



GLYPHS

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



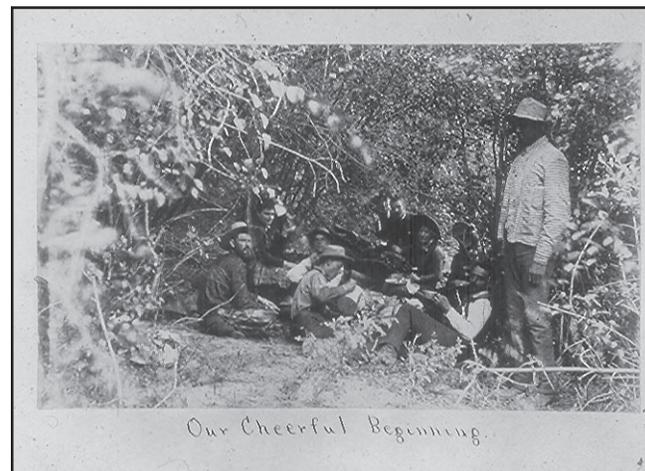
Vol. 62, No. 5

Tucson, Arizona

November 2011

HIGHLIGHTS OF THIS ISSUE

President's Message	2
<i>Relic Hunters: Encounters with Antiquity in Nineteenth Century America</i> , James E. Snead	4
The Cornerstone	8



Visit to Mesa Verde, 1889.

Next General Meeting: November 21, 2011
7:30 p.m., Duval Auditorium, University Medical Center
www.az-arch-and-hist.org

PRESIDENT'S MESSAGE



My first experience with archaeological fieldwork took place many years ago in rural Honduras, where electricity was generally unavailable and the local people usually found their way around at night with a torch made from a long splinter of wood.

The splinter of wood was called an *ocote*, which was also the name for the variety of pine tree it came from. *Ocote* wood has a high resin content and lights easily with a match, burning steadily and with little smoke, which makes it a handy, low-budget flashlight (it is also great kindling). The pleasant aroma of an *ocote* torch will always be connected in my mind with other pleasant memories of early evenings in the Honduran countryside: beans and tortillas cooking over a fire, a radio tuned to *salsa* music, chickens climbing a tree to roost for the night.

Later, I began working in central Mexico and learned that *ocote* was the Spanish version of the Nahuatl word, *ocotl*, which can refer to a pine tree of just about any kind, although it is used especially for the kind that makes a good torch. In fact, if you consult a sixteenth-century Nahuatl-Spanish dictionary, you'll find that *ocotl* is defined as *tea, raja, o astilla de pino*, "torch, splinter, or chip of pine," and the actual word for pine tree is *ocoquauitl*, literally "*ocotl* tree." In other words, the Nahuatl word *ocotl*, by itself, at least in the sixteenth cen-

tury, referred to a torch as much as it referred to a kind of tree.

Like many other Nahuatl-derived Spanish words (*coyote* being another), *ocote* found its way from central Mexico to other parts of the Spanish colony, including the American Southwest, where its diminutive, *ocotillo*, later became a part of the local English vocabulary as the name of a distinctive plant, a plant entirely unrelated to pine trees.

When I first moved to Tucson from the Midwest about 14 years ago, I was struck (as most newcomers to the Sonoran Desert are) by how different the vegetation was from just about any other place I had been. The *ocotillo* was one plant that I found especially interesting, both for its unusual appearance and for that unusual name, which I recognized as a diminutive of the Spanish *ocote*.

I have often wondered how the *ocotillo* got that name. The *-illo* suffix in Spanish is diminutive, changing the meaning of a noun in the same way that the English adjective "little" does, but it is also pejorative, at least mildly. So, the gist of the Spanish *ocotillo* seems to be "sorry little excuse for an *ocote*." But which sense of *ocote* was meant by the Spanish speakers who dubbed the plant with this name? Was it seen as a sorry little pine tree or a sorry little torch?

The pine tree sense for *ocotillo* is plausible, given the plant's many spines, which might have been seen as similar to pine needles. But I think

the torch sense is more likely, considering the usual sense of *ocote* in Spanish, and of *ocotl* in Nahuatl. Also, another English name for the *ocotillo* is candlewood (although I have never heard it used), which was apparently given to the plant because of the waxy coating on its stalks. All of which made me wonder if the *ocotillo* was ever used, historically or prehistorically, as a torch. I checked with Dr. Karen Adams, an archaeobotanist

friend, and she noted that the *ocotillo* has many ethnographically documented uses, including as a medicine (its roots) and as building material (its stalks), but apparently not as a torch (or as firewood, except as a last resort). Karen did suggest that I just light a piece of *ocotillo* and see what happens. I haven't done so yet, but I will soon, and maybe I'll have an answer.

—Scott O'Mack, 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.
- Nov. 21, 2011: James Snead, *Relic Hunters: Encounters with Antiquity in 19th Century America*
- Dec. 19, 2011: Joshua Reuther and Ben Potter, *Upward Sun River Site: Climate Change, Geoarchaeology, and Human Land Use in Ice Age Alaska*
- Jan. 16, 2012: David Yetman, *The Ópatas: Who They Were and What Became of Them*
- Feb. 20, 2012: Evelyn Billo, Robert Mark, and Donald E. Weaver, Jr., *Sears Point Rock Art and Beyond, Synopsis of the 2008–2012 Recording Project*
-

SOUTHWEST SYMPOSIUM

The 13th biennial Southwest Symposium will be held at the University of New Mexico, January 14–15, 2012. Four sessions will focus around the conference theme, "Causation and Explanation: Demography, Movement, Historical Ecology." The conference is hosted by the University of New Mexico and the Bureau of Land Management. For more information and to register, please visit www.unm.edu/~swsympos/.

AAHS HAPPENINGS

TOPIC OF THE NOVEMBER 21 GENERAL MEETING

**Relic Hunters: Encounters with Antiquity in
Nineteenth Century America**

by James E. Snead

When settlers crossed the Appalachians and moved through the Midwest and southern United States in the early nineteenth century, they encountered the ruins and artifacts left by previous inhabitants at every turn. Thus, they experienced their new surroundings as complex landscapes already imbued with "history."

This engagement was almost entirely distinct from more formal, intellectual approaches to the Native American past pursued by eastern savants, a discussion in which material evidence often played a peripheral role. As scholars in Philadelphia framed indigenous origins in terms of historical linguistics and other associations, farmers in Ohio were plowing up arrowheads and building their houses a top burial mounds. Inevitably, this led to distinctive perspectives on the indigenous past, which had important ramifications for cultural identity and the American consciousness.

The public engagement with this material past is a critical element of the American experience; however, it has received little attention from either archaeologists, who remain focused on the antiquities themselves,

or historians, who have been largely concerned with the intellectual debates rather than the popular experience. Yet the archives of the United States contain a remarkable body of evidence concerning this engagement, particularly correspondence from doctors, farmers, merchants, schoolteachers, and many others regarding their own discoveries of "relics" and their interpretations of such finds.

The talk will draw from this vast body of material to explore the ways in which local people encountered the indigenous past in nineteenth century America, and how that engagement helped to shape the national experience.

Suggested Reading:

- Martinko, Whitney A.
2009 So Majestic a Monument of Antiquity: Landscape, Knowledge, and Authority in the Early National West. *Buildings and Landscapes* 16(1):29-61.
- Snead, James E.
2002 Lessons of the Ages: Archaeology and the Construction of Cultural Identity in the American Southwest. *Journal of the Southwest* 44(1):17-34.

Speaker James E. Snead is an archaeologist and historian with research interests focusing on the American Southwest. Raised in Santa Fe, he has worked in northern New Mexico since the late 1980s, conducting archaeological surveys in the Galisteo Basin and adjacent regions. That work was recently published as *Ancestral Landscapes of the Pueblo World* (University of Arizona Press, 2008). His historical publications include *Ruins and Rivals: The Making of Southwest Archaeology* (University of Arizona Press, 2001). His current research on relic hunting and the public experience with American antiquities in the nineteenth century is funded by the Wenner-Gren Foundation for Anthropological Research. Snead is currently a faculty member in the Department of Anthropology at California State University, Northridge, and the Acquisitions Editor of *Kiva*.

UPCOMING AAHS FIELD TRIPS

AAHS membership is required to participate in field trips. Prospective members may attend one AAHS field trip prior to joining.

**Perry Mesa and Deer Valley [with Melissa Kruse-Peebles]
November 5-6, 2011**

Perry Mesa is located 50 miles north of Phoenix along the Agua Fria River, and was intensely occupied from A.D. 1275 to 1450. Melissa Kruse-Peebles will share recent research from the on-going Arizona State University research projects, "Legacies on the Landscape" and "Alliance and Landscape: Perry Mesa in the 14th Century." The tour will visit Richinbar Ruin, one of the large villages in the region, and the surrounding landscape.

This Richinbar area exhibits many of the features that characterize the Perry Mesa Tradition, including a large masonry pueblo situated overlooking a deep canyon, a "racetrack," agricultural modifications including terrace alignments and rock piles used for agave production, imported ceramics, petroglyph panels, and numerous small fieldhouses and farmsteads.

We will start the tour on Saturday at 3:00 p.m. at the Deer Valley Rock Art Center for a special viewing of the exhibit, *Landscape Legacies: The Art and Archaeology of Perry Mesa*, presenting research results, artifacts from Perry Mesa, and photographs by Pat Gorraiz featuring rock art and architecture of the region. We will also tour the rock art at Deer Valley. There is a \$6.50 cost for this portion of the trip. Tucson participants should plan to spend the evening in north Phoenix.

The Sunday tour will rendezvous at Sunset Point Rest Area, where vehicles may be consolidated before proceeding to a small parking area serving as the hike's trail head. High clearance required. This day will involve hiking

(continued on page 6)

(continued from page 5)

for approximately 2.5 miles. The hike will have generally flat terrain but the region is rocky and the ground surface is uneven. Good hiking boots are required. Bring lunch and water.

The group is limited to 20 participants. To register, contact Katherine Cerino at kcerino@gmail.com.

**New Discoveries and Highlights of Sutherland Wash Rock Art District
[with Janine Hernbrode and Bill Gillespie]
November 12, 2011**

Come see what has been newly discovered. A multi-year effort by a group of AAHS members to record the rock art in Sutherland Wash Art Rock District will be completed this year. Having already recorded 680 panels and grinding features, the group is currently working on the ancient trails. The site, also known as Baby Jesus/Catalina Vista/Sheep Tank, etc., is incredibly rich in Hohokam glyphs spread of a 3.5-mile swath north to south, and almost 1 mile wide at the widest point. Janine Hernbrode, who has been coordinating the effort, and Bill Gillespie, Coronado National Forest Archaeologist, will share the new discoveries and details of the research.

Most of the 4- to 5-mile walk will be on unimproved trail, but a few of the sites can only be accessed by scrambling over boulders. A 2-mile-long, 4-wheel drive road provides access to the trailhead.

The group is limited to 20 people, dependent on the availability of 4-wheel drive vehicles. To register, contact Janine Hernbrode at bhernbrode@aol.com.

**Three Tumacácori Missions [with Jeremy Moss]
December 10, 2011**

Tumacácori National Historic Park protects three Spanish Colonial mission ruins in southern Arizona: Tumacácori, Guevavi, and Calabasas. The adobe structures are on three sites, with a visitor center at Tumacácori. These missions are among more than 20 established in the Pimería Alta by Father Kino and other Jesuits, and later expanded upon by Franciscan missionaries. The name "Tumacácori" may have been derived from two O'odham words, *chu-uma* and *kakul*, having reference to a flat, rocky place. Father Kino established it as a mission in January 1691, one day before Guevavi, making it the oldest mission site in Arizona.

This trip can accommodate 15 participants, and we must all fit into four high-clearance vehicles (with room for our guide). As you reserve a place, please let me know if you have a high-clearance vehicle and how many it

can hold. We will rendezvous at a location near I-19 and Irvington at 8:00 a.m. Bring a packed lunch to eat at either Guevavi or Calabasas. We expect to be back at the rendezvous point by 3:00 p.m. To register, contact Lynn Ratener at lynnratener@cox.net.

**Ft. Huachuca Archaeology [with Martyn Tagg]
January 21, 2012**

The third Saturday of the new year will find us visiting archaeological sites in the vicinity of Ft. Huachuca, led by archaeologist Martyn Tagg. We will leave at 8:30 a.m. from the northwest corner of the Houghton Road exit and I-10 East to carpool. We will be visiting sites such as the Garden Canyon prehistoric village, which is listed on the National Register of Historic Places, pictographs associated with the village, and possibly a bedrock mortar site and historic trash dump, depending on time.

High clearance vehicles are recommended up Garden Canyon as the road is not maintained and is very rocky. To get on base, you'll need a picture ID, specifically a driver's license or retired military ID, and for your vehicle, proof of insurance and car registration. Non-U.S. citizens are prohibited from entering the base without clearance; let me know if Marty needs to check into it for you.

We will meet Marty at about 10:00 a.m. to begin the formal tour, which will take the rest of the morning. We can return to the post for lunch or after lunch (bring sack lunch and water) to give people time to view the Old Post (which has all the original 1880s buildings) and perhaps one of the museums on your own. We expect to return to the rendezvous point by mid-afternoon.

The tour is limited to 20 participants. Please let me know if you can drive. To register, contact Chris Lange at clange3@msn.com or 520.792.1303. Inclement weather will cancel the trip.

Upcoming Adventures – More AAHS Field Trips:

February 11-12, 2012: Sears Point Rock Art [with Evelyn Billo and John Mark]

March 24, 2012: Tumamoc Hill [with Gayle Hartmann and Paul and Suzanne Fish]

April 28-29, 2012 (date subject to change): Visit the Museum of Northern Arizona vaults, Homol'ovi, and Rock Art Ranch [includes an overnight in Winslow]

THE CORNERSTONE

UA Professor Receives Fulbright for Research in Canada

Arizona State Museum ethnohistorian Michael Brescia plans to study the history of North American water rights laws.

—by University Communications, University of Arizona (September 21, 2011).

Michael M. Brescia, associate curator of ethnohistory with the Arizona State Museum at the University of Arizona, has been granted the Fulbright-Carlos Rico Award for North American Studies at the University of Western Ontario.

Starting this month, Brescia will spend a year researching for a project, *Water Rights and Competing Legal Traditions in North America; Historical Perspectives*.

As the Fulbright-Carlos Rico Visiting Research Chair for North American Studies at Western, Brescia will teach courses on the comparative history of North America. He also will conduct research for his project, which examines the historic tensions between common law and civil law in the adjudication of property rights, particularly water rights, in Canada and the U.S.

"It is with a great deal of pleasure that I welcome Michael Brescia to the distinguished group of Canada-U.S. Fulbright Scholars," said Michael Hawes, executive director of Fulbright Canada. "Dr. Brescia's project is important and timely and his research will offer unique and critical insights that will have implications for the study of North America's legal traditions that will stretch across our shared border, and beyond."

Brescia has a master's and doctoral degrees in Latin American history from the UA and a bachelor's degree in history from West Virginia University.

Brescia is widely published in English and Spanish in academic and peer-reviewed journals, and he has co-authored several books on North American relations. When he returns to the U.S., Brescia expects to use the Fulbright research for a book project that will identify and evaluate property rights under the Spanish and Mexican civil laws of property during the late sixteenth and early seventeenth centuries.



By engaging our brightest minds in academic exchanges, Fulbright Canada seeks to enhance mutual understanding between the people of Canada and the people of the U.S. Through its bilateral academic exchanges, outstanding students, scholars and professionals strengthen Canada-U.S. relations by examining a wide range of subjects which are critical to the relationship between the two countries.

Operating in more than 150 countries worldwide, the Fulbright program has long been regarded as the world's premiere academic exchange.

With the support of the Department of Foreign Affairs and International Trade Canada and the United States Department of State, Fulbright Canada is the gold standard for academic exchanges and intellectual opportunity.

*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
dfli@email.arizona.edu*

UPCOMING ARIZONA STATE MUSEUM EVENTS

A Healthy Celebration

November 12, 2011; 9:00 a.m.–3:00 p.m. [ASM, Front Lawn]

This family-friendly health fair bustles with fun activities: multicultural dance performances, teach-ins for dances, martial arts, yoga, Pilates, athletic clinics, skateboard demonstrations, biking exercises, a Native American farmers market, nutrition activities, cooking demos, discussions on healthy living, storytelling, and the debut of our new comic book, *It's Up 2 You!* Join us early for the "Just Move It!" 5K fun walk/run. Registration begins at 8:00 a.m. [Free]

ASM Library Benefit Book Sale

November 19, 2011; 9:00 a.m.–4:00 p.m.

This very popular USED book sale is hosted by the Arizona Archaeological and Historical Society. Books start at \$1.00, journals as low as \$0.25; huge selections in anthropology, with emphasis on the southwestern U.S. and Mexico. Non-academic materials, too! Proceeds benefit the ASM Library. AAHS and ASM members admitted one hour early for exclusive shopping! [Free; ASM lobby]

Follow AAHS on Facebook at: www.facebook.com/pages/Tucson-AZ/Arizona-Archaeological-and-Historical-Society

AAHS LIBRARY BENEFIT BOOK SALE

Saturday, November 19, 2011; 9:00 a.m.–4:00 p.m.
[AAHS members admitted at 8:00 a.m.]

The Arizona Archaeological and Historical Society is pleased to announce its next used book sale. This very popular USED book sale is hosted by the Arizona Archaeological and Historical Society to benefit the Arizona State Museum library. Books start at \$1.00; journals as low as \$0.25. Huge selections in anthropology, with emphasis on the southwestern United States and Mexico; non-academic materials, too! [Admission is free; Arizona State Museum lobby]

CENTER FOR DESERT ARCHAEOLOGY'S ARCHAEOLOGY CAFÉ

The Center for Desert Archaeology and Casa Vincente invite you to the Archaeology Café, a casual discussion forum dedicated to promoting community engagement with cultural and scientific research. Meetings are the first Tuesday of each month from September to May, at 6:00 p.m.; presentations begin at 6:15 p.m. Casa Vincente is located at 375 S. Stone Avenue. The café is free and open to the community.

The remainder of the 2011–2012 season includes the following presentations:

- Nov. 1: Ruth Van Dyke, *The Chaco Experience*
- Dec. 6: Jenny Adams, *Leaving No Stone Unturned: What Stone Tools Reveal About People*
- Jan. 3: Panel discussion led by Bill Doelle, *Preserving the Places of Our Shared Past: The History and Future of Preservation Archaeology*
- Feb. 7: Henry Wallace, *New Directions and Old Obstructions in Southern Arizona Rock Art Research*
- Mar. 6: Lydia Otero, *La Calle: Spatial Conflicts and Urban Renewal in a Southwest City*
- Apr. 3: Jeff Reid, *Prehistory, Personality, and Place: Emil W. Haury and the Mogollon Community*
- May 1: Natalia Martínez Tagüeña and Vance Holliday, *El Fin del Mundo, Sonora, Mexico: Clovis Archaeology at the End of the World*

AAHS MEMBERSHIP/SUBSCRIPTION APPLICATION

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

All members receive discounts on Society workshops and classes. Monthly meetings are held the third Monday of each month except August, and are free and open to the public. Participation in field trips requires membership.

Categories of Membership

- \$50 **Kiva** members receive 4 issues of *Kiva*, 12 issues of *Glyphs*, and all current benefits
- \$40 **Glyphs** members receive *Glyphs*
- \$35 **Student Kiva** members receive both *Glyphs* and *Kiva*
- \$75 **Contributors** receive *Glyphs*, *Kiva*, and all current benefits
- \$120 **Supporters** receive *Glyphs*, *Kiva*, and all current benefits
- \$300 **Sponsors** receive *Glyphs*, *Kiva*, and all current benefits
- \$1,000 **Lifetime** members receive *Glyphs*, *Kiva*, and all current benefits

For memberships outside the U.S., please add \$20.00.

For institutional membership, contact AltaMira Press at <www.altamirapress.com> or 800.273.2223.

My Name: _____ Phone : _____

Address: _____

City: _____ State: _____ Zip: _____

E-mail: _____

Gift Subscription To: _____ Phone : _____

Address: _____

City: _____ State: _____ Zip: _____

E-mail: _____

AAHS does not release membership information to other organizations

MEMBERSHIP AND SUBSCRIPTION INFORMATION

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, and 12 issues of the monthly newsletter *Glyphs*.

Membership applications should be sent to:

Michael Diehl, VP Membership
 Arizona Archaeological and Historical Society
 Arizona State Museum, University of Arizona
 Tucson, AZ 85721-0026 USA
 <mdiehl@desert.com>

Libraries and other institutions interested in institutional subscriptions to *Kiva* should contact the publisher, AltaMira Press, at 800.273.2233 or <www.altamirapress.com>.

BOARD OF DIRECTORS 2011-2012

Officers

President: Scott O'Mack, 520.319.5549 <somack@williamself.com>
 Vice President for Activities: Katherine Cerino, 520.907.0884 <kcerino@gmail.com>
 Vice President for Membership: Michael Diehl <mdiehl@desert.com>
 Recording Secretary: Judith Billings <judithspins@peoplepc.com>
 Communications Officer: Jon Boyd <jonrboyd@aol.com>
 Treasurer: George Harding <actuary110@yahoo.com>
 Assistant Treasurer: Chance Copperstone <copperstone@tierrarow.com>

Directors

Jose Alvarez	Janine Hernbrode	Matthew Pailles,
Jesse Ballenger	Todd Pitezal	Student Representative
Michael Boley	Donna Yoder	Michael Riley, ASM
John Douglass		Liaison

Editors of Society Publications

Kiva: James Snead, Acquisitions Editor <jsnead@gmu.edu>
Glyphs: Emilee Mead, 520.881.2244 <emilee@desert.com>



Arizona Archaeological and Historical Society
Arizona State Museum
University of Arizona
Tucson, Arizona 85721-0026
USA

RETURN SERVICE REQUESTED

NONPROFIT
ORGANIZATION

U.S. Postage
PAID

Tucson, Arizona
Permit No. 1161

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.