

KINISHBA RUINS
(Ma'öp'ovi, Kì dalbaa)

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approximately two miles northwest from its junction with Route 73.
The intersection is located approximately two miles west from the
intersection of Route 73 and BIA Route 46 in the center of Fort
Apache, Arizona.
Fort Apache vicinity
Navajo County
Arizona

HALS AZ-17
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WRITTEN HISTORICAL AND DESCRIPTIVE DATA

HISTORIC AMERICAN LANDSCAPES SURVEY
National Park Service
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Vicinity of Fort Apache, Navajo County, Arizona.

33.814775, -110.054822 (Southeast corner of ruins, Google Earth, Simple Cylindrical Projection, WGS84)

Significance: Kinishba Ruins National Historic Landmark (1964) reflects a palimpsest of significant histories and interventions on the landscape. The landscape in which the Landmark is situated consists of a wide, flat expanse of arable land vegetated with low shrubs and grasses, juniper, and piñon trees. The site is bisected by a deep wash with a perennial stream, which has made the site a natural settlement through time. Beginning in the twelfth century A.D., ancestral Puebloan inhabitants began constructing an expansive masonry pueblo village for a large, aggregated agrarian community. The layout of the six-hundred-plus room village, as well as evidence from artifacts left at the site, suggests distinct ethnic groups were integrated within the pueblo community. The diversity of the community reflects larger trends in the greater southwest, with Pueblo groups migrating out of the Four Corners region to the south and east, including the Mogollon Rim region where Kinishba is located.

The remains of the pueblo at Kinishba were excavated and partially reconstructed during the New Deal Era by founder of the Arizona State Museum Byron Cummings, his students, and Apache laborers funded through various New Deal programs. Cummings dedicated nearly a decade of work to Kinishba, determined to see the site become an interactive and educational National Monument complete with a Visitor Center and Museum. At one point he even kept an office and sleeping quarters in one of the reconstructed rooms. Cummings was familiar with ways to utilize New Deal programs to fund archeology from his work at Tuzigoot National Monument, and he made good use of that knowledge at Kinishba. Despite his vision and efforts, National Monument status was never granted. Although today the site is listed as a National Landmark, Cummings' reconstructions, the Museum and living quarters have in turn fallen into ruin. Although Kinishba is one of the most extensively excavated and rebuilt archaeological sites in Arizona, it remains one of the least analyzed.

Today's landscape offers visitors an unusual view of a multilayered history that links human design and settlement to a significant natural setting. Cultural layers reflect different needs and values over time, from subsistence to early urban settlement to historic recreation of an imagined past. While the word "ruins" is used to describe the site, Kinishba maintains significance and cultural relevance as a resting place for Puebloan ancestors and a landmark within the cultural landscape associated with the White Mountain Apache Tribe. As such, preservation efforts undertaken by the White Mountain Apache Tribe in cooperation with the Hopi Tribe and the Pueblo of Zuni offer additional interpretive perspectives to the historic landscape.

Description: A small gravel parking lot is located about half a mile due east of the ruins. A gate and National Park Service signage mark the beginning of a trail to the site. From the parking lot, a narrow dirt trail gently winds toward to the ruins through the low grass and shrubs. Just beyond the gate, to the left of the walkway, is a concrete bench beneath a large juniper tree. About 10 meters further down the trail to the ruins is a circular flagstone pavilion edged with low walls, which serves as context for a National Historic Landmark sign for Kinishba Ruins. These features were installed in 2004 following a design by Steven Grede, RLA, of Tucson, Arizona. Due west from the pavilion approximately 20 meters lies the reconstructed section of the site.

Situated approximately 1500 to 1700 meters above sea level, the ruin complex is set in a grassy valley with patchy stands of piñon and juniper. This valley is part of the White River drainage within the present-day White Mountain Apache Reservation. Schaffer and Schaffer describe Kinishba as the "largest agriculturally-oriented settlement on the Fort Apache Reservation" with a considerable expanse of adjacent arable land suitable for dry farming (2013:31).

While archaeological evidence suggests that the site was occupied for several centuries prior to the construction of the masonry pueblo (Schaffer and Schaffer 2013), the aboveground architecture now dominates this landscape, although there are also eight major rubble mounds indicating the location of additional masonry room blocks. Much of the literature on Kinishba (e.g. Cummings 1940, Reid and Whittlesy 1989, Welch 2007, Welch 2013) has separated room blocks into subgroups for description (see Figure 1). These architectural units may have had specific functions, possibly housing distinct groups or social units within the village. Group I and Group II, the largest room blocks within the site, are separated by Kinishba Wash, which bisects the site.

Kinishba wash runs north/south through the site, just below the convergence of two channels of the wash, This perennial stream provided a reliable source of water, which was likely an important factor in the establishment of a permanent village in this location. The wash here is deeply incised, exposing patches of bedrock, and even when surface flow disappears, depressions in the exposed

bedrock hold residual water. Scattered sagebrush grows on the banks, and piñon and juniper trees are established within the channel.

Group I ruins (Figure 1) is located in the southeastern portion of the site. This room block consists of over 200 ground-story rooms, a majority of which were excavated in the 1930s. This room block is roughly rectangular in shape, measuring approximately 100 meters north/south by 35 meters east/west. The masonry room blocks stood up to three stories high during occupation and were constructed around two open plazas. A north/south corridor runs through the room block from its southern end to the main plaza (see location in Figure 1). This corridor was covered at some point during the occupation of the village, but today it is open to the sky. It was partially excavated during the mid-1930s, revealing architectural details and multiple occupational surfaces (Schaffer and Schaffer 2013). A series of subterranean rooms were built within the open plaza space over the course of the occupation at the site. Archaeological evidence suggests that the plaza was divided into northern and southern portions. The southern portion of the plaza, described by Cummings as “Patio A” featured a bench along the full perimeter for use in public activities. A series of subterranean rooms, or kivas, likely used for ceremonial activities was also found within Patio A. A wooden pole and masonry kiva was constructed in the northern end of the plaza, or Patio B (see plan map in Figure 1). This kiva was reconstructed in the mid-1930s. Further excavations in 1947 revealed additional details of the plaza, including evidence of its use as a covered great kiva early in the occupation of the site (Schaffer and Schaffer 2013). Today, the plaza has light grass cover and a visitor trail through the center. Several mature trees have grown up within the southwestern end of the plaza.

Cummings and his successors reconstructed the southern portion of the Group 1 room block, using excavated materials, as well as contemporary materials. In all 80 ground-story rooms were reconstructed. Reid and Whittlesy report that approximately 47 second-story rooms and a third-story tower were completed during the depression-era reconstruction efforts, though many have deteriorated or fallen (1989:44). The reconstructed walls are composed of tabular light tan to reddish brown sandstone blocks and smaller chinking stones that were collected from the excavated rubble mounds. The masonry courses, variously constructed using ashlar, cyclopean, and rubble masonry techniques, were mortared with mud. Initial reconstructions during the Civilian Conservation Corps (CCC) era primarily included materials that were documented archaeologically and ethnographically to be used in construction, including ponderosa pine *vigas* covered with wood *latillas* and a layer of adobe. However, reconstructed roofs were later covered with asphalt-stabilized adobe. Cement stucco and metal flashing were subsequently installed in an effort to resolve stability issues resulting from water damage (Welch 2007:34). Later roof repairs (1941-1951) include tarpaper, sheet metal, and milled lumber (Reid and Whittlesy 1989; Welch 2007).

Additional site protection and visitor amenities were added during this period, including a drainage structure or sluice box on the east bank of the wash adjacent to the reconstructed section of Group I, as well as a stone-lined fire pit for visitor use, located at the southeastern edge of the reconstructed pueblo near today's entrance trail.

The northern half of Group I was left partially open after excavation. The stone wall foundations in this northern section remain partially exposed, though much of this area has been reburied by natural sedimentation. Sagebrush has repopulated the area.

Group II (Figure 1) is the largest room block within the site, measuring approximately 140 meters northeast by southwest by 50 meters northwest by southeast. This portion of the site remains largely unexcavated. The room block is built around an internal plaza, which served as public space for communal activities and rituals. The rubble mounds suggest that the room block is rectangular toward the north end, while irregularly shaped toward the southern end. The southwestern end of the room block is detached from the larger room block and is somewhat irregularly shaped as it follows the natural contour of the ridge slope.

The rubble mounds are partially buried by sediment with grass and scrub brush ground cover, as well as scattered cholla and juniper. A dense scatter of ceramic and flaked stone artifacts, associated with midden deposits that accumulated during occupation of the site, are scattered in the southeastern end of the room block and along the bank of the wash within this area.

Groups III through VII (see location of room blocks in Figure 1) are small room blocks located on the northern end of the site. These smaller structures range from six to sixteen rooms each. Groups III and IV are located on the eastern side of the wash near the Museum building. Both room blocks have been excavated and a portion of Group IV was rebuilt and rehabilitated for use as guest quarters during Cummings' era at the site and later used as custodian's quarters, as described below.

Groups V through VII (see Figure 1) are located on the western side of the wash. Group VI consists of eight ground-story rooms excavated by James and Margaret Schaffer in 1947. The masonry in this room block is similar to that found in other portions of the site with ashlar masonry stabilized with small chinking stones. No reconstruction was completed in Group VI, which has been reburied. Sagebrush and grass cover further conceal the remains of the room block.

An additional rubble mound along the eastern bank of the wash adjacent to the

guest quarters contains refuse from mixed periods, including material from twentieth-century excavations.

About 400 meters due north of Group I are the remains of the Museum and guest quarters (see Figures 1 and 2). A dirt road leads from the ruins to the Museum, suggesting that visitors were originally allowed to drive up right alongside the ruins and continue to the Museum. Constructed during the final year of CCC funding, the Museum and living quarters were constructed of the same red rock as the ruins. Today the Museum is in a state of ruin, and at first glance seems to be another section of the pueblo ruins. The building no longer has a roof, and all of the walls are partially fallen. Some plaster still remains on the interior on some of the larger sections of wall. Two back-to-back fireplaces are still standing, a prominent feature at the center of the building. A thin flagstone path extends up to the entrance from the road and encircles the remnants of the building. The entrance is marked with a juniper tree and a small interpretive sign with an arrow pointing to the right. The large central fireplace is visible from the front, and the layout consists of a large front room (originally the Museum portion) and the living quarters at the back of the building.

Behind the Museum building is a small red rock row house containing two identical units that served as a guest house and later as custodian quarters. As mentioned above, the custodian quarters were built upon the footprint of an earlier room block. The building has five rooms in an L-shaped floor plan, with wood framed windows and doors. The buried remains of the original pueblo room block extend to the east of the custodian quarters, covered with grasses, sagebrush, and agave.

Beyond the custodian quarters to the north are the remains of a wooden shed. The shed is composed of a combination of roughly hewn log poles and milled lumber. The shed contains a metal trough, separated into three sections. The shed may have served as a work and storage area during archaeological excavations. The shed is located just south of a fenceline, with a trail leading north that is flanked by two upright posts.

Physical components from history and prehistory are intermingled, as many have been reused over time. The site continues to evolve, as the reconstructed portion of the pueblo returns to a state of ruin not dissimilar to the exposed prehistoric wall foundations and rubble mounds, and as scrub and grassland vegetation grows up among the ruins.

While the condition of the reconstructed pueblo has deteriorated significantly since its completion, stabilization work was completed in 2006-2007. This work addressed critical safety issues and removed materials that were felt to detract from the integrity of the site, mostly materials from heavy-handed repairs following the CCC-era reconstruction.

History: Kinishba embodies a complex, multidimensional history. The events, trends, and interventions in the landscape associated with the site represent larger patterns in North American history. The village was inhabited for several centuries by an ancestral Puebloan community and subsequently became part of the White Mountain Apache homeland. As one of the largest pueblo ruins in the region, Kinishba attracted the attention of treasure hunters and eventually archaeologists. The rural location of Kinishba has allowed for preservation of the associated landscape and setting, while limiting visitation and more widespread recognition of the resource.

Regional Context, Construction, and Use

The landscape in which Kinishba is situated has been inhabited for millennia. Evidence of Palaeo-Indian occupation (dating between ca. 12,000-6000 B.C.) within the Mogollon Rim consists of a few projectile points that are characteristic of that time period (Welch 2013:15). Three small Archaic period (6000 B.C.- A.D. 1) sites are documented within the vicinity of Kinishba, suggesting that the landscape was at least seasonally inhabited during this time. In addition to collecting wild resources in the area, late Archaic residents of the Kinishba region were cultivating crops, such as corn, beans and squash, along creeks and drainages (Welch 2013:15).

During the Early Pithouse period (AD 1- 1150), inhabitants of the Mogollon Rim region constructed small pithouse villages in valley bottoms while maintaining seasonal mobility. The production and use of brown plainware ceramics began during this period. Large pithouses that appear within villages of this period are thought to represent great kivas, communal structures used for social and religious ceremonies (Welch 2013:15, Schaffer and Schaffer 2013). During the Late Pithouse period, the size of villages increased in the valley bottom, reflecting a greater investment in the cultivation of crops. The earliest evidence of occupation at the site of Kinishba dates from this time, the remains of a pithouse village underlying the subsequent standing masonry pueblo compound (Welch 2013:16).

The Mogollon Pueblo period (AD 1150-1400) marks major demographic transitions in the social and cultural landscape throughout the Mogollon Rim. By the thirteenth century A.D., an influx of migrants from the north and east had settled in up to twenty large communities consisting of 150 rooms or more. Among these was Kinishba (Welch 2007:3).

New architectural traditions developed by A.D. 1200, with the increased use of above-ground masonry room block architecture similar to that found at Kinishba. Cultivated crops, produced through dry farming, became an increasingly important resource for aggregated pueblo communities. The spreading valley

below the pueblo was prime land for this undertaking.

Kinishba grew over time, as subsequent waves of migrants into the area were integrated into the community (Riggs 2013). Tree ring dates from wood used within the room blocks suggest that construction of the above-ground masonry pueblo began ca. A.D. 1160. The pueblo was expanded and remodeled over the following two centuries (Welch 2007:3). The organization of the community is significant, as it is bisected by Kinishba Wash. The physical separation offered by the wash is thought to reflect a division of space among distinct social groups within the village (Riggs 2013). This is characteristic of other pueblos in the region, including Grasshopper and Q-Ranch, which are also bisected by arroyos. Riggs suggests that this distinctive settlement pattern at the three sites reflects a mechanism for the integration of culturally distinct groups into single villages during large-scale migrations into the Mogollon Rim region, beginning in the late twelfth century (2013:129-130). The duplication of this settlement pattern and the resulting implied social integration mechanism suggests a high degree of interconnectivity among village communities within the region.

Recent research on the ceramic assemblage has revealed additional evidence of co-residence of distinct cultural or ethnic groups at Kinishba (Lyons 2013:180). It appears that a local population maintained regional ceramic traditions while a migrant populations arrived with their own ceramic traditions, which were adapted to the region's resources and needs over time (Ibid:181).

Migrations of Ancestral Puebloan people out of the Mogollon Rim area occurred during the fifteenth century A.D., leading to the abandonment of the large pueblos. Welch (2013:18) suggests that Kinishba may have been among the last large pueblo in the Rim country to remain inhabited. Kinishba became affiliated with contemporary Hopi and Zuni communities, who maintain strong oral traditions recalling ancestral migrations to the site. The Hopi refer to the site as *Ma'öp'ovi*, which translates to 'High Place of Snakeweed' (Welch 2013:18).

Post-Occupation History

Between the late fourteenth century and early sixteenth century mobile Western Apache groups arrived in the Mogollon Rim region (Krall and Randall 2007). While Pueblo groups left clear "footprints" (including villages, rock art, trail markers) delineating of their migration routes through the greater southwest (Kuwanwisiwma and Ferguson 2009), the Apache left limited archaeological evidence of their land use and habitation (Welch 2013:18). The light impact on the landscape was characteristic of Apache lifeways (Krall and Randall 2003:38). Limited archaeological evidence of Apache occupation of the Mogollon Rim region and surrounding environs is supplemented by strong oral traditions and place names defining the Apachean homeland (Basso 1996). The Apache refer to Kinishba as *kj dalbaa* (brown house). While the site is within the heart of their homeland, the White Mountain Apache understand Kinishba to be

related the Ancestral Puebloan inhabitants who formerly occupied the landscape. In fact, a shrine associated with the site reflects continued use by Pueblo people into the early twentieth century (Welch 2007:5).

Anglo-American expansion into the region following the Treaty of Guadalupe Hidalgo in 1848, combined with the raiding campaigns of the Apache, resulted in severe conflicts within the region. After a series of military conflicts, the Apache were forcibly settled on four reservations in the 1870s, including the White Mountain Indian Reservation, which included the site of Kinshba within its boundaries. The US military outpost of Fort Apache was established in 1870. While the Apache had left little trace of their visitation to the site of Kinishba, soldiers from the nearby fort had a lasting impact on the site, looting remains from the Puebloan occupation. During this time, the site was renamed Fort Apache Ruin (Welch 2013:19). The first Anglo to record the Kinishba pueblo was Adolph Bandelier in 1893, but no organized excavation of the site took place for another half century, when Byron Cummings set out to turn the site into a National Monument during the depression years (Bostwick 2006: 245).

New Deal Era and Byron Cummings

Byron Cummings, founder of the University of Arizona Department of Archaeology, Director of the Arizona State Museum, and former University of Arizona dean, was responsible for the documentation and excavation of several archeological sites in Arizona, including Kinishba. An avid and lifelong explorer, Cummings became aware of archaeology as a field of study during a teaching stint at the University of Utah and went on to devote his life to it (Bostwick 2006:5).

Cummings as Educator

Cummings began his career teaching Latin and Greek on the East Coast. According to his unpublished autobiography, his decision to leave for the West was spurred by an incident in which a lazy, well-off student was spared expulsion because of his family's influence. However other sources suggest that Cummings's move may have been related to his health (Bostwick 2006: 24). For whatever reason, Cummings went west where he believed he would have the opportunity to teach students who were willing to work hard for their education. He accepted a position at the University of Utah in 1893, where he enjoyed significant popularity with the students and early academic success. He was promoted to full professor and head of the Department of Ancient Languages and Literature in only two years, and eventually he became the dean of the School of Arts and Sciences (Bostwick 2006: 25-29). One of his duties at the University was to take recruits and new students on tours of Utah. In showing what the state had to offer, his tours often included hikes to ruins. Over time he became more and more fascinated by the ancient ruins of the southwest, and his academic focus began to shift to the study of Utah archaeology (Bostwick 2006: 30). This area quickly grew to include the canyons of northern Arizona,

eventually spanning the Colorado Plateau.

A deeply spiritual person as well as a scientist, Cummings saw his explorations both as inspirational personal experiences and as opportunities to share his findings through field notes and photographs. Unfortunately, his commitment to making his archaeological findings approachable and understandable to the public resulted in less than complete academic documentation. All too often record keeping and detailed documentation were neglected because Cummings was more interested in providing information to the public by means of newspaper articles than by completing official field reports (Bostwick 2006: 33).

Tensions began to rise between the largely progressive faculty at the University of Utah and its conservative Mormon administration. Salt Lake City was experiencing rapid growth, and the University felt pressured to adopt a modern and progressive posture while remaining basically conservative (Bostwick 2006: 69). This led eventually to the resignation of seventeen professors, followed by the firing of four without adequate explanation. This suggested to the outraged remaining faculty that the University was adopting a cutthroat Mormon agenda. In 1915, Cummings submitted his letter of resignation, and fourteen additional professors followed suit (Bostwick 2006:70).

Subsequently Cummings was invited to teach at the University of Arizona and develop the Arizona State Museum. He and his family moved to Tucson. An exceptional educator and administrator, Cummings spent his time in Arizona expanding the Department of Archaeology, even during the financial limitations of the Great Depression. By the time he left the University, the department had expanded its course offerings from four to sixteen and had become nationally known for its high standards (Bostwick 2006: 15). Affectionately called 'the Dean' by students and colleagues, Cummings's energetic and jovial personality helped to establish a broad network of support for his projects (Welch 2007: 6).

Cummings as Archaeologist

Cummings is remembered as an inspiring and engaged professor, but scholars have questioned his methodology as an archaeologist. Both his teaching methods and his archaeological research were influenced by his religious beliefs (Bostwick 2006: 12). For Cummings, the ultimate purpose of archaeology was to further the progress of mankind by making the evolution of human behavior more understandable and accessible to the average person. He saw the outdoors as a laboratory and believed that spiritual uplift was best achieved through scientific inquiry, and he approached his time in the field as though it were a religious experience (Bostwick 2006:12). It was noted that he was not particularly concerned with organized archaeological practice or disciplined note taking, and he failed to complete formal field reports for many of his sites, preferring to provide more popular reports to the general public through newspaper and magazine articles (Bostwick 2006: 9-13). Cummings did not

participate in the ongoing development of a chronology and cultural map for the region, choosing instead to follow Henry L. Morgan's simplistic three-stage model that humans had progressed from savagery through barbarism to civilization (Bostwick 2006:17). The resulting model was largely ignored by contemporary archaeologists, including Cummings' own students, who preferred to divide Arizona prehistory into more specific cultural or geographic groups and areas (Bostwick 2006:17).

Cummings and Kinishba

Cummings was made aware of the Kinishba ruins from a friend and teacher at the Fort Apache Indian School. He conducted an initial survey with student volunteers in the summer of 1931, with results promising enough that he made plans to return the next summer to begin excavation.

Cummings was already experienced in using New Deal programs to staff and fund archaeological excavations. He had previously worked with the Smoki Museum in Prescott in conjunction with the secretary of the Yavapai Chamber of Commerce, Grace Sparkes, who was also known for her ability to secure funding for civic and educational projects. He himself had secured Civil Works Administration and later Emergency Relief Administration support to fund an excavation at Tuzigoot and Montezuma Castle (Bostwick 2006:236). This experience was no doubt valuable in finding funds for his work at Kinishba (Welch 2007:14).

Given his history as a tireless explorer, it struck some as strange that Cummings was willing to settle down and devote fifteen consecutive years to developing a legacy at Kinishba. Some speculate that after the loss of his wife in 1929, Cummings became lonely and depressed and may have looked for a project that could absorb all of his energy. At the age of seventy, he may have looked for a more continuous and stable project to undertake. The Kinishba site was in many ways ideal: the climate was mild, the location was accessible, and the ruins contained remnants of the highest level of development in prehistoric Pueblo Culture. Only a short distance from historic Fort Apache on the White Mountain Apache Reservation, Cummings planned to work with Tribe to ensure its protection and to develop an interactive monument and Museum (Bostwick 2006:248).

Apache Participation

Cummings had, over the years, developed close friendships with many Native Americans. He would frequently take students on field trips to visit tribal members, sometimes during ceremonies, where he would take notes (Bostwick 2006:10). One of his goals for Kinishba was to find depression-era funding to hire an Apache workforce for the excavations.

His vision for Kinishba was not only to create a tourist destination, but to

develop an educational tool for the Apache community to share excavation and reconstruction with University of Arizona students. He summarized his goals in a 1935 permit application, stating, “The benefits derived also from the work of the students who are fitting themselves for a life of work in anthropology are exceedingly great and more than justify the use of the ruin as an outdoor laboratory. We are excavating and repairing as we go and undertaking to make this piece of work of lasting educational benefit to the people as well as the students...I feel most sincerely that this project can be made an outstanding educational feature on the Apache Reservation and is very worthy of being made a national monument of note” (Welch 2007:15).

Cummings elaborated on the importance of Apache participation in an essay. “Both the Indians and the white men need a practical and definite demonstration of the life of these ancient people to remove the mass of superstition and romance that has grown up around these ruins of the early population of Arizona and their relationships to the living tribes that still occupy more than one third of the area of the state.” With paternalism common to his generation, he believed that through working at Kinishba Apaches would develop “greater pride in the Indian race as a whole and greater faith in themselves”(Welch 2007:16). He ignored the fact that excavation and interaction with ruins or human remains was not characteristic of Apache culture, and the fact that so many Apache workers were willing to be involved over multiple seasons is a testament to both the severity of poverty on the reservation during the depression years and to Cummings’ social skill and tact (Welch 2007:6). Many workers returned for as many as five seasons.

In the end Cummings was able to piece together funding for nine consecutive summer seasons at Kinishba by means of New Deal funding and by involving student workers and volunteers. His vision of an Apache workforce was realized, and over 100 Apache men worked at Kinishba excavating and rebuilding the pueblo, and constructing the Museum and living quarters. Records indicate that New Deal programs included Indian Emergency Conservation Fund, the Bureau of Indian Affairs (BIA), the Civilian Conservation Corps (CCC) and the CCC-Indian Division.

Post New Deal Era

In 1946 James and Margaret Schaffer were hired by the BIA as curators, following a recommendation by Cummings on his retirement. Both had worked at the site as students, and they were familiar with the archaeology and Cummings’ vision for the public interpretation of the site. Working under the administration of the BIA, the Schaffers continued to make improvements at the site. This included the installation of a sub-grade drainage system and maintenance of the reconstructed pueblo. Additional work on reconstructed room blocks was implemented by crews composed of Apache employees, carrying on the relationships of the Cummings era (Welch 2013). Archaeological work

continued, including excavations within the plaza of Group I and the rooms within Group IV.

The Shaffer era ended when Jim was deployed for duty during the Korean war and the family left the site. The Indian Arts and Crafts Board of the BIA took over management of the site and Museum. A resident guard, Samuel Adley, was hired to provide security between 1953 and 1956. In 1958, following a decision by the White Mountain Apache Tribal Council, the management of Kinishba was transferred to the National Park Service (Welch 2013:28). The collections administered by the Arizona State Museum were moved to the University of Arizona, where they continue to be held in trust for the White Mountain Apache Tribe (Welch 2007:41). Remaining collections were transferred to NPS, curated in National Park Service Southwest Archaeological Center then located in Globe, Arizona. The land was leased to NPS and plans were drawn up to develop the site with tourist amenities such as a Visitor Center, a picnic area, and increased parking. Concerns about information deficiencies associated with the excavated portion of the site, major maintenance and stabilization needs, and the site's isolated location led the NPS to break its ties with the site in 1960, when they did not renew their lease with the tribe. Hopes for naming Kinishba as a National Historic Monument dimmed.

After decades of struggle for increased recognition for the ruins, Albert Schroeder, a former student of Cummings, successfully nominated Kinishba as a National Historic Landmark in 1964 (Welch 2007:55), antedating the establishment of the National Register of Historic Places by two years. Despite this recognition and despite efforts by the White Mountain Apache Tribe, who housed Richard Cooley and his family in the caretaker's quarters behind the museum, the rebuilt portion of the pueblo and the associated buildings continued to deteriorate. To help with expenses the tribe began charging a fee of \$1.00 per vehicle or \$0.25 per person to visit the site in 1964. The Cooley family worked on auxiliary structures at the site, and Richard's son, Anthony, was hired to greet and manage visitors to the site. Morely Cromwell, a friend of the Cooley's, filled in for Anthony for a number of years in the late 1960s and early 1970s, in turn moving his family into the housing quarters.

Anthony Cooley and his wife Donna took over the role of site after his father's death in 1976. The couple lived at the site into the late 1980s, but the Museum and caretaker's quarters were severely damaged by vandalism in 1989 while the Cooley's were off site. As a result the couple had to find other housing. Five years later, a fire in the Museum destroyed the roof and further damaged the interior of the building (Welch 2007:57).

In addition to the threat of vandalism, the carelessness of visitors, and natural deterioration, roaming livestock created new threats to the integrity of the site. Livestock created new trails, caused erosion by overgrazing and consumption of

salt rich soils adjacent to the room blocks.

Only minor maintenance work took place after interest in the reconstruction ceased in the mid-1950s. However an increased interest in stewardship activity at Kinishba arose in the 1990s, including initiatives not only by the White Mountain Apache Tribe, but also by affiliated descendant communities of the Hopi and Zuni tribes. Intertribal consultations were held between Apache, Hopi, and Zuni administrators and cultural advisors to assess the state of the site, its cultural significance, and the sensitivity of the site. The formation of a Tribal Historic Preservation Office (THPO) at Fort Apache in 1996 broadened the management capacity for the tribal administration of the site. The office oversaw increased preservation planning and documentation efforts, as well as heritage conservation and public outreach training programs (Welch 2007: 62-63).

Landscape restoration efforts by the BIA were also underway by 1994, with the planting of grasses in overgrazed areas and the installation of salt blocks outside the core of the site to discourage livestock from seeking the salt-rich soils near the archaeological and architectural remains. Fencing around the perimeter of the site was improved. The THPO initiated an annual masonry preservation workshop in 1998 to offer training for a diverse community of stakeholders, including tribal members, site guides and students, including a University of Arizona archaeological field school between 2002 and 2004 (Welch 2007:63-64).

Further stabilization efforts were initiated in 2006 as erosion of the banks of the Kinsihba Wash threatened the integrity of the site, most notably to the excavated and reconstructed areas within Group I of the pueblo. Further restoration of native vegetation within the wash, construction of a stone blanket on the eastern edge of the wash below Group I helped realign the channel and reduce destructive erosion of the banks of the wash.

The continuum of history at the site of Kinishba reflects a variety of cultural influences and values. Current heritage management activities reflect a collaborative undertaking by both White Mountain Apache stewards and Puebloan descendant communities. The site embodies both historical significance and continuing cultural significance for a variety of stakeholders, and it continues to provide educational experiences for recreational visitors and students of archaeology and conservation.

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Historians: Starr Herr-Cardillo, University of Arizona; Barry Price Steinbrecher, University of Arizona

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Entry 2014 HALS Challenge: Documenting Landscapes of the New Deal

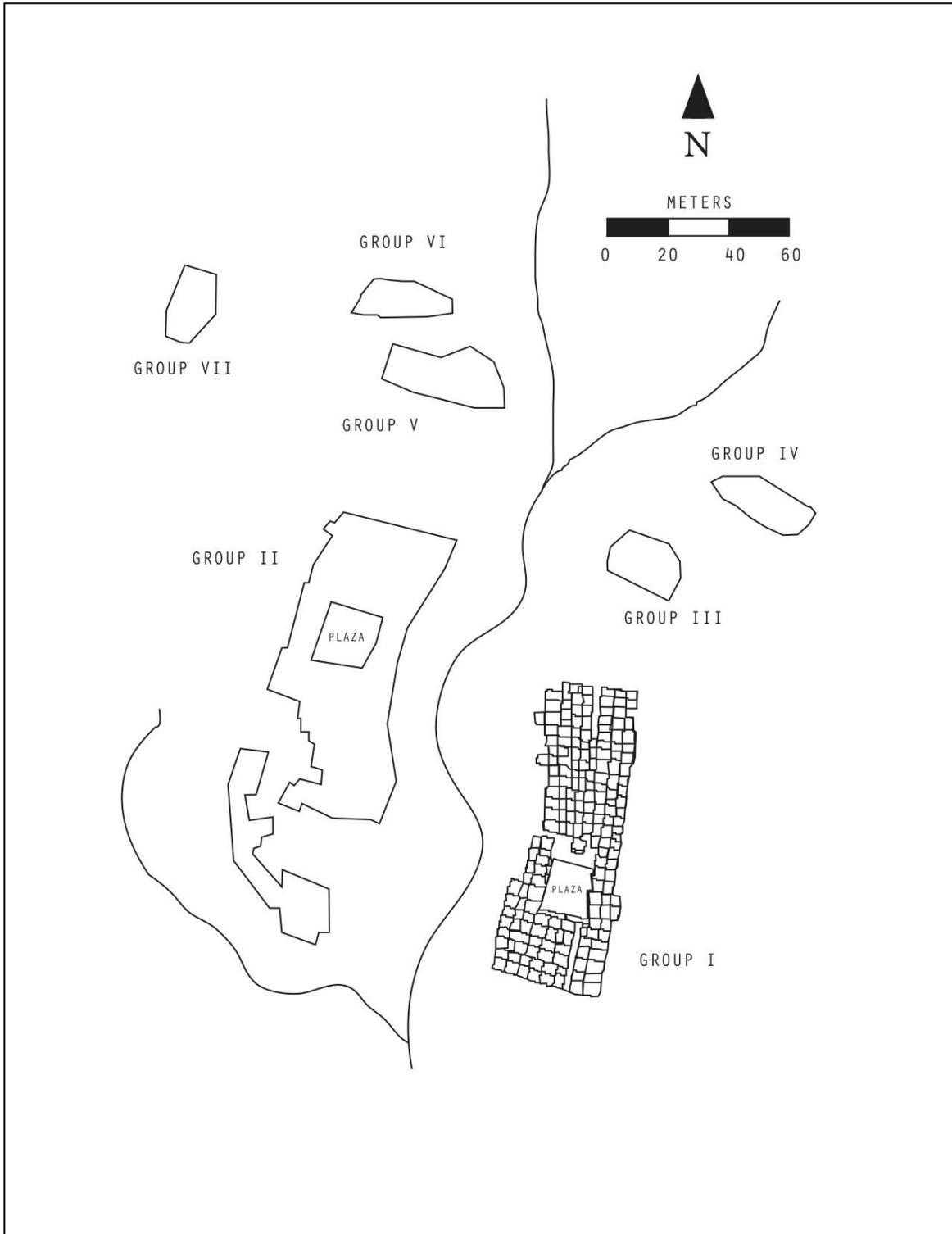


Fig. 1: Map of Kinisha Pueblo (Starr Herr-Cardillo, adapted from Welch 2013).

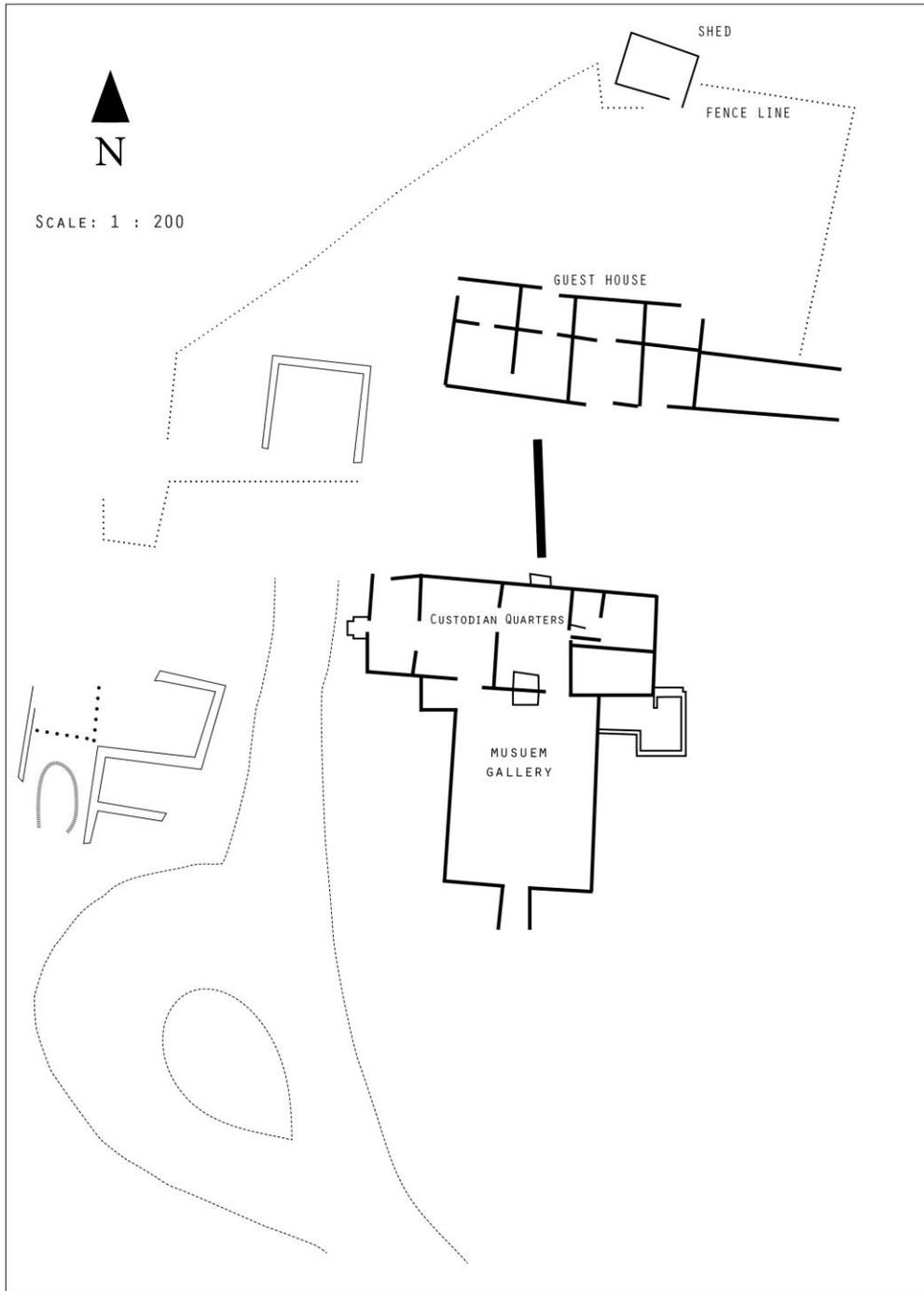


Fig. 2: Map of Museum and Guest House (Starr Herr-Cardillo, adapted from Welch 2013).



Fig. 3: Approaching the site from the parking lot, facing west (Alison Dunn, 3/17/14).



Fig. 4: Looking east towards the parking lot from viewing platform. (Starr Herr-Cardillo, 3/17/14).



Fig. 5: National Landmark sign and pavilion at site entrance, facing west (Allison Dunn, 3/17/14).



Fig. 6: Southeastern end of excavated site (Group I) showing reconstructed ruins, facing northwest (Starr Herr-Cardillo, 3/17/14).



Fig. 7: Panorama showing central hall through excavated ruins, facing north (Group I) (Allison Dunn, 3/17/14).



Fig. 8: Inside view of the reconstructed site, facing east (Group I) (Starr Herr-Cardillo, 3/17/14).



Fig. 9: View across the plaza of the excavated site, facing south (Starr Herr-Cardillo, 3/17/14).



Fig. 10: View from the wash between the excavated and non-excavated sites, facing southeast (Starr Herr-Cardillo, 3/17/14).



Fig. 11: Inside the wash, facing south (Starr Herr-Cardillo 3/17/14).



Fig.12: View from inside the wash, facing north (Starr Herr-Cardillo 3/17/14).



Fig. 13: View of bedrock depression holding water, facing south (Starr Herr-Cardillo, 3/17/14).



Fig. 14: View of Group I from across the wash, facing southeast (Starr Herr-Cardillo, 3/17/14).



Fig. 15: View of remnants of the Museum building facing north (Starr Herr-Cardillo, 3/17/14).



Fig. 16: View of the Museum and Guest House from the west side of the wash, facing northeast (Starr Herr-Cardillo 3/17/14).



Fig. 17: View of the Guest House facing northwest (Starr Herr-Cardillo, 3/17/14).



Fig. 18: Landscape view just east of the ruins, facing south (Starr Herr-Cardillo, 3/17/14).



Fig. 19: View of the reconstructed portion of Group I, facing northwest. Note the presence of the New Deal barbecue (Photographer unknown; Photo courtesy of the Fort Apache Heritage Foundation).



Fig. 20: View of the reconstructed portion of Group I, facing west, with access road in front (Photographer unknown; Photo courtesy of the Fort Apache Heritage Foundation).



Fig. 21: Inside the reconstructed plaza in Group I (Albert Schroeder, 1955, Courtesy of WACC).



Fig. 22: View of the excavated site, facing west towards upper drainage; note road adjacent to site (Albert Schroeder, 1955, Courtesy of WACC).



Fig. 23: View of the museum buiding, facing north (Albert Schroeder, 1955, Courtesy of WACC).