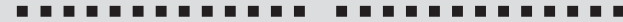




GLYPHS

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



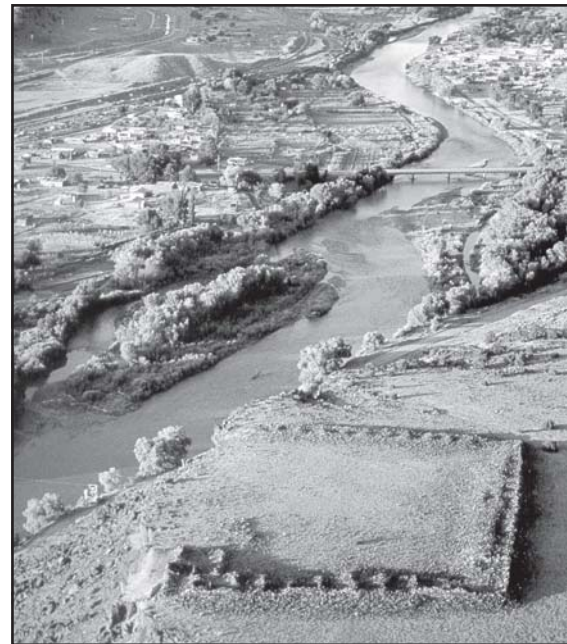
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June 2007

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Aerial view of San Felipe-on-the-Mesa (foreground) and San Felipe Pueblo (background) on the Rio Grande in north-central New Mexico (photograph by Paul Logsdon).

Next General Meeting: June 18, 2007

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

PRESIDENT'S MESSAGE

Fishing in the Santa Cruz River

 In the course of reading the four Tucson newspapers (1870–1907) over the past two years, I found several references to fishing in the Santa Cruz River, or in ponds built because of the availability of water in the river. In the latter case, fish were, in a sense, “farmed,” rather than living in the wild.

The earliest newspaper reference found relating to fish is in the *Weekly Arizona Citizen* (March 10, 1877). The editor wrote, “There is more or less fishing being done these days along the waters of the Santa Cruz. By prospecting the various mill ponds above town the boys catch some very nice fish. We saw a string of fish... some of which were a foot long. They are very palatable fish too...” The editor did not know the proper name of these fish.

In December 1880, both the daily and the weekly *Citizen* pointed out that California stocked its lakes and streams with fish obtained from the federal government. Rhetorically, the newspaper asked, “Why not stock the Santa Cruz?”

By early 1881, John Spring, a local go-getter and community leader, got fish from the U.S. Fish Commissioner. These were shipped to Tucson via railroad and were planted first in Silver Lake. The *Weekly Arizona Citizen* stated that in two or three years, “we may feast on Arizona carp.”

At the time, there were three ponds in the immediate Tucson area. In addition to Silver Lake, there were Warner’s Lake and a pond at Leopoldo Carrillo’s Gardens. Both Silver and Warner’s lakes were located south of A-Mountain; all were recipients of free government fish between 1881 and 1887. Also, Pedro Charouleau’s ranch pond on the Cañado del Oro, Paige’s carp farm in the Rincon Mountains, and Igo’s ranch in the Huachuca Mountains were stocked with carp during this period.

Other fish besides carp, including suckers, chubs, and catfish, were also planted and caught in Silver and Warner’s lakes. Suckers were said to be plentiful in Silver Lake in 1883. In the mid-1880s, these fish were selling for about 12.5 cents per pound, but fishing was often restricted to allow the fish to grow. The carp must have done very well, because by early 1886, Warner’s Lake was said to possess a “splendid” fishing experience.

In August 1886, and again in August 1888 and July 1890, flooding washed fish out of Warner’s and Silver lakes, scattering carp as far as 10 miles downstream. In 1890, carp were reported in small pools as far north as Picacho. Immediately after a flood, enterprising boys collected and peddled the fish on the streets of Tucson. They were not too particular about how long the fish had been ex-

posed, according to the newspapers. The stench of dead fish adjacent to Tucson was said to be “overwhelming” after the flooding events.

The late 1880s saw the peak of carp production. Allison and Sons, who bought Warner’s Lake in 1887, began removing carp for sale in their Tucson store. In May 1888, 800 pounds were sold at 15 cents per pound, and in June, 700 pounds were sold. In November 1888, the government shipped Rhine, or German, blue carp, to the Allisons.

In November 1889, Chan Tin Wo, a Chinese merchant, took a three-year lease on Warner’s Lake; he sold carp in his store. By 1890, large quantities of carp were no longer mentioned in the newspapers. One reason for the decline in carp harvesting was likely the increased efficiency of railroad transportation. A wide range of fresh fish and other seafood could be

shipped from California and sold at competitive prices in Tucson grocery stores.

The Santa Cruz, nonetheless, still afforded piscatorially inclined individuals an opportunity to throw a line in the water. Carp were said to be plentiful in the river in 1893. Around the mid-1890s, fishing moved from the lakes to the river near San Xavier, although fish could still be caught in the lakes. Beginning in 1896, and through at least 1905, the newspapers reported excellent fishing in the Santa Cruz at San Xavier. On one occasion in March of 1896, 150 carp were taken from the river.

Increasing environmental degradation brought about the end of the lakes and the river as sources of edible fish. By about 1910–1915, all was just a memory.

— James E. Ayres (Jim), President

AAHS LECTURE SERIES

All meetings are held at the University Medical Center, Duval Auditorium
Third Monday of the month, 7:30–9:00 p.m.

- June 18, 2007: John Ware, *Pueblo Social History: Some Old and New Ideas*
- July 16, 2007: Henry Wallace, *Large-scale Excavations at Honey Bee, a Hohokam Town in Oro Valley*
- August 2007: No meeting (Pecos Conference)
- Sept. 17, 2007: Suzanne Griset, *California Basketry*
- Oct. 15, 2007: Laurie Webster, *Out of the Museum Basement: The Textiles, Baskets, and Painted Wood from Aztec Ruins and Pueblo Bonito*
- Nov. 19, 2007: Eric Klucas, *Recent Archaeological Work on the Colonial Period in the Tucson Basin*
- Dec. 17, 2007: Doug Gann, *Preservation Archaeology at Casa Malpais*

AAHS HAPPENINGS
TOPIC OF THE JUNE 18 GENERAL MEETING

Pueblo Social History: Some Old and New Ideas

by John Ware

The Pueblo Indians of the northern Southwest have shared more than a century of scrutiny by anthropologists, archaeologists, and historians attempting to sort out and explain their convergent histories. The wealth of data on Pueblo cultures, from their beginnings over 2,000 years ago to the present day, forms an ideal laboratory for the study of culture change. Few places in the world provide so much information, over so many centuries, on cultures that thrive today.

Unfortunately, the traditional division of labor between archaeology and ethnography has precluded the writing of an effective social history of the Pueblos. Ethnographers have constructed social histories based primarily on comparative ethnographic data, and more often than not, archaeologists have accepted those narratives at face value. Ethnographers have rarely used archaeological data systemically in their reconstructions, and archaeologists have rarely challenged the ethnographic narratives, and then, only if the contradictory archaeological evidence was overwhelming. As the disciplines of ethnography and archaeology drift farther apart in this post-modern era, the crack through

which Pueblo social history has fallen has grown into a chasm.

Corporate descent groups and ritual sodalities interweave to form the warp and weft of Pueblo social, ceremonial, and political life. Descent groups are present in nearly two-thirds of all Pueblo communities, from every Pueblo language family, suggesting they have deep historical roots. Ritual associations have an even wider ethnographic distribution and are probably also very old.

Historically, these two kinds of non-residential organizations were essential to Pueblo community formation and maintenance, and yet neither organization is routinely addressed by Pueblo archaeologists. Are they traceable in the archaeological record? Yes, but mostly indirectly, by the method of "upstreaming" from the historical ethnographies. This talk presents a method and briefly describes some of its results.

Dozier, Edward P.
1970 *The Pueblo Indians of North America*.
Holt, Rinehart, and Winston, Inc.

Eggan, Fred
1979 Pueblos: Introduction. In *Southwest*,
pp. 224-235. Handbook of North
American Indians, vol. 9. Smithso-
nian Institution, Washington, D.C.

Speaker John Ware is a fourth generation Arizonan and a long-time resident of Santa Fe, New Mexico. He has worked as an archaeologist in the Southwest for nearly 40 years, holding staff positions at the Museum of Northern Arizona, Arizona State Museum, University of New Mexico, Colorado State Museum, School of American Research, and the University of New Mexico. With an undergraduate degree from Prescott College and graduate degrees in anthropology from the University of Colorado-Boulder, Dr. Ware's most recent field research has taken him to Chaco Canyon and the Rio Grande Valley of northern New Mexico. Most of his recent research and writing focuses on Pueblo Indian social history. In addition to his research and writing, Dr. Ware taught anthropology and archaeology for 25 years and is a former director of the Laboratory of Anthropology and Museum of Indian Arts and Culture in Santa Fe. Since 2001, Dr. Ware has been the executive director of the Amerind Foundation in Dragoon, Arizona.

APPRECIATION AWARDS, 2007

This year, appreciation awards go to six individuals who have made important contributions toward the goals of the AAHS. They have all strengthened and supported the AAHS during the 2006-2007 membership year. Several of these individuals have assisted with the day-to-day operations of the organization for many years. As outgoing President of the AAHS, I am grateful for their hard work, time, financial donations, and general commitment to the society. The high standards set by these exemplary individuals should provide an impetus to us all to do more.

Madelyn Cook

What can I say about Madelyn? She is always available to help at the monthly meetings, she sends out back issues of *The Kiva* and *Glyphs* when they go missing, she collects and distributes the AAHS mail, and she prepares gift forms and letters of thanks for book donations. Madelyn has been of inestimable value to me as President over the past three years.

William Henry

On behalf of the AAHS, I want to express our gratitude to Mr. Henry for his generous and continuing monthly support of the Haury Fund.

Eric Klucas

Eric served for two years as the AAHS Vice President for Activities. He organized well-planned and interesting monthly presentations with a mix of historical archaeology and prehistory. Eric also included a number of talks by advanced students as part of our goal to have more students participate.

James Shea

Jim Shea is the object of our collective appreciation for having ably served the society for several years, first as Treasurer and later as Assistant Treasurer. His knowledge of tax issues and investments has been of particular value to the AAHS.

(continued on page 7)

Homol'ovi in Transition

by Lisa C. Young, University of Michigan

The Homol'ovi area in northeastern Arizona, is best known for its ancestral Hopi villages, which were inhabited during the late thirteenth and fourteenth centuries. However, Homol'ovi also holds clues to understanding one of the most fundamental changes in community organization in the American Southwest – that is, the pithouse-to-pueblo transition.

In developing the Pecos chronology, A. V. Kidder used this transition from semisubterranean houses to aboveground apartment-like homes to distinguish Basketmaker and Pueblo time periods. Pioneering southwestern archaeologists also recognized that pueblo villages were organized differently than the preceding pithouse sites. Pueblo sites included a plaza and rooms with specific uses, such as storage, habitation, or ceremonies, while community layout and structures with specialized functions were rarely apparent at earlier pithouse sites. In many areas of the northern Southwest, this shift in domestic architecture and village organization occurred by A.D. 900. Pithouses that were occupied after the first millennium A.D. are often labeled by archaeologists as “out of phase,” implying they were anomalies or developmental hold-outs.

In the Homol'ovi area, the pithouse-to-pueblo transition did not occur until the late twelfth century A.D. Small, square pithouses were the preferred type of home throughout the

1100s. In the late 1100s, the first pueblo, Creswell, was built near the floodplain of the Little Colorado River. Because pithouse and pueblo sites were roughly contemporaneous at Homol'ovi, the question then arises, were these communities organized differently, as implied by earlier studies?

To investigate this question, I began a new research project, called the Homol'ovi Undergraduate Research Opportunity Program (HUROP). With the help of undergraduate students, I began excavations at Creswell Pueblo in 2006. We examined how many households lived at the site, how the village was laid out, and the economic strategies used. This information will be compared to a nearby pithouse site, located adjacent to the Homol'ovi Ruins State Park visitor center. Work will continue at Creswell this summer. In 2003, we will turn our attention to the pithouse village.

As the name implies, HUROP involves undergraduate students in archaeological research. This project is made possible by funding from the National Science Foundation's Research Experience for Undergraduates and the University of Michigan. Undergraduates from colleges and universities throughout the United States are involved in the program. In addition to learning about the archaeology of the Homol'ovi area, students participate in public outreach

projects by giving site tours and creating new interpretive information for the Homol'ovi Ruins State Park.

Students will share what they learned at an open house on July 7, 2007, called Suvoyuki

Day. Suvoyuki is a Hopi word meaning “joint effort,” and it highlights the joint effort between the Hopi tribe, Arizona State Parks, and archaeolo-



Twelfth century pithouse in the Homol'ovi area (photograph by Richard Lord, 1998).

gists at Homol'ovi. Events include talks by Hopi people and archaeologists, tours of archaeological sites, an early morning run, a corn roast, and demonstrations by Hopi artists. This

day is a wonderful opportunity to learn more about archaeology and the Hopi culture. For additional information, visit <www.homolovi.com>.

(continued from page 5)

Mary Ellen Thompson

M. E. has served as my factotum for many years, providing criticism and advice, particularly relating to my reports and other professional papers. During my tenure as President of the AAHS, she has done all of my word processing and has served as a liaison with the *Glyphs* editors, Lynne Attardi and Emilee Mead. M. E. has helped make the task of being President much easier for me.

Sharon Urban

Sharon, or “Shurban,” has served on the board for a total of 28 years and thus, is a key holder of our corporate memory. She currently serves as our Corresponding Secretary whose duties include preparing letters for the President and thank you letters to contributors. She also provides assistance to the Vice President for Membership. Sharon has been of tremendous help to me over my three years as President by providing advice, insights, and suggestions.

ARTICLE SUBMISSIONS FOR GLYPHS: If you have research or a field project that would be interesting to *Glyphs* readers, please consider contributing an article. Requirements are a maximum of 1,000 words, or 750 words and one illustration, or 500 words and two illustrations. Please send electronic submissions to <jadams@desert.com>, or by mail to Jenny Adams, Desert Archaeology, Inc., 3975 N. Tucson Blvd., Tucson, Arizona 85716.

THE CORNERSTONE

Recent Zooarchaeological Research at Spanish Missions

In collaboration with Arq. Júpiter Martínez Ramírez, archaeologist at the Sonora office of the Mexican Instituto Nacional de Antropología e Historia (INAH, National Institute of Anthropology and History), Arizona State Museum's Curator Barnet Pavao-Zuckerman is analyzing a collection of animal remains from the site of the eighteenth century Spanish Mission Cocóspera, located in present-day northern Sonora, Mexico.

Analysis is on-going, but preliminary results indicate cattle ranching was an important economic activity at the mission. The cattle bones are highly fragmented, suggesting cattle carcasses were processed for grease, or tallow.

In historic times, tallow was rendered by breaking bones into pieces, boiling them in water, and skimming off the fatty residue. Tallow was, and in some cases still is, an important raw material in the manufacture of candles and soap. It is also used for waterproofing and is still used today in some parts of Sonora for roof weatherproofing. Evidence of extensive tallow processing is important because candles, and likely soap, were in high demand by nearby mining communities in Sonora. It is very likely that the mission engaged in tallow processing, and possibly candle-making for trade with mining communities and other colonial settlements.

The preliminary results from Cocóspera are similar to those found by Dr. Pavao and recent University of Arizona Ph.D. graduate Dr. Vincent LaMotta in their analysis of zooarchaeological remains excavated by Desert Archaeology, Inc., from Mission San Agustín, located in present-day Tucson. Desert Archaeology excavators uncovered a large roasting pit at the mission that was filled with ash, charcoal, and fire-cracked rock. Zooarchaeological analysis of the animal bones from the feature revealed a large quantity of fragmented cattle bone, particularly from parts of the cattle carcass that are not very meaty, but that contain grease. While we cannot know for certain, this roasting pit may have been used as a tallow processing firepit.

The location of the pit within the mission is another clue to its purpose. It was located on the far side of the mission's granary, away from the mission's central buildings; a logical place for an activity with such a strong olfactory contribution. Research at Mission Cocóspera is ongoing, and Pavao and LaMotta's work on the zooarchaeological remains from Mission San Agustín will appear in a future issue of the scholarly publication, the *International Journal of Historical Archaeology*.

Interested in bone research? Then Arizona State Museum's Archaeol-

ogy Summer Camp for Adults is the program for you! Dr. Pavao teams with bioarchaeologist John McClelland to offer you a week-long course on human and animal bone identification. Come join the fun! See below for details.

The Cornerstone is presented by:
Darlene F. Lizarraga, Marketing Coordinator
Arizona State Museum, University of Arizona
P.O. Box 210026, Tucson, AZ 85721-0026
Phone: 520.626.8381, FAX: 520.621.2976
<www.statemuseum.arizona.edu>
<dfj@email.arizona.edu>

UPCOMING ARIZONA STATE MUSEUM EVENTS

*The Arizona State Museum is located just inside the University of Arizona's Main Gate at Park Avenue and University Boulevard in Tucson.
520.621.6302 or <www.statemuseum.arizona.edu>*

Native Goods, The Museum Store Inconceivable Tenth Annual 3-D Sales 30% Off, 3 Days Only

Save 30% on carvings June 1-3, 30% on pottery June 8-10, and 30% on textiles June 15-17. ASM members receive the discount the day before the public sale begins (Thursdays). Offer good only on days listed. No compound discounts; discounts not available on consigned goods. Items limited in availability.

Marking the Solstice: A Multicultural Celebration

June 23, 2007; 4:30-8:30 p.m. (stay even later for star gazing!)

Enjoy hands-on activities, songs, stories, dances, and presentations relating to the sun and moon, stars and rain, planting and harvesting from a variety of cultures. Bring a picnic basket, a blanket, or lawn chairs for a full evening of FREE family fun.

Archaeology Summer Camp for Adults

July 23-27, 2007

No bones about it – this summer camp is a unique experience! For the first time, ASM bioarchaeologists Lane Beck and John McClelland team up with ASM zooarchaeologist Barnet Pavao-Zuckerman to offer you a week-long course on human and animal bone identification. Experience firsthand how and what these bone experts learn through hands-on activities, lectures, tours, and more. Human bone of a non-archaeological nature will be used in this classroom setting. [\$270 ASM members; \$300 non-members]

CLAY2: Southwestern Indian Pottery Tiles Exhibit

In the late nineteenth century, Hopi potters began producing decorated tiles for sale to visitors arriving via railroad. Other tribes, inspired by the Hopi's success, experimented with this form, creating their own interpretations. This exhibit showcases more than 75 tiles, reflecting not only the traditional approaches from the early days of tile-making, but also contemporary and innovative designs.

OLD PUEBLO ARCHAEOLOGY
5100 W. Ina Rd., Tucson, AZ 85743
520.798.1201, <info@oldpueblo.org>

**“Third Thursdays” Lecture Program, 7:30 p.m., Old Pueblo Auditorium
June 17, 2007**

Himdag Ki: The Making of the Tohono O’odham Nation Cultural Center and Museum

**Old Pueblo Mimbres Ruins, Rock Art, and Museums Flex-Tour
June 22–26, 2007**

Allen Dart leads this “flex-tour,” featuring choice of Old Pueblo-provided transportation and hotel or provide-your-own travel and lodging, to Classic Mimbres and Early Mogollon village archaeological sites, spectacular petroglyph sites, and museums with some of the finest Mimbres Puebloan pottery collections in the world! Tentative visits include the original Mogollon Village Harris sites; the Gila Cliff Dwellings; the Classic Mimbres Beaugard/Montezuma, Cottonwood, Gattons Park, Lake Roberts Vista, Mattocks, Old Town, Treasure Hill, and Woodrow archaeological sites; the Frying Pan Canyon, Pony Hills, and Fluorite Ridge rock art sites; and the Western New Mexico University Museum.

Van transport and hotel accommodations group departs from Tucson International Airport Park & Save lot at 3:00 p.m., Friday; actual tour starts at 8:00 a.m., Saturday. Van group returns to Tucson at 10:00 p.m., Tuesday. (Daily tour departure will be the Super 8 Motel in Silver City, New Mexico; hotels, camping, and other accommodations for carpool group are available in Silver City.)

Advance registration required: 520.798.1201 or <info@oldpueblo.org>. [Fee with van and hotel \$750 per person; fee without van and hotel \$200 per person; \$25 discount for Old Pueblo Archaeology Center and Pueblo Grande Museum Auxiliary members]

THE JULY AAHS FIELD TRIP

July 6-8, 2007

New information regarding events at Homolovi Ruins State Park have revised thinking about timing of the June field trip. We now plan to visit the Rock Art Ranch on Friday morning, July 6, 2007. We will visit Creswell Pueblo that afternoon. On Friday evening, there will be a Hopi Corn Roast at the state park. Saturday, June 7, Homolovi Ruins State Park will hold an Open House. There will be free guided tours and Hopi participation. Sunday morning, July 8, we will visit Chevelon Pueblo. The Rock Art Ranch tour has been quoted at \$25 per person for the Petroglyph Canyon alone and \$30 if we want to include their museum. Further information will be provided to those interested in joining this trip. Contact Bill Hallett at 520.722.9298 (leave message) or by e-mail at <billhalay@aol.com>.

AAHS MEMBERSHIP/SUBSCRIPTION APPLICATION

(A membership subscription makes a great gift for your loved ones!)

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

Categories of Membership

- \$45 **Kiva** members receive 4 issues of *Kiva*, 12 issues of *Glyphs*, and all current benefits
- \$35 **Glyphs** members receive *Glyphs*
- \$30 **Student Kiva** members receive both *Glyphs* and *Kiva*
- \$15 **Student Glyphs** members receive *Glyphs*
- \$75 **Contributors** receive *Glyphs*, *Kiva*, and all current benefits
- \$100 **Supporters** receive *Glyphs*, *Kiva*, and all current benefits
- \$250 **Sponsors** receive *Glyphs*, *Kiva*, and all current benefits
- \$1,000 **Lifetime** members receive *Glyphs*, *Kiva*, and all current benefits

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- Please do NOT release my name on requests for the AAHS mailing list.

MEMBERSHIP/SUBSCRIPTION INFORMATION

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

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

For a brochure, information, or membership/subscription application forms, write to:

Doug Gann, VP 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 information about the Society's programs and membership and subscription requirements.