



# GLYPHS

The Monthly Newsletter of the  
Arizona Archaeological and Historical Society  
An Affiliate of the Arizona State Museum, University of Arizona  
Founded in 1916



**Vol. 56, No. 10**

**Tucson, Arizona**

**April 2006**

### Highlights of this AAHS 90th Anniversary Issue

President's Message .....	2
An Elevated Perspective: Visibility, Performance and Power at the Marana Platform Mound, by Phillip O. Leckman.....	4
The Cornerstone .....	10



Bill Hallett presenting Cummings Award to Mexican Archaeologist Elisa Villalpando.



Rich Lange presenting Stoner Award to recipient Gary Yancy



Barry Goldwater and Jan Bell

*Photographs courtesy of AAHS*

**Next General Meeting: April 17, 2006**

<http://www.statemuseum.arizona.edu/aahs/aahs.shtml>

**RESIDENT'S MESSAGE**

For my *April* contribution to *Glyphs*, I want to highlight another small Tucson museum. The practically new Southern Arizona Transportation Museum (SATM) was dedicated on March 25, 2005, on the 125<sup>th</sup> anniversary of the arrival of the Southern Pacific Railroad (SPRR) in Tucson. The museum is located in the historic Records Building in the former SPRR depot complex on Toole Avenue. The Records Building, which is the oldest of the three outlying buildings around the depot, was built in three stages between 1907 and 1922. It is relatively small, about 1,500 square feet in size, and is constructed of poured concrete. The building was thoroughly rehabilitated in 2004 and 2005 to its 1941 appearance to make it suitable for museum purposes. Funding for the architectural work came from the City of Tucson, which retains ownership of the depot complex, and a grant to create the modern static and lively interactive exhibits came from the Arizona Department of Transportation's transportation enhancement funds.

The SATM's purpose is to collect, preserve, and exhibit railroad-related material culture and oral histories. It emphasizes railroading in Southern Arizona, the historic Southern Pacific depot complex, and Locomotive #1673. The SATM attempts to achieve its goals through educational outreach and its oral history and archival collection programs.

Within the past year, the museum has

acquired a substantial number of railroad artifacts from individuals in the community. These are currently being catalogued. It also has a verbal promise of a very large and important twentieth-century collection of Southern Pacific records, drawings, maps, and similar paper ephemera. Acquisition of this collection will make the SATM an important railroad research destination.

The SATM is a division of Old Pueblo Trolley, Inc. (OPT), which is responsible for its operation. The day-to-day management is under the control of OPT's Museum Management Committee and part-time Director Laura Caywood Barker. The museum building encapsulates a large exhibits room, storage space, a small gift shop, and other facilities required to operate a public facility. It is listed on the National Register of Historic Places and in 2004 received a State Historic Preservation Award. Funding comes from a variety of sources, including grants, memberships, and donations. The museum is tax exempt under Section 501(c)(3) of the Internal Revenue Code.

In its first year, about 8,000 visitors have passed through its doors. This is a remarkable figure when one considers that the museum is new, has been advertised only recently, and is open for limited hours every day except Monday.

For more information about this one-of-a-kind museum in Tucson, to become a member, to make a donation, or to visit, please call Laura Barker at 520/623-2223.

James E. Ayres (Jim), President

**ARIZONA ARCHAEOLOGICAL AND HISTORICAL  
WINTER/SPRING CLASSES**

**May 2, 9, and 16**

Tuesday evenings, 7 p.m. - 9 p.m.

**NATIVE MUSIC AND SONG**

**TRADITIONS IN THE SOUTHWEST**

Presented by the Arizona Archaeological and Historical Society

**May 2**

HOPI KATSINA SONGS AND METAPHORS  
Emory Sekaquaptewa (Bureau of Applied  
Research in Anthropology, University of  
Arizona)

**May 9**

WAILA ("CHICKEN SCRATCH")  
SOCIAL DANCE MUSIC  
OF THE TOHONO O'ODHAM  
Angelo Joaquin, Jr. (University of Arizona  
and co-founder of the Waila Festival)

**May 16**

SONGSCAPES AND CALENDAR STICKS:  
THE ARCHAEOLOGY OF O'ODHAM TRAILS  
AND SONG JOURNEYS  
Barnaby Lewis and J. Andrew Darling  
(Gila River Indian Community)

Cost is \$30 for AAHS members and  
\$40 for non-members; \$10 discount avail-  
able for students and K-12 teachers. Pre-  
registration is required. To register, please  
contact Laurie Webster at 520/325-5435  
or email her at <[lwebster1@mindspring.com](mailto:lwebster1@mindspring.com)>  
<[lwebster1@mindspring.com](mailto:lwebster1@mindspring.com)> (with a capital L).

**HEADS UP! THE PECOS CONFERENCE WILL BE HERE SOON!**

The **2006 Pecos Conference** will be held August 10-13 at the Elks Campground (situated south of Navajo Lake State Park). The conference site is located approximately 25 miles east of Bloomfield, New Mexico, and accessed via US 64 and NM 511. The 2006 Pecos Conference Sponsors include: Salmon Ruins Museum, Center for Desert Archaeology, Aztec Ruins National Monument, BLM-Farmington Office, San Juan College, and Animas Ceramic Consulting of Farmington NM. For information regarding the 2006 Pecos Conference, please contact: Paul Reed <[preed@cdarc.org](mailto:preed@cdarc.org)> or Linda Pierce <[lpierce@cdarc.org](mailto:lpierce@cdarc.org)>.

**GLYPHS** — Information and articles to be included in *Glyphs* must be received by the 10th of each month for the next month's issue. Write to me, Lynne Attardi, c/o AAHS, ASM, University of Arizona, Tucson, AZ 85737, or e-mail me at <[ltatglyphs@aol.com](mailto:ltatglyphs@aol.com)>.

**AAHS WEBSITE** — *Glyphs* is posted each month and can be found on the ASM/AAHS website at: <<http://www.statemuseum.arizona.edu/aahs/aahs.shtml>> and, also, it can be found at: <<http://www.swanet.org/zarchives/aahs/>>.



## AAHS HAPPENINGS



Topic of the Monday, April 17, 2006 General Meeting

### AN ELEVATED PERSPECTIVE: VISIBILITY, PERFORMANCE AND POWER AT THE MARANA PLATFORM MOUND

by Phillip O. Leckman, Ph.D. student in  
Anthropology at the University of Arizona

Evidence from archaeology, ethnohistory, and ethnography suggests that the raised architectural complexes known as platform mounds were the focus of activities that played a central role in the organization of Hohokam society during the Classic Period (approximately AD 1150-1450). In particular, many studies focus attention upon platform mounds' potential as venues for community ritual, a supposition supported by the discovery of numerous artifacts of probable ceremonial significance — such as conch shell trumpets, stone batons, and datura (jimson weed) effigy pots — atop and around platform mound complexes from several parts of the Hohokam world. A recent spatial analysis of the platform mound complex at the Early Classic Marana Platform Mound site builds upon the clues provided by artifacts, architecture, and ethnographic analogy to examine how these community rituals might have unfolded. Using the Marana mound's remnant architecture as its primary evidence, this study reconstructs visibility and access throughout the mound complex, suggesting which parts of mound-top ceremonies might be perceptible to all observers and which might be partially or totally hidden from view. Taken together, the findings from this analysis offer insights into how the rituals performed at the Marana mound complex might have helped bring the

residents of the surrounding community together even as they emphasized the power and authority of an exclusive few.

*Speaker Phillip O. Leckman* is a Ph.D. student in Anthropology at the University of Arizona. He received his BA in anthropology from Stanford University and his MA from the University of Arizona. While at Arizona, he has been a research associate at the Arizona State Museum's Borderlands Archaeological Laboratory, under the direction of Paul and Suzanne Fish, and has taught archaeological field mapping for several UA Field Schools and field studies programs, including work at the Marana Platform Mound and Tumamoc Hill.

Currently, Leckman is also a Research Associate at the UA's Center for Applied Spatial Analysis and an Assistant Editor for the Southwest Mission Research Center *Re-vista*. Leckman has also recently completed five years of archaeological research with the University of Chicago at LA 162, a large late prehistoric/early contact period Pueblo site outside Albuquerque, NM. Leckman's current research interests span the prehistoric and early-contact period Southwest from southern Arizona to the Rio Grande Valley, and focus on the examination of past architectural and social spaces via excavation, archaeological survey, and spatial

#### AAHS MEETING TIME AND PLACE

The Arizona Archaeological and Historical Society's monthly meeting will be held on April 17<sup>th</sup> at 7:30 p.m. at Duval Auditorium, University Medical Center, 1501 North Campbell Avenue (north of Speedway). 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.

### THIRTY YEARS OF SMRC's "KINO MISSION TOURS"

by James S. Griffith, *The Southwest Center, University of Arizona*

Since 1976, the Southwestern Mission Research Center (SMRC) has sponsored annual three-day tours in northern Sonora, that speak to the history and present-day life of several towns and villages where Father Eusebio Francisco Kino, SJ., established missions between 1687 and 1711.

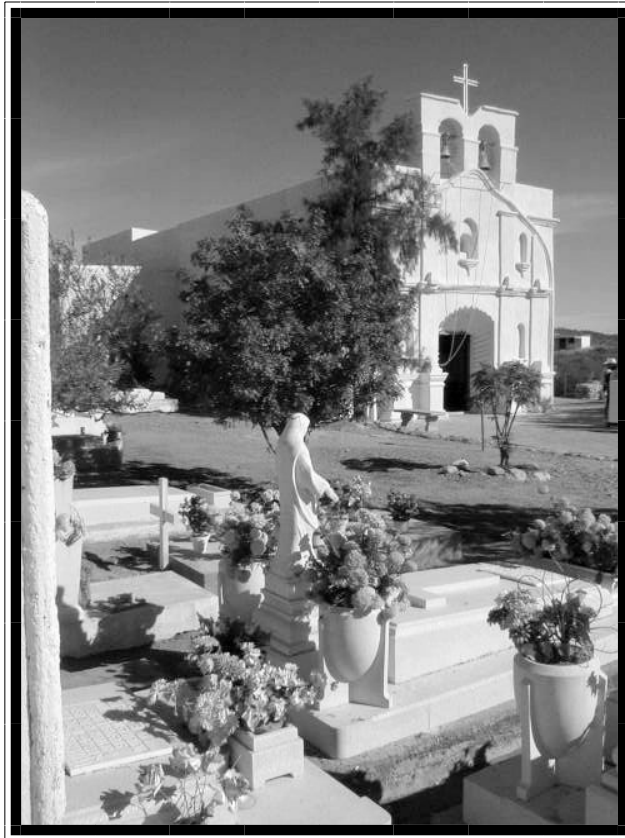
Here's what a typical tour looks like:

*Thursday evening:* Orientation at a local motel in Tucson.

*Friday:* First we cross the border and transfer into our Mexican bus driven by our old friend, Adán Morales. Tourist

visas dealt with, it's on to Ímuris, where we make a brief stop to buy quesadillas and green corn tamales and stretch our legs. Then eastward over the mountains to the lonely mission ruin of Nuestra Señora del Pilar y Santiago de Co-cóspera, where we learn about the church, stroll through the country cemetery, and have a picnic lunch. Back over the mountains, in the bustling agricultural city and pilgrimage destination of Magdalena, we will visit Father Kino's remains and the San Francisco Chapel, focal point of a huge regional folk-Catholic devotion and destination for the Pimería's biggest annual pilgrimage (held on October 4). After some shopping time on the Plaza Monumental, we visit the nearby village of Santa Ana Viejo, whose

*Continued on p. 8*



*The mission church of San Antonio de Oquitoa in the fall, with its cemetery decked out for El Día de los Muertos. Photo courtesy of Nicholas Bleser.*

# Arizona Archaeological and Historical Society

1916

90 Years!



**1916 – Society Founded**

**1935 – First Issue of Kiva**

**1960s – AAHS Sponsored Excavations B**

**1973 – Newsletter Formally Named *Glyp***

**1983 – Participation in Archaeology Exp**

**1985 – Scholarship & Research Raffle St**

**1987 – Cummings and Stoner Awards B**

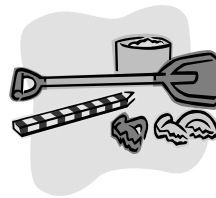
**1991 – First ASM Library Acquisitions I**

## *Our Society*

*Once an organization is formed, assuming knowledge of the people being served, knowledge of its goals, and knowledge of the recipients of its benefits, an organization will function based on the energy of the group of people who are willing to make it work.*

*In order to meet its purposes, the important features of an organization must therefore be: a strong leadership, clear communication, straight-forward and concise decision-making, and the well maintained avenues through which the activities flow. Knowing all this and keeping the desires of the organization of utmost importance, the Society, including its members and volunteers, will see another 90 Years!*

*L. Attardi, Editor*



**THE ARIZONA ARCHAEOLOGICAL AND HISTORICAL SOCIETY IS A  
NONPROFIT, EDUCATIONAL ORGANIZATION  
AFFILIATED WITH THE ARIZONA STATE MUSEUM.**

**The Society's objectives are:**

- **To encourage scholarly pursuits in the 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;**
- **To provide educational opportunity through lectures, field trips, and other activities.**

*Continued from p. 5*

residents have lovingly preserved and restored their nineteenth-century church. Then begins the long westward haul to Caborca, the Motel El Camino, and the first of our two famous margarita parties.

*Saturday:* Ascending the Altar Valley, we make stops at three mission communities: Oquitoa, Átil, and Tubutama. Oquitoa's San Antonio mission, filled with interesting colonial religious art, sits on a hilltop above the beautiful village and surrounded by the village cemetery (itself a fascinating place). San Francisco de Átil boasts a very new church beside the ruins of the original structure, some nice art, and many stories. San Pedro y San Pablo de Tubutama is the most elaborate church we'll visit, and has its own art and stories.

There we picnic under the trees along the river before retracing our steps to Pitiquito, where the church of San Diego with its fascinating early murals awaits us. We end up just before sunset at Nuestra Señora de la Purísima Concepción de Caborca, where the townspeople are working hard to uncover the hidden nineteenth-century murals that once covered the interior. And it's back to El Camino and another margarita party!

*Sunday:* We start the day with a short nature walk at an absolutely fantastic petroglyph site, and then head eastward to San Ignacio de Caborica and its lovely church. After enjoying a final lunch — this time in the beautiful garden of the local *sacristana* — we turn north for the border and Tucson.

And having presented that bare skeleton of facts and destinations, I find that

I've left out the really important parts of the Kino Tour experience. To be sure, we'll visit many churches with roots in the colonial history of the region, and see lots of lovely religious art. But we'll also sample regional foods, discuss current problems in the borderlands, and meet lots of people. Each tour is unique, depending on who is leading it, what their interests are, and what opportunities open up as we move along.

We travel outside the insulated world of tourism, close to the ground and the people of Sonora. This allows us to hear about fresh opportunities, and to take advantage of them as they arise. For instance, we have just included the Sunday visit to the petroglyph site. And while the two suppers are "on your own," we often give guests an opportunity to visit one or more of Caborca's outstanding regional restaurants. When traveling as we do, you never know what's going to happen next. On one trip, we were traveling from a carne asada dinner in Caborca, and passed a three-piece band walking along the road. We stopped the bus, did some rapid negotiation, and continued the party back at the motel ... complete with fine *norteña* music!

We're are not professional tour guides — we're enthusiasts who know and love the region and wish to share it with others. Included in our number are historians, anthropologists, folklorists, archaeologists, architects, journalists, and members of families with strong historical roots in Sonora. There is no standard script and while each of us covers the same basic stories, we each have our own specialties and interests. Along the way,



we often meet with our Sonoran counterparts who are working to preserve their own churches and history. Little of this can be scheduled, but we leave plenty of room for it to happen!

Our staff is divided into “talkers” and “workers” — a bit misleading, as many of the “workers” are just as knowledgeable as the “talkers” and roles are liable to switch back and forth at a moment’s notice. Let’s just say that *all* the folks on the bus are there because 1) they paid to go on a tour, or 2) they’re crazy in love with the region and can’t stay away from it.

Our guests are also a pretty exciting bunch — we’ve had architects, historians, astronomers, naturalists, and others join us, and have persuaded them to share some of their specialized knowledge. We’ve had members of old Sonoran families looking for relatives. So a lively spirit of intellectual interchange colors the entire tour. But if all this sounds too cerebral and serious, don’t forget those margarita parties!

**Jim Griffith** has been working these tours since sometime in the ‘70s, and has more fun than most people.

For more information or to book a tour, call Julieta Portillo at 520/628-1269 or visit <[www.smrc-missiontours.com](http://www.smrc-missiontours.com)>.

Recommended reading: *The Pimeria Alta: Missions and More*, written especially for the Kino Tours and edited by the late Jim Officer, Mardith Schuetz-Miller, and Bunny Fontana. Each tour guest is given a copy at orientation, and there’s a traveling bookstore from which various books by members of the Kino Tour staff may be purchased.

**(Editor’s Note:** We wish to express our great appreciation to SMRC for their continuing support. Although they are also a not-for-profit organization, over the past several years and every year they have contributed two spaces on this tour for our December raffle. It is people making contributions like this who help make the Society work for all of us.

#### **ROCK ART RESEARCHERS TO MEET IN BLUFF, UTAH**

The American Rock Art Research Association will have its opening reception on May 20, 2006, at the Edge of Cedars Museum in Blanding, UT. The historic Southeast Utah community of Bluff will be the backdrop for the 33rd annual meeting of the American Rock Art Research Association (ARARA), to convene May 19-22, 2006. Bluff, located on the scenic San Juan River, and bordering the Navajo Nation, is a gateway to the abundance of Four Corners area archaeological features.

ARARA, the oldest rock art association in existence, is a diverse community of members dedicated to the preservation, research and communication of the significance of rock art, which is a non-renewable resource of enduring cultural value, and an important expression of shared human cultural heritage.

For more information about ARARA, please visit: <[www.arara.org](http://www.arara.org)>. For information about the Bluff area, log onto: <[www.bluffutah.org](http://www.bluffutah.org)> or you may contact: Leigh Marymor, President, American Rock Art Research Association, 510/234-2308, <[MLeighM@aol.com](mailto:MLeighM@aol.com)>, or, also, you may contact: Donna Gillette, Meeting Coordinator, <[rockart@ix.netcom.com](mailto:rockart@ix.netcom.com)>.

**THE CORNERSTONE****Research at Mission San Agustín**

by Barnet Pavao-Zuckerman,  
Zooarchaeologist at Arizona State Museum

In the late 17th century, the missionary Father Eusebio Francisco Kino became the first European to visit the Pimería Alta, the region encompassing present-day northern Sonora and southern Arizona. Father Kino, like most missionaries, was concerned not only with the spiritual life of potential converts, but also with altering the practice of everyday life within Native American communities. Missionaries held ideal expectations of what constituted a “civilized” Christian existence and attempted to modify indigenous communities to meet those expectations. An important aspect of “civilized” life in the minds of Spanish missionaries was living permanently in one place, and raising one’s own food through agriculture and animal husbandry. Spanish colonial authorities also viewed successful missions as an important support base for later civilian and military colonization. The impact of the introduction of Eurasian domesticated livestock and plants on the lives of Native American communities and landscapes is a growing research area. Recent research at Arizona State Museum, in collaboration with (and supported by) Desert Archaeology, Inc., examined the animal bone (zooarchaeological) remains from Mission San Agustín de Tucson to understand the practice of animal husbandry at the mission at the turn of the 19th century. Ethnohistoric evidence (from documents written during the mission period) suggests that sporadic attempts by Jesuit and Franciscan missionaries to change native Tucsonans’ mobile lifestyle was not successful until the late 18th century when the Spanish fort was moved to Tucson from Tubac. From the zooarchaeological remains, researchers can tell that, in the late 18th and early 19th centuries, cattle herding was an important subsistence activity at the mission. Unlike Spanish missions located in the northern Southwest,

sheep, goats, and other small livestock are rare at San Agustín. This difference is likely due to different environmental conditions in the two subregions. “Unimproved” historic breeds of small livestock, such as sheep, were not as tolerant of high temperatures as were cattle. Missionized O’odham people continued to hunt wild animals, but most likely focused their efforts on locally available animals, particularly those that were attracted to agricultural fields, such as hares, rabbits, rodents, and sometimes deer.

The research also indicates that the O’odham had adopted Spanish butchery techniques, at least in the processing of cattle carcasses. Interestingly, the collection of zooarchaeological remains from San Agustín included the remains of javelina. Javelina are, in fact, recent arrivals to southern Arizona and San Agustín provides us with very early glimpse of this now southwestern icon.

The results of this research will soon be published by Dr. Pavao-Zuckerman and co-author Vincent LaMotta (UA graduate student).

**Upcoming Events at ASM****Friday, April 7, 7 p.m.*****Masked Marvels – Las Super Luchas***

CESL auditorium, reception at ASM follows lecture. Xavier Garza, author and artist, San Antonio, Texas.

**Friday and Saturday, April 7-8**

**VERY NEARLY ANNUAL DISCOUNT BENEFIT BOOKSALE!** 10 a.m.-4 p.m. Free admission. Save 40-70% on remainders and first-quality NEW books and much more. (ASM members admitted one hour early on Friday for best selection!)

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**(A membership subscription makes a great holiday gift!)**

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

\$35 *Glyphs* membership receives the Society's monthly newsletter, *Glyphs*  
\$30 Student *Kiva* membership receives both *Glyphs* and *Kiva*; \$15 receives *Glyphs*  
\$45 *Kiva* membership receives all current benefits, including four issues of *Kiva*, 12 issues of *Glyphs*  
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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, information or membership/subscription application forms, write to:

Robby Heckman, VP Membership  
Arizona Archaeological and Historical Society  
Arizona State Museum, University of Arizona  
Tucson AZ 85721 USA

Libraries and other institutions interested in institutional subscriptions to *Kiva* should contact the publisher, AltaMira Press, at

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See inside back cover for information about the Society's programs and membership and subscription requirements.