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General Meeting: May 16, 2005
http://www.statemuseum.arizona.edu/aahs/aahs.shtml

View of cleared circle feature at the Mobak Site
Photograph by Sharon Bauer
PRESIDENT'S MESSAGE

When I received John Welch's comments about my recent reviews of the federal and state historic preservation programs, I thought I would take advantage of his expertise. I know very little about the Tribal Historic Preservation Offices (THPOs) because, among other reasons, I was with SHPO in Arizona several years before the Tribal HPOs were created. I want to express my gratitude to John for accepting the responsibility for preparing the succinct and interesting information presented below.

James E. Ayres (Jim), President

ARIZONA'S TRIBES AND THE FEDERAL PRESERVATION PARTNERSHIP

I salute Jim Ayres' efforts — through the "bully pulpit" of recent President's Messages — to engage the AAHS membership in understanding the federal historic preservation partnership and the special ways this partnership unfolds in Arizona. I'm honored to accept his invitation to provide the following review of the roles federally-recognized tribes play in this partnership.

The special focus here is on those tribes that have accepted Congress' invitation to assume the functions for tribal lands of the applicable State Historic Preservation Officer (SHPO). Tribes were the last to be invited to join federal agencies, SHPOs, and private and semi-private nonprofits (for example, the National Trust for Historic Preservation and the Arizona Preservation Foundation) as full partners in America's longstanding effort to carry forward the best parts of the past into the future.

My conviction is that previous, ongoing, and prospective contributions made by American Indian Nations indicate the many benefits and minimal liabilities of accommodating their interests and concerns into the methods and theories that guide preservation efforts in general and archaeology in particular.

Just in case we need a reminder of the importance of the federal preservation partnership and its governing statute — the venerable National Historic Preservation Act (NHPA) — recall estimates of upwards of 95% of archaeological research in the United States is funded through federal agency efforts to comply with NHPA's Section 106. Originally made into law in 1966, the NHPA and its regulations have been amended several times, generally broadening the definitions of places and objects that merit preservation, and agency responsibilities to identify and consider the effects of their ac-

(Continued on page 4)
Archaeological research in the Western Papaguería, which encompasses portions of southwestern Arizona and Sonora, Mexico, lags behind that in adjacent regions such as the Hohokam culture area to the east. As a result of recent large-scale archaeological survey and excavations in this region supported by the United States Air Force, archaeologists are beginning to appreciate the complex history of human use and occupation in this region. This talk highlights the results of recent cultural resource management excavations and analyses conducted by archaeologists with URS and Statistical Research, Inc., in collaboration with the United States Air Force at two sites (Mobak and Rainy Day) on the Barry M. Goldwater Range near Gila Bend, Arizona.

This research demonstrates that these sites witnessed repeated, episodic occupations spanning more than 2000 years, spanning from the Early Agricultural period to historic times. Site occupants were multiethnic populations (Hohokam and Ancestral Yuman) who survived on a diet dominated by locally produced corn and squash and supplemented by wild resources such as globemallow, mesquite, spiderling, and mustard. These groups were also active participants in the shell trade networks that moved marine shell from the Gulf of California and the Pacific Ocean to the interior of Arizona. Residents of the Mobak and Rainy Day sites brought in raw Glycermis and Laevicardium shell from the west and produced finished jewelry on-site.

This work contributes to our developing models of the settlement, subsistence, and cultural interactions of prehistoric groups living throughout southwestern Arizona. The archaeological record in this region appears to have no obvious ethnographic parallels and existing models of prehistoric life in this region will need to change as more archaeological data become available.

**Speaker Matthew Hill** is a graduate student at the University of Arizona and Margaret Beck is a ceramic analyst and project director at Statistical Research, Inc., in Tucson. The authors have participated in archaeological investigations at sites in Arizona, Alaska, Colorado, Kansas, Nebraska, New Mexico, Oklahoma, and Texas, and worked in the Philippines in 2001 as part of the Kalinga Ethnoarchaeological Project. Matt's dissertation research addresses variation in Paleoindian land use and hunting strategies on the Great Plains. Margaret's research focuses on ceramic use among various prehistoric groups throughout the American southwest.
President’s Message

The most recent amendments, passed in 1996, gave recognition to well-established federal policies promoting tribal sovereignty, self-governance, self-determination, and self-representation by inviting tribes to take over the roles SHPOs had been playing on tribal lands. Chartered by individual tribal governing bodies, typically empowered by councils of elders and cultural advisors, and recognized officially by the National Park Service pursuant to NHPA’s Section 101 (d) of NHPA, there are now more than 50 THPOs nationwide.

Within Arizona, the Hualapai Tribe, Navajo Nation, White Mountain Apache Tribe, and Zuni Pueblo have accepted Congress’ offer to administer SHPO functions on their lands, thus seizing the opportunity to exercise local control over compliance, preservation, and research activities occurring within NHPA’s broad reach. This means consulting with the many federal agencies that sponsor projects on Indian lands, reviewing compliance documents, developing preservation plans, implementing projects that care for structures and objects of particular historical and cultural significance, and managing National Register and National Historic Landmark nominations and programs. Several other Arizona tribes are in the final stages of joining the list, and I invite your attention to and support of the dedicated professionals who run these sophisticated programs.

It bears mention that tribal HPOs are seldom, if ever, carbon copies of state HPOs. The dazzling indigenous cultural diversity of the Americas that attracted many professional and avocational archaeologists to cultural heritage research and stewardship is being reflected through THPOs and their unique initiatives to take care of their ancestors’ tangible and intangible legacies while serving as liaisons between local and national preservation interests. Although I am prone to exaggeration, I think I will be judged innocent of it in the assertion that indigenous peoples’ heritage stewardship efforts are to historic preservation what rainforests are to biomedical research.

Among the greatest challenges to THPOs is recognition of their status on par with SHPOs and concomitant funding. Despite valiant lobbying efforts by individual THPOs and the Washington, D.C.-based National Association of THPOs (NATHPO), funding has not increased since 1999, when there were only about 20 THPOs. Today, the SHPO with the smallest land base (Rhode Island) receives about eight times as much federal funding as the largest THPO (Navajo Nation). Although only a small handful of THPOs have given up for lack of resources, the situation is serious, and I invite your support for tribal preservation programs and THPOs.

John R. Welch served as the White Mountain Apache Tribe HPO from 1996 to 2004.
A PROPOSED PHASE SEQUENCE FOR THE JEMEZ PLATEAU, NORTH-CENTRAL NEW MEXICO

by Jeremy Kulisheck,
Southern Methodist University

Consult a map showing the distribution of Pueblo peoples during the early modern era, and you will find a great population concentration in the southwestern quadrant of the Jemez Mountains, the Jemez Plateau. For the five centuries following A.D. 1200, this part of north-central New Mexico saw the founding of dozens of large villages and development of a landscape dotted with farmsteads and fields. During the 1600s, the Jemez people offered staunch resistance to the Spanish conquest of their homeland. By 1700, however, a century of disease, warfare, and out-migration had taken its toll. Permanent settlements on the plateau were abandoned, and the Jemez people resettled at the village of Walatowa (Jemez Pueblo), where they remain today.

Until recently, the archaeological record of the area has been little understood. Recent research, however, is filling out the Pueblo history of the plateau. Scholarship is demonstrating that the Jemez Plateau was integral to the transformations that swept the northern Southwest between the thirteenth and seventeenth centuries. To understand better the role of the plateau in this history, I’ve developed a temporal sequence for the plateau,
partially based on the work of veteran Jemez researcher Mike Elliott.

Most of the Jemez Plateau was colonized during the great migrations of the thirteenth century, when small villages of five to 40 rooms sprung up in the lower reaches of the plateau’s deep canyons. These small settlements characterize the Vallecitos Phase. Vallecitos villages had affinities with both the Rio Grande region to the east and the southern San Juan Basin to the southwest, manifested in settlement layout and ceramics. Earlier researchers placed the origins of Jemez settlement in the Gallina area to the northwest, but there are few resemblances.

Prior to A.D. 1200, only a few pit house settlements located along the Jemez River are known from the San Ysidro Phase. Village life on the Jemez Plateau reached its maturity in the early 1300s, during what is called the Paliza Phase. Large settlements up to 1400 rooms in size were founded across the plateau, in the canyons and on the mesa tops at elevations as high as 8000 feet. Many of the Paliza Phase villages follow a layout shared by early modern Pueblo communities across the northern Southwest during this period, having one or two large plazas fully enclosed by room blocks.

The occurrence of trade-ware ceramics, such as Agua Fria Glaze-on-red, also demonstrates the integration of the Jemez into regional social trends. The apex of Pueblo settlement came during the Jemez Phase, beginning in the mid-1400s. This period saw the consolidation of populations into sprawling villages that feature multiple plazas and often an isolated great kiva. The florescence of these massive villages, some of which are over 1800 rooms in size, coincides with the upheaval and abandonment that struck much of the rest of the Southwest. The villages are also similar in size and layout to other settlements in the northern and central Rio Grande regions from this time. Jemez towns were the ones first visited by the Spanish in 1541.

The Spanish first imposed control over the Jemez in the early 1600s, during the Guadalupe Phase. Two mission settlements were founded along the Jemez River in the 1620s where the Jemez people were to be resettled. However, several of the large villages, and many farmsteads, remained occupied through much of the 1600s, indicating that the Jemez people resisted efforts to move them from the mesas. In 1680, the Jemez people participated in the Pueblo Revolt that expelled the Spanish from the northern Southwest. After joining the failed second Revolt of 1696, most Jemez people fled westward, seeking refuge with the Hopi, the Navajo, and others. They resettled at Walatowa (Jemez Pueblo), on the southern margin of the plateau during the first two decades of the eighteenth century. This period, the Cañon Phase, saw the end to permanent settlement on the Jemez Plateau. To the Jemez people, however, the plateau was not abandoned. They continued to use their ancestral homeland for both material and spiritual support, even as much of it fell into other hands. Today, most Jemez ancestral settlements are managed by the Forest Service, in close cooperation with the community of Jemez Pueblo.

Jeremy Kulisheck is an archaeologist with the Santa Fe National Forest, and a Ph.D. candidate at Southern Methodist University. He has received three travel awards from AAHS. A longer version of this paper will be presented at the Pecos
In the summer of 2004, the Maxwell Museum conducted a rescue archaeology project at LA 50245 in Albuquerque’s north valley. The site was on a parcel slated for sale and development but the owner agreed to hold off on the sale until the site could be excavated by volunteers.

LA 50245 was a Territorial period Hispanic compound next to the floodplain of the Rio Grande, facing what was then the main wagon road north from Albuquerque. Irrigated fields lay a short distance to the west, while a bajada flanking the Sandia Mountains provided extensive grazing to the east.

The home itself was L-shaped, on the west and south sides of the compound; walls on the north and east sides of the compound completed the corral. Excavation showed that the compound was built of terrones (in archaic English, “turfs” or “turves”), which came from the floodplain to the west.

Prior development of the property heavily damaged the compound, and details of site architecture had been lost. The main accomplishment of the excavation was to recover an extensive sample of trash from a well-to-do Hispanic family of the Territorial period. The most valuable set of remains may be a sample of traditional Hispanic pottery and of Pueblo trade wares; Hispanic pottery use is understudied in New Mexico and the compound yielded a sample from the final years of that tradition. The site also yielded substantial amounts of food bone and railroad-era manufactured goods.

So far, no documentary evidence has been found to link with the archaeological remains, but the compound appears to date between 1870 and 1910. Cleaning of artifacts and preparation of a descriptive report will take place in 2005. Researchers are welcome to include any part of the collection in their own studies.
Established in the late 1970s, Arizona State Museum’s conservation laboratory is one-of-a-kind in the state. A leader since its inception, it was one of the first to develop curricula for collections care and a manual for emergency response that remain international standards.

Today, ASM’s Preservation Division, under the direction of Conservator Nancy Odegaard, oversees the preventive and interventive conservation of the museum’s vast collections, instructs scores of conservation students, and continues to conduct cutting-edge research.

Investigations (funded by sources including the National Science Foundation; National Endowment for the Humanities; National Endowment for the Arts; the Bay, Kress, and Getty Foundations) conducted by the lab’s staff, students, volunteers and other university colleagues include:

- Characterization tests for art/archaeological objects
- Testing of pesticide residues on museum objects
- Testing methods for pigment analysis
- New protocols for ceramic care
- Integrated pest management systems
- Conservation science curriculum development

Most recently Nancy and company have once again been the first to identify a problem, establish protocols, and disseminate the solutions. “Old Poisons, New Problems” (Altamira Press, 2005, $39.95 paper, ISBN 0-7591-0515-4) reflects some of the research conducted by the lab since 1998. This book has been highly anticipated and much praised as a practical guide to identifying, testing for, and dealing with contaminated cultural materials archived in museum collections. With increasing indigenous involvement in the collection, handling, and, more importantly, the return of cultural objects through repatriation, there is a need to educate both the museum community and tribal members about the potential risks of pesticide contamination, and provide the means to test for, identify, analyze, and safely handle these artifacts. Special features in this book include worksheets for performing basic tests, charts of scientific and historical information on known pesticides, data resources, and illustrations.

David Lee Smith, NAGPRA Committee Chairman for the four Nebraska Tribes (Winnebago, Omaha, Santee, and Ponca) and Cultural Preservation Director for the Winnebago Tribe of Nebraska writes, "This book is well written and very informative. As NAGPRA Committee Chairman for the four Nebraska Tribes, I know that this is what the Indian Tribes have been waiting for the past 14 years. Contamination of our Cultural Artifacts is one of the biggest problems we have faced since the passage of the NAGPRA Act. The Native American Tribes need to know what they are facing when it comes to the repatriation of artifacts and human remains in the various museums and collections agencies across the United States and the world. Nancy Odegaard and Alyce Sadongei’s book will be our guide."
UPCOMING EVENTS AT ARIZONA STATE MUSEUM
Friday through Sunday, May 6 - 8, 2005

MATA ORTIZ LEARNING EXPEDITION (just four spaces left!)
Meet the famed potters of Mata Ortiz and buy ceramics directly from them. Enjoy ceramic-making demonstrations. Shop local galleries and tour the Museo de las Culturas del Norte. Explore rock art sites and archaeological ruins of the ancient Casas Grandes culture. ($800, $700 ASM members)

Saturday, May 14, 2005, 1 – 4 p.m.
CULTURE CRAFT SATURDAY: MAKING MUSIC!
Navajo musician Jonah Thompson will play songs, tell stories, and teach you how to make your own Navajo-style flute. (free family fun!)

Monday, May 23, 2005, 10 a.m. – 2 p.m.
MUSEUM STORE SALE ON BROKEN OBJECTS
Yes, that's right. The ASM museum store is putting out its broken and damaged

ANCIENT FARMERS OF THE SAFFORD BASIN:
ARCHAEOLOGY OF THE U.S. 70 SAFFORD-TO-THATCHER PROJECT
(Anthropological Paper No. 39)
Edited by Jeffery J. Clark

This volume summarizes recent research by Desert Archaeology, Inc., along U.S. 70 between Safford and Thatcher, Arizona. Two prehistoric canals investigated in the course of this project provide the earliest evidence for irrigation to date in the Safford Basin. The project area included a 40-ft right-of-way on both sides of U.S. 70 between mileposts 336.5 and 338.4; three 40-ft-wide drainage alignments running perpendicular to and north of U.S. 70; and a 600-ft by 1,200-ft detention basin at the northern end of the eastern drainage alignment. Subsurface features associated with four prehistoric habitation sites (AZ CC:2:235, :289, :290, and :291 [ASM]), two prehistoric canal sites (AZ CC:2:296 and :297), and one historic-period canal site (AZ CC:2:298) were identified. Except CC:2:291 that was removed from the project area after the testing phase, Desert Archaeology conducted data recovery at all of these sites in February and early March 2000.

Ancient Farmers of the Safford Basin sells for $34.95 and can be purchased directly from the Center for Desert Archaeology (www.cdarc.org or 520-882-6946).
OLD PUEBLO ARCHAEOLOGY CENTER
5100 W. Ina Road, P.O. Box 40577, Tucson AZ 85717-0577 USA
(520/798-1201, <adart@oldpueblo.org>, < www.oldpueblo.org>

Wednesday, May 4 - Monday May 9, 2005 — Chaco Canyon, Pueblo Pintado, Aztec, Salmon, & Hovenweep Ruins tour via passenger van departing from OPAC, 8 a.m., Monday - 6 p.m. Saturday.

Guided tour to NW New Mexico and SE Utah Ancestral Pueblo archaeological ruins including Chaco Canyon’s famous Pueblo Bonito, Casa Rinconada Great Kiva, and other villages, by a guide who is a participant of Chaco excavation projects.

Wednesday, May 11 - Sunday, May 15, 2005 — "Traditional and Modern Hopi Culture" guided tour of Hopi villages starting at Hopi Cultural Center, Second Mesa, Arizona, 6 p.m. Wednesday - 9 a.m. Sunday.

Tribal elder Emory Sekaquaptewa leads tour to traditional and modern Hopi culture sites, sharing his exceptional personal insights on how modernization is affecting a Native American culture with a rich traditional history. The tour normally offers one traditional Hopi dinner at a private home, and viewing of traditional Hopi community dances, if dances are scheduled and open to outsiders on any of the tour dates.

Visits to traditional huge petroglyph site and villages of Walpi, Hano, Sichomovi, Sipaulovi, Oraibi, and Hotevilla; and modern Hopi High School, Health Center, tribal court, and administrative complex. Participants provide their own transportation; carpools are encouraged.

Wednesday, June 1 – Saturday, June 4, 2005 — Zuñi Pueblo and Neighboring Rock Art and Ruins tour via passenger van departing from OPAC, 8 a.m. Wednesday - 6 p.m. Saturday.


For more information, cost, and required advanced reservations, call OPAC.

OLD PUEBLO ARCHAEOLOGY CENTER’S “FIRST MONDAYS” ARCHAEOLOGY & CULTURE EDUCATION PRESENTATION:
“ZUNI PUEBLO HISTORY AND THE ZUNI SALT LAKE PROJECT” at OPAC, Bldg. 8, Tucson; 7:30 to 9 p.m., Free!

On Monday May 2, 2005, Archaeologist Dr. Edgar K. Huber, RPA, a principal investigator for archaeology projects conducted by Tucson’s Statistical Research, Inc., cultural resources consulting firm, discusses archaeology of the Zuni area of northwestern New Mexico and northeastern Arizona, and recent archaeological studies that were done for a proposed mining development around the sacred Zuni Salt Lake. No reservations needed.
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See inside back cover for information about the Society’s programs and membership and subscription requirements.