of 1928 and 1929 (NOTE: Colton 1946:72 incorrectly gives dates of 1927 and 1928).

While Cummings was teaching in town, the excavations were supervised by one of his graduate students, Emil Haury, who had just married Hulda Penner a few weeks before. Years later, when asked about the excavation, Haury replied “You know, I don’t remember much about that summer – that was our honeymoon, you know.” Haury recalled that the crew “was a motley one” consisting of various Nor-
mal School students, Cummings’ graduate students, including future archaeological luminaries Sidney Stallings, Waldo Wedel, Florence Hawley, and Grenville Goodwin who did much of the labor. A major contingent of the

Turkey Hill Pueblo
Illustration provided by Peter J. Pilles, Jr.

crew also consisted of children of Cummings’ friends who came with him to Flagstaff to escape Tucson’s hot summer — youngsters John Wells, Amy and Stephen Butler, Ben and Albert Crittenden, and Harry Rancier. Major Lionel Brady, geologist at the Museum of Northern Arizona, also helped excavate, along with several of his students. Brady operated a tourist camp near today’s Interstate 40 Country Club Interchange where his students and Cummings’ group stayed. Mrs. Haury, as well as Mrs. Malcolm Cummings, also participated in the excavation at times.

Cummings submitted his permit application to the Forest Service two weeks before he started excavating, but three weeks into the project, Cummings told the crew to backfill their holes, since he had not yet obtained his permit. While waiting for his permit to be approved, Cummings went to Walnut Canyon to dig with his students, tested other sites near Flagstaff, and toured various sites on the Navajo Reservation. Haury spent a few days fossil hunting with Major Brady. Two weeks later, when he received his permit, excavations continued through the rest of the summer. When Cummings’ classes concluded, he and Haury spent the final few days of the 1928 season excavating by themselves. On Sept. 26, 1928, Cummings gave the keynote address at the opening of the Museum of Northern Arizona about his work at Turkey Hill Pueblo, and displayed the artifacts found that summer.

Turkey Hill Pueblo was found to be similar in many respects to Elden Pueblo, and Cummings’ often compared Turkey Hill Pueblo to Elden Pueblo in his reports and talks. Like Elden Pueblo, Turkey Hill Pueblo consists of a main pueblo unit, built in several episodes, with several smaller satellite pueblos east of the main unit. Formal cemeteries are present on the east and northeast sides, subterranean rectangular kivas are adjacent to the pueblos, and both have evidence of earlier pit house occupations.
Turkey Hill Pueblo contains approximately 47 rooms. The main pueblo has about 22-26 ground floor rooms and, like Elden Pueblo, shows a number of construction episodes; however, since information on wall bonding/abutments was not recorded, the sequence of these construction events is unknown. There are two main parts to the pueblo. The northern part, containing 11 rooms, likely represents at least four construction episodes. As with Elden Pueblo, some of these suggest groups of families moving into the pueblo. The southern portion, clearly the major unit of the pueblo, contains 15 evenly-sized rooms, apparently built as a single construction event. Cummings believed the two western tiers of this block were two stories tall. Only one doorway was found at Elden Pueblo, but Cummings found several in the ground floor rooms at Turkey Hill Pueblo. Otherwise, roof-top entries were the norm at both sites.

Four separate pueblos, ranging from one to five rooms in size, are strung out just east of the main pueblo. Cummings noted that the smaller pueblos were earlier than the main pueblo, since they were covered with trash deposits before the walls of the main pueblo collapsed over them. This is similar to the architectural evidence at Elden Pueblo, where a series of separate pueblos were joined, or added on to, to form the final main pueblo configuration. One of the small pueblos at Turkey Hill was of particular interest, since it was a storage room that had burned and contained large jars filled with corn, beans, and other carbonized food remains.

On the east edge of the pueblo, Cummings believed he located a rectangular, subterranean kiva, although Colton felt it was a pit house from an earlier, Angell-Winona Phase, occupation.

Burials were found to the east and northeast, in a cemetery that had been heavily dug by pothunters. As at Elden Pueblo, a variety of burial materials suggests status differences within the community, such as a painted juniper bark bracelet, decorated with a fringe and two turquoise pendants (Whittaker and Kamp 1992); bone hairpins; and two coiled basket plaques painted with bright red, green, orange, and blue designs.

On the basis of ceramics and tree-ring dates, Elden Pueblo and Turkey Hill Pueblo were contemporaneous during most of their occupation, although people lived at Turkey Hill Pueblo for perhaps 20 years after Elden Pueblo was abandoned. After 1300, the only pueblo occupied in the Flagstaff area was Old Caves Pueblo, which lasted until about 1400. Old Caves can be visited as one of Sunday’s site tours.

No professional archaeological work was done at Elden Pueblo and Turkey Hill Pueblo after Fewkes and Cummings. However, once locals saw the wealth of artifacts contained in the ruins, pothunting became a common past-time during the 1920s-40s. But the potential of the sites to still provide important information became apparent in 1966-1968, when the curio shop and a few rooms in the pueblo were excavated by Roger Kelly, then a professor at Arizona State College (NAU) (Kelly 1970). Helping supervise his crew was Sam Henderson, now Superintendent of the Flagstaff Area National Monuments. Pollen samples collected from Kelly’s work provided the first information about paleoenvironmental conditions in the Flagstaff area.

In 1971, the Coconino National Forest was developing long-term land exchange plans for the areas around Elden Pueblo and Turkey Hill Pueblo and convened a meeting to discuss the future of the sites and whether they should be included in land exchange plans. Although recognizing that the sites had been extensively
excavated, it was apparent from Kelly’s work that many areas had not been disturbed by Fewkes or Cummings. The group recommended that both pueblos should be preserved for their scientific and recreational values, with the idea that some day they could be developed and interpreted as small parks, forming green belts in areas that were headed for future development. The Flagstaff Chamber of Commerce also expressed interest in the scientific and tourism potential of the sites. Consequently, the Forest Service designated each ruin as a special management unit and erected a chain link fence around Turkey Hill Pueblo to protect it from additional vandalism. Finally, in 1980, public archaeology programs began at Elden Pueblo, conducted by the Coconino National Forest in partnership with the Arizona Natural History Association, the Arizona Archaeological Society, the Museum of Northern Arizona, and Northern Arizona University.

THE HISTORIC SIGNIFICANCE OF ELDEN AND TURKEY HILL PUEBLOS

The Pecos Conference developed, in part, to systematize nomenclature and classify the various cultural manifestations in the Southwest, but for several years, discussions focused only on the Plateau region. In 1931, Gladwin held a conference to address this disparity through his newly developed cultural classification scheme. He used this system to describe cultural traditions in southern Arizona and asked Dr. Colton to name and define those for northern Arizona. Colton accomplished this in 1939 in his now over-looked classic, *Prehistoric Culture Units and their Relationships in Northern Arizona* (Colton 1939), in which he identified Elden Pueblo and Turkey Hill Pueblo as the type sites for these major phases. The excavations at Elden Pueblo and Turkey Hill Pueblo were significant milestones in the history of archaeology in the Flagstaff area and are two of the most important sites for understanding the late history of the Sinagua. Their full significance has yet to be realized, as most of the excavation results have not been published. But as their collections and archival records are studied, their importance is beginning to be understood.

SUNSET CRATER

One of the more significant findings at both sites pertains to still controversial concepts about the eruption history of Sunset Crater. Since the 1970’s, scientists have questioned the original dating of the eruption of the Crater, traditionally believed to be in the fall of 1064 and the spring of 1066. Based on paleomagnetic dates of the lava flows and the stratigraphic sequence of ash falls, a long-term sequence of eruptions into the 1200s has been postulated, causing considerable geological and archaeological debate. Potential proof of the late eruptions was found at both Elden Pueblo and Turkey Hill Pueblo, as well as at other Elden Phase sites near Flagstaff. Cummings found layers of cinders on the floors of several rooms at Turkey Hill Pueblo and was the first to suggest a late period of volcanic activity, although the significance of his observation has never been recognized. At Elden Pueblo, cinder deposits have also been identified in numerous situations that likely represent the initial eruptions as well as several later events into the 13th Century.

Y’all Come!!

One of the major research topics being studied as part of Desert Archaeology’s work on the U.S. Highway 89 project is the volcanic history of Sunset Crater. Status reports on the results
AAHS MOURNS THE LOSS OF
KATHARINE BARTLETT

Katharine Bartlett, an early Southwestern anthropologist and a founding staff member of the Museum of Northern Arizona, died on May 22 at her home in Sedona, Arizona. She was 93.

Born in Denver, Colorado in 1907, Ms. Bartlett received her M.A. in anthropology from the University of Denver in 1929, studying under Dr. E.B. Renaud. In 1930, she traveled to Flagstaff, Arizona for a summer position at the fledgling Museum of Northern Arizona, cataloging artifacts from the Museum's excavations in the Medicine Valley and assisting with the newly created Hopi Craftsman Exhibition. Her summer assignment soon evolved into her life's work as she joined the Museum's staff permanently in the fall of 1930, remaining to serve as an essential member of the Museum's guiding team until her retirement in 1981.

Over her 51 years at the Museum of Northern Arizona, Ms. Bartlett worked closely with Museum Director, Harold S. Colton, and his wife Mary-Russell, to direct the museum's research on the Colorado Plateau in such diverse areas as archaeology, ethnology, zoology, botany and geology. She carried out archaeological fieldwork in northern Arizona with Dr. Colton, ethnographic fieldwork with the Southwestern Hopi, and archaeological
surveys of Glen Canyon prior to its flooding by the construction of the Glen Canyon Dam.

Trained as a physical anthropologist, Ms. Bartlett analyzed human skeletal material from many Museum and Park Service excavations. She served as the museum’s first Curator of Anthropology, from 1930 to 1952, establishing the system for organizing the museum’s anthropology collections that is still used today. From 1953 to 1981, she served as Librarian and Curator of History, collecting and organizing thousands of books, periodicals, and archives into the most comprehensive collection of research material on the anthropology, geology and natural history of northern Arizona. In addition to her primary work as curator and librarian, she planned exhibits, edited museum publications, and researched and published articles on northern Arizona history.

Some of Ms. Bartlett’s 60 publications include many articles in the Museum’s interdisciplinary research journal Plateau on such diverse topics as Southwestern Indian craft arts, Hopi history and ethnology, Spanish exploration of the Southwest, and the archaeology of northern Arizona. Ms. Bartlett’s work on artifacts from the Tolchaco gravels of the Little Colorado River Valley was some of the earliest research into Paleoindian occupation of the Colorado Plateau. Her MNA Bulletin analyzing manos and metates from Museum excavations, Pueblo Milling Stones of the Flagstaff Region and Their Relation to Others in the Southwest: A Study in Progressive Efficiency, has become a standard reference on ground stone food processing technology.

Katharine Bartlett was honored in 1984 as the first Fellow of the Museum of Northern Arizona for her significant contributions to the museum and the Southwest. In 1986, she was an invited participant in an Arizona State Museum-sponsored conference highlighting the work of early women anthropologists in the American Southwest. The conference was subsequently presented as the Smithsonian Institution “Daughters of the Desert” exhibit which traveled to museums throughout the country. In addition to being honored as a “Daughter of the Desert,” in 1991 Ms. Bartlett received the Sharlot Hall Award for her contributions to Arizona history and in 1995 received the Byron Cummings Award from the Arizona Archaeological and Historical Society. She was a charter member of the Colorado-Wyoming Academy of Science, and the Arizona Academy of Science and a Fellow of the American Anthropological Association and the Society for American Archaeology. She was listed in the first edition of the International Directory of Anthropologists in 1938 and the first edition of Who's Who of American Women in 1959.

Ms. Bartlett shared a home with artist and archaeologist Gene Field Foster from 1953 until Ms. Foster’s death in 1983. Ms. Bartlett is survived by her niece, Jane R. Stevens of La Jolla, California, nephews George B. Robinson of Maplewood, New Jersey, and Thomas B. Robinson of Chazy, New York, and 11 grand-nephews and -nieces, including her namesake, Katharine Bartlett Stevens.

The family requests that, in lieu of flowers, contributions can be made to
zona in 1974, she participated in and directed numerous cultural resources inventory and assessment projects in the Southwest, Great Basin, and California. In 1988, Mayro joined Pima County administration as Cultural Resources Manager, beginning a career dedicated to bringing historic preservation and awareness to the forefront in planning and policy. Under her guidance, Pima County represents an exemplary model for the incorporation of cultural resource management in the regulations and decision-making of local government.

As the result of Mayro’s tenure, the Pima County Cultural Resources Office has gone far beyond its unique program for the compliance review and monitoring of hundreds of public and private development projects annually. She has been remarkably successful in coordinating the interests of such diverse groups as administrators, scholars, developers, planners, Native Americans, and the general public toward consensus and action. Her leadership has been key in the formulation and implementation of a $6.4 million Historic Preservation Bond Program for the acquisition and protection of the County’s most important historic and archaeological sites.

Mayro has further been instrumental in the recognition of cultural resources as one of the central planning elements in the currently developing Sonoran Desert Conservation Plan. Linda Mayro’s service includes participation on the Arizona Historic Preservation Advisory Committee and the Arizona Archaeological Council Executive Board. She has published nationally on preservation policy and procedures.

Mayro is the recipient of the Arizona Heritage Preservation Honor Award and the Tucson-Pima County Historical Commission Historic Preservation Award.

Jennifer Strand energetically guided AAHS over the past year as President of the Society. She provided the central focus that brought together the efforts of officers, committees, volunteers, and members. In addition to her own presidential role, Strand ably assumed additional duties when temporary needs arose so that the functions of the Society could proceed smoothly. During her term, the relationship of mutual support between AAHS and the Arizona State Museum was strengthened, a legacy of her stewardship in which she takes great satisfaction.

Tobi Taylor served as sole Kiva editor for 1996 through 1998 issues and then jointly as production editor until this year. She leaves a journal and publication process much improved by her ideas and efforts. She was instrumental in achieving the timely production of issues, expanding and strengthening peer review, and updating submission and publication procedures. Taylor’s considerable editorial skills have resulted in the enhanced appearance, organization, and content of today’s Kiva.

Keith Knoblock is recognized for the currently excellent state of membership data and its successful coordination with all related aspects of AAHS programs and activities. As Vice President for Membership, Keith has created and maintained a system remarkably fitted to the Society’s needs. He is also to be commended for his active and enthusiastic role on the Board of Directors.

Karen Lominac contributed untold hours of time and effort during the many years she maintained and improved the AAHS membership lists. She cheerfully provided the endless sets of labels that were essential to every Society and journal mailing. The Society has benefited greatly from Karen’s generosity in sharing her expertise and organizational skills.
AAHS MEMBERSHIP/SUBSCRIPTION APPLICATION

CATEGORIES OF MEMBERSHIP – All members receive discounts on Society field trips and classes. Monthly meetings are free and open to the public.

$30 Glyphs membership receives the Society’s monthly newsletter, Glyphs
$30 Student Kiva membership receives both Glyphs and Kiva; $15 receives Glyphs
$40 Kiva membership receives all current benefits, including four issues of Kiva, 12 issues of Glyphs
$50 Institutional membership (primarily libraries) receives Kiva and Glyphs
$75 Contributing, $100 Supporting, $250 Sponsoring, and $1,000 Lifetime memberships all receive

Glyphs and Kiva, and all current benefits.
Outside U.S. add $10.00

Enclosed is U.S. $____ for one ____________________________________________
[Enter membership/subcription category]

Name * ________________________________________________________________ Phone ____/_______
* [Please enter preferred title: Miss, Mrs., Ms., Mr., Mr. & Mrs., Mr. & Ms., etc.]

Membership/Subscription Information

Visitors are welcome at all of the Society’s regular monthly meetings but are encouraged to become members in order to receive the Society’s publications and participate in its activities at discount rates.

Memberships and subscriptions run for one year beginning July 1 and ending June 30. Membership provides one volume (four numbered issues) of Kiva, the Journal of Southwestern Anthropology and History; 12 issues of the monthly newsletter Glyphs; member rates for Society field trips and other activities.

For a brochure with more information and a membership/subcription application form, write to:

Keith Knoblock
Vice President for Membership
Arizona Archaeological and Historical Society
Arizona State Museum, University of Arizona

Tucson AZ 85721 USA

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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