

POSTSCRIPT

As this book went to press, a project to widen Tucson's Silverbell Road moved ahead as planned. Based on a decade-long study involving extensive surveys of the known cultural sites affected, prehistoric and historic, the nine-mile stretch along the west bank of the Santa Cruz River passes right by the Tucson Artifacts find site on the Bent homestead property. The strip traverses a once-luxuriant riparian environment described as "highly sensitive for cultural resources," one that had seen little suburban development by Arizonans before 1950.

Directly across the river from the Tucson Artifacts find location on Silverbell Road is the large Hodges Ruin site, partly excavated by Isabel Kelly in the 1930s. Now irrevocably buried beneath trailer parks and urban sprawl, it was an agricultural district belonging to the greater metropolis of Rhoda. The Semitic merchant portrait head dated to the Pioneer period of Hohokam and shown in this book on page 199 appears to depict one of our ruling Romani.

The Silverbell Road corridor is bounded by the Tortolita, Santa Catalina, Tucson and Rincon Mountains, forming a ring around Tucson in all directions, just as Oliver says. The Tucson Basin has the Santa Ritas to the south enclosing it. The basaltic-volcanic prominences of Sentinel Peak, Tumamoc Hill and Black Mountain can be seen just a couple miles south, and Signal Hill, with its R and nine-petaled rose petroglyphs in the Saguaro National Park in the Tucson Mountains, is about 15 miles west as the crow flies. The Old Yuma Mine, the state's oldest producer of lead and likely source of the metal used to make the Tucson Artifacts, is about five miles in the same direction as Signal Hill. Silverbell Road was the historical route between Tucson and the mining districts of the Silverbell Mountains on the other side of the Avra Valley. Picture Rocks lies about two miles west also.

As a future phase to the road project, an ambitious Silverbell Archaeological District has been envisaged. But the Tucson Artifacts find site, identified in the literature as a Euro-American/Mexican American limekiln designated as AA:12:1091, will not be part of it. The decision to exclude it is "based on association with Emil Haury and Byron Cummings and the Lead Crosses invented history" (p. 44). The Tucson Artifacts are rejected as "Invented History"

MERCHANT ADVENTURER KINGS OF RHODA

on the judgment of two deceased early archeologists who officially never published a word about them, and that's the end of that! It is odd that Cummings' name is joined here with Haury's, for Cummings always fervently believed in and defended the historicity of the artifacts to the end of his life. He was evidently coopted by University of Arizona officials and legal counsel, as we have seen. In ten years, the house built by Thomas Bent and his wife near the find site will be a hundred years old. One wonders whether it will qualify for even the most exiguous mention as a historical landmark itself.

What does the Silverbell cultural survey identify of interest to us? First it should be noted, that the whole Santa Cruz middle reach with its thick alluvial deposits over the centuries—an aggradation averaging about five feet of depth—hides far more than it reveals. Since about 1000, traceable archeological remains, burials and “scatters” have persisted only on the topmost layers. But of human habitation in the Pioneer and Colonial Periods of the Hohokam (Pima, Papago, O'odham), a timespan corresponding to the Tucson Artifacts, we are struck with an abundance of relevant archeological sites. Around 800, at the beginning of the Rillito Phase, there began a fourfold increase in settlements in what is known as the Cañada del Oro Phase along the Santa Cruz River. This was the heyday of Indigenous Tucson, not the later periods represented by the better-known sites of Martinez Hill and Valencia. Pioneer Hohokam villages situated in the Silverbell Corridor during this golden age include the Dairy site, Redtail site, Dakota Wash site near Sentinel Peak, Hodges Ruin and Hawk's Nest in Avra Valley. Altogether, nine Hohokam sites have been identified of cultural importance, including the large Rabid Ruin (Colonial and later), named after the former location of the Humane Society. Another eleven, including the nearby golf course and Silverbell park were considered minor or lost sites because of development. That is a density of about one village or multi-family group every half mile, and the survey did not stray more than a couple hundred feet in either direction, not even taking into account the many abandoned river terrace and hillside sites.

It is clear that Hohokam Tucson on the Santa Cruz River enjoyed a greater population, larger size, longer duration and more overweening importance than the classic and eponymous Snaketown on the Gila River and the huge Grewe-Casa Grande corridor along the Salt River, the Grewe center with five or more ball courts just beginning to be investigated.

Under the law of the United States any ancient items unearthed in its territories are subject to the statutory provisions of the Native American Graves and Protection Act of 1990. Federal agencies and institutions that receive federal funding must return cultural items to lineal descendants, presumably to the same indigenous groups who still live near and around the site. Cultural items include human remains, funerary objects, sacred objects and objects of cultural patrimony.

I would include in this definition of funerary objects the artifacts excavated between 1924 and 1930 at the Bent property and in possession today of the Arizona Historical Society. They are religious as well as historical objects. They include funerary items associated not with nameless people who lived in pre-Columbian Arizona but with a ruling elite who left sacred

memorials in the plainly recognized languages of Latin and Hebrew: Jacob, Theodore, Israel I, Israel II and Israel III. Three of these rulers or governors of Rhoda (Tucson) have official pictures (Artifact 1). A memorial of one of them, Joseph, father of Oliver, is part of the whole purpose and inspiration for Cross 5, an artifact that contains extensive inscriptions on the origin and history of medieval European Jews. The *nehushtan* known as Artifact 18 displays the name of one of the famed exilarchs of Jewish history, Natronai ben Habibi, known in the West as Makhir of Narbonne. Mention is also made of an otherwise unknown Benjamin, a Gaul who helped build the walls of Rome and lived five hundred years before. The memory of the Jewish people was long. Other epigraphs preserve the names of Judas, Benjamin and Isaac (6), as well as Joseph and an unknown Saul (7). Joseph has been identified in this book with the spice merchant Joseph Rabban, the honored patriarch of Cochin Jews in India.

Although compliance has often proved controversial, NAGPRA is being employed to return thousands of bones and archeological funerary objects to legal descendants in this country. On February 18, 2017, with 200 members of five Columbia Basin tribes witnessing the repatriation ceremony, after years of wrangles, the remains of Washington State's Kennewick Man were reinterred at an undisclosed location in the area.

The Paiute-Shoshone Tribe of the Fallon Reservation and Colony made a NAGPRA claim of cultural affiliation with the artifacts and remains known as the Spirit Mummy. These were discovered in 1940 in Spirit Cave near Fallon, Nevada by a husband-and-wife team. In September, 2006, a federal judge ruled on a lawsuit by the Fallon Paiute-Shoshone Tribe and said that the United States made an error in dismissing evidence of its great age and irrelevance. After study by DNA experts and others, on November 22, 2016, the remains were duly repatriated to the tribe.

The fate of Montana or Clovis Boy was similar. This 12,000-year-old burial of a baby boy with 125 artifacts was found on private land. His DNA proved to be Asian, the oldest certified specimen in the Americas. His remains were returned to a consortium of Montana tribes under the aegis of Shane Doyle of the Crow Tribe in 2017.

There are no exceptions to national patrimony laws. They cut in all directions and are inexorable. One might recall the long negotiations over the Elgin marbles removed from the Ottoman Empire to London in the nineteenth century, or the ongoing disputes over important Egyptian archeological treasures between the Arab Republic of Egypt and the United Kingdom. The famous Hebrew inscription of the Bat Creek Stone, discovered in a Smithsonian mound excavation in Cherokee country in 1889, and on loan for many years to the University of Tennessee, has now been lawfully returned to the Eastern Band of Cherokee Indians as part of that group's history. Facts are facts, and laws are laws. It doesn't matter if some people believe the Bat Creek Stone is a forgery or argue that the British value and appreciate antiquities more than Egyptian Muslims do. It is immaterial whether the items of cultural patrimony were brought to light long ago or last week, on public or private land, in the course of official excavations or not. It also doesn't matter if the artifacts are of a certain cultural cast, identified or understood or valued or appraised or have been authenticated or

analyzed. It is irrelevant what material they are made of. All that matters is how old they are and where they were found.

The Tucson Artifacts belong to the cultural patrimony of Arizona's tribal organizations as surely as Montana Boy was claimed by the Crow Tribe and others in Montana. Those authorities in Arizona today include the Akimel O'odham (Pima) Indians, Apache Indians, Cocopah tribe, Halchidhoma tribe, Havasupai, Yavapai, and Hualapai tribes, Hopi Indians, Jome and Jano tribes, Maricopa tribe, Mohave tribe, Navajo Nation, Southern Paiute tribe, Tohono O'odham (Papago) tribe, Yaqui tribe, Yuma tribe and Zuni Nation. Members of the Pima and Papago in Tucson preserve tribal memories of ancient gold miners who met their downfall in an apocalyptic invasion by northern enemies. Hopi elders remember the long-ago destruction of the Red City of the South.

Papago legends tell us, "In a time so long ago that they cannot date it, some gentlemanly, peaceful white foreigners came among them, lived with them for a little while, and did so many kind things to earn their affection and respect that the Papagos looked upon them as demi-gods" (see above VIII.4).

As a European-American, part Native American, and as a Jew, I am personally thrilled to claim the Tucson Artifacts as part of our national patrimony. We are all legatees to these unlikely finds in the Sonoran Desert. I am shocked at the neglect they have suffered, just as I am ashamed at the obscurantism of their critics. They deserve to be at the center of scholarly attention in the Hohokam Millennium celebrating the Southwest's first indigenous civilization. This book has hardly scratched the surface. There are many more connections, contexts and secrets to divulge. I hope others will feel the same sense of recognition, excitement, inspiration and pride as I have during my long years of investigating them.

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