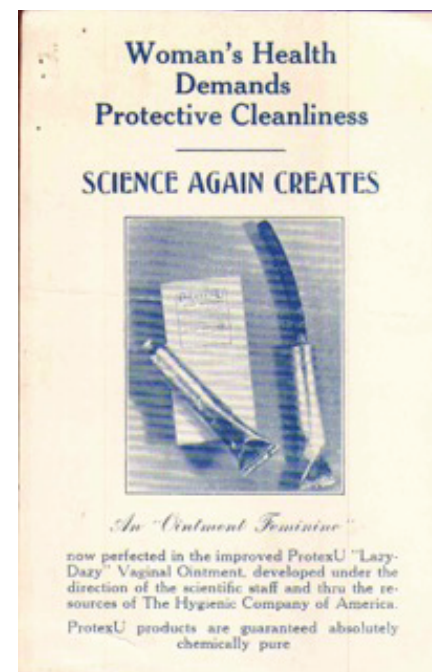


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The Monthly Newsletter of the
Arizona Archaeological and Historical Society

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February 2015



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Next General Meeting: February 16, 2015
7:30 p.m., DuVal Auditorium,
University Medical Center
www.az-arch-and-hist.org

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President's Message

by Jesse Ballenger

Obsidian in the southern Southwest is interesting because it occurs in such small packages that it is only useful for the creation of equally small tools, yet even Clovis knappers tried to use it. Geologists often call them marekanites, but “Apache tears” is a more common name. According to legend, the name commemorates a skirmish atop Big Picacho Mountain (now known as Apache Leap). Outnumbered by the U.S. Army and facing defeat, between 25 and 50 Apache warriors leapt to their death. Upon learning the fate of the men, their families wept tears that turned to black rock.

As far as I know, the most profound anomaly in obsidian use by Hohokam communities is the shift from Superior to Saucedo obsidian around the Classic period, when the popularity and widespread exchange of obsidian spiked throughout the Southwest. Why did that happen? The mainstream explanation is that human demographics changed in a big way, diminishing the social networks that connected the Hohokam core area to the Superior source. That may be partly correct, but one way to challenge the argument is to prove a null hypothesis: specifically, it is also probable that increased reliance on obsidian during the Classic period resulted in the selection for high-quality sources.

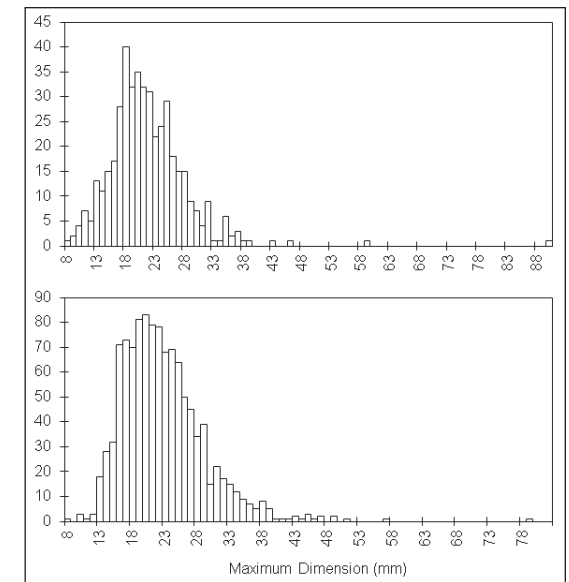
What makes one volcanic glass rock better than the other? Because both Superior and Saucedo obsidian occurs as "Apache tears," their quality is first and foremost determined by their individual size. If Saucedo obsidian nodules were shown to be larger than those from Superior, an economic explanation could account for their popularity during the Classic period.

The accompanying histograms show the size distribution of obsidian nodules from the Superior source, where they occurred in a primary context, and the Saucedo source, where they occurred in a secondary context. In other words, the Saucedo sample has probably experienced some natural size sorting as nodules made their way down slopes and across the bajada. That being said, the size distributions of the two samples is, I think, remarkable. The

mean, median, and mode values are within 2 mm of each other! For practical purposes, the average marekanite is about the size of a nickel.

Based on size alone, we cannot prove that one source was better than the other. Oh, well. That's the way science goes. I have not given up on null hypotheses, however. The Saucedo Mountains are immense, and my knowledge of them is miniscule compared to prehistoric obsidian prospectors. Maybe there are deposits or entire valleys with larger nodules, but those surveys have not been done.

By the way, Michael Lindeman asked me to remind you that applications are being accepted for scholarships and research grants. Please spread the word to interested avocationists, undergraduate and graduate students, and professionals — basically, anyone with an idea worth funding!



Histogram showing maximum dimension of naturally occurring obsidian nodules from Saucedo (top) and Superior (bottom) sources, based on approximately 500 and 1,100 specimens, respectively.

AAHS is pleased to offer a new benefit of membership! All members can now access current digital versions of *Kiva* for free with an AAHS username and password. If you renew your membership online, you have already created these passwords. Visit the AAHS home page, or Publications menu to log in and enjoy *Kiva* articles, even before they show up in your mailbox.

February 16: Topic of the General Meeting

Women's Health Demands Protective Cleanliness: Examining Health and Illness in Early Twentieth Century Tucson

by Ashley Morton

What was it to be ill in the past for women? How did women historically respond to illness or the risk of an illness?

Historical archaeologists often find an array of objects related to medical treatment, doctor proscribed or self administered. Recovered from two late nineteenth and early twentieth century downtown Tucson neighborhoods/archaeological sites (the Joint Courts Complex Archaeological Project and the Plaza Centro, Historic Block 91 Project), examining such material culture as douching paraphernalia presents a unique insight into women's experiences of health and illness. Drawing upon historical medical scholarship and print media, women's choices to douche were shaped by the interaction between social and medical discourse.

While douching is widely understood to have been a popular contraceptive before the advent of the birth control pill, under-discussed is its role in women's daily lives as a multi-purpose therapeutic. Douching was part of a tradition of self-help in America reacting to not only harsh allopathic treatments but also to people's desire to have choice in their treatment. Occurring simultaneously was the understanding by many orthodox and irregular doctors of its utility in treating a variety of pelvic ailments under the miasmatic notion of disease (that is, imbalance and over-accumulation of toxic bodily waste), as well as limiting conception. As germ theory took hold, douching found a place in orthodox gynecology as a means for antiseptic patient preparation prior to pelvic examination and treatments from keeping wounds clean related to childbirth and pelvic disorders like endometritis. By the turn of the twentieth century, a growing commercialized self-help tradition expanding

into a modern health consumer culture targeted women as a group at risk. Douching advertisements at this time followed the concern that personal hygiene was paramount to reducing bacteriological disease, thereby offering women autonomy in "protective cleanliness." As we will see, women like those in Progressive Era to the Interwar Period Tucson were participating in a wider narrative in managing their bodies from birth control, infection, inflammation, and menstrual disorders to general hygiene.

Suggested Readings:

Cayleff, Susan E.

1987 *Wash and Be Healed: The Water-Cure Movement and Women's Health*. Temple University Press, Philadelphia.

Ferranti, Michelle

2009 From Birth Control to that "Fresh Feeling": A Historical Perspective on Feminine Hygiene in Medicine and Media. *Women & Health* 49:592-607.

Morton, Ashley M.

2013 Freedom From Worry: Douching as a Case Study for Historical Archaeological Approaches to Women's Health. Unpublished Master's thesis, University of Idaho, Moscow. <https://www.academia.edu/6004409/Freedom_From_Worry_Douching_as_a_Case_Study_for_Historical_Archaeological_Approaches_to_Womens_Health>.

Nichter, Mark

2003 Harm-Reduction: A Core Concern for Medical Anthropology. In *Risk, Culture, and Health Inequality: Shifting Perceptions of Danger and Blame*, edited by B. H. Harthorn and L. Oaks. Praeger, Westport, Connecticut.

Tomes, Nancy

2001 Merchants of Health: Medicine and Consumer Culture in the United States 1900-1940. *Journal of American History* 88:519-547.

Speaker Ashley Morton is a Registered Professional Archaeologist and the Archaeology Program Manager for the Fort Walla Walla Museum, Walla Walla, Washington. Ashley received a B.A. in Anthropology from the University of Arizona and an M.A. in Anthropology, specializing in Historical Archaeology, from the University of Idaho. Her areas of interest and expertise include late nineteenth and early twentieth century urban and rural material culture, gender and identity, women's health, and medical anthropology. To learn more about Ashley and her research, please visit ashleymorton.weebly.com.

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.

- Feb. 16, 2015: Ashley Morton, *Women's Health Demands Protective Cleanliness: Examining Health and Illness in Early Twentieth Century Tucson*
- Mar. 16, 2015: Todd W. Bostwick, *Archaeological Excavations at Ironwood Village: A Hohokam Ballcourt Site in Marana*
- April 20, 2015: Deni Seymour, *The Great Battle of 1698 on the San Pedro River*

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.*

Visit to Historic Ghost Town of Ruby February 28, 2015

TRIP FULL – WAITING LIST ONLY

Join AAHS for a day trip to Ruby, Arizona, with guide Tallia Cahoon. Mrs. Cahoon's family lived in Ruby when she was born, and her family's house is still partially standing. Tallia also co-wrote a book about the town of Ruby, called *Ruby, Arizona: Mining, Mayhem, and Murder*. To register, contact Barry Price Steinbrecher at bep2@email.arizona.edu.



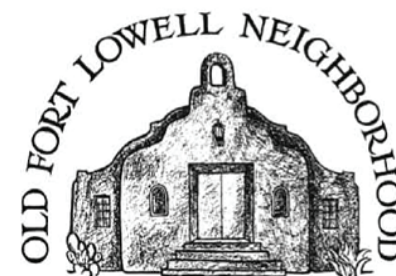
Visit to the U of A Field School at Guevavi Mission March 21, 2015

As a follow-up to the November AAHS lecture, Homer Thiel will lead a tour to the Guevavi Mission south of Tumacacori where University of Arizona field school excavations will be in progress. Details of the trip are being developed. To register for the trip, contact Leslie Aragon at leslie@desert.com.

The Annual Fort Lowell Day Celebration

Saturday, February 14 from 12:00–4:00 p.m.

Once a year, residents of the Historic Fort Lowell District invite everyone to explore this special corner town. This year, a special Centennial Celebration and Dedication ceremony will begin at 12:00 p.m. for Chapel of Saint Peter of Fort Lowell-La Capillita (see page 8 for additional information). All activities and events are FREE and open to the public. For more information, visit www.oldfortlowellneighborhood.org, or call 520.955.4654 or 520.318.0219.



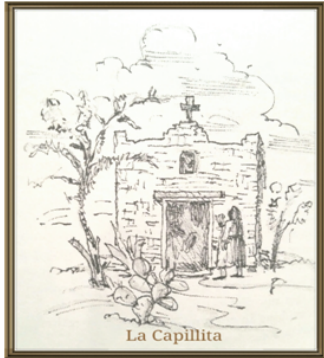
Events include:

- ♦ *Plaque Unveiling*: by City of Tucson Vice Mayor Paul Cunningham
- ♦ *Vintage Baseball*: nineteenth century rules and uniforms; Bisbee Black Sox vs local Tucson team (double header)
- ♦ *Cavalry Drills*: Fort Huachuca B Troop, 4th Regiment (memorial); meet soliders and horses
- ♦ *Regimental Band*: 4th U.S. Cavalry band
- ♦ *Walking Tour*: self-guided, through historic sites, ruins, and neighborhood
- ♦ *Historic Bus Tour*: to Tucson Medical Center buildings and museum
- ♦ *Children's Activities*: learn how to make adobe bricks and other activities
- ♦ *The Adkins Property*: view the current stage of reconstruction of the original Fort Lowell Officers' Quarters; meet archaeologist and see artifacts
- ♦ *Lecture*: at the San Pedro Chapel with archaeologist Homer Thiel
- ♦ *Also*: mariachi music, cowboy songs, bookstore & souvenirs, and much more!

Parking is available at Fort Lowell Park and the Gregory School (3231 N. Craycroft Road)

Chapel of Saint Peter of Fort Lowell-La Capillita

La Capillita, “The Little Chapel,” an unfamiliar name that caused considerable excitement around San Pedro Chapel in the fall of 1996. Many in the neighborhood knew the story of San Pedro Chapel, few knew of La Capillita. How many know that this site tells the story of the religious life of El Fuerte in the early part of the century? Built in 1915, La Capillita was the first religious structure on the San Pedro Chapel property. El Fuerte



families built a tiny structure 8 ft by 9 ft from adobes made on the donated land from Josefa de Mule'. Large enough to hold just a simple altar and a priest, it was served by a Carmelite father who rode out from Holy Family Parish. The communicants gathered in front of the chapel under the shade of mesquite trees. The skeleton tree we now see is all that remains of the Bosque.

By 1920, San Angel de la Guarda, a full-sized church, was built toward the center of the property. Once the congregation moved to the larger church, La Capillita was abandoned, although for a number of years the local women

decorated and used it as a shrine. Later, the roof fell in, the elements took over, and La Capillita began to slide into a pile of rubble, eventually hidden from view under a mound of desert vegetation and dirt.

It was a longtime dream of Roz Spicer's that someday the neighborhood would reconstruct La Capillita as part of our mission to preserve and enhance the historic authenticity of this area. With a grant from the Tucson-Pima County Historical Commission, a professional archaeological survey of the site was performed in 1996. In October 1997, a tireless group of diggers and Jeanne Turner as photographer assisted Ward Davidson, Sharon Urban, and Linda Gregoris in an archaeological survey of the site.

A new building was constructed exactly in the footprint of the old, using the only known existing photograph of La Capillita from Holy Family Catholic Church's archives. Roz Spicer, The Tucson-Pima County Historical Commission, The Fort Lowell Historic District Advisory Board, and The Old Fort Lowell Neighborhood Association, Inc., each made generous grants toward the project. Charles DeConcini donated the adobe bricks and was the reconstruction builder, working in December 1997 and completed in January 1998. Many other neighborhood and community residents donated time and labor and contributed to the project.

Open Call for Contributions to a Special Issue of *Kiva*

You are invited to submit a contribution to a special issue of *Kiva* marking the 100th anniversary of the Arizona Archaeological and Historical Society. In addition to six seminal articles, a sample of up to 40 short mini-essays from all stakeholders in the archaeology of the U.S. Southwest and northwestern Mexico will be published. Stakeholders include professionals in all type of positions, avocationalists, members of descendent communities, and students.

Each mini-essay will address one issue or topic the author feels should be considered by southwestern archaeology in the future. The theme can be cultural historical, theoretical, methodological, ethical, social, or professional. Each contribution is limited to no more than 125 words and will not include citations or acknowledgments.

Please include your full name, affiliation (if any), address, e-mail address, and phone number.

Mini-essays submitted by February 15, 2015, will be given priority consideration. To submit a potential contribution or to ask a question, contact: Paul Minnis, 3332 N. Calle Largo, Tucson, AZ 85750 (or minnis@ou.edu; 405.323.1815).

Kiva: The Journal of Southwestern Anthropology and History is the premier English-language journal of the Southwest and North Mexico and has published peer-reviewed articles about archaeology, anthropology, history, and linguistics since 1935.

Sample Mini-Essay (99 words)

Southwestern archaeology has become highly Balkanized. More often than not, archaeologists spend most of their careers focused on one region or time period. This has not always been the case. Kidder, Haury, Sayles, and other early pioneers worked in multiple areas. The problem then is how to increase cross-regional communication. Otherwise, we minimize comparative developments and historical connections among regions. All stakeholding organizations and institutions should consciously encourage as wide a breadth as possible. This is especially critical for graduate programs that train future generations of archaeologists. Also, attendance and presentations at pan-regional meetings should be a priority.

Cornerstone

*Darlene Lizarraga, Director of Marketing
Arizona State Museum*

Dr. James Neely Inspires Future Research on the Safford Basin and Takes Steps to Financially Assist Future Generations of Graduate Students

When you think of ancient water management experts in the Southwest, you first and rightly think of the Hohokam. But they weren't the only ones engineering their landscape to capitalize on the precious resource. What Dr. James A. Neely is uncovering in southeastern Arizona is as impressive as what the master canal builders of the Phoenix and Tucson basins accomplished.

The Scene

Seven hundred and fifty years ago in the area around modern-day Safford, Arizona, new residents were moving in — immigrants from the Kayenta area, it is thought, according to archaeological evidence. Displaced and dispersed by drought and competition for dwindling resources in the north, those who chose to come south were determined to engineer a new way of life. Like the Hohokam — and as people have always been in this arid region — those immigrants were concerned with collecting and managing every drop of water available to them. What they did to enhance their landscape to harvest water from the available sources has been the subject of 20 years of ongoing surveys by Neely and a small team of avocational archeologists based in the Safford area. Neely is a retired professor of anthropology at the University of Texas, Austin, and a University of Arizona alumnus. He is leading the way in bringing to light the engineering and water management skills of the ancient peoples of southeast Arizona. Others are starting to take note.

"Hanging" Canals

At the base of the Pinaleno Mountains (the highest peak being Mt. Graham at 10,719 ft), 29 bajada canal systems and segments have been identified to date, according to Neely. From the Spanish



word meaning slope, a bajada is an alluvial plain formed at the base of a mountain by the coalescing of several alluvial fans. The longest yet identified by Neely and his colleagues is 5.9 miles. The total length of all systems exceeds 50 miles.

These canal systems, unlike those of the Hohokam, do not divert water from a large river, but rather, they collect water from runoff, springs, and artesian sources in the uplands. Appearing "perched" or "hanging," Neely writes, "segments of the canals

traverse the sides of mesas some 60 meters above the basin floor. The canals often create the illusion of water flowing uphill in that the mesa top slope is usually somewhat steeper than the rate of fall of the canal itself." "The engineering concept is simple," he says, "letting the water follow the most direct route, essentially independent of surrounding terrain." The direct route reduces the length of the canal and therefore the energy required to dig it. Water loss from seepage and evaporation would also be less. The canals carry water from an elevation of more than 5,400 ft down to just above the floodplain of the Gila River at about 2,950 ft. Some alignments required the construction of aqueducts, or bridges, to convey the water over an obstacle. In the more level terrain, the canals are of the traditional type — narrow, linear, and horizontal.

After reaching a mesa top through a long, gentle, and an evidently carefully calculated optimal grade, and then continuing as far as possible along the usually flat but gently sloping ground surface, the canals will typically fall off the far end of the mesa in steep but highly controlled and nondestructive cascades.

Agriculture

Not surprisingly, all this water harvesting and water transportation suggests the Safford Basin was a thriving agriculturally based population center. The water was being fed to fields of

(continued on page 12)

(continued from page 11)

cultivated crops. Indeed, Neely has documented hundreds of fields, many with rock borders, and other agricultural features. Neely's ongoing survey, with which he is ably assisted by local avocational archaeologist Don Lancaster, suggests the area was heavily populated, with many small habitation sites along some of the canal routes, the water sustaining the inhabitants of these sites as well as the crops. One envisions a sophisticated, collaborative, sociopolitical organization not dissimilar to that of the Hohokam. Ceramic evidence indicates vibrant trade networks with links to people from the Colorado Plateau including ancestral Zuni groups. Perhaps some of the things exchanged were engineering ideas, as one can't help but speculate that Hohokam experts might have aided in the planning and construction processes.

"This is a game changer," said ASM Director Patrick Lyons, who toured the area recently with Neely. "Jim's analyses indicate that these canal systems sprung up, without any evidence of a substantial developmental sequence, after 1250 CE. This is an incredibly interesting and important time period in the Safford Basin, when we see evidence of strong connections between Safford Basin groups and people living along the Mogollon Rim in east-central Arizona and west-central New Mexico. We also see robust indicators of immigrants from the Kayenta region of northeastern Arizona and southeastern Utah. One of the most obvious Kayenta immigrant sites in southern Arizona, the Goat Hill site, overlooks one of the systems, in Lefthand Canyon."

It seems likely that by the time the immigrants arrived in the Safford Basin, all the best farm land in the Gila River floodplain had been claimed by local groups with long histories in the area. Without access to lands near the river, the newcomers had to find a way to get water to their crops, and as dry farmers from the north, they had experience with managing runoff for agricultural purposes. Thus, these extensive upland canal systems were developed, making it possible to expand the population of the Safford Basin in an unprecedented way. The apparently short length of time in which they conceived of, engineered, and excavated these canals after arriving in the Safford Basin is truly amazing.

Neely believes the earliest of the Lefthand Canyon canals may date as early as circa 800 CE, but the vast majority of the "hanging" canals were constructed after circa 1250 and persisted until around 1450.



Safford Lake

"These canals have been difficult to date since our study has been based solely on surface survey," he explained. "We have depended on stratigraphy, surface artifact finds, and associated prehistoric sites to provide temporal parameters." What

he would like, and what he himself can't take on without the financial backing and infrastructure of an educational institution, is large-scale, long-term excavation. Until that can happen, he and his small team will continue to trace and record the canal systems on foot and with satellite imagery, and continue to publish their findings. "I would really like to see someone take this up after me so that the full scope of this story can be told and appreciated."

Located mostly on state and national forest lands that remain largely undeveloped due to the rugged terrain, most of the canal systems are in almost pristine condition, some still running. Some historic and modern usage of the canals (by Mormon and hispanic settlers and modern-day ranchers), and modifications made to them and to the land, have caused some destruction of the archaeological evidence. There are portions of the canals and accompanying sites that straddle private property, which makes them inaccessible to survey if the landowner does not cooperate.

The Neely Annual Fund and the Neely Endowment

A generous and forward-thinking man, Neely has seen fit to give back to his alma mater, to help sustain the institution Dr. Raymond H. Thompson, his Ph.D. advisor, directed for 34 years. In 2012, Neely

(continued on page 14)

committed \$10,000 per year to ASM, and a percentage of his estate upon his death, to establish the James A. Neely Annual Fund and the James A. Neely Endowment. These gifts are to be used "for the greatest need within the museum, as determined by the director." Currently, Neely's endowment is supporting graduate research assistantships.

About his motivations and intentions for the long-term financial commitment, Neely explained, "This is an attempt to follow the advice of Ray Thompson, who, after I thanked him for all of his guidance and financial help during my graduate career, simply told me to 'pass it on!'"

Passing It On

Neely is indeed "passing it on," not only by the steps he is taking to ensure future graduate students are financially assisted, as he was, but by encouraging continued archaeological research in the Safford Basin. "These canals tell a story of a phenomenal prehistoric adaptation to an arid environment," concluded Neely, "one that deserves our attention and through which our understanding of the archaeological record of our region can be greatly enhanced."

Excited by the potential, Lyons explained, "We are in the process of fleshing out a vision for an integrated, multidisciplinary, long-term research commitment in southeastern Arizona. Our efforts will likely include annual field schools and projects resulting in master's theses and doctoral dissertations."



Research, Travel, and Scholarship Grant Proposals Due Now

Arizona Archaeological and Historical Society makes annual Awards for Research, Travel, and Scholarship to AAHS members (professionals or avocationals) who are involved in study or research in the areas of Southwestern archaeology, anthropology, American Indian studies, ethnohistory, or history. Applications are due February 16, 2015. Information, application forms, and past awardees can be found at www.az-arch-and-hist.org/grants/.

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*
- ☐ \$35 **Student Kiva members** receive both *Kiva* and *Glyphs*
- ☐ \$75 **Contributing members** receive *Kiva*, *Glyphs*, and all current benefits
- ☐ \$120 **Supporting members** receive *Kiva*, *Glyphs*, and all current benefits
- ☐ \$300 **Sponsoring members** receive *Kiva*, *Glyphs*, and all current benefits
- ☐ \$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.

Institutional Subscriptions

For institutional subscriptions to *Kiva*, contact Maney Publishing at subscriptions@maneypublishing.com or <http://maneypublishing.com/index.php/journals/kiv>. 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:

Michael Diehl, VP Membership
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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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