

## Hohokam T-Shaped Stones

(Second of Two Parts)

by Alan Ferg

The gentle reader will recall that in the last issue of the *AIT* newsletter your author was precariously balanced on the cutting edge of an incredibly insightful archaeological inference regarding Hohokam T-shaped stones. Or perhaps it was somewhere near (or just beyond) the fringe of pseudoscience? "Fergoliths" (*Archaeology in Tucson*, August 1991, p. 3) seem to have brought out the sillier side of many people, and a host of possible functions have been suggested, some in jest, others only half so. When dealing with an unidentified artifact, the boundary between an unsupportable inference and a reasonable argument can be a bit fuzzy. I suspect that is the true appeal of

"fergoliths"—professional and avocational archaeologists alike are in unknown territory, and no one can resist proposing their own interpretation. But we mustn't lose sight of the fact that the Hohokam did indeed make these objects, at some cost in time and effort. They are not a hoax or joke, and trying to understand their role in Hohokam society is a legitimate field for inquiry.

**SHAKY INTERPRETATIONS.** I stated last issue that there are no historic survivals of Hohokam T-shaped stones. A stout-hearted diffusionist might disagree. Although no such objects are known to me from the ethnographic Southwest or surrounding areas, similarly shaped food-processing tools are known from several South American tribes. They are used with a rocking motion as two-hand pestles or crushers, for grinding corn or manioc in wooden troughs. Those made of wood are quite similar in appearance to Hohokam T-shaped stones (Figure 40, while those made of stone (Nordenskiöld 1924:Item 43 on Map 16) are shaped like half a disk. However, without some kind of corroborating evidence, I am not willing to attribute similar functions to Hohokam T-shaped stones. The resemblances may be more apparent than real, and I wonder whether DiPeso had these ethnographic descriptions in mind when he was writing about the Babocomari Village specimens. And even if I have to eat these words in the future, and conclude that T-shaped stones *were* some sort of crushers, until similar implements are recovered between Arizona and Colombia, the similarities must be considered *analogous*, and not *homologous*: there is currently no evidence for any direct connection between the two types of objects.

The notion that T-shaped stones are sluice-gates for small Hohokam canals or laterals occurred to many

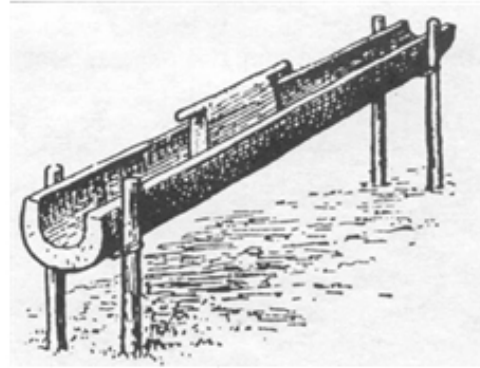


Figure 4. South American wooden crusher in wooden trough, illustrated by Nordenskiöld (1924:Map 16).

people. However, much as the shape might cry out its identity as a canal gate, the argument against this idea is wonderfully straightforward. The distributions of T-shaped stones and Hohokam canal irrigation are essentially mutually exclusive: the Phoenix Basin with its enormous system of canals has few or no T-shaped stones, whereas Tucson and the upland areas north of Phoenix are primarily dry-farming areas with few canals. Although there is a type of large rock apparently associated with canals in the Phoenix Basin (see Masse 1987:76-82), they do not resemble T-shaped stones. However, this exploration of the sluice-gate idea does point out the similar distribution of T-shaped stones and dry-farming areas, a point which we will return to later.

While thinking of agriculture, the possibility arises that T-shaped stones might be field boundary markers. Forde (1931:367-371) described the stone markers used to delimit the boundaries of village, clan, and family agricultural lands at Hopi. There are doubtless other ethnographic and archaeological examples. However, if T-shaped stones were simply some sort of formalized field marker, one might expect them to occur in the Phoenix Basin as well. Their complete, or nearly complete, absence from that area seems a strong argument against this interpretation.

Two pairs of T-shaped stones found at a site in the Bloody Basin area (three of which are now at the Smoki Museum in Prescott) have come to be identified as "loom weights." According to Prescott oral history, this identification was provided by someone from the Smithsonian in response to a letter containing drawings of the stones. If we are talking about actual weights for

## Fergolith Found During Lower San Pedro Survey

During the first field season of the Center for Desert Archaeology's Lower San Pedro survey, one of the crewmembers found a broken "fergolith" (Hohokam T-shaped stone) at AZ BB:11:54 (ASM), a prehistoric agricultural field site. This was only one among many exciting archaeological discoveries made during this ongoing project.

The LSP's survey's third field season began October 5<sup>th</sup> and will continue into December. If the weather cooperates, in November and December, we'll look for more archaeological sites in the San Pedro Valley from Aravaipa Creek northward down to where the San Pedro River flows into the Gila River. Survey dates are November 2<sup>nd</sup> (Saturday), November 17<sup>th</sup> (Sunday), December 7<sup>th</sup> (Saturday), and December 15<sup>th</sup> (Sunday). If you are a member of *Archaeology in Tucson*, are in good physical condition, and would like to join in the survey excitement, call Al Dart at 881-2244.

warp-weighted looms, I can find no evidence of this loom type in the Southwest. Conceivably this identification came about as a result of a vague resemblance between the shape of T-shaped stones and small trapezoidal clay loom weights that are depicted on Greek urns and often illustrated in weaving histories, or perhaps because the Smoki specimens were found in pairs, as prehistoric and historic loom blocks are. Puebloan blocks for vertical looms are generally a rectangular sandstone block with a hole for the insertion of a wooden warp bar. Other than being heavy, shaped-stone objects that can occur in pairs, loom blocks bear no resemblances to T-shaped stones. And horizontal looms (the type of loom probably used most in southern Arizona prehistorically) did not employ any sort of heavy stone paraphernalia. So, although it is intriguing to think that T-shaped stones might be somehow related to Hohokam weaving, we currently have no support for such an idea.

**INTERPRETATIONS WITH WHICH I AM CURRENTLY SMITTEN.** Frisbie (1971) has documented an unbroken continuum in the use of conical stone "Maize Deity symbols" among Southwestern Pueblo Indians from about AD. 1000 to the present. All information presented here is drawn from Frisbie's discussions. Maize Deity symbols are generally made of sandstone, ground to a flattened cone shape, and average about 20 cm tall. Various called Corn Mothers, Germ Gods, Cloud Mountains and *tiponi*, all are terms that may be appropriate for some stones in certain circumstances, but are inappropriate to describe the whole class of these objects. They are generally used as parts of altars, and their functions vary depending on the ceremony.

Archaeologically they have been found singly and in pairs. Ethnographic information indicates that they are used in kivas and shrines, can be stored in a society room or a family's storage rooms when not in use (as can many kinds of ritual paraphernalia), may be present in burials and trash deposits, and can be "planted" (placed, not buried) in agricultural fields to assure good crops.

I would like to suggest that perhaps T-shaped stones could be considered ceremonial paraphernalia related to rainfall and crop fertility—the Hohokam equivalent of Puebloan Maize Deity symbols. Both artifact types are similarly sized stone objects that exhibit a good deal of individual variation but nevertheless adhere to one standard shape or form. They are often found in pairs. Most of the proveniences in which T-shaped stones have been found could be considered as having parallels among the contexts in which Maize Deity symbols occur: both can be found apparently discarded in trash; T-shaped stones found on pithouse floors and in extramural pits may have been in storage; T-shaped stones found in rock pile fields may have been "planted" there and/or were parts of crop fertility shrines. Finally, both artifact types seem to have originated at the time an important new agricultural crop was either introduced to a group or became relatively more important: corn in the Pueblo area, agave among those Hohokam who primarily practiced dry farming.

Although agave cultivation apparently dramatically increased throughout the Hohokam area early in the Classic period (Fish and others 1985), it is the association of T-shaped stones, dependence on dry-farming technology, and agave during this time period that is critical to the interpretation of T-shaped stones as some sort of ceremonial paraphernalia—that and my belief that T-shaped stones exhibit no usewear. Actually, it is only this last attribute that would distinguish T-shaped stones as ceremonial items, rather than utilitarian tools, related to agave cultivation or processing. The other associations would hold for a tool as well. Again, it is difficult to know what type of wear the processing of agave might produce, and some experimental archaeology is definitely called for.

The similarity of Maize Deity symbols and T-shaped stones in general consistency of form, occasional occurrence in pairs, similar contexts, temporal co-occurrence with shifts in crop emphasis, and occurrence in areas where rainfall and crop fertility were inseparable makes this analogy extremely appealing. If it is legitimate, we might predict that T-shaped stones would eventually be found in mortuary and ceremonial contexts. Whether or not such finds will be made is wide open to speculation: T-shaped stones are more restricted in time than Maize Deity symbols, and Hohokam structures believed to have religious functions are not as common as Puebloan kivas. However, it is quite rare to find a Maize Deity symbol in a burial, and even if a T-shaped stone is never found with a burial there need not be an

absolute one-to-one correspondence for the analogy to be useful. Nevertheless, given the number of Maize Deity symbols found in kivas, if T-shaped stones *are* some sort of religious symbol one might reasonably expect some to be found in Tanque Verde phase shrines or caches of ceremonial materials, or associated with religious architecture.

I must at least raise the possibility that T-shaped stones represent clouds. Although I really like this idea, I am unwilling to endorse it too strongly in print, lest I heap even more dung upon my head than I have already. To make a potentially very long and involved argument short, let me just say that images in the Southwest that are related to water and that include T-shapes (either right-side up, or upside down) are quite common. I cannot help but think there may be some real underlying relationship among images like (to name a few) clouds in Navajo sand paintings (Wyman 1970:35, Plate 6), clouds on Hopi altars (Webb and Weinstein 1987:113), presumed cloud designs on Puebloan dance paddles (and the shapes of the paddles themselves) from Navajo Pueblito sites (Roessel 1983:149-154), T-shapes incorporated into prehistoric depictions of kachinas and rock art figures interpreted as the water deity "Tlaloc" (Figure 5; see Ferg 1982), and Mesoamerican Tlaloc symbols themselves (Covarrubias 1957:Figure 55, lower right). Do T-shaped doors (Love 1974) and T-shaped altars (Rinaldo 1974:324-325) figure into this as well? Love (1974:see specifically pp. 301-303) makes similar arguments for T-shaped images and artifacts being related to rain and clouds. Whether Hohokam T-shaped stones prove to be ceremonial or utilitarian, what *is* the origin of their shape?

**SO WHERE DOES ALL OF THIS LEAVE US?** With no definitive answer, of course. The early Classic period was apparently a time of many changes in Hohokam society and religion. Regional alliances and trade networks were shifting. Settlement patterns were changing from scattered small villages to fewer and larger settlements. Platform mounds replaced ballcourts as the most visible pieces of public, presumably religious, architecture. Burial of the dead shifted largely from cremation to inhumation. And there was a variety of distinctive changes in several classes of material culture, including a new dominance of redware, changes in styles of decoration on buffware, loss of palettes, changes in shell species used and the jewelry produced. Curiously, a T-shaped form of tabular stone knives also appeared at this time (see Part 1). Earlier tabular knives were generally subrectangular or trapezoidal in shape, but would still have had a T-shaped appearance when hafted with a split wooden stick handle. In the realm of rock art Wallace and Holmlund (1986:149-151) have discussed the distribution of figures known as pipettes (so called because of a vague similarity in shape to a chemist's glass pipette). They appear to occur primarily in Tanque Verde phase and Classic period sites, although earlier

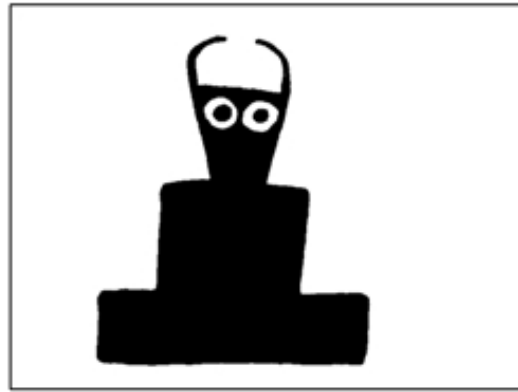


Figure 5. Possible Tlaloc pictograph from the Black Range of New Mexico (after Schaafsma 1972:77).

dates cannot be excluded at this time. These figures are generally found at large petroglyph sites, and are themselves often among the largest of the glyphs present. This caused Wallace and Holmlund (1986:151) to suggest that the pipette design relates to a Hohokam deity: "With its rectangular box-like form and common eye-like circles, we see some resemblance to Tlaloc, the goggle-eyed rain god of Mesoamerica. Given the occurrence of much clearer Tlaloc representations in the glyphs of the Jornada Mogollon to the east...it does not seem unreasonable to find a stylized form incorporated into Hohokam culture, particularly since other Mesoamerican traits have been documented...." This seems a distinct possibility given the variation in what are apparently Tlaloc depictions in rock art (see Schaafsma 1972:Figures 63, 94; 1980:201, 208-209, 236, Plate 17) and our increasing understanding of both Hohokam-Mimbres interaction, and Mimbres iconography as it relates to Mesoamerica (Thompson 1991). If demonstrable, the presence of Tlaloc depictions in Hohokam rock art would, I believe, be quite compatible with the notion that T-shaped stones too are related to Tlaloc iconography, clouds, rain, and crop fertility.

In conclusion, regardless of whether one subscribes to the interpretation that T-shaped stones are simply utilitarian tools for pulping agave, or that they are some sort of agricultural shrine stone, perhaps representing clouds and a watered-down (*get it?*) representation of Tlaloc, it appears that both are intimately related to dry-farming by Hohokam in areas where irrigation was impractical. And, in that the greatest frequencies of T-shaped stones (both geographically and temporally) correspond reasonably well with those areas and time periods where the cultivation of agave experienced its greatest florescence, presumably T-shaped stones are related specifically to agave farming. As usual, I must conclude with the archaeologist's old saw, which is nevertheless true: only additional data will help clarify the situation.

**THE TRUE (MYTHOLOGICAL) ORIGIN OF "FERGOLITHS."** Tucson artist Diane Dittmore recently served as a vehicle for unveiling information on what

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is undoubtedly the true, ancient origin of T-shaped stones. In 1988 Diane created a bola tie in the form of a "Santa Fe" coyote with stars on its body and a star in its mouth. When the author asked her to make another for him, she was inexplicably driven to create the new tie with a spotted coyote holding a "fergolith" in its mouth (see back cover). Although Diane was not consciously aware of the deeper truth her work had revealed, it was immediately apparent to the author. It was our old Southwestern friend Coyote barfing up indigestible fragments of the universe, pieces that would be puzzled over in a later time. And judging by the number of T-shaped stones around, whatever they are, they made Coyote very sick indeed.

**HELP WANTED!** Many, many people have directed me to T-shaped stones in various public and private collections. So many, in fact, that I have fallen behind in following up on their tips. **BUT DON'T STOP!** If you know of any T-shaped stones, please let me know. Also, I am looking for information on a Dr. C. J. Sarle, a Tucson mining geologist mentioned by Turney as having found 11 of these stones. Please contact Alan Ferg at 670-6576 (weekdays) or 623-1228 (nights/weekends).

Acknowledgements. In Part 1 of the "Fergoliths" article, all photographs are by Helga Teiwes, courtesy of the Arizona State Museum (Negatives 61317. 61322). In Figure 2 the stone at left is from the 3-C Ranch, near Oracle, from the Alice H. Carpenter Collection; the stone at right is ASM Cat No. A-3949 from the Magnetic Observatory Site, AZ BB:9:101 (ASM). Figure 3 is from the San Pedro Valley, probably near Oracle, from the Alice H. Carpenter Collection. The artifact illustrated on the back page of the August newsletter was a surface find by archaeologists from Pima Community College at Indian Town Ruin, AZ BB:5:26 (ASM). Space does not permit naming all of the people who have provided me with information, but I do thank them. Marty Tagg is at fault for getting me involved in this in the first place. Dave Phillips should be reprimanded for coining a new artifact name, although I have to admit that the term "Fergolith" has stuck with people and undoubtedly resulted in more of these stones being reported to me. Thanks to Mike Jacobs for the Hayden citation. And especially to Al Dart for alerting me to the Tumey reference, but more importantly for poking me to put something on paper, and then editing it.

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# The Archaeology Scene

## News on What's Happening in Southern Arizona

### Archaeological Consulting Services, Ltd. (Tempe).

Among the ACS projects conducted in central Arizona the past six months, the data recovery excavations at site AZ V:13:99 (ASM) are of particular interest to *Archaeology in Tucson* readers who've followed the Center for Desert Archaeology's Lower San Pedro survey project. V:13:99 is west of the town of Hayden, along the Gila River just downstream from the mouth of the San Pedro River (that confluence is the north end of the Center's San Pedro survey area). Excavations were sponsored by U.S. West Communications in a possible plaza area, just outside the walls of a small roomblock of the late prehistoric period, ca. AD. 1100-1450. A large quantity of Salado polychrome pottery and related ceramic wares was recovered, including relatively large proportions of Pinto Polychrome and Pinto Black-on-red compared to the later Gila Polychrome and Gila Black-on-red, which are usually more common in the area.

ACS has conducted several other archaeological projects in the Phoenix area recently. Archaeological testing was conducted for the Maricopa County Highway Department at Hohokam and historic (Pima and Maricopa) sites and canals along Alma School, McDowell, and McKellips roads, near Pueblo Blanco, a Hohokam platform mound/habitation site of the Classic period, AD. 1100-1450. Another testing project for the Arizona Department of Transportation (ADOT), along the Pima Freeway corridor just north of the Salt River, uncovered evidence of several prehistoric sites, portions of the Hohokam irrigation system, two historic sites, and two portions of historic canals. ADOT also sponsored ACS's testing at five sites along State Route 69 northwest of Cordes Junction, near Big Bug Creek; three prehistoric sites there yielded Hohokam and Anasazi pottery indicative of Colonial period (AD. 700-900) occupations, whereas another site was occupied from at least the late Snaketown phase (Archaic-style projectile points indicate the potential for even earlier occupation) to early in the Sedentary period. Cultural materials at the fifth site, including an *arrastra* used to pulverize ore, indicate that this site functioned as a staging area and possibly a temporary camp associated with small-scale lode-mining.

ACS is also doing a research project to document cultural properties on the Salt River Indian Reservation around the historic site of Maryville, using funds from the State Historic Preservation Office and the Salt River Pima-Maricopa Indian Community. Maryville was a small community established in the mid-1800s as a military subpost along a stagecoach route, and is believed to be the site of the first canal dug by Anglo-Americans in the Salt River valley. Farther east, above the confluence of the



The 1991-1992 Camp Cooper T-Shirt

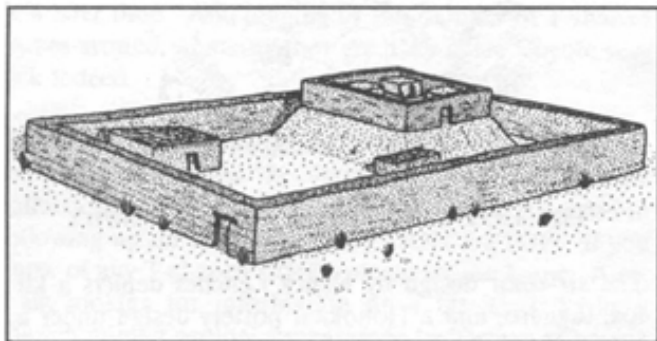
The six-color design by Nancy Lenches depicts a kit fox, saguaro, and a Hohokam pottery design under a twilight sky. Each short-sleeve shirt is deluxe, heavy weight, pre-shrunk 100% cotton in an ash color. Available in Youth Medium (8-10) size for \$10.00 each, or Adult sizes S, M, L, XL, XXL for \$12.00 each. Sweat shirts, also on ash color, will be available later in the fall. Proceeds will support the archaeological education program at Camp Cooper. To order your T-shirt or sweatshirt call Linda Gregonis at 323-9338.

A project of the Educational Enrichment Foundation

Salt and Verde rivers, the Tonto National Forest sponsored data recovery excavations by ACS archaeologists at the Water Users site, a small, possibly seasonally occupied Preclassic Hohokam hamlet.

**Arizona Archaeological and Historical Society (Tucson).** Upcoming activities include a slide-show and talk on late Puebloan archaeology in the Cibola region of western New Mexico by archaeologist Keith Kintigh (Monday, November 18); an intriguing, slide-illustrated discussion of possible links between historic Apaches and the pre-historic cultures of the White Mountains, drawing on Rico Leffanta's observations of the Apache sunrise ceremony and the region's rock art (Monday, December 16); and field trips in November and December (see SWCA, Inc.. report below). For details call Al Dart (327-3509).

**Arizona State Land Department (Phoenix).** ASLD asks persons witnessing archaeological site destruction or unauthorized activities on State Trust lands in the Tucson area to call the Pima County Sheriff or the State Land Department (Tucson 628-5480; Phoenix 542-2119). Assisted by volunteers from the Arizona Site Steward program, ASLD recently identified persons who had been dumping and burning trash on the Chicken Ranch archaeological site, AZ AA:12:118 (ASM), prompting the offenders to clean up the mess. Others who dumped trash immediately east of the site have been billed up to \$600 for trespassing and unauthorized use of state land. Also, ASLD personnel recently visited the site and identified persons who were racing off-road vehicles over the prehistoric mounds, then sent certified letters billing those persons up to \$850 apiece for unauthorized use, with the result that several of the riders recently settled with the Land Department. ASLD will reconstruct a fence around the Chicken Ranch site this fall.



*Drawing by Eric Berg showing how the Marana Hohokam platform mound might have looked when it was occupied.*

**Arizona State Museum (Tucson).** This month the Archaeology Division resumes its ongoing excavations at the Marana platform mound site northwest of Tucson. This site dates between AD. 1100 and 1300 and contains a prime example of the Hohokam platform mounds of the Tucson area, plus ruins of other adobe structures inside adobe-walled compounds (see accompanying illustration). This fall's excavations will focus on the platform mound, some other residential areas, and trash mounds. On Thursday, October 31st, from 10 AM to 2 PM, an open house will be held at the dig—contact Paul Fish at 621-2556 for details and directions.

**Bureau of Land Management (Safford District).** As part of the Bureau's Adventures in the Past (AITP) program, the Safford District office has teamed up with the U.S. Forest Service, Arizona State Parks, Arizona Game and Fish Department, the Wilcox Natural Resource Conservation District, the Arizona Archaeological Society, Safford-area schools, and the Boy Scouts of America to build a cultural resource exhibit and outdoor classroom facility in Roper Lake State Park, near Safford. As a

first step in this endeavor volunteers and students supervised by a Bureau archaeologist constructed a Mogollon pithouse replica, a small prehistoric-type agricultural field, and an interpretive trail in the park, at Dankworth Pond. The Bureau will sponsor construction of additional pithouse replicas and fields there in 1992. Other recent AITP projects include the restoration of the historic (ca. 1882) Fairbank Mercantile building, which will become a visitor center for the San Pedro Riparian National Conservation Area (NCA).

The primary Columbus Quincentenary project of the Safford District's 1992 AITP program will be development of interpretive trails and signs at the presidio of Santa Cruz de Terrenate for enjoyment by the public, plus publication of a brochure describing and interpreting this historic fort. The Santa Cruz presidio was constructed by the Spanish Colonial government in 1776 and abandoned in 1780 due primarily to continuous attacks by Apaches. In the 1950s it was partly excavated by C. C. DiPeso, who believed it was the Upper Piman village of Quiburi. Still standing today are partial adobe-brick walls of the presidio's interior buildings, plus foundations of the barracks and outside fortress walls. Other BLM activities planned for the coming year include taking inventory of the cultural resources in the Gila Box Riparian NCA; inventorying the historic sites along Bonita Creek; and excavating at Pueblo Devol on Bonita Creek.

**Desert Archaeology, Inc. (Tucson).** Archaeological testing was conducted recently at site AZ AA:13:24 (ASM), about 50 miles due west of Tucson in the Tohono O'odham Indian village of Sil Nakya. Trenching with a backhoe revealed 24 buried cultural features, of which at least eight (but as many as 11) are ruins of pithouses. Ceramic styles indicate that the site was occupied by the Hohokam between AD. 700 and 1450 during the Colonial, Sedentary, and Classic periods.

The second phase of fieldwork for the Roosevelt Community Development archaeological study (*see AIT*, April 1991) began October 14 and will continue into 1992.

**Pima Community College (Tucson).** This fall students taking the excavation techniques course are excavating Pithouse 8 at the Rooney Ranch site, AZ BB:9:3 (ASM). This archaeological site is a few miles north of Tucson along the west flank of the Santa Catalina Mountains, on a high terrace overlooking a small tributary to Cañada del Oro Wash. It was an ancient settlement that included several unusually large and deep pithouses inhabited by the Hohokam during the Sedentary and early Classic periods, ca. AD. 1000-1300. A preliminary report on Pima College's excavations at Rooney Ranch during the past several years is anticipated early in 1992.

**Pima County Department of Transportation (Tucson).** In 1989 Pima County sponsored excavations by Statistical

Research, Inc., where the Pima County/City of Tucson Public Works Building and a new YMCA were recently constructed (see *AIT*, June 1991). Physical anthropologists determined that two skeletons found in a common grave during that excavation were those of Hispanic men. A particular type of projectile point found in the grave suggested that the men were killed by Apaches. Some adobe brick fragments in the grave, plus the site's location just outside the northeast corner of Tucson's historic presidio wall suggest that the grave dated to ca. 1821-1850 when Arizona was part of the Mexican Republic. The Pima County Board of Supervisors recently passed a resolution recognizing a claim of cultural affinity to the skeletons from a group of Tucson-area residents who are documented descendants of Arizona's Spanish Colonial period settlers. *Los Descendientes del Presidio del Tucson* filed the claim under auspices of a recent Arizona law regarding disposition of human remains found during archaeological investigations. As a result of the Supervisors' resolution, arrangements were made to repatriate (formally rebury) the two skeletons in a special section of Tucson's Holy Hope Cemetery.

**Soil Systems, Inc. (Phoenix).** SSI's Hohokam Expressway project, sponsored by the Arizona Department of Transportation, was the focus of initial repatriation efforts under the new Arizona human burials law, ARS 81-844, this past summer. For 14 months in 1988-1990, SSI investigated a large portion of the Hohokam village site of Pueblo Grande in metropolitan Phoenix. Approximately 20 percent of the site was excavated resulting in documentation of over 2,000 archaeological features dating primarily between AD. 1100 and 1450. Fourteen compounds, one containing the partial remains of a Hohokam Big House, and over 200 pithouses were completely excavated. Associated with the pithouses and compounds were 13 discrete cemetery areas containing 785 inhumation and cremation features. By July 31 all human remains and their associated funerary objects had been turned over to representatives of the Tohono O'odham Nation for reburial. Although negotiations for delivery of these materials to the Tohono O'odham did not follow the exact procedures outlined in the legislation, the collection had been documented and most analyses had been completed prior to repatriation. Analyses and reporting efforts for the Hohokam Expressway project are now entering their 18th month, and a final multivolume report is expected to be available late in 1992.

**Statistical Research, Inc. (Tucson)** Archaeological testing was conducted recently at two sites in the Cañada del Oro Valley near Catalina. One site, AZ BB:9:260 (ASM), was a small artifact scatter that was found to contain no buried archaeological deposits. However, the other site, AZ BB:9:68 (ASM), was a small prehistoric hamlet. A trench excavated the length of BB:9:68 revealed 12 buried pithouses (including two superimposed pairs) and 2 outdoor features. Most of these features date to the Hohokam Sedentary period (AD. 950-1150) but a Classic

period (AD. 1150-1450) component may also be present. A more intensive phase of fieldwork is expected once a data recovery plan has been approved by the Arizona State Land Department.



*Pictographs, probably painted by an Apache artist, at site AZ EE:11:15 (ASM), a rockshelter at Fort Huachuca. [Photograph by Allen Dart.]*

During the summer, SRI archaeologists excavated two rockshelters in Garden Canyon on Fort Huachuca (see *AIT*, August 1991). In the coming month Dr. Clement Meighan and personnel from the Getty Conservatory will record the shelters' rock art (see example illustrated above) and restore vandalized pictographs.

**SWCA Environmental Consultants (Tucson).** SWCA has begun data recovery at the Hohokam site of Ciudad de los Homos, on Priest Avenue at the Superstition Freeway in Phoenix. Preliminary indications are that Pioneer period structures are present in the portion of the site being investigated. Site tours are being offered every Friday at 9 AM, and the Arizona Archaeological and Historical Society will be given a tour of the site on Saturday, December 14th. Call Mark Chenault at (602) 838-6414 for details.

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# The Center for Desert Archaeology

The Center for Desert Archaeology is a nonprofit research and education organization that specializes in the study of archaeology and history of desert regions. Our primary research focus has been southern Arizona.

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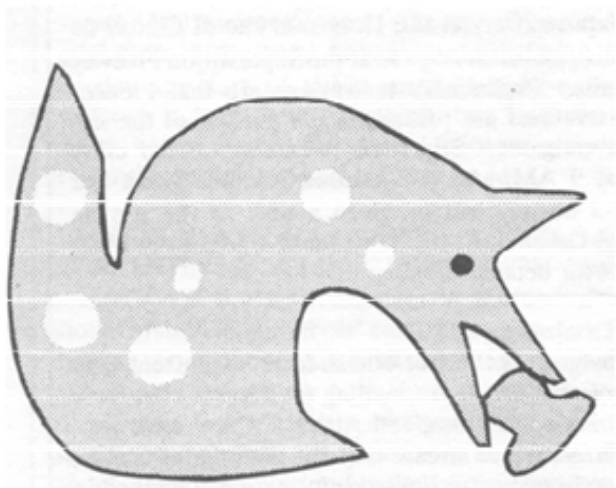
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*Bola tie design by Diane Dittmore.  
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