

GROUND STONE AS A MIGRATION MARKER: USING FINGER-GROOVED MANOS AND FULLY GROOVED AXE-HEADS TO TRACE KAYENTA INFLUENCE AT SALADO SITES



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Purpose: Identify the possible presence of Kayenta heritage among Salado communities of the southern Southwest.

Proposed Method: Use technological styles of ground stone tools (full-grooved axe heads and finger-grooved manos) to track the movement of communities of practice.

Implications for Salado: Examining how ground stone styles changed among multi-ethnic communities may tell us how markers of northern identity were retained during the spread of Salado ideology.

Kayenta Migration and Communities of Practice

Exodus of the Kayenta

- In the 13th century A.D. the pueblo peoples of the Kayenta region of northern Arizona migrated south to form new diasporic communities in present day central and southern Arizona.
- In the 14th century the Salado material culture pattern emerged in the southern Southwest, characterized by Roosevelt Redware ceramics.
- It has been theorized that Salado was a hybrid cultural phenomenon that united peoples of Kayenta heritage with local populations under a new meta-identity of inclusion.

Communities of Practice

- To understand how the Kayenta amalgamated under a Salado identity, one must be able to detect their presence at southern sites.
- Certain artifacts may possess technical styles created from learning frameworks and communities of practice diagnostic to the Kayenta.
- Two such artifact types associated with Kayenta communities of practice are Maverick Mountain ceramics and perforated plates.



Maverick Mountain ceramic jar (top) and perforated plate (bottom). These ceramics have traditionally been used in identifying Kayenta heritage at sites in the southern Southwest. (Photos courtesy of Archaeology Southwest.)

Ground Stone Communities of Practice

Ground stone tools, like ceramics and architectural styles, may be used in identifying Kayenta influence on Salado sites. The archaeological literature recognizes two distinct ground stone tools that display recognizable regional differences.

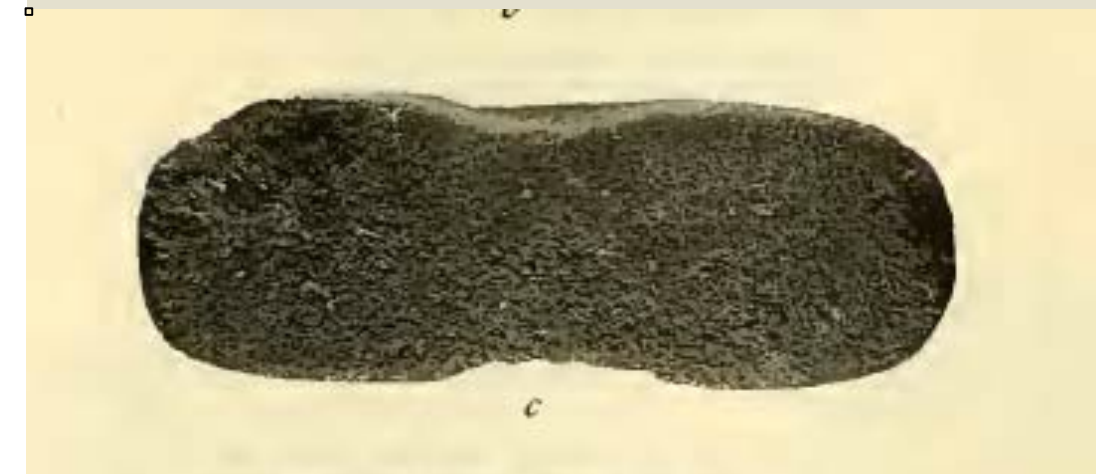
- Axe Heads**-axe heads may be regionally differentiated based on the type of hafting groove used.
- Manos**-manos are the hand held grinding stones used in conjunction with metates in the processing of various materials. They may be regionally differentiated based on the presence of *finger groove* comfort features.



Northern Style (Kayenta and others) : the hafting groove goes all the way around the axe head. (Full-grooved) (Photo courtesy of Jenny Adams)



Southern Style (Mogollon/Hohokam): the hafting groove goes only ¾ of the way around the axe head. (3/4-grooved) (Photo courtesy of Jenny Adams)



Northern Style (Kayenta and others): Manos are known to possess purposefully pecked *finger grooves* to act as comfort features for the user. (Image courtesy of Woodbury 1954)



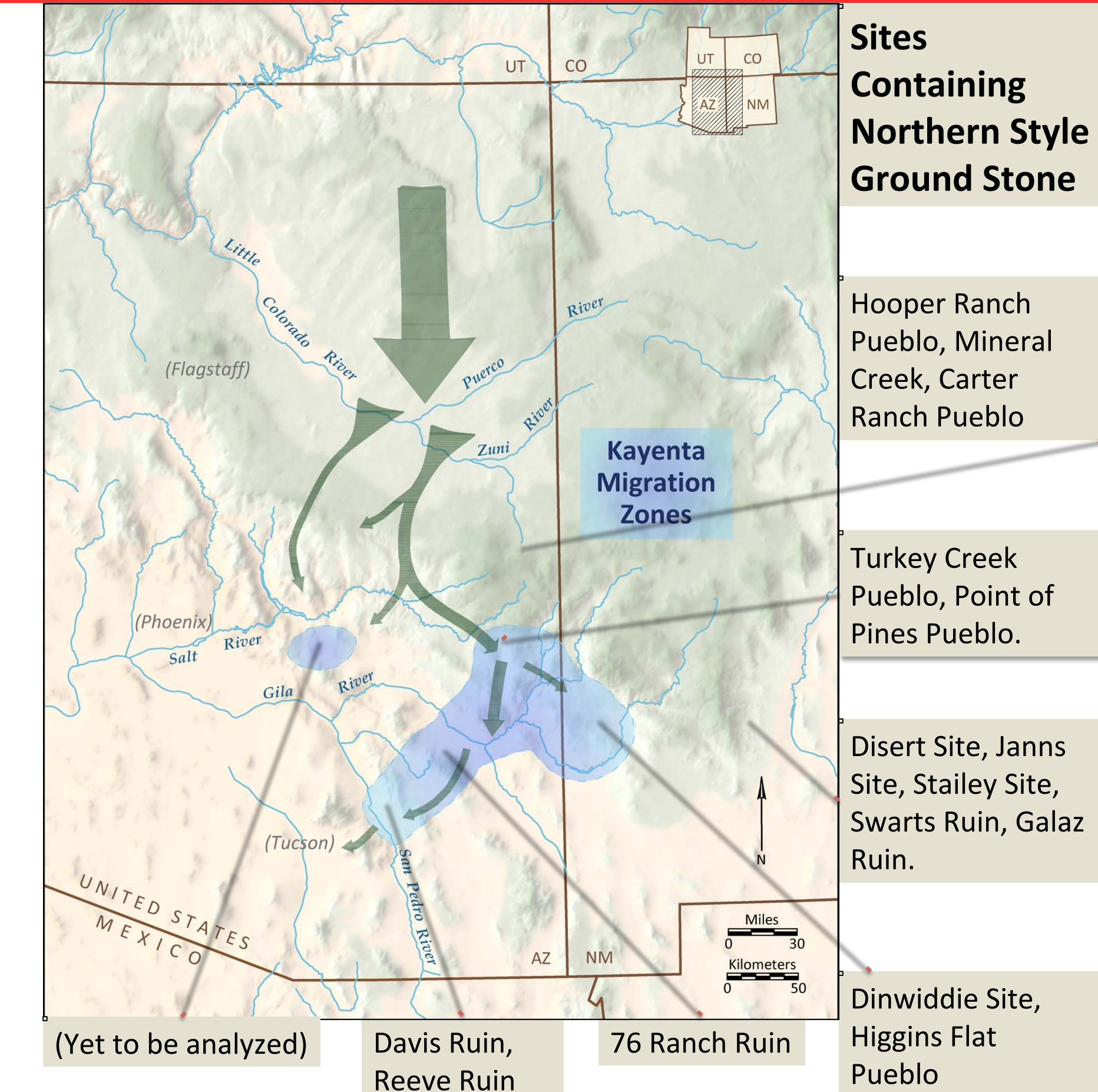
Southern (Mogollon/Hohokam) Style: Manos associated with these archaeological cultures display no *finger grooves*. (Photo courtesy of Archaeology Southwest.)

Northern Style Ground Stone in Salado Sites

- This map shows the likely migration routes of the Kayenta into various cultural regions, during the 13th century. (Courtesy of Catherine Gilman)
- A literature review reveals that there are multiple Late Prehistoric sites in the southern Southwest containing northern-styled ground stone tools. (See sites at left.) A more thorough review may provide additional sites possessing northern-styled ground stone tools.
- The continued use of full-grooved axe heads and finger-grooved manos in Salado communities speaks to the survival of Kayenta heritage into the 14th century, and the hybrid nature of the Salado phenomenon.
- Kayenta migrants may have chosen to fashion full-grooved axe heads and finger-grooved manos as a means of resisting assimilation into local Hohokam and Mogollon populations.
- As these populations coalesced under a Salado identity, finger-grooved manos and full-grooved axe heads continued to be made. This speaks to a continued Kayenta influence among Salado communities.

Conclusion

Salado is a complex multicultural identity. Recognizing the presence of Kayenta or northern influenced ground stone tool styles may help to track the arrival of the migrants in the southern Southwest and identify their lasting legacy in Salado communities of the 14th century.



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