

glyphs

The Monthly Newsletter of the
Arizona Archaeological and Historical Society

Vol. 69, No. 10

April 2019



A petroglyph originally found in the floodplain is now the focal point of a statue in a major plaza in Banámichi, Sonora

Next General Meeting:
April 15, 2019; 7:30 p.m.
Duval Auditorium
Banner-University Medical Center
1501 N. Campbell Ave.
Tucson, Arizona
www.az-arch-and-hist.org

In This Issue

- 2 President's Message
- 6 *Living with the Canals: Water, Ecology, and Cultural Memory in the Sierra Madra Foothills,*
Elizabeth Eklund
- 10 *Using Strontium Isotope Analysis to Source Non-local Bighorn Sheep from the Homol'ovi Settlement Cluster, Northern Arizona,*
Kimberly Sheets
- 13 The Cornerstone

President's Message

by John G. Douglass

It's been a cooler, wetter winter than usual. I'm so thankful for the rain, as our spring has been beautiful, and I'm so enjoying the abundant colors from all the happy flowers, trees, and other plants. Of course, this time of year also has religious importance to some, specifically Lent, Palm Sunday, and Easter.

This time last year, Jill and I were in Guatemala, leading a trip of 20+ folks for a non-profit we work with there. The trip ended in Antigua, the colonial capitol of Guatemala, on Palm Sunday, which is an amazing event to see and experience. Devout Catholics create amazingly elaborate "rugs" in the streets along the procession route consisting of flower peddles, saw dust, seeds, and other organic materials, which depict scenes of religious importance. Early on Palm Sunday (as well as a week later on Easter), processions of purple and white robed Church members snake through the streets of Antigua carrying massive colorful wooden floats carried on dozens of shoulders, creating music with brass bands, and creating lots of smoke by burning incense, all surrounded by a multitude of humanity.

The lava flows of people pushing toward the procession, to catch even a glimpse, was impressive to me. Of course, one must be careful of the hundreds of people immediately surrounding you along the procession route, as well as of pickpockets (as I unfortunately came to learn through a mishap). It really is an amazing experience (my stolen wallet aside).

Some may see these processions across the Guatemalan highlands as strictly Catholic, but as we know from vast colonial experiences across the world, things that appear one way may actually be another. In many indigenous Maya communities, there are parallel or hybridized connections between indigenous belief systems and those introduced by colonizing powers. In the case of Guatemala, we see deep connections between traditional Maya belief systems and Catholic rituals. Events during Easter and Holy Week in the highlands highlight some of this syncretism of religions.

As one example, the highland Guatemala village where Jill and I work with a non-profit aid organization sits directly below or near a number of volcanoes, one of which is a crater lake, long dormant.

This lake, called Laguna Chicabal, is the traditional place of origin for Mam-speaking Maya and is very sacred to people in the village. Each year, 40 days after Easter, local Maya converge on the high elevation lake shore to burn *copal* (pine pitch), light candles, and place flowers along the edge of the lake to bring good luck for the upcoming rainy season. This celebration is, in part, to honor the Corn God, which brings good health and prosperity to families through those rains and subsequent healthy crops. To some in the community, there are connections seen between the resurrection of Jesus during Easter and the arrival of rain and the planting of corn soon afterwards.

In another example, whole communities, as well as individuals, across the highlands believe in the power of a hybrid diety, San Simon, also known as Maximon. In four communities across the highlands, religious *cofradías* (religious brotherhoods) take care of



An individual household's temporary altar to the Corn God, consisting of burning copal and indigenous crosses, Lake Chicabal, Guatemala. (Photo by the author)



A community Maximon diety, Santiago Atitlan, Guatemala. (Photo by the author)

(continued on page 4)

(continued from page 3)

Maximon, a wooden, life-size diety to which people offer patronage (including tobacco, alcohol, candles, flowers, and food) to receive good luck and good health. Maximon is known to “consume” these gifts offered to him, as these effigies, as well as related masks, all have an open mouth to receive a cigar or cigarette. During Holy Week, Maximon is part of the religious processions in some communities, the same processions that also include traditional Catholic statues. In addition, in some communities, Maximon is transformed during Holy Week into Judas and is hung by a rope overnight until he once again becomes Maximon. In addition to community-held examples of Maximon, individual households and businesses may also maintain a shrine to him.

Getting to know these ceremonies and dieties through the lens of indigenous friends in the community has been fascinating to me because they are good examples of religious syncretism. Many of our friends in the community live two simultaneous spiritual lives, one very traditionally indigenous, and one embracing colonially introduced religions, such as Catholicism and a wide variety of Protestant religions. While some of our friends may be devout believers in a Western religion, they also go to the lake to worship on this special day and likely don’t see a distinction between the two. There is a fluidness between these belief systems. Within the context of some of these new religions being introduced during the

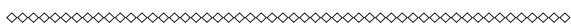


A household Maximon diety, from the author's collection. (Photo by Jacquelyn Dominguez)

conquest period and after, early Spanish *padres* were good at learning traditional belief systems and languages in the highlands to be able to allow local Native people to relate to them.

Religious syncretism is no surprise, as it is something seen world-wide, across time and space. In the North American Southwest, Spanish *padres* had similar perspectives on introducing religion. While the Spanish conquest was very violent and damaging to indigenous religions and peoples, at the same time, Spanish *padres*, very far from religious oversight in Mexico City, were at times flexible in their conversion practices of local indigenous peoples. While there are notable examples of Catholic churches being built on top of sacred kivas as a way for *padres* to mediate their newly introduced ideas while also attempting to overpower them, there are also examples, such as at Abo and Quarai in the Salinas Pueblos, of *padres* allowing the construction of kivas immediately adjacent to churches.

I'm certain many of you know about other examples of religious syncretism from your own experiences with other groups, or perhaps your own lives. I suspect many of us don't live strictly in one world or one dimension, as we all have rich histories in our lives and experiences. I wonder what experiences or examples you all have related to syncretism?



AAHS Lecture Series

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

Apr. 15, 2019: Elizabeth Eklund, *Living with the Canals: Water, Ecology, and Cultural Memory in the Sierra Madre Foothills*

May 20, 2019: Richard and Shirley Flint, *Mendoza's Aim: To Complete the Columbian Project*

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

April 15: Topic of the General Meeting

Living with the Canals: Water, Ecology, and Cultural Memory in the Sierra Madra Foothills

Elizabeth Eklund
University of Arizona

The storms dump monsoon rains on the Sierra Madres, water percolates down into the aquifer, draining along the rivers of northwestern Mexico. One of the rivers, Río Sonora, has been used to irrigate cropland for millennia. Precise historical details remain unclear, but around the time of the Entrada (circa 1530s), Cabeza de Vaca (2003[1542]:152) reported an area with “permeant [sic] houses and many stores of maize and frijoles.” Continuity with this pre-Hispanic past has been supported by the research of geographer William Doolittle. That particular historical narrative is displayed in Banámichi’s Plaza Juárez / *Plaza de la Piedra Histórica* (Plaza of the Historic Rock) as a corn stalk, and four Ópata-inspired figures representing four Río Sonora pueblos founded by Father Bartolome Casteñedos support a petroglyph Doolittle interpreted as depicting the pre-Hispanic canals and fields in the floodplain below.



A petroglyph originally found in the floodplain is now the focal point of a statue in a major plaza in Banámichi, Sonora.

This particular project focuses on the canals of Banámichi. Today's canals can be dated to the 1930s and 1940s and are fed by a spring north of town, sometimes augmented by well water. The canal system, though, is older. The question I focus on is not the antiquity of the canals, but rather, how this public display of the archaeological past shapes how the water managers define themselves. While archaeological research and ecological models present a degree of uncertainty about Río Sonora pre-Hispanic population density or scale of farming, these canals are part of *usos* and *costumbres* (traditional uses and customs), and modern managers see a clear connection to the past.

Speaker Elizabeth Eklund completed her undergraduate thesis on the changing views of ecologists across the twentieth century in the San Francisco Bay Area by examining old field notes archived in the Museum of Vertebrate Zoology at the University of California, Berkeley. She earned a Masters in Environmental Sciences at the University of Virginia and a Masters in Anthropology at San Diego State University by examining how governments protect natural resources at the landscape level. Elizabeth is focused on the intersection of nature and culture in northwestern Mexico and is currently working on oral history and cultural memory in Banámichi, Sonora. Her ongoing work has been funded by the Arizona Archeological and Historical Society, the Edward H. and Rosamond B. Spicer Foundation, and the University of Arizona's Graduate Student and Professional Student Council, the Social and Behavioral Sciences Research Institute, and the School of Anthropology.

Suggested Readings:

Cabeza de Vaca, Álvar Nuñez

2003 [1542] *The Narrative of Cabeza de Vaca*, edited, annotated, and translated by R. Adorno and P. C. Pautz. University of Nebraska Press, Lincoln.

Doolittle, William E.

1984 Cabeza de Vaca's Land of Maize: An Assessment of Its Agriculture. *Journal of Historical Geography* 10:246–262..

Yescas de Corella, Beatrix, and Dalia Figueroa del Cid

2001 *Banámichi: Pedacito de Sol*. Instituto Sonorense de Cultura, Hermosillo, Sonora, México.

Yetman, David

2010 *The Ópatas: In Search of a Sonoran People*. University of Arizona Press, Tucson.

Upcoming AAHS Field Trips

*Participation in field trips is limited to members of AAHS.
There is generally a 20-person limit on field trips, so sign up early.*

Mission Gardens and Tumamoc Hill

April 6, 2019; 9:00 a.m.

Join us for an in-depth visit to the Tucson Mission Gardens, where we journey back in time to see what this area along the Santa Cruz River looked like over the past 4,000 years, using information from archaeological excavations.



We will learn how produce was used differently in the past, particularly the need to preserve much of a harvest for later consumption, and the need to save seeds to plant the following year. The Mission Gardens are located in the exact spot where the eighteenth century Mission San Agustín garden was planted by Spanish missionaries. As such, the site truly transports one back in time. Prior to the Spanish *entrada*, these same fields along the Santa Cruz provided crops for the inhabitants of Tumamoc.

After our visit, we will visit Tumamoc Hill, the world's oldest ecological restoration site and the site of the remains of a preceramic village (500–300 BC) and a subsequent early Hohokam village (AD 475–700). Suzanne and Paul Fish will lead us through the unique trincheras-laced hilltop, which is covered with the remains of these occupations, as well as numerous petroglyphs. Please note that we will carpool to the top of the hill.

There will be a cost of \$20 for this trip to cover the fees charged by both the Mission Gardens and the University of Arizona to visit Tumamoc Hill. The trip is limited to 20 people. To register, email Pamela Pelletier at pamelapelletier@gmail.com.

San Xavier del Bac

May 4, 2019; 12:00–1:00 p.m.

Join us for a personalied tour of the Mission San Xavier del Bac led by Craig Reid. This historic Spanish Catholic mission is located about 10 miles south of downtown Tucson, Arizona, on the Tohono O'odham Nation San Xavier Indian Reservation. The mission was founded in 1692 by Padre Eusebio Kino in the center of a centuries-



old Indian settlement of the Sobaipuri O'odham located along the banks of the Santa Cruz River. The mission was named for Francis Xavier, a Christian missionary and co-founder of the Society of Jesus (Jesuit Order) in Europe. The original church was built north

of the present Franciscan church. This northern church or churches served the mission until being razed during an Apache raid in 1770.

Today's mission was built between 1783 and 1797. It is the oldest European structure in Arizona, and labor for the construction was provided by the O'odham. It is an outstanding example of Spanish Colonial architecture in the United States.

The tour will start at noon and last about an hour. You will want to leave time to explore the museum, gift shops, and grounds on your own. The tour is limited to 20 people. The Patronato San Xavier request a \$5 donation per person to support the mission. To reserve your space, email Katherine Cerino at kcerino@gmail.com.

glyphs: Information and articles to be included in *glyphs* must be received by the first of each month for inclusion in the next month's issue. Contact me, Emilee Mead, at emilee@desert.com.

Using Strontium Isotope Analysis to Source Non-local Bighorn Sheep from the Homol'ovi Settlement Cluster, Northern Arizona

Kimberly Sheets

Bighorn sheep were one of many large game animals procured by Puebloan hunters. More broadly, interaction between bighorn sheep and the indigenous people of the American Southwest stretches back at least 7,000 years, with bighorn sheep remains being recovered from sites such as Ventana Cave in southern Arizona. They are the most commonly depicted animal in western North American rock art. On the Colorado Plateau, bighorn sheep are depicted in abundance at a variety of different locations, including the Dolores River Valley, Grand Canyon, and the Kayenta region of northeast Arizona. The procurement of bighorn sheep by Pueblo people has been well-documented ethnographically. Hunted communally by Pueblo hunters, bighorn sheep were an important resource in the manufacture of tools, serving spoons, rattles, and fetishes.

Faunal assemblages excavated from two sites within the Homol'ovi Settlement Cluster—Homol'ovi I and Chevelon Pueblo—contain large numbers of bighorn sheep remains. Bighorn sheep are not native to the middle Little Colorado River Valley, and occupants of these villages would have had a substantial journey to procure these animals. Previous scholars have identified the closest known population of bighorn sheep today as inhabiting the Grand Canyon, approximately 160 km away. However, these animals have also been historically documented in various other locations accessible to occupants of Homol'ovi, including the San Francisco Peaks, the White Mountains, and Black Mesa.

To identify potential source locations for the Homol'ovi sheep, strontium isotope analysis was used on five bighorn individuals from Homol'ovi I and Chevelon Pueblo. The distribution of certain strontium isotopes are primarily tied to the underlying geology of an area. Factors that influence the abundance of ^{87}Sr in rocks include the type and age of the formation in question. The initial abundances of rubidium and

Note: This research was supported, in part, by an AAHS Research Grant.

strontium in a rock—in addition to its age—cause varying ^{87}Sr ratios across differing geologic formations. This ratio is expressed as the relative proportion of ^{87}Sr to ^{86}Sr ($^{87}\text{Sr}/^{86}\text{Sr}$).

Strontium is incorporated into biological tissues through food and water consumed by the individual from their surrounding environment. More specifically, strontium substitutes for calcium in tooth and bone during mineralization. Ratios derived from archaeological bone and teeth should reflect the sources of food and water consumed by an individual. This, in addition to the spatial differentiation of strontium isotopes, make it an ideal tool for identifying non-local individuals at a site, while allowing for inferences about that particular individual's place of origin.

The $^{87}\text{Sr}/^{86}\text{Sr}$ ratios derived from bighorn sheep were compared to a baseline database of geologic, hydrological, dendrochronological, and archaeological specimens compiled for each of the potential source locations. Interpretation of the bighorn $^{87}\text{Sr}/^{86}\text{Sr}$ values was based on statistically inferred ranges of $^{87}\text{Sr}/^{86}\text{Sr}$ ratios derived from the above baseline data. Using these ranges, the San Francisco Peaks and the White Mountains could be eliminated as potential source locations. Values from the Homol'ovi sheep were too high when compared with ranges derived from these areas. The strontium isotope analysis used here constrains the possible locations of procurement to the Grand Canyon, Black Mesa, and the location of the Homol'ovi Settlement Cluster itself, the middle Little Colorado River Valley.

Given the current isotopic evidence, the most likely location of procurement for the Homol'ovi sheep is the wider Black Mesa region. Known connections between the Homol'ovi sites and the Hopi Mesas (on Black Mesa) allow for the direct placement of people moving between each region continuously. It has been argued that the occupants of Homol'ovi became increasingly specialized in cotton production and may have exchanged this resource for decorated ceramics—Jeddito Yellow Ware—to offset high manufacturing costs related to fuel scarcity in the local region. This would have placed travelers from Homol'ovi within bighorn-suitable habitat and allowed for their procurement either directly or while embedded in other economic pursuits, such as during exchange.

In addition, reflections of social identity may be evidenced by the long-distance procurement of fauna such as bighorn sheep. Because the founders of Homol'ovi I and Chevelon Pueblo were immigrants from the Hopi Mesas, the continued use of these ancestral lands for resource procurement may have served to maintain ownership rights and/or

(continued on page 12)

(continued from page 11)

allow for the collection of ritually important resources. The procurement of bighorn sheep—used in the manufacture of ritual paraphernalia—within the ancestral lands of the founders may have been indicative of a desire to maintain land use connections with the Hopi Mesas.



CALL FOR NOMINATIONS

The Arizona Archaeological and Historical Society welcomes nominations for three annual awards. Nomination letters and Curriculum Vitae (if appropriate) should be emailed to Ron Towner (rht@email.arizona.edu) no later than May 1, 2019. Awardees will be selected by the Awards Committee and approved by the AAHS Board of Directors. Awards will be presented at the Pecos Conference in August.

Byron Cummings Award

The Byron Cummings Award is given in honor of Byron Cummings, the principal professional founder of the Society, the first head of the University of Arizona's Department of Archaeology (later Anthropology), and the first Director of the Arizona State Museum. The Byron Cummings Award is given for outstanding research and contributions to knowledge in anthropology, history, or a related field of study or research pertaining to the southwestern United States or northwest Mexico.

Victor R. Stoner Award

The Victor R. Stoner Award is given in honor of Reverend Stoner, a strong avocational historian, supporter of the Society and one of the founders of *Kiva*. The Victor R. Stoner Award is given for outstanding contributions in leadership or participation in the society, fostering historic preservation, or bringing anthropology, history or a related discipline to the public.

Alexander J. Lindsay Jr. Unsung Heroes Award

The Alexander J. Lindsay Jr. Award is given in honor of Dr. Lindsay, a long-time southwestern archaeologist, AAHS member, and officer. The award is given as a lifetime service award to individuals whose tireless work behind-the-scenes has often gone unrecognized, but that is often critical to the success of others' research, projects, and publications. These may be field personnel, lab managers, archivists, cooks, and others.

Cornerstone

Darlene Lizarraga, Director of Marketing
Arizona State Museum

To mark the outset of ASM's 126th year in April, Dr. David Wilcox has allowed me to share with you a teaser about an upcoming essay. In it, Dr. Wilcox introduces us to a person whose lobbying efforts helped lay the foundation for the University of Arizona's enthusiastic and visionary embrace of archaeology, which led to the hiring of Byron Cummings in 1915. Great thanks to Dr. Wilcox for his research!

Preview: "Forgotten Booster: Documenting Why Archaeology Came to the University of Arizona"

by David R. Wilcox

Itinerant Scholar and Research Associate, Arizona State Museum

It is now well-known that the new president of the University of Arizona (UA) as of January 1915, Rufus Bernard von KleinSmid, indirectly heard in mid-March 1915 from Byron Cummings that he was interested in a position in archaeology at the UA. Von KleinSmid hired Cummings in late June 1915 to be the founding professor of a Department of Archaeology and Director of the Arizona State Museum (ASM). New research, however, shows that a movement in the direction of establishing these two institutions on an archaeological footing began with a public appeal by a businessman, W. [William] E. Barnes [1869–1916], the traveling freight and passenger agent of the Southern Pacific Railway Company headquartered in Tucson.

In the fall of 1913 BC (Before Cummings), Barnes began to lobby the Arizona Governor and the Arizona Legislature to found a School and Chair of Archaeology at the UA and also an ASM there dedicated to archaeological studies. This was apparently done without Barnes knowing that ASM had been authorized at the UA in 1893 as a natural history museum via a bill introduced by then legislator (and later seven-time Governor of Arizona) George Wiley Paul Hunt.

To explain why Barnes succeeded so well – but not as well as he hoped – first requires a deeper examination of earlier efforts that built

(continued on page 14)

(continued from page 14)

public support Barnes was able to capitalize upon. The forces in play included antiquarian interest in Arizona's prehistoric remains, which were initially regarded as curiosities or "curios" and "relics" of a mysterious race that attracted a local audience, as well as national and international attention. Concerned citizens of Arizona gradually realized they were "losing" these resources to outside exploiters. That precipitated a growing recognition that action was needed to find ways to keep these "resources" in the territory for the benefit of Arizona's citizens.

Dr. Wilcox's full essay will be published in the *Journal of the Southwest* sometime in the next year or so.

SAA CRABTREE AWARD ANNOUNCEMENT

The Board of Directors of the Arizona Archaeological and Historical Society (AAHS) is pleased to announce that two of our members, Peter Boyle and Janine Hernbrode, will be awarded the Society for American Archaeology (SAA) Crabtree Award at its annual meeting in April. This award is given to outstanding avocational archaeologists.

Peter and Janine have followed their passions over the last 15 years in leading research to document, interpret, and preserve rock art sites in Arizona, most recently at Cocoraque Buttes, with numerous volunteers from AAHS known as the "Rock Band." This latest research project alone recorded and inventoried more than 12,000 rock art features. Peter and Janine have made significant contributions to current understanding and preservation of rock art of the American Southwest through their research, scholarly publications, and conference presentations. In addition, they have promoted archaeology as board members and/or officers of both AAHS and Archaeology Southwest. The SAA is awarding the Crabtree Award to Peter and Janine based on their exemplary archaeological teamwork that engages both the interested public and professional archaeologists.

Congratulations to Peter and Janine for this great honor!

AAHS Membership Application

Membership is open to anyone interested in the prehistory and history of Arizona and the Southwest and who support the aims of the Society. Membership runs for a full year from the date of receipt, and covers all individuals living in the same household. If you are joining as a household, please list all members of the household. Monthly meetings are free and open to the public. Society field trips require membership.

Membership Categories

- ☐ \$60 **Kiva members** receive four issues of the Society's quarterly journal *Kiva* and 12 issues of *Glyphs*
- ☐ \$45 **Glyphs members** receive *Glyphs*
- ☐ \$35 **Student Kiva members** receive both *Kiva* and *Glyphs*
- ☐ \$100 **Contributing members** receive *Kiva*, *Glyphs*, and all current benefits
- ☐ \$150 **Supporting members** receive *Kiva*, *Glyphs*, and all current benefits
- ☐ \$300 **Sponsoring members** receive *Kiva*, *Glyphs*, and all current benefits
- ☐ \$1,500 **Lifetime members** receive *Kiva*, *Glyphs*, and all current benefits

Note: For memberships outside the U.S., please add \$20. AAHS does not release membership information to other organizations.

I wish to receive *Glyphs* by (circle your choice): Email Mail Both

I am interested in volunteering in AAHS activities: Yes Not at this time

Institutional Subscriptions

University libraries, public libraries, museums, and other institutions that wish to subscribe to *Kiva* must do so through the publisher, Taylor & Francis at tandfonline.com. For institutional subscriptions to *Glyphs* (\$100), contact AAHS VP for Membership at the address below.

You can join online at www.az-arch-and-hist.org, or by mailing the form below to:

Barbara Montgomery, VP Membership
Arizona Archaeological and Historical Society
Arizona State Museum, The University of Arizona
Tucson, AZ 85721-0026

Name: _____ Phone : _____

Address: _____

City: _____ State: _____ Zip: _____

E-mail: _____

Officers

President: John Douglass | jdouglass@srcrm.com | 909.213.2775
Vice President for Activities: Pamela Pelletier | pamela@email.arizona.edu | 520.248.9933
Vice President for Membership: Barbara Montgomery | bmontgomery@tierra-row.com | 520.861.1653
Recording Secretary: Chris Sugnet | sugnetc@yahoo.com
Communications Officer: John Hall | john.hall@terracon.com
Treasurer: Karen Schollmeyer | karen@archaeologysouthwest.org

Directors

Leslie Aragon	Sharlott Hart	Robin Rutherford	Chris Sugnet	James Watson (ASM representative)
Patricia Gilman	Fran Maiuri	Adam Sezate		Evan Giomi (student representative)

Editors of Society Publications

Kiva: Debra Martin, Acquisitions Editor | debra.martin@unlv.edu
Glyphs: Emilee Mead | emilee@desert.com | 520.881.2244

Board of Directors 2018-2019

A A H S



Est. 1916

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

RETURN SERVICE REQUESTED

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.

NONPROFIT
ORGANIZATION

U.S. Postage
PAID

Tucson, Arizona
Permit No. 1161