



GLYPHS

The Monthly Newsletter of the
Arizona Archaeological and Historical Society
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Mimbres Classic Black-on-white bowl from the Osborn site, Luna County, New Mexico (J. W. Fewkes 1928:28, Designs on Prehistoric Pottery from the Mimbres Valley, New Mexico, Smithsonian Miscellaneous Collections Vol. 74[6]). This image may represent the Mimbres equivalent of the monster Seven Macaw in the form of a bear and the younger Hero Twin who is blinding the monster during the retrieval of his elder brother's arm, part of the Mesoamerican creation story in Popul Vuh.

Next General Meeting: September 17, 2012
7:30 p.m., Duval Auditorium, University Medical Center
www.az-arch-and-hist.org

PRESIDENT'S MESSAGE

The 2012 Pecos Conference convened in Pecos, New Mexico, this year, marking the 85th year since the original meeting. This year's site was located only a short distance from the original 1927 camp site somewhere near the monument, a place that ought to be relocated and also memorialized. Pecos is about people, more so than other conferences, and we've lost some good ones. Tom Windes and others did a marvelous job recounting those losses and paying tribute to their friends.

For me, the highlight of the conference was Dave Breternitz's memorial, which included more information about southwestern archaeology than any of the presented papers and posters could. Dave participated in 53 Pecos conferences, possibly a record, although the attendance records of Art Jelinek and a few others were a question.

Barbara and Cory Breternitz made positively joyous comments, and they reminded us of the anti-establishment nature of Dave and the conference, symbolized by an old, slightly soiled flag of a green, erect middle finger. Dave was larger than life, and I regret that I never knew him. The last time I saw him he was memorializing William A. Duffen, who authored a 1936 thesis detailing the archaeology of the San Pedro Valley.

The Society formally presented the Byron S. Cummings Award to Richard and Shirley Flint, and the Victor

R. Stoner Award to both Donald Kucera and Lyle Stone. Patrick Lyons' and Rich Lange's contributions to the awards process is much appreciated, and it nearly went off without a hitch (a small miracle known as Linda Cordell chided me slightly for not mentioning the Flint's keynote address during the awards ceremony).

The impromptu "rock swap" was a huge success. Steve Shackley and Byl Bryce contributed type-specimen examples of various obsidians, and many people pawed and collected the rocks. I hope the Society sponsors this event again at the 2013 meeting in Flagstaff, with an emphasis on non-obsidian materials.

Speaking of obsidian, myself, Mary Prasciunas, and Allen Denoyer authored a paper about the physical qualities and *chaîne opératoire* of Superior versus Saucedo obsidians, where we basically challenge Steve Shackley's informed and widely accepted argument that Classic period obsidian use was driven by broad social changes rather than the physical qualities of various stone. He may be right, but obsidian nodules from these sources are not equal. Unfortunately, I did not find the opportunity to visit with Steve in advance.

I was also excited to see Marvin Jeter from the Arkansas Archeological Survey, where I got my start.

Linda Gregonis, Donna Yoder, and Katherine Cerino represented the Society at the AAHS table and



Coronado scholars Richard and Shirley Flint receiving the 2012 Cummings Award from AAHS President Jesse Ballenger at the Pecos Conference.

I thought of Dave Breternitz and ran into the wilderness anyway. His remains are scattered at a special place along Dove Creek, Colorado. A special thanks goes out to VFW Post 3317, whose members allowed me to compose this message in the comfort of their fine establishment.

—Jesse Ballenger, 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.

- Sept. 17, 2012: Patricia A. Gilman, *What is the Meaning of Mimbres Art?*
- Oct. 15, 2012: Paul Reed, *Chacoan Immigration and Influence in the Middle San Juan*
- Nov. 19, 2012: Joshua D. Reuther and Ben Potter, *Upward Sun River Site: Climate Change, Geoarchaeology, and Human Land Use in Ice Age Alaska*
- Dec. 17, 2012: Jesse Ballenger, *Effluent Hunters: Conservation and Research at the Murray Springs Clovis Site* [Note: This lecture will be held at ASM in conjunction with a holiday party/silent auction.]

AAHS HAPPENINGS

TOPIC OF THE SEPTEMBER 17 GENERAL MEETING

What is the Meaning of Mimbres Art?

by Patricia A. Gilman

The paintings of people and animals on Classic Mimbres pottery are very popular, appearing in and on everything from museum exhibits to refrigerator magnets. Archaeologists and the public have often assumed that these images were simple representations of an animal or activity. Several investigators, however, have noted parallels between some of the images and characters and narratives in the creation story explicated in the *Popul Vuh* and other Mesoamerican sources.

I will extend this interpretation of the narrative bowls by linking Mesoamerican images and creation story to a wider historical context, the Classic Mimbres period (A.D. 1000-1130), in southwestern New Mexico. I argue that the introduction of this iconography is related to other dramatic changes, which include the introduction of scarlet macaws from lowland Mesoamerica and the end of the Great Kiva religion, as suggested by the deliberate burning of those large buildings. For more than a century, a new religion in the Mimbres region replaced the old one and focused on

the Mesoamerican creation story, using Mesoamerican symbols and scarlet macaws. This transition was not permanent, and the new religion was apparently gone by the end of the Classic period.

This scenario has implications for the use of powerful foreign symbols—the macaws and the creation story—by individuals or families for their own ends and the success and then failure of the use of these symbols. There are implications as well for the social geography of interaction between Mesoamerica and the North American Southwest, with people in the Mimbres region being important players in these relationships.

Suggested Reading:

- Nelson, Margaret C., and Michelle Hegmon (editors)
2010 *Mimbres Lives and Landscapes*. School for Advanced Research Press, Santa Fe.
- Powell-Martí, Valli, and Patricia A. Gilman (editors)
2006 *Mimbres Society*. University of Arizona Press, Tucson.

Speaker Pat Gilman has been doing southwestern, and specifically Mimbres, archaeology for decades. Her current research focuses on two topics—the relationship between people in

the Mimbres region and Mesoamerica and Mimbres beyond the Mimbres Valley heartland. With support from the Bureau of Land Management in Las Cruces, she has recently completed five seasons of survey on the southern and western peripheries of the Mimbres region, defining the settlement patterns of all time periods and concentrating on those of the Pithouse and Classic periods. Pat is a professor in the Department of Anthropology at the University of Oklahoma.

UPCOMING AAHS FIELD TRIPS

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

Basketry Treasured Tour with ASM Curators

September 21, 2012

AAHS members will be given a special tour of the *Basketry Treasured* exhibit by Arizona State Museum curators Diane Dittmore and Mike Jacobs. We will be at 10:00 a.m. in the lobby of the museum. If you're interested, please contact David McLean at mcleand43@gmail.com. Tour limited to 20 people.

Petroglyphs and Ruins of the Gila Bend

November 3–4, 2012

Long-time avocational archaeologists Roy and Ella Pierpoint will lead a two-day tour of the less well-known and accessible sites in the Gila Bend area. Saturday, we will tour the Red Rock Canyon glyphs and rockshelter, the Gillespie Dam petroglyphs, the Spring Mountain geoglyphs, and ballcourts and compound on the Enterprise Ranch. Sunday, we will hike into the Pierpoint site, a walled village with more rock art.

We will meet on Saturday morning at 10:00 a.m., at the Pierpoint farm, 10 miles north of Gila Bend. Self-contained campers are welcome to stay on the farm. We will leave just after lunch on Sunday. Registration is limited to 20 people. To register, email Katherine Cerino at kcerino@gmail.com.

Tour of the Prison Camp Historic Site, Mt. Lemmon

December 8, 2012

Discover the historic structures of the Prison Camp in a tour by Arizona Site Steward Ralph Mersiowsky and Coronado National Forest Archaeologist Bill Gillespie. They will share the results of a multi-year effort to identify the remaining features and document the camp.

We will meet at the site at 9:00 a.m., and should finish around noon. Bring a picnic if you like. Tour is limited to 20 people. To register, email Katherine Cerino at kcerino@gmail.com.

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Amerind Foundation Back Room Tour December 15, 2012

This will be a half-day trip to visit the Amerind Foundation, located east of Tucson, on Saturday, December 15. We will meet at 9:00 a.m., at the Houghton Road exit off Interstate 10 East (northwest side) to carpool.

We will then drive to the Amerind Foundation where we will meet Dr. Eric Kaldahl at 10:00 a.m., who will give us a gallery tour and behind-the-scenes look at the Amerind's collection in its new storage facility. The tour will take about 2 hours and is limited to 20 people. Plan to bring a picnic lunch. To register, contact Christine Lange at 520.792.1303, or clange3@msn.com.

THE CORNERSTONE

Traversing the Continent in Fulbright Style, Part II: Mexico

by Michael M. Brescia, Arizona State Museum

It's the ultimate of intellectual sensations, standing in the library that was founded in 1646, by the Spanish bishop, Juan de Palafox y Mendoza, and surrounded by a beautifully crafted three-tiered cedar bookcase that holds more than 50,000 volumes. Take just a few moments to gaze at the impressive collection of books, manuscripts, incunabula, and ephemera, and you'll understand why the celebrated Italian author, Umberto Eco, could imagine old manuscripts conversing with one another in a medieval monastery.

In the Biblioteca Palafoxiana, located in the city of Puebla, I have eavesdropped on some of those conversations taking place between books—sometimes not so discretely,

I might add—and they have informed my research on the living legacies of Spanish and Mexican water rights in the Greater Southwest. In many ways, therefore, Part II of my Fulbright adventure has been a scholarly exercise in how to pay attention to what old books have to say about even older approaches to natural resource management in a judicial system whose roots are found in Roman and Visigothic law rather than English common law.

With no formal teaching duties attached to the Mexican portion of my North American Fulbright, I am able to spend much of my time in that baroque jewel of a library, trying to tease out the nuances of Spanish jurisprudence in legal treatises that

have their fair share of esoteric language. I suspect that Shakespeare's Spanish contemporary, Miguel Cervantes, author of *Don Quixote*, might have empathized with the bard's exhortation in *Henry VI* about getting rid of lawyers.

Over time, however, scholarly frustration with 'legalese' turns into grudging admiration, for the law reflects a specific web of circumstances—social, cultural, environmental—that simultaneously fashions and is fashioned by the human condition. In short, law is too important to be left solely in the hands of lawyers and jurists.

Water law, in particular, remains the purview of farmers, ranchers, and irrigators of all cultural backgrounds here in our Southwest, not to mention community activists, governments of all sizes, big business, and yes, this historian who is trying to make sense of a very complex issue. As has often been attributed to Mark Twain—and without much evidence, I might add—"whiskey is for drinking, water is for fighting over."

Visitors to ASM since November 2010, have seen how two exhibits—*Many Mexicos* and *The Treaty of Guadalupe Hidalgo*—have contextual-

ized the important role played by Spanish and Mexican water law in places such as New Mexico, Colorado, and our backyard. The largely Hispanic and Native American heirs

to the conflict between Mexico and the United States often call upon the Spanish colonial civil law of property to protect their rights to natural resources. And they do so because international law and certain U.S. Supreme Court decisions have recognized the doctrines of prior sovereigns and state succession in the adjudication of property rights, including water rights.

The American judicial system, however, shaped as it is by the common law traditions bequeathed by Great Britain, has had an imperfect understanding of the nature and scope of property rights under the laws of Spain and Mexico.

In many cases, historians are called upon as expert witnesses to inform the courts of the statutory and case law as it appears in the archives and libraries of Spain and Mexico; we don't always agree, of course, on the finer details of the law and the particular circumstances that promoted litigation in the first place, or

Dr. Michael Brescia spent the past year on sabbatical. A Fulbright-Carlos Rico Award for North American Studies took him to Canada and Mexico. Last fall, he wrote about his teaching and research activities in Canada.

This update focuses on his research on water rights in Mexico's Biblioteca Palafoxiana, a rare book library founded in 1946.

His sabbatical ended August 31, 2012.

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what it all meant to the average farmer trying to eke out an existence in the deserts of southern Arizona or the semi-arid stretches of northern New Mexico. On the other hand, we tend to agree that Spanish law—and the historical and ecological contexts that fashioned its broader contours—defined access to, and control of, water sources differently than the common law.

As our time in Puebla slowly winds down, my family and I have started to reflect upon our year away from Tucson. We have lived in three countries of North America in the span of 12 months. And we have taken plans, trains, buses, and automobiles in an effort to see the continent. We saw snow fall in Canada, the volcano Popocateptl rumble and spew ash in Puebla, while an earthquake in central Mexico pushed us outdoors for a few moments where we got to know our neighbors better.

Mother Nature has her own way of reminding us that we are subject

to forces more powerful—and more unpredictable—than human agency. At the end of the day, we need to do a better job of taking stock of the resources we have used and the manner in which we have used them. If we put off the pointed discussions that are needed to address important issues such as availability of, and access to, water sources in the Southwest, we will find out the hard way what Benjamin Franklin once warned, “When the well is dry, we learn the worth of water.”

The conversations taking place between those old law books in the Biblioteca Palafoxiana tell us that other cultures in time have approached natural resource management in thoughtful ways.

The Cornerstone is presented by:
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AAHS/TMA NAVAJO TEXTILE STUDY GROUP MEETING

In cooperation with the Tucson Museum of Art, we meet to study historic trends in Southwestern textiles. **Sunday, October 7**, the study group is invited to view examples of period Navajo rugs from the Steve Getzwiller collection at Nizhoni Ranch in Sonoita. For more information and location details, contact Marie Lynn Hunken at NavajoRugInfo@gmail.com.

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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.

Monthly meetings are free and open to the public. Society field trips require membership. Members may purchase an annual JSTOR subscription to *Kiva* back issues for \$20 through the AAHS website.

Membership Categories

- \$50 **Kiva members** receive four issues of the Society's quarterly journal *Kiva* and 12 issues of *Glyphs*
- \$40 **Glyphs members** receive *Glyphs*
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- \$1,000 **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.

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For institutional subscriptions to *Kiva*, contact Left Coast Press, Inc., www.leftcoastpress.com, or 925.935.3380.

For institutional subscriptions to *Glyphs* (\$50), 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:
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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.

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