

# glyphs

The Monthly Newsletter of the  
Arizona Archaeological and Historical Society

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**Next General Meeting:**  
**October 16, 2017; 7:30 p.m.**  
**University Medical Center**  
[www.az-arch-and-hist.org](http://www.az-arch-and-hist.org)

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## President's Message

by John G. Douglass

A short time ago, I was helping my folks clean out some things in their house and in the process, they offered me some foreign currency they had collected on trips to different parts of the world over the years. I've always loved collecting coins and paper money from different countries I have visited, as they are a symbolic and physical expression of the value of exchange in different countries. When I was a kid, we lived, at different times, in Switzerland and Kenya; I cherished the small money I collected during those times in the 1970s. As an adult, I continue to collect small bits of money when we travel as memories. As a result, I was happy to take home this foreign currency.

I recently took a closer look at some of the currency — there was a big pile — as I was wondering about them. Some of them, I knew, were collected in the 1990s, and I wondered what the value was of them at the time and what they are worth now. In a bit of sleuthing, I came to realize that much of the currency — many from countries in the developing world — had unsurprisingly lost much of its value. The Kenyan shilling, for example, had a conversion rate of 36 shillings to the dollar in 1993, whereas today the exchange rate is 103 shillings to the dollar. In the early 1990s, the Honduran Lempira had a value of roughly 50 cents, whereas today it is worth about 4 cents. The Indian Rupee has stayed a bit more constant, but the 500 Rupee bill in the pile was permanently pulled out of circulation early this year, on short notice, because of what is referred to as “black money”; that is, institutionalized avoidance of taxes through the use of a cash economy.

Perhaps the most intriguing currency I found in the pile was an Argentinian 100,000 Australes bill. I'd never heard of the Argentina Austral as a currency. Wasn't it called the Peso? It turns out that the Austral was a short-lived (January 1985–January 1992) experiment that clearly went horribly wrong due to the Argentine economy. In January 1985, there were 5.5 Australes to the dollar, while in December 1991, there were 10,028 Australes to the dollar. That 100,000

Australes bill in January 1990 was worth roughly \$100, but 23 months later, it was worth less than \$10. Ouch.

In all of these cases, these currencies saw significant decline in value due to new political and economic disorder and realities in local countries. In some cases, these countries saw their currency value decline as a result of forced devaluation of their currency to make their exports cheaper to foreign customers. In other cases, it was partially political upheaval. Sometimes both; sometimes other things.

When I was reading about these various currencies, my first reaction was to think of the shell bead, something that has been a medium of exchange for well over 7,000 years in western North America.

These shell beads, while principally manufactured in California, were traded far and wide across the American Southwest and Great Basin. The earliest examples of shell beads are called *Olivella* spire-lopped, end-ground shell beads,



which, not surprisingly, are fairly easy to make by grinding down (lopping) the top (spire) of the *Olivella* shell. I've been helping kids at the Tucson Festival of Books make them the last few years, so I can honestly say they are easy to make.

Through time, a vast number of shell bead varieties evolved and became popular, some of which were extremely time consuming to construct and therefore, had intrinsically higher value. Some varieties were drilled with sea urchin spines, which was very labor intensive. The extensive networks of distribution allowed for exchange and interaction between and within groups, facilitating social networks across great areas.

In California, when Spanish colonists arrived, there was great upheaval and transformation in Native lifeways. As part of this, there were dramatic changes in both shell bead manufacture and

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demand. While shell beads still had intrinsic value to Native peoples and conveyed important meaning, newly introduced glass beads were highly sought after, and shell beads themselves became almost an homage to what they had been. That is, rather than the finely designed shell beads of the past, during the Mission period, the most common forms were, overall, less labor intensive to produce, and their edges were chipped and rough, rather than smoothly ground and finely finished. During this period, holes were drilled much easier and quicker with steel and iron needles, rather than with the sea urchin spines of the past.

While shell beads were not a currency like modern-day money, they were an important medium of exchange for thousands of years. In many ways, much like the economic disruption caused by modern forces in the developing world, the changes introduced by the arrival of colonists to California during the Mission period led to vast disruption of indigenous exchange networks and to the devaluing of material goods. Whether past or present, political and economic changes can have vast and lasting effects on social networks and everyday life.



**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.

- Nov. 20, 2017: Lindsay Montgomery, *Persistence: A Comanche History of Eighteenth Century New Mexico*
- Dec. 18, 2017: Holiday Party and Research Slam
- Jan. 15, 2018: Karl Laumbach, *Preserving the Mimbres Pueblo Legacy: The Elk Ridge Story*

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CALL FOR APPLICATIONS FOR THE  
CARRYL B. MARTIN RESEARCH AWARD

APPLICATIONS ACCEPTED  
NOVEMBER 1-30

In 2016, the Arizona Archaeological and Historical Society (AAHS) received a substantial bequest from the estate of Carryl B. Martin, an avocational archaeologist and long-time member of AAHS. Carryl's wish was to specifically support research.

In her honor, AAHS established the Carryl B. Martin Research Award. A single award of \$5,000 will be given to a high-quality archaeological or archival research project that focuses

on significant questions in the archaeology and/or history of the Southwest United States or Northwest Mexico. In the spirit of Carryl B. Martin, projects that allow opportunities for participation by avocationalists will receive

special consideration. The first Carryl B. Martin Award attracted a very strong field of applicants, and the AAHS Research Grant committee selected Aaron Wright of Archaeology Southwest for the "The Bouse Well Project: A Reappraisal of Stratigraphy and Artifacts from an Unpublished, Mid-Twentieth-Century Excavation of a Patayan Walk-in Well in West-Central Arizona."

Applications for the second award cycle will be accepted **November 1-30, 2017**, through our website, [www.az-arch-and-hist.org](http://www.az-arch-and-hist.org).

All applicants must be members of AAHS. Applications will be reviewed by the AAHS Research Committee, and the award confirmed by the Board of Directors. The successful awardee is expected to submit information about the research topic for use by AAHS in its publications and online media, as well as a final report upon completion.



## October 16: Topic of the General Meeting

### *The Myth of Tucson*

Robert W. Vint

*Vint & Associates, Architects*

Every human place on the face of the earth—every village, town, or city—has its myth, an origin story, a real or imagined reason (or reasons) for being.

And every place has its ghosts, its secrets and hidden past. What we believe about our place in the world—where we are from, where we live, and where we belong—is a mix of fact and fiction.

This essay will consider Tucson, a place with deep roots in pre-contact Native American culture, followed upon by Spanish colonization and Anglo-American consumer-capitalism. Is there a “real” Tucson? Or are there many Tucsons? Whose origin story holds sway?

In the dramatic post-World War II expansion of the 1950s and 1960s, the image of Tucson as a western town, in the sense of the “Wild West,” was held up to attract a burgeoning population of immigrants from the eastern United States. The fascination with *The West*, as fueled by movie Westerns and television shows, served to promote Tucson as a destination for vacation or relocation in the broad societal pattern of sun-belt migration, expressed architecturally in sprawling suburbs of “ranch houses.”

Tucson’s origins as a Native American, Spanish, and Mexican place were overshadowed by the dominant Anglo society that was bent on supplanting the material culture of earlier inhabitants with its own image. Architecture, as the built expression of a society’s values and way of life, became a battle ground, culminating in the destruction of more than half of Tucson’s nineteenth century Mexican Barrio during “urban renewal.”

And that’s just the beginning... to be continued on October 16!

### Suggested Readings:

Gómez-Novy, Juan, and Stefanos Polyzoïdes

2003 A Tale of Two Cities: The Failed Urban Renewal of Downtown Tucson in the Twentieth Century. *Journal of the Southwest* 45:87–120.

Otero, Lydia R.

2010 *La Calle: Spatial Conflicts and Urban Renewal in a Southwest City*. University of Arizona Press, Tucson.

Verrege, Nina

1993 Transformations of Spanish Urban Landscapes in the American Southwest, 1821–1900. *Journal of the Southwest* 35:371–459.

Vint, Robert, and Christina Neumann

2005 *Southwest Housing Traditions: Design, Materials, Performance*. U.S. Department of Housing and Urban Developing, Washington, D.C. [Available at no cost: [www.huduser.org](http://www.huduser.org).]

### Suggested Movies and Television about Tucson:

*A Kiss Before Dying* (1956): With Robert Wagner and Joanne Woodward

*Alice Doesn't Live Here Any More* (1974): Martin Scorsese, Director; with Ellen Burstyn, Kris Kristofferson, and Jodie Foster

*The Fugitive*, Episode 1, “Fear in a Desert City” (1963)

**Speaker Robert W. Vint** has practiced as a licensed architect in Arizona, New Mexico, Texas, and Massachusetts since 1986. He received his architectural degree from the University of Arizona in Tucson, where he studied under Professor Robert Giebner, founder of the historic preservation movement in Tucson. In 1989, Bob was introduced to preservation work at San Xavier del Bac Mission by the late James A. Gresham, FAIA, who was both a professional mentor to Vint, and one of the founders of the Patronato San Xavier. In addition to running an active architectural practice, Vint serves on the adjunct faculty of the University of Arizona School of Architecture, where he holds an annual seminar on Arid Region Urbanism, with field trips to relevant sites from the Native American, Spanish, and Anglo cultures.

**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](mailto:emilee@desert.com), or 520.881.2244.

## Upcoming AAHS Field Trips

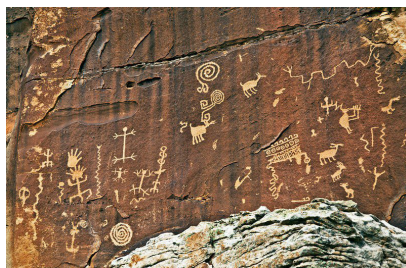
*Participation in field trips is limited to members of AAHS.  
There is generally a 20-person limit on field trips, so sign up early.*

### Zuni Pueblo, New Mexico

**October 13–14, 2017**

#### WAITING LIST ONLY!

A 2-day tour of Zuni Pueblo, New Mexico, and other nearby sites is planned for Friday and Saturday, October 13 and 14, 2017. On Friday, we will visit the Village of the Great Kivas (a Chacoan outlier), where you can view some very nice pictographs and petroglyphs. Heading back to Zuni Pueblo in the afternoon, we will tour the Middle Village, the historic original Pueblo, which is the center of the Zuni world and culture. This will be followed by a traditional Zuni meal.



On Saturday, we will visit the Pueblo of Hawikku, an archaeological site and place of the first European contact. We will then return to Zuni Pueblo for lunch on your own. You will have the opportunity on Saturday to join in the Zuni Pueblo Fall Festival, which features traditional crafts, food, and dancing. If you are interested, you can visit the Ashiwi Awan Museum and Heritage Center on your own to learn more about the Zuni.

The cost of the tours, led by Zuni guides, and the traditional Zuni dinner will be \$75, a discount on their usual fees. Transportation and lodging is on your own. This trip is limited to 20 people, and you must be an AAHS member to participate. After you have signed up, further details for payment, lodging, and so forth will be forthcoming. Contact person for this event is Chris Lange (clange3@msn.com).

## The Multicultural Landscape of the Lower Gila River November 18–19, 2017

### WAITING LIST ONLY!

On November 18 and 19, Preservation Archaeologist Aaron Wright (with Archaeology Southwest) will lead a weekend tour to five notable sites along the lower Gila River. The excursion begins with a visit to the Gatlin site, a National Historic Landmark owned and managed by the City of Gila Bend. Between AD 800 and 1200, the Gatlin site was arguably the preeminent Hohokam village below the confluence of the Salt and Gila Rivers. The site includes one of three known pre-Classic Hohokam platform mounds (the other two are at Snaketown and Las Colinas).



The next stop will take us 40 miles downriver to the world-renowned rock art site of Sears Point. Listed on the National Register of Historic Place, Sears Point contains one of the largest concentrations of petroglyphs in the American Southwest. The rock art is characteristic of a regional style attributed to Patayan residents, who lived west of the Painted Rock Mountains from approximately AD 700 to 1830. An optional 2-mile loop from Sears Point will take us to Independence Point, a landmark named by Kit Carson that bears numerous historic inscriptions associated with the Army of the West, the Mormon Battalion, 49ers, and the Butterfield Overland Stage Line.

The second day of the tour will begin at the Painted Rock Petroglyphs, a site 20 miles west of Gila Bend, which is also listed on the National Register of Historic Places. Painted Rocks exhibits more than 3,800 petroglyphs within a 2-acre area, likely making it the most concentrated rock art site in the American Southwest. Aaron recently completed an intensive survey and inventory of the site and its rock art and is sure to add new insight and contemporary understanding of this very popular and well-visited site.

Following Painted Rocks will be a 4-mile loop at Oatman Point. This leg of the tour will take us first to the site of the infamous

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Oatman Massacre of 1851. From there, we will visit a nearby rock art site containing distinctive Patayan petroglyphs, followed by a stop at a Patayan village site where the creators of the rock art likely resided.

The trip is limited to 20 people and you must be an AAHS member. To register, contact Kirk Astroth at [kirkastroth@gmail.com](mailto:kirkastroth@gmail.com).

Recommended Reading:

Wright, Aaron M., and Maren P. Hopkins

2016 *The Great Bend of the Gila: Contemporary Native American Connections to an Ancestral Landscape*. Technical Report No. 2016-101. Archaeology Southwest, Tucson. Available at [www.archaeologysouthwest.org/pdf/gb\\_ethno.pdf](http://www.archaeologysouthwest.org/pdf/gb_ethno.pdf).

Wright, Aaron M., Pat H. Stein, Barnaby V. Lewis, and William H. Doelle

2015 *The Great Bend of the Gila: A Nationally Significant Cultural Landscape*. Archaeology Southwest, Tucson. Available at [www.archaeologysouthwest.org/pdf/GreatBend.pdf](http://www.archaeologysouthwest.org/pdf/GreatBend.pdf).

## **Romero Ruins: Beyond the Path** **December 9, 2017**

Romero Ruins in Catalina State Park is one of the largest and most significant archaeological sites in the northern Tucson Basin. The remains are of a Hohokam village occupied between AD 500 and 1450. Also visible at



the site are the remains of more recent structures built by rancher Francisco Romero and extensive prehistoric agricultural fields. Bill Gillespie, retired archaeologist with the Coronado National Forest, will lead a tour of the site.

We will meet at Catalina State Park at 9:00 am. The tour will last until about noon, so you should bring a snack and water, and hiking shoes are recommended. We will cover a couple of miles of not too strenuous walking. There is a \$7.00 per vehicle entrance fee for the Park. Tour is limited to 20 people. To reserve your place contact Katherine Cerino at [kcerino@gmail.com](mailto:kcerino@gmail.com).

## *Shedding New Light on Old Collections* (Sponsored, in part, by an AAHS Travel Grant)

Jakob Sedig  
Harvard University

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A longer version of this report is available on the AAHS website:  
[www.az-arch-and-hist.org/wp-content/uploads/2017/04/Sedig-2017.pdf](http://www.az-arch-and-hist.org/wp-content/uploads/2017/04/Sedig-2017.pdf)

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There is currently a research renaissance in the Upper Gila region of New Mexico. Prior to this resurgence, some of the most significant archaeological work in the region was conducted from the 1970s to the 1980s by James Fitting, with his students and associates.

For various reasons, artifacts, field notes, maps, and other materials from some of these projects were stored in Fife Lake, Michigan, under the care of Fel Brunett, one of Fitting's associates. Fel passed away in December 2014,



*All the DeFausell and Rusty's Ruin material in Fife Lake, Michigan.*

before these materials could be fully analyzed and curated. This article summarizes a trip I took in July 2017, generously funded by an AAHS Travel Grant, to meet with Fel's wife, Pat, and to assess the collections and develop a plan for research and curation.

### **DeFausell (LA 34779)**

The bulk of the material currently in Fife Lake is from the DeFausell site. Fel conducted excavations at DeFausell for a few weeks each year in the mid-1970s. DeFausell is a Classic Mimbres site on private land near Gila, New Mexico. The DeFausell collection

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consists of multiple bags of unwashed sherds and flaked stone, several manos and metates, small bags of faunal material, some isolated diagnostic sherds (Mimbres Styles II and III), a few obsidian projectile points, botanical samples, and some miscellaneous artifacts. Based on field notes, it seems as if there should be more artifacts from the DeFausell excavations than are present in Fife Lake. Pat mentioned that the property owners kept some of the excavated artifacts, but I did not get the impression they kept many (particularly bulk flaked stone and sherds).

Among the DeFausell material are artifacts and field notes labeled “Rusty’s Ruin.” According to site maps and notes, Rusty’s Ruin may have been a roomblock that was part of the DeFausell site. The only artifacts from Rusty’s Ruin are one mixed bag of artifacts, one diagnostic sherd, a palette, and a few projectile points. Encouragingly though, multiple bags of botanical material were found in the collections—hopefully these can be used to obtain dates for the site.



### Villareal I

Villareal I is a Mimbres Classic period site. The only material from Villareal I is a set of complete bowls, small corrugated jars, a stone axe head, and a site map.



*Top: Bowls from Villareal I. Bottom: Reeds with binding from “cave sites.”*

## Cave Sites

For me, the most exciting find was a collection of perishable material simply labeled “cave sites.” Unfortunately, there is no provenience information for these artifacts. The perishable material consisted of dozens of reeds and arrows, many of which had red or green paint, or binding.

## Miscellaneous Sites

Miscellaneous artifacts from a variety of sites throughout the Mimbres region and broader Southwest are also present in Fel’s

collections. These artifacts were almost certainly surface collected, as I found no associated field notes. Additionally, several complete Mimbres bowls did not have associated provenience information. These bowls likely came from one of the sites Fitting/Brunett excavated, especially DeFausell, Rusty’s Ruin, and/or Villareal I. My hope is that the provenience of these can be determined after a thorough examination of the field notes.



*Top and Bottom: Unprovenienced ceramic vessels.*

In sum, Fel’s collections, while seemingly missing some material and provenience information, have never been formally researched and reported. Such “heritage collections” are becoming increasingly common, and they deserve proper attention.

## Cornerstone

Darlene Lizarraga, Director of Marketing  
Arizona State Museum

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*Arizona State Museum's 125th anniversary is April 7, 2018. As we approach that date, to get us all in the mood, I will be submitting a series of essays about the museum's history. I hope you find them interesting.*

*This second essay, by Dr. Raymond H. Thompson, picks up where Dr. Romano's left off last month.*

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### ASM'S FORMATIVE YEARS: ONE THING LEADS TO ANOTHER

*Raymond H. Thompson, Ph.D.*

Many territories in the western United States became states in the late nineteenth century. They had outlived their pioneer days, shed their wild west image, developed local economies, and created cultural institutions such as schools, theaters, libraries, orchestras, and museums. Unfortunately, Arizona was not one of the six states created in 1890, even though the Apache wars were over (Geronimo was captured in 1886), the Territory was a major contributor to the nation's mineral wealth, especially copper, and its leaders were successfully developing a thriving tourist economy based on its spectacular scenery, its dry climate that was attracting health seekers, its newly romantic wild west past, and its archaeological treasures. It is also likely that Arizona's strong Democratic leanings did not inspire cooperation from Republican-controlled Washington.

Undaunted, Arizona's leaders began again to campaign for statehood. Among them was a visionary and canny politician, George W. P. Hunt, representative from Globe in the Territorial Legislature. In April 1893, he introduced a bill to establish a Territorial Museum at the Territorial University, paving the way for it to become the Arizona State Museum (ASM) at the University of Arizona (UA) when statehood was granted in 1912. Hunt served as chair of the constitutional convention, was elected the first governor, and served many terms, with interruption, until 1933.

Hunt's farsighted action paved the way for Arizona to become, more than a century later, one of the nation's leading anthropology museums.

Unfortunately, the stock market crashed in 1893, greatly depressing the nation's economy for the rest of the nineteenth century. Moreover, amateur ornithologist, Herbert Brown, the first curator of the Territorial Museum, and a stalwart defender of it, was also the superintendent of the Territorial Prison in Yuma, where he spent much of his time. He died from cancer in Tucson in 1913. The collections of the museum were put in storage in the Agriculture Building at the UA, laying the foundation for a new period in the life of ASM when visionary educator Rufus Bernard von KleinSmid became president of the UA in 1915.

Fledgling ASM benefited from the establishment, in 1893, of another fledgling institution in Newton, Kansas. Bethel College, the oldest Mennonite institution of higher learning, was founded by five visionary individuals, among whom were the fathers of Emil Walter Haury, who became an eminent Southwestern archaeologist, Hulda Esther Penner, Haury's boyhood girlfriend, and Waldo Rudolf Wedel, Haury's boyhood companion, who became an eminent Plains archaeologist, providing opportunities for Emil and Hulda to get married, for Emil to become the second director of the ASM and second head of the Department of Archaeology/ Anthropology, and for both Emil and Waldo to be elected to the National Academy of Sciences.

The really big event in this country in 1893 was the Chicago World's Fair, the Columbian Exposition commemorating the four hundredth anniversary of the discovery of the New World by Columbus in 1492. Among the exhibits were archaeological and ethnographic collections assembled by Frederic Ward Putnam, director of the Peabody Museum at Harvard, paving the way for those collections to become the nucleus of a new museum, now the Chicago Natural History Museum.

One of the most spectacular features of the Chicago Exposition was a giant Ferris wheel. In a way, it was a response of the brash merchant leaders of the burgeoning Midwestern metropolis of Chicago to the tower built in Paris by Gustav Eiffel in 1889 in time for it to become the centerpiece of the Paris Exposition of 1889, as well a world-famous icon of the City of Light. The Ferris wheel in Chicago was democratized by being redesigned in many smaller versions that could be taken down and erected in new venues, opening the door for the Ferris wheel to become the centerpiece of traveling carnivals, such as the one managed

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by the father of Raymond Thompson in the state of Maine during the Depression. This opened a way for him to begin to amass his elusive fortune, earning small change by offering his eager teenage help to the crews moving the Ferris wheel and the rest of the carnival every weekend. Many years later, his fortune still elusive, he became the third director of the ASM and the third Head of the Department (now School) of Anthropology at UA.

An even greater contribution to the world of entertainment was made in 1893, by Thomas Edison, who constructed the first movie studio in Orange, New Jersey, and exhibited his Kinetoscope at the Brooklyn Institute, opening the way for the future conquests of Hollywood. Also in 1893, the Supreme Court made a humble contribution to the nation's health by ruling in *Nix vs Hedde* that the tomato was a vegetable, setting the stage for U.S. officials 100 years later, to declare that pizza with abundant tomato sauce qualified as a vegetable in school lunches.

Among the visitors to the Chicago Exposition was Byron Cummings, who was traveling through Chicago on his way to Salt Lake City, which dedicated the great Mormon Temple there in 1893. He had earned a master's degree in Classics from Rutgers University in 1892, and was on his way to accept a position teaching Latin, Greek, and English at the University of Utah, opening the way for him to become fascinated with Southwestern archaeology, which was immensely popular in the region. Cummings conducted archaeological exploration in the cliff dwellings of southern Utah and northern Arizona, developing a new career for himself in archaeology.

In 1915, after 22 years of teaching and administrative service at the University of Utah, Cummings (and many other faculty members) resigned over a conflict about free speech, and he offered his services to the UA, setting the stage for its new president, von KleinSmid, to ask Cummings to revive the dormant ASM and to establish a brand new Department of Archaeology. President von KleinSmid knew that Cummings wanted to have an anthropology program, but he also knew that anthropology was too closely linked to the deeply unpopular concepts of evolution and racial equality, so he followed the trend of the times by using archaeology as a cover, paving the way for Cummings to operate unencumbered by popular controversy.

The wisdom of von KleinSmid's decision to link archaeology/anthropology and the museum was highlighted in 1954, when Alfred

Kroeber, the leading anthropologist of the nineteenth century, pointed out that all the major programs in anthropology in the world developed in close association with a museum and listed ASM as among the 11 such institutions in the U.S.

When Cummings arrived in Arizona, he discovered that archaeology was just as popular there as it was in Utah and that efforts had already been made to marshall that interest. In 1885, Joshua Miller, a physician in Prescott, had organized the Arizona Archaeological Association, made a collection of some 500 pots, and lobbied for recognition of the value of Arizona's archaeological treasures for tourism, especially during the depression of the 1890s. One of Cummings' first efforts was to establish the Arizona Archaeological and Historical Society (AAHS) to be an avocational partner of ASM. One of the society's first acts was to help Cummings acquire the Miller pottery collection for ASM.

Some archaeological work had already been conducted in Arizona. The Mary Hemenway Expedition from Boston had excavated at Los Muertos near Tempe in 1877. No final report was written, although the collections were deposited in the Peabody Museum at Harvard, presenting an opportunity for Emil Haury to use it to write that report as the dissertation for his Harvard doctorate in 1934.

The Hemenway Expedition alerted New England preservationists to the existence of the huge adobe structure known as Casa Grande near Coolidge, opening the door for them to petition Congress to save it. In 1889, Congress set aside some 500 acres, and in 1892, Casa Grande became the ancestor of all future national monuments.

In 1890, Swedish scholar Gustaf Nordensköld published a detailed report on Mesa Verde in Colorado, setting the stage for Congress to make it the first archaeological national park in 1906, the same year it passed the Antiquities Act. Cummings, who took his responsibilities as official guardian of Arizona's archaeological treasures very seriously, made Arizona a synonym for archaeology and convinced the Arizona Legislature to pass an Arizona Antiquities Act in 1927, laying the foundation for future improvements in Arizona historic preservation law.

At the turn of the century, the U.S. won the Spanish-American war, gaining control over the Philippines, opening the door for UA Anthropology faculty members Edward Dozier and William Longacre to develop research projects among the Kalinga on Luzon, almost 100 later. In South Africa, Great Britain won the Boer War, consolidating its

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control over a large part of the African continent. In China, the British created the crown colony of Hong Kong that greatly increased East-West communication and commerce. At the same time in India, Mahatma Gandhi began his acts of civil disobedience that set the stage for the independence of India and the ultimate dissolution of most of the British Empire. In Russia, early twentieth century protests paved the way for the Revolution of 1917, while Europe, in general, was staggering toward the horrors of the first World War.

Fortunately, archaeology was alive and well almost everywhere. Egypt was producing a flood of spectacular objects that opened the door for the development of a widespread Egyptomania that reached its peak with the discovery of King Tut's tomb in the early 1920s. Heinrich Schliemann's excavations at Homer's Troy were continued by Wilhelm Dörpfeld, and Sir Arthur Evans discovered the Mycenaean palace of Minos on Crete.

In Italy, an early first century room at Pompeii was cleared of volcanic debris in 1893, and named the House of the Silver Wedding to celebrate the fiftieth wedding anniversary of King Humbert and Margherita of Savoy, both of whom were avid supporters of research at Pompeii.

In Spain and France, the discovery of the spectacular paintings in Upper Paleolithic caves opened the door for the world to recognize that prehistoric people were talented artists as well as skilled tool makers. In Switzerland, the low levels of alpine lakes exposed the villages of the so-called Swiss Lake Dwellers with their incredible preservation of perishable material, which provided a detailed view of everyday life during the Stone and Bronze ages. The Swiss Lake Dwellers were prominently featured in the world history textbook used by Raymond Thompson in the eighth grade at Jackson Grammar School in Portland, Maine, opening his eyes to a new and even greater appreciation of archaeology and greatly reinforcing his boyhood dream of becoming an archaeologist.

It is the purpose of this somewhat whimsical essay to make clear that while 1893 was a disastrous year for the national economy, it was a banner year for ASM, setting the stage for Irene Romano to be able to state in her recent essay on the history of museums that in the U.S., "the Peabody Museum, the Penn Museum, and the Arizona State Museum are the premier university museums of anthropology."

## 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

- ☐ \$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.*

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

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