

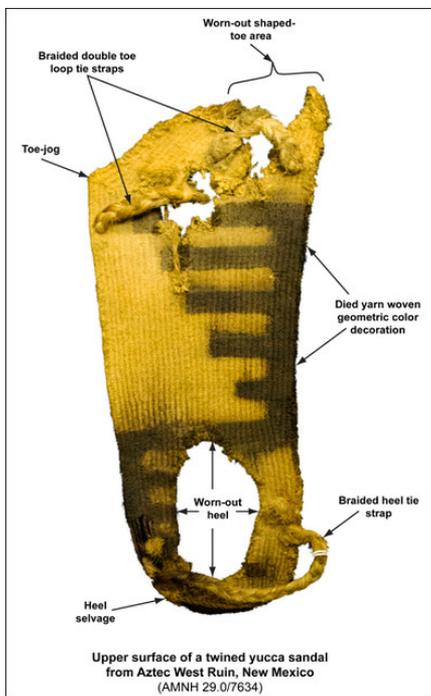


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The Monthly Newsletter of the
Arizona Archaeological and Historical Society

Vol. 68, No. 10

April 2018



Next General Meeting:
April 16, 2018; 7:30 p.m.
Duval Auditorium
Banner-University Medical Center
1501 N. Campbell Ave.
Tucson, Arizona
www.az-arch-and-hist.org

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President's Message

by John G. Douglass

When I was a child, we had guinea pigs as household pets, because some family members were allergic to dogs and cats. Our first guinea pig was named Benji, after the curious terrier who went on big adventures in that classic 1974 children's movie. The family lore is that a colleague of my father, the anthropologist Ralph Bolton, thought at the time it was a bit funny that we had guinea pigs as pets, as where he did his research—around Lake Titicaca, high up in the Andes—they were better known as supper.

I enjoyed our pet guinea pigs, although I think even at a young age, I wanted a dog. Our next door neighbors had two dogs: one was a collie, which was very well behaved, and the other, I'm pretty sure, was part cheetah, as it would drag me on a halting run, while I was focused on trying to take it on a gentle walk. When I was young, I would regularly go next door and offer to take the collie on a walk, which I loved. Our neighbors happily obliged.

Well, it took many years and getting married to Jill before I finally got that dog. Jill grew up with dogs, and she's taught me a lot about the way dogs think and act and how I ought to behave around them. I think it's taken some practice with both of our dogs and me to perfect each other's communication skills, but we've gotten there (well, pretty much).

It's funny, this relationship we have with our pets, especially dogs. We talk over important ideas with them, and they listen intently and don't interrupt. They force us to take walks and we feel better as a result. There's not a whole lot more soothing when you're stressed than petting your dog, or whatever pet you may have. Of course, they also can cost thousands upon thousands of dollars over their lives, while at the same time, we have mortgages, car payments, kid's soccer uniforms, and all those other normal, household expenses to contemplate. But we do it because we get satisfaction and a sense of belonging from being with them.

Dogs have been on my mind lately because I recently attended the Southwest Symposium and heard a fantastic talk by Dr. Sunday



Eiselt, a professor at Southern Methodist University, about southwest Athapaskans and their dogs. During the Colonial era, Spanish witnesses at places like Pecos and Taos documented that Athapaskan groups would

arrive with roughly 500 people and a similar number of dogs, the latter of whom would be carrying household goods, including tent poles, tents, food, and trade items. In an upcoming publication with University of Utah Press, Sunday argues persuasively that a household of 10 people might have more than 1,000 pounds of gear to carry on their regular trade and hunting trips. The addition of multiple dogs would have augmented the household schlepping power and would have also allowed extra material to be carried for trade with Pueblo groups, such as bison parts from the plains.

Bison from the plains was a core trade item with Pueblo people during the Colonial era and earlier. Sunday posits that an Athapaskan household moving back and forth for trade from the plains to the Pueblo region would have maximized trade with 12 to 14 dogs without adding significant costs. In sum, she argues that large dog pack trains fueled the Plains-Pueblo exchange system during the Colonial era and this was a unique situation in the American Southwest.

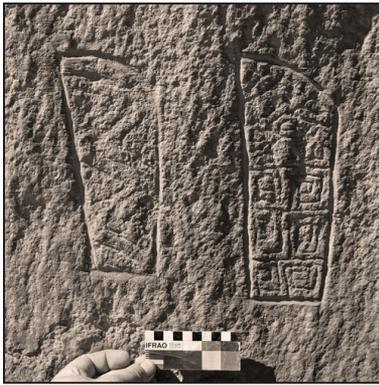
Here in the American Southwest, dogs have been a constant companion of human counterparts for thousands of years. Dogs are found archaeologically here principally in burials. Clearly, if dogs were buried, it's hard to argue that they weren't important to past communities. Throughout prehispanic and more modern times in the American Southwest, dogs have been sources of hair for woven sashes, depicted on pottery vessels and figurines, sacrificed in ritual ceremonies, used as a source of protein in times of scarcity, and throughout it all, been a source of companionship. This brief essay precludes more detail, but I'll refer you to a great *Archaeology Southwest* issue from 2008 (Vol. 22[3]), which delves into the many ways dogs were connected with past and present native peoples here in the American Southwest.

April 16: Topic of the General Meeting

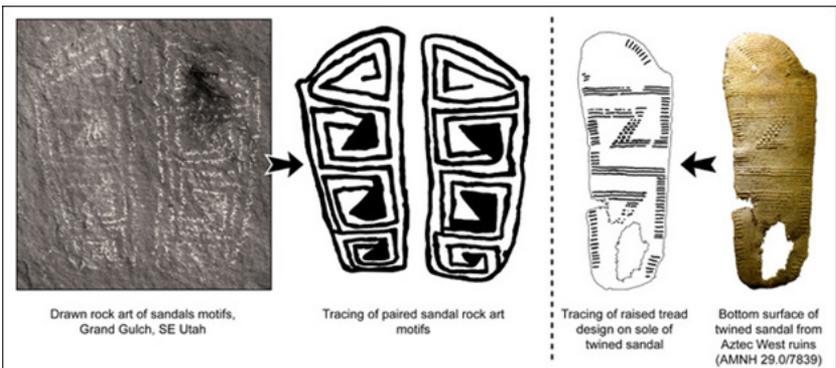
Dressing Up in the Ancient Southwest: The Fashions of Fancy Footwear in the Chaco and Post-Chaco Eras

*Benjamin A. Bellorado
University of Arizona*

Clothing traditions are important components of all societies, and clothing both mediates the ways people interact with the world and allows us to negotiate identity politics. Archaeologists rarely have



the opportunity to study dressing practices in ancient societies, due largely to issues of preservation. When clothes are encountered, they are usually removed from the contexts of their production, distribution, and use, making it difficult to reconstruct their roles. Of all clothing-related materials used in the ancient Southwest, yucca sandals have been recovered



most frequently, and collections of hundreds of these items are housed in museums across the country.

Of these sandals, twined styles were by far the most labor and time intensive to produce and may have been made by specialists. Twined yucca sandals were complexly woven with both geometric color and raised tread designs that left unique footprints when worn. By analyzing both high- and low-visibility attributes of their production and decoration, I hope to shed light on ways in which Ancestral Pueblo people materialized group affiliation and social position through their footwear.

Additional insights into the spatiotemporal changes in the roles and fashions of different clothing traditions, as well as the movements of associated groups and individuals, are gleaned by integrating traditional artifact-focused analyses of woven garment collections with data from media in which woven garments are depicted (for example, murals, rock art, and decorated pottery). These analyses reveal new understandings about the development of twined sandal production, as well as the associated social contexts in which Ancestral Pueblo people wore and displayed fancy footwear in the Chaco and post-Chaco eras.

Suggested Readings:

Bellorado, Benjamin A.

2018 Sandals and Sandal Symbolism in Greater Bears Ears and Beyond, edited by R. E. Burrillo and B. A. Bellorado. *Archaeology Southwest Magazine* 32(1):39–41.

Crabtree, Stefani A., and Benjamin A. Bellorado

2016 Using Cross-Media Approaches to Understand an Invisible Industry: How Cotton Production Influenced Pottery Designs and Kiva Murals in Cedar Mesa. *Kiva* 82:174–200.

Teague, Lynn S., and Dorothy K. Washburn

2013 *Sandals of the Basketmaker and Pueblo Peoples: Fabric Structure and Color Symmetry*. University of New Mexico Press, Albuquerque.

Webster, Laurie D.

2011 Perishable Ritual Artifacts at the West Ruin of Aztec, New Mexico: Evidence for a Chacoan Migration. *Kiva* 77:139–171.

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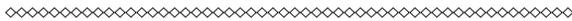
Webster, Laurie D.

2017 Clothing. In *Recognizing People in the Prehistoric Southwest*, edited by J. E. Neitzel, pp. 37–69. University of Utah Press, Salt Lake City.

Webster, Laurie D., Linda S. Cordell, Kelley Hays-Gilpin, and Edward A. Jolie

2014 In Praise of Collections Research: Basketmaker Roots of Chacoan Ritual Practices. In *Archaeology in the Great Basin and Southwest: Papers in Honor of Don D. Fowler*, pp. 322–335. University of Utah Press, Salt Lake City.

Speaker Ben Bellorado was raised in Jackson, Wyoming. He earned his B.A. in Anthropology at Ft. Lewis College in Durango, Colorado, in 2002, and his Master's degree at Northern Arizona University in Flagstaff in 2007. In the course of Ben's archaeological work, he has worked on several high profile projects, including the Animas La Plata Project, the Comb Ridge Heritage Initiative Project, and at Crow Canyon Archaeological Center. After working as a field director and project director on several excavations in southeastern Utah, Ben returned to school in 2012. Ben is now a doctoral candidate in the School of Anthropology and Laboratory of Tree-Ring Research at the University of Arizona (UA). More recently, Ben has been working with federal land managers and advocacy groups to document and protect archaeological sites in the embattled Bears Ears National Monument. In Tucson, Ben has been working for professors at the UA as a Research Assistant with the School of Anthropology and the Laboratory of Tree-Ring Research. Ben's National Science Foundation-funded dissertation research is focused on understanding how Ancestral Pueblo peoples used clothing and textile depictions in rock art and building murals to express ideas of group affiliation and social position in the Chaco and Post-Chaco eras. In his spare time, Ben enjoys rafting, backpacking, photography, and cooking.



20th Biennial Mogollon Archaeology Conference

Call for Papers! New Mexico State University will host the 20th Biennial Mogollon Archaeology Conference October 11–13, 2018, in Las Cruces, New Mexico. Visit the conference website at: www.lonjulnet/mog2018/.

Papers, presentations, or special sessions that relate to the archaeology of the Mogollon region are welcome. Submit your abstract by August 1, 2018, to Dr. Lonnie C. Ludeman, lcludeman@zianet.com. Notifications of acceptance will be sent by August 8, 2018.

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.

- May 21, 2018: Samantha G. Fladd, *Accumulating Identities at the Homol'ovi Settlement Cluster*
- June 18, 2018: Nicole M. Mathwich, *Landscapes of Resilience: O'Odham Resource Use in the Colonial Pimería Alta*
- July 16, 2018: Karen Schollmeyer, *Perforated Plates, Fish Bones, and the Archaeology of the Upper Gila River in the Fourteenth Century*

MEMBERSHIP DUES TO INCREASE JUNE 30, 2018

After significant debate, the AAHS Board has decided to raise membership dues as of June 30, 2018, to keep a healthy operating balance. It has been quite a few years since the last increase, and publication and distribution costs for *Glyphs* and *Kiva* have increased significantly. The new rates will be:

Glyphs Membership: \$45.00

Kiva Membership: \$60.00

Contributing Membership: \$100

Supporting Membership: \$150

Lifetime Membership: \$1500

Student membership: \$35 (no change).

Please remember that AAHS memberships include all members of a single household.

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, 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.*

Honey Bee Village Saturday, April 7, 2018

Honey Bee Village is a prehistoric Hohokam ballcourt village situated on the southeastern flank of the Tortolita Mountains in the middle of the Canada del Oro Valley. In anticipation of private development within the site, Pima County acquired 13 acres of the core site area, which includes an array of trash mounds, the ballcourt, and several residential and other ancillary cultural features. Several hundred domestic houses have been documented at the site along with many other cultural features. There is an impressive pottery sherd scatter. The site was studied extensively and mapped by Desert Archaeology, Inc., and Pima County maintains the 13-acre core as one of five archaeological preserves it manages throughout eastern Pima County. Pima County archaeologist, Ian Milliken, will lead the tour, which will start at 9:00 am and last about 2 hours. A small parking lot

Honey Bee Village Archaeological Preserve

O'odham peoples of the Sonoran Desert refer to their ancestors, from time immemorial to the present, as Hohokam. Archaeologists apply the name Hohokam to the material culture of the O'odham ancestors who lived from about A.D. 400 to 1450.

VILLAGE ORIGINS

Honey Bee Village began around AD 650 as a small settlement with perhaps 60 residents. The population grew to about 100 between AD 800 and 1200. Archaeological excavations outside of the preserve revealed 136 semi-subterranean houses and special structures, and 300 to 400 houses may still be below ground in the preserve. Houses would have been rebuilt every 15 to 25 years or so. At any particular time, only 15 to 40 houses would have been in use.

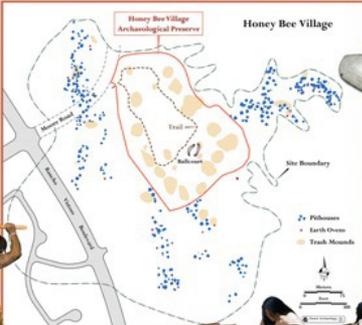






HOME BUILDING

The preserved house floors and walls that archaeologists uncover originally had a framework of sturdy wood posts and beams reinforced with brush and mud plaster. Many of the houses at Honey Bee were built with mud beams carried from the top of the Santa Catalina Mountains 10 miles to the east.



Honey Bee Village Archaeological Preserve

Honey Bee Village

Site Boundary

● Pits/Ovens
● Earth Ovens
● Trash Mounds

PUBLIC SPACE

The center of the village was an open space, or plaza, with a small ballcourt on its southeast side. A ballgame derived from games played farther south is what is now Mexico was likely played competitively against visitors from nearby villages.




EVERYDAY LIFE

Villagers grew crops along the floodplains of nearby Honey Bee Wash to the east. They used grinding stones to mill corn and other seeds into flour and made ceramic jars for food storage, cooking, and serving. They used stone axes hauled by wooden bundles for house construction and other woodworking. They wore cotton clothing, often highlighted with shell jewelry. Most shell came from the Gulf of California.

DOGS

Village families had dogs. Some dog burials were found in the cemetery areas where people were buried suggesting they were pets. Dogs also may have been used for hunting.





is available on Moore Rd., just east-northeast of the intersection of Moore Rd. and Rancho Vistoso Blvd. Carpooling is strongly recommended.

To register, contact Cannon Daughtrey at CDaughtrey@westlandresources.com. Registration is limited to 20 people.



UNIVERSITY OF ARIZONA SPECIAL COLLECTIONS TALK AND TOUR

The Special Collections at the University of Arizona holds some unique material, and over the years, many historians and archaeologists have relied on the staff's expertise in ferreting out documentary evidence they need for research and reports. Director of Special Collections, Stephen Hussman, has a personal interest in archaeology and will provide an overview of those collections we might be interested in and take us underground to see the storage areas. Among the holdings are the Henry Dobbins collection, Ed Abbey's papers, the Father Francisco Garces journals from 1775-1776 to the Hopi Mesas and along the Gila River, Carl Shuster's fascinating collection, *Patterns that Connect: Social Symbolism in Ancient and Tribal Arts*, including Casa Grande Ruins, Sanborn Fire Insurance maps, U.S. Military reports from the camps and forts dotting the Southern Arizona landscape, and other documentary gems. Explore their website: [//new.library.arizona.edu/departments/special-collections](http://new.library.arizona.edu/departments/special-collections).

This experience will be a first for AAHS, so join us for a glimpse at the collections on Saturday, May 12, at 10 am. This separate area of the University Libraries has the ultimate climate controlled and spacious interior. Special Collections is normally closed on Saturdays, but Steve will open it for our AAHS members.

The event is open to 20 people. Parking in the garages at the University is free on weekends; the closest garage is on the east side of Cherry Street across from the Library. Commencement is on Friday, May 11, so we anticipate the campus will be quiet, with easy access. We will end in time for you to get lunch. To register, please contact Chris Sugnet at sugnet@yahoo.com.

Archaeology in the Town Square

*Elizabeth Eklund
University of Arizona*

Just off the main highway, the Ruta del Río Sonora, in Banámichi, is the Plaza de la Piedra Histórica (Plaza of the Historic Rock). Raised upon the shoulders of Ópata/Teguïma inspired stone figures in a fountain that is typically dry, is a petroglyph found in the floodplain. The rock at the center of the monument, with its strange circles and curving lines, was interpreted by archaeologist William Doolittle (1984) as “the first map,” depicting pre-Hispanic canal systems and fields in the floodplain below. The statue is a monument to the heritage of the area, a silent testament of the past clearly visible in the present.

The purpose of this project is not to question if Doolittle was correct in his interpretation of the petroglyph, but rather, to look at the links and memory carried in the land and its canals to present-day water users. Perhaps partly due to the monument, contemporary water users are aware of the antiquity of the tradition of maintaining canals.

In the foothills of the Sierra Madres, the history of farming and ranching dates back centuries. Cattle arrived with the Spanish, but the small village settlements and practice of farming predates that. Early colonial reports by Alvar Núñez Cabeza de Vaca, Fray Marcos de Niza, Francisco Vásquez de Coronado, and Francisco de Ibarra described the general region as populous and highly agriculturally productive.

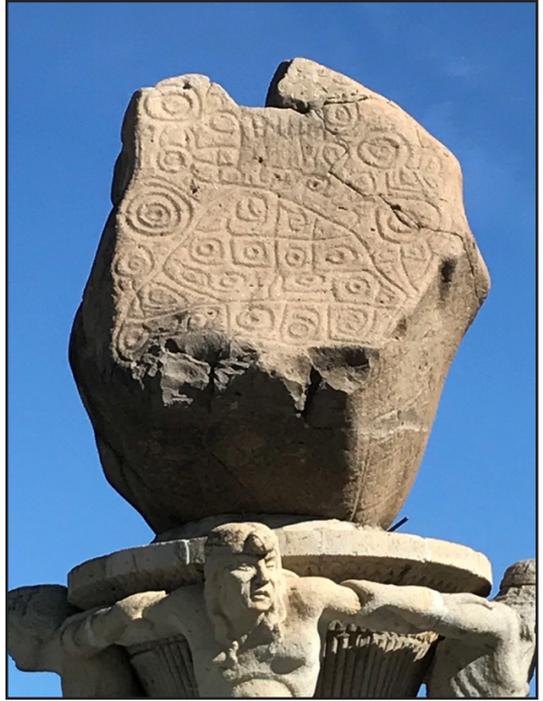
In Banámichi, water flows through the floodplain from its source, a spring called Bacerán, near the Sonora River. From its headwaters, gravity powers the flow of water through canals and floodwaters irrigate fields. Some of the canal history is stamped into the poured concrete—1935. The Sonoran State Department of Public Works constructed a new concrete siphon between 1935–1943, although town

historians Yescas de Corella and Figueroa del Cid (2001) indicated the canals predate the public works.

The flow of water did more than just feed crops and livestock, it once powered several mills. The era of these mills drew to a close in the late twentieth century, driven, in part, by the increased availability of cheaper flour. Some of the old mills have deteriorated significantly, while others stand in good condition.

Although they no longer produce flour, mills are far from “gone.” Road signs indicate the route to several *molinas* (mills) in the Sonora River Valley. The mills are part of rural tourism, and millstones are displayed in at least one boutique hotel. The first time I went to the shuttered Bamori mill, not far from Arizpe, it seemed “abandoned.” Canal water, which would have powered the mill, was diverted along the side, cascading like a waterfall flowing across the dirt road. Wasps had built a nest under the awning, and the palm trees were heavy with unharvested dates.

However, the word “abandoned” should not be used. One Saturday morning, I went to the same mill and found a crew setting up tables and chairs and stringing up candles in glass orbs. There was a grill on the deck where the wasps’ nest had been. The past lives on as people mark meaningful moments in their lives in that space. With



Petroglyph in its current location on the backs of statues depicting the Ópata.

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the white table cloths, and delicate floral arrangements, the grounds of the old mill were being transforming to host a wedding reception.

Whether the meaning of the petroglyph and its statues speak to passersby, or are just sentries quietly watching, the Historic Plaza is the hub of modern Banámichi. As the sun starts to sink in the sky and the horizon turns orange, workers in jumpsuits the same color as the setting sun, come into town. As day turns to night, miners arrive in ones and twos, at the bus stop, the Oxxo minimart, and walk through or sit in the plaza where the petroglyph stands. This is the shift change at the silver mine at the edge of town. Just as a prominent cell tower north of town creates a virtual space, the miners demonstrate how Banámichi, a place that celebrates its heritage and maintains traditional agrarian practices, is connected to the modern world through international trade and businesses.

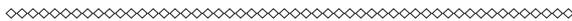
Suggested Readings:

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.



AAHS/TMA NAVAJO TEXTILE STUDY GROUP MEETING

In cooperation with the Tucson Museum of Art, we meet to view and discuss classic Southwestern textiles, their history, and development of regional styles. Indian Arts dealer and collector of exceptional Navajo rugs, Steve Getzwiller, has invited the study group to a special show of Two Gray Hills rugs at his Sonoita ranch on Saturday, April 7. Steve will lead us through his gallery as we view and learn intricate details about this classic rug style. For more information and location details, contact Mary Lynn Hunken at NavajoRugInfo@gmail.com.

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 April 15, 2018. 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 2018.

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 annually 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 annually 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 Hero Award

The newly designated Alexander J. Lindsay Jr. Award is given in honor of Dr. Lindsay, a long-time southwestern archaeologist, AAHS member, and Officer. The LUHA is given annually as a lifetime service award to those 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, analysts, and others.

Cornerstone

*Darlene Lizarraga, Director of Marketing
Arizona State Museum*

The Triumvirate that Launched ASM

*Raymond H. Thompson
Arizona State Museum Director Emeritus*

As the Arizona State Museum (ASM) celebrates the 125th anniversary of its founding in 1893, it is appropriate to look back over the years and pay homage to the individuals who set ASM on the path to become one of the nation's leading university-based anthropology museums. The first person to come to mind is, of course, George Wylie Paul Hunt, who came to Arizona from Missouri, settled in Globe, was successful in business, and in 1893, was beginning his long political career as the representative to the Territorial Legislature from Gila County (and later the first state Governor). He introduced Bill 42 in the 17th Territorial Legislative Assembly to establish a Territorial Museum of natural history housed in the Territorial Library with a board of its own (ASM archives; Ferg 2017).

Just as important as Hunt, although often overlooked, is Nathan Oakes Murphy, who came from Maine to join his brother in business in Prescott, had served as the Territorial Secretary and often as Acting Governor during frequent gubernatorial absences (Wagoner 1970: 295–300). He was appointed Territorial Governor 1892–1893, when his predecessor resigned (and again 1898–1902). He suggested that it would be more appropriate to place the new museum in the also new (1885) Territorial University under its already existing Board of Regents. Governor Murphy signed the amended bill on April 7, 1893, just a few days before the end of his term.

The resulting Hunt-Murphy Act means that ASM, like every other unit of the University, is subject to all the rules and procedures of the University and that the Board of Regents is its governing authority. The fact that the Museum is legislatively chartered (a matter of pride to some) does not give the Museum the authority or the freedom to

bypass the University and the Board of Regents to present its problems directly to the Legislature, as some supporters and critics of the Museum occasionally suggest.

Governor Murphy's amendment put the Museum in a position to survive at a time when many new natural history museums did not. During the late nineteenth century, many communities in the Trans-Mississippi West, proud of the unique characteristics of their homelands and eager to fully participate in the economic and cultural life of the nation, created natural history museums. However, it was one thing to envy the comprehensive museums in Eastern cities and another to be able to marshal the considerable resources necessary to convert the desire to reality. A few of these institutions prospered, many lowered their goals, and others failed. As David Wilcox (2005: 375-376) has pointed out, those new museums based in universities, like the Arizona Territorial Museum, were better positioned to succeed because they could share responsibility for

Territory of Arizona
17th Legislature Assembly
House Bill #42
Introduced by Geo. W. P. Hunt of Gila Co.
Be it enacted by the Legislature of the Territory
Section (1) There shall be a Territorial Museum
for the collection and preservation of the arch-
aeological resources, specimens of the mineral
wealth, and the flora and fauna of the Territory
Section 2
There shall be a board of directors, consisting
of the Governor, Secretary, Attorney General and
Supt. of Public Instruction of the Terr,
whose duty it shall be to direct and
manage the affairs of the museum
Section (3)
There shall be set apart in the rooms
of the Territorial Library a sufficient
amount of space to receive and store
such articles as may be received for
the Territorial Museum, and it shall
be the duty of the Territorial Librarian
to receive and properly care for the
same
Section (4)
The Territorial Librarian shall receive
for his services as custodian
of such Museum the sum of
\$100.00 per annum
Section (5)
all acts and parts of acts in
conflict with this act are
hereby repealed
Section (6)
This act shall take effect
and be in force from and
after its passage

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some of the natural history subjects with specialists on the university faculties.

The new Territorial University placed great emphasis on two subject areas, Mining and Agriculture. When the first classes were taught in 1891, the Mining and Agriculture faculties began using geological and botanical specimens in their teaching. For example, the first botany faculty member, James A. Toumey, established a herbarium "housed in two large cabinets for easy viewing by students" (Mitchell 1985:21), but which now houses more than 430,000 specimens. In other words, the natural history faculty of the Territorial University had already begun collecting the mineral wealth and flora listed in the Hunt-Murphy Act before the Territorial Museum was established. This situation confirmed the value of both Governor Murphy's placement of the Museum in the University and Wilcox's assessment of university-based museums of natural history.

By 1904, the fledgling Museum had accumulated a small and eclectic collection of birds, eggs, animals, minerals, prehistoric relics, recent Indian artifacts, and more, housed in the new Museum and Library (now Douglass) building. When the first Curator, amateur ornithologist Herbert Brown, died in 1913, he was not immediately replaced. The rapidly growing Library took advantage of the situation and expanded into the space occupied by the Museum. The collections of the Museum were packed up and stored in the new Agriculture (now Forbes) building under the nominal care of botanist John James Thornber (Wilcox 2005:384).

In 1915, visionary educator Rufus Bernhard von KleinSmid, the third member of the triumvirate, became the new President of the barely 30-year-old University of Arizona (UA). He reorganized its administrative and academic structure along more modern lines (Martin 1960:120-121). Inasmuch as the natural history disciplines had already assumed responsibility for the collections in their fields, von KleinSmid was able to assign archaeology and ethnography (that is anthropology) to ASM as its share of the natural history subjects listed in the Hunt-Murphy Act.

There were many ramifications of this wise decision. For example, Native Americans had long been offended by being lumped with



The triumvirate (left to right): George Wylie Paul Hunt, Nathan Oakes Murphy, and Rufus Bernhard von KleinSmid.

plants and animals as part of the natural landscape instead of as human beings with distinctive cultures of their own. Designating the prehistoric and present lives of Arizona's native people as ASM's main focus put ASM in an excellent position to develop the cordial and productive relationship with its tribal colleagues it has enjoyed for many decades.

President von KleinSmid charged pioneer Southwestern archaeologist Byron Cummings with reviving the Museum stored on the second floor of the Agriculture building (Wilcox 205:387). He also asked Cummings to establish a new teaching department of archaeology, thus creating a long-term and productive partnership that continues today as a major center of excellence within the UA. The wisdom of both von KleinSmid's mandate to Cummings and the success of Cummings' enthusiastic embrace of it were confirmed by a 1922 U.S. Department of Education survey that described the archaeological activities of ASM as "exemplary" (Martin 1960:141-142).

Although von KleinSmid left Arizona at the end of 1921 to become the legendary President of the University of Southern California (Hunt 1963), he maintained contact with Arizona for many years. In 1927, he responded to the invitation of Cummings (then the UA President) to be the guest speaker at the dedication of the new University Library (Ball 1987:167; Bostwick 2005:178). He returned to Tucson in 1951, to speak at the inauguration of President Richard Anderson Harvill. The highlight of Harvill's inauguration was an exhibit at ASM based on the archaeological collections of the Gila Pueblo Archaeological Foundation, which had been donated to

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ASM, making it the largest and most comprehensive museum of Southwestern archaeology in the nation. von KleinSmid did not mention, of course, that it was his own timely action almost a half-century earlier that made it possible for ASM to earn his praise (Martin 1960:241–242).

The contributions of that early triumvirate of ASM patrons, Territorial Legislator Hunt, Territorial Governor Murphy, and UA President von KleinSmid, launched the fledgling Territorial Museum of 1893 on the path to become the nationally admired ASM of today. They deserve full recognition and lasting appreciation for their vision and their timely actions of long ago.

Suggested Readings:

Ball, Phyllis

1987 *A Photographic History of the University of Arizona*, 2nd printing. University of Arizona Foundation, Tucson.

Bostwick, Todd William

2005 *Byron Cummings, Dean of Southwestern Archaeology*. University of Arizona Press, Tucson.

Ferg, Alan

2017 Anthropology for Arizona. *Glyphs* 68(5):11–14.

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