Galaz Ruin Communal Structure 73. Adapted by Darrell Creel from The Galaz Ruin by Roger Anyon and Steven A. LeBlanc, University of New Mexico Press.
Next AAHS Meeting: 7:30 p.m., May 19, 2003
Duval Auditorium, University Medical Center
PRESIDENT’S MESSAGE

Arizona Archaeology Awareness Month (March) has come and gone. Great satisfaction over a job well done and relief that it's over for another year are feelings enjoyed by all those involved. The eight Tucson area Library Lectures jointly sponsored by the Arizona Archaeological and Historical Society (AAHS) and the Arizona State Museum (ASM) were again a great success. Attendance averaged 40 persons per lecture with a loyal cadre of familiar faces who showed up for every session. Two of these maintain Germany as their regular home, so we can lay claim to an international lecture series. Many thanks go out to Don Burgess and Rich Lange, who made the arrangements for use of the library facilities and the various lecturers, and to Darlene Lizarraga, who arranged for publicity of these events. More thanks go out to the speakers who donated their time and expertise: Rich Lange, "Architecture in the Prehistoric Southwest," Valencia Branch; William Hartmann, "Coronado Slept Here: New Discoveries about the Coronado Army Route through the Southwest," Nanini Branch; Dave Kushman, "Cultural Resource Protection in the Sonoran Desert Conservation Plan," Dusenberry-River Center Branch; Jeff Clark, "More Migrants and Mounds: Pueblo Settlers among the Tonto Basin Hohokam," Wilmot Branch; Bryant Bannister, "A.E. Douglass, Tree Ring Dating and Archaeology," Woods Memorial Branch; Ray Thompson, "A Search for Our Ancestors: The Archaeologists Who Came Before Us," Himmel Branch; Alan Ferg, "Apache Archaeology," Bear Canyon Branch; and Don Burgess, "Romans in Tucson? Mystery of the Silverbell Artifacts," Golf Links Branch. As usual, all lectures were free and open to the general public. They continue to increase awareness of archaeology and generate sensitivity to issues surrounding interpretation and preservation of the cultural heritage of Arizona. A side benefit of them is the visibility for AAHS and ASM with opportunity to invite new members to become involved with both organizations. Further support of this month of archaeology awareness by AAHS and ASM involved our participation in the Arizona Archaeology Expo. Although the signs said Payson, Arizona, this year, we were convinced that we were somewhere near the North Pole. Those who are accustomed to the desert clime froze as the temperature dropped and the winds blew displays and literature everywhere. The target of the atlatl/spear throwing display, manned by Rich and Chris Lange, was surely a Wooly Mammoth from the arctic and not a southern cousin. Many used the atlatl toss as a means to keep warm.

Although it came under the heading of our regular monthly lecture, the presentation by Barnet (Barney) Pavao-Zuckerman, also contributed to the archaeology awareness theme. In keeping with AAHS objectives, we have rejoined the Council of Affiliated Societies (CoAS) of the Society of American Archaeology (SAA). We had previously belonged to this group, but, for reasons not remembered, we had dropped out of active participation. Sarah Herr represented our desire to be an active member at the annual meeting in Milwaukee, Wisconsin. There are 26 other member organizations from the USA and Canada dedicated to the advancement of the practice of archaeology. We look forward to renewal of this relationship. AAHS and ASM continue to pre-

(Continued on page 6)
THE CORNERSTONE

ARIZONA STATE MUSEUM RESUMES RESEARCH NEAR WINSLOW

Arizona State Museum's Homol'ovi Research Program (HRP) is returning to the field! Archaeologists Chuck Adams, Rich Lange, and crew of students and volunteers have initiated research at Chevelon Ruin — at 500 rooms, the third largest of the Homol'ovi villages, a cluster of ancestral Hopi sites near Winslow, Arizona. Due to a $230,000 grant from the National Science Foundation and support from the Earthwatch Institute, ASM will be able to return to the field each summer through 2005.

From June 1 through July 12, the crew will be mapping and conducting limited excavations where the only previous professional excavations were conducted in 1896 by the Smithsonian's Jesse Walter Fewkes. The Hopi word for Chevelon is Tsakwavayu or "blue running water." It is contemporary with the other Homol'ovi villages (a Hopi word meaning "place of little buttes"), dating roughly from the 1280s to the 1380s. Because it sits adjacent to Chevelon Creek, a perennial stream, the site has access to unique plants and animals as well as a significant flow of water that could have been used to irrigate cotton and other crops. Chevelon Ruin also has nearly ten times as many pottery sherds of White Mountain Red Ware as any of the other Homol'ovi villages. This means that Chevelon had significant trade contact with villages in the Silver Creek area 50 miles southeast.

"The focus of our research this year is to evaluate 1) how and why Chevelon traded for White Mountain Red Ware, 2) if other objects were traded from that area, and 3) if individuals from the Silver Creek area might have immigrated to Chevelon," says Adams. "We want to determine if this pottery was circulated to other members of the Homol'ovi cluster through Chevelon." By looking at the distribution patterns of White Mountain Red Ware, plants, animals and other objects within the village and among other members of the cluster, Adams hopes to gain insight into how wealth was accumulated and how it related to power, prestige, and social organization.

Additionally the crew will be studying the burning of approximately 100 rooms and searching for clues as to when the burning took place and by whom.

Visitors to the Chevelon site during excavation are welcome. Pick up a map at the Homolovi Ruins State Park visitor center (928/289-4106 — from Flagstaff, take I-40 east to Hwy. 87 North, use Exit 257).

Since 1984, HRP has been conducting research on the 13-14th century ancestral Hopi villages and received the 1999 Award in Public Archaeology, offered by the Governor's Archaeology Advisory Commission. If you'd like a recap of HRP's past 18 years of fieldwork, pick up a copy of Adams' new book Homol'ovi: An Ancient Hopi Settlement Cluster (University of Arizona Press).

Saturday, May 10, 2003 1-4 p.m.

(Continued on page 6)
There is much more to Mimbres-Mogollon archaeology than the spectacular ceramic designs with which we are all so familiar. While Mimbres representative ceramic designs give us unparalleled glimpses into the ancient past, they provide only a partial understanding of Mimbres society. Architecture and stratigraphy, it must be admitted, are certainly not as eye-catching as the painted ceramics. In fact, Mimbres surface architecture has been the target of much derision, having been described by at least one archaeologist as akin to stacking ball bearings in mud. While the rest of us smile, we grudgingly agree that many Mimbres walls do have these seemingly gravity-defying qualities. As for stratigraphy, suffice it to say that the most common description of deposits in Mimbres structures is undifferentiated fill. But wait, there really is more. Some aspects of Mimbres-Mogollon architecture and stratigraphy have proved remarkably instructive in our quest to interpret the past, offering intriguing insights into change and continuity in ritual and culture.

New research into communal architecture and the use of public space has yielded surprising results. By combining information from recent excavations and those of decades ago, we have noted previously undetected patterns in the composition of offerings and the ritual retirement of communal structures. Even the construction of some structures seems to have been done with their eventual ritual retirement in mind. It is as if, in some instances, the purposeful end of a structure’s use-life was planned from its very inception. In the early AD 900s the ritual retirement of communal structures involved spectacular conflagrations that must have been visible throughout the Mimbres Valley. These fires were so intense that the wall adobe was essentially vitrified. Causing fires such as these in structures over 2 meters deep and with floor areas as large as 170 square meters was no small feat, not to mention a powerful ritual statement.

One of the more remarkable aspects of Mimbres communal architecture was a tendency for it to be concentrated in a particular portion of a site, often for centuries. In addition, the locations of retired communal structures became transformed public space that was used in new and special ways. At the site of Oldtown, for example, this portion of the site was the terminus of a prehistoric road as well as the place where a monument and special burial were placed. This monument, dating to the early AD 1100s, was constructed in such a way that it straddled and
touched the floors of two communal structures which had been retired and filled in hundreds of years earlier. Clearly, toward the end of the Classic Mimbres period, when society was under increasing stress, there was a need to connect directly and symbolically with the ancestral past.

The construction and retirement of communal structures and changes in public architecture, when correlated with other aspects of Mimbres-Mogollon material culture, provide new insights into cultural change, especially between about AD 750 and 1130. We can more clearly understand the increased connections with the Hohokam region in the AD 800s and 900s; the pithouse-to-pueblo transition (which was, perhaps, not as dramatic a shift as we previously had thought); the relative insularity of Classic Mimbres society; and the transformation of Mimbres society in the Mimbres Valley in the early AD 1100s.

Speaker Roger Anyon has been involved in Mimbres archaeology since 1975. He has published a number of articles in peer reviewed journals, and co-authored with Steven LeBlanc a monograph on the Galaz Ruin that was published by the University of New Mexico Press. In many ways, his recent collaboration with Darrell Creel of the University of Texas at Austin is a continuation of his research published in the *Kiva* over 20 years ago. Not all this time has been focused on Mimbres archaeology however, with 11 years spent at the Pueblo of Zuni as tribal archaeologist and director of the Zuni Historic Preservation Office. He currently works at the Pima County Cultural Resources Office, and is a member of the Smithsonian Institution Native American Repatriation Review Committee. In his spare time, perhaps a misconception on his part, he is writing a monograph on Mimbres sites excavated during the late 1970s, and is part of a research team working at the Center for Desert Archaeology on American Indian cultural landscapes of the San Pedro River Valley. His research interests include cultural landscapes, traditional cultural places, repatriation, and, of course, the archaeology of the Mimbres region.

**AAHS Meeting Time and Place**

The Arizona Archaeological and Historical Society’s monthly meeting will be held on May 19, 2003, at 7:30 p.m. at Duval Auditorium, University Medical Center, 1501 North Campbell Avenue (north of Speedway). Duval Auditorium can be reached by proceeding either north or south on North Campbell and turning west into the UMC between the two traffic lights — one is at Speedway and one is at Elm. Free parking is available south of Mabel Street, across from the College of Nursing. The Front Entrance is on the top level of the parking structure. Duval Auditorium is on the 2nd level of the Hospital. Upon entering the Front Entrance, turn right and then follow the signs to Duval Auditorium.
(Continued from page 2)

President’s Message

sent programs at a breathtaking pace —
I'm exhausted trying to keep up. Occasionally I'm asked what there is to do here
in Tucson. My stock answer is, "Let me
tell you, if you have time — say about an
hour." We try hard with Glyphs to keep
you informed of events within our scope
of activities. Participating in them all is
another story.

A sobering message was recently re-
ceived about desecration of petroglyphs
on private property near Ashcroft, Ari-
zona. It appears there are no laws pro-
tection such artifacts on private land in
Arizona — only on public land. New
Mexico reportedly does have legal re-
course to protect rock art on private, as
well as public lands. This seems to be a
more enlightened approach. To be sure,
one cannot stand guard 24 hours a day
over artifacts like petroglyphs, but there
needs to be more teeth in the ability to
punish those who would destroy items of
cultural heritage. "To him who is deter-
mined, it remains only to act" — Italian
Proverb. Are you determined?

Bill Hallett, President

AAHS’s 2-MONTH LECTURE PREVIEW

June 16 General Meeting: Christopher Dore on *Space Age Archaeology*
July 21 General Meeting: Mark Elson on *Archaeology and Volcanoes*

UPCOMING EVENTS AT
ARIZONA STATE MUSEUM

(Continued from page 3)

Paintings and Stories Family
Program Series

Let your child's creativity soar through
drawing and creative writing activities.
Working under the direction of Navajo
artist Glory Tacheenie-Campoy, children
(ages 7-16) will enjoy learning painting
techniques to apply to their own pictures.

Other activities include a Master
Creative Writing Class with Navajo poet
Sherwin Bitsui and chalk mural drawing.
Free admission.
Saturday, June 21, 2003, 5-8:30 p.m.

Marking the Solstice:
A Multicultural Celebration
(ASM's north lobby and front lawn)

Arizona State Museum extends its
hours for a multicultural celebration of
the summer solstice. Enjoy hands-on
activities, songs, stories and
presentations relating to the sun, moon,
tars, rain, planting and harvesting from a
variety of different cultures. Bring a
picnic basket, a blanket or lawn chairs for
a full evening of family fun. Free and
open to the public.

For more information on ASM events, contact Darlene Lizarraga at 520/626-8381
or e-mail: <darlene@al.arizona.edu>.
AN AAHS SUBSCRIPTION MAKES A GREAT GIFT!
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.

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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/subscription 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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