

14. Prayer to Tezcatlipoca

*The Toltecs had a highly organized religion. Archeologists have mapped pilgrimage routes that extended from Michoacán and the Chalchihuites homeland in West Mexico to places in the American Southwest. They had epic legends, priestly orders, their own writing system and a great fondness for speech making on all occasions. George Kennedy, among others, has studied their rhetoric through Aztec continuances. There is no reason not to believe the Tucson Basin served as a vital hearth for cross-cultural influences between the Toltec Chichimeca and "Roman" peoples during the Pioneer Period of the Hohokam and beyond. The Toltecs' homeland, described as Huehue Tlapallan, meaning "Old Red Land," was evidently identical with the city of Rhoda and Red City to the South of the Hopis. Tlapallan was the original land of Quetzalcoatl, and the country to which he was urged to return before his death. After 900, the direction of the spread of civilization was reversed, taking Kokopelli, cliff dwellings and Quetzalcoatl back southward. The primitive Aztecs followed similar trading paths and met up with their more civilized Uto-Aztecan speaking predecessors and others in the Valley of Mexico around 1000. To help the reader imagine a depth of psychology and polish of manners incapable of being conveyed by the mute stones and petroglyphs and pottery sequences of archeology, here is one of the long, elegantly expressed prayers to the Toltec god Tezcatlipoca preserved verbatim by Sahagun in the sixteenth century. It was ritually spoken from on high by the chief priest with the people assembled and present and is titled "Prayer to Tezcatlipoca, Used by the Priest in Time of Pestilence." Others, given at length by Bancroft and taken from the same source, include prayers of daily grace, in illness, for succor against poverty, for favor in wartime against the enemy, for a newly elected ruler, excommunication and to get rid of a ruler, confession and absolution and thanksgiving by a ruler. In language and style Toltec rhetoric and composition compare well with the Latin written during the Carolingian renaissance reviving Greek and Roman eloquence—or with that of the Hebrew Bible, for that matter. Consider, for instance, this prayer of the ruler giving thanks to Tezcatlipoca: "See good, O Lord, to give me a little light, though it be only as much as a fire-fly gives out, going about at night; to light me in this dream, in this life asleep that endures as for a day; where are many things to stumble at, many things to give occasion for laughing at one, many things like a rugged road that has to be gone over by leaps. All this has to happen in the position thou hast put me in, giving me thy seat and dignity (pp. 229-30)." We can imagine public prayers like this being offered in a Uto-Aztecan language similar to Pima/Papago or in the Purépecha language of the Tarascan colonists on Tumamoc Hill, in Snaketown, at the St. Mary's Site, Hodges Ruin, Grewel/Casa Grande or at Chaco Canyon, as well as in La Quemada, Altavista, Cholula, Tula, Chalchihuites, Culiacán, Amapa, El Opeño, Casas Grandes or Guasave. The overtones with a Jewish synagogue prayer are striking. The implicit theology of One God is astonishing. Hubert Howe Bancroft, *The Native Races: Myths and Languages* (San Francisco: Bancroft, 1882), pp. 200-204; translated from the Spanish of Bernardino de Sahagun, who set down the prayer along with many others of great length from field research conducted with Nahuatl speakers in Tepeapulco, Hidalgo, about 1550, including it in his encyclopedic work *Historia general de las cosas de la Nueva España* (p. 132, n. 61).*

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O mighty Lord, under whose wing we find defense and shelter, thou art invisible and impalpable even as night and the air. How can I that am so mean and worthless dare to appear before thy majesty? Stuttering and with rude lips I speak; ungainly is the manner of my speech as one leaping among furrows, as one advancing unevenly; for all this I fear to raise thine anger, and to provoke instead of appeasing thee; nevertheless thou wilt do unto me as may please thee. O Lord, that hast held it good to forsake us in these days, according to the counsel thou has as well in heaven as in hades,—alas for us, in that thine anger and indignation has descended in these days upon us; alas, in that the many and grievous afflictions of thy wrath have overgone and swallowed us up, coming down even as stones, spears, and arrows upon the wretches that inhabit the earth,—this is the sore pestilence with which we are afflicted and almost destroyed. Alas, O valiant and all-powerful Lord, the common people are almost made an end of and destroyed; a great destruction and ruin the pestilence already makes in this nation; and what is most pitiful of all, the little children that are innocent and understand nothing, only to play with pebbles and to heap up little mounds of earth, they too die, broken and dashed to pieces as against stones and a wall—a thing very pitiful and grievous to be seen, for there remain of them not even those in the cradles, nor those that could not walk nor speak. Ah, Lord, how all things become confounded; of young and old and of men and women there remains neither branch nor root; thy nation and thy people and thy wealth are leveled down and destroyed. O our Lord, protector of all, most valiant and most kind, what is this? Thine anger and thine indignation, does it glory or delight in hurling the stone and arrow and spear? The fire of the pestilence, made exceeding hot, is upon thy nation, as a fire in a hut, burning and smoking, leaving nothing upright or sound. The grinders of thy teeth are employed, and thy bitter whips upon the miserable of thy people, who have become lean and of little substance, even as a hollow green cane. Yea, what doest thou now, O Lord, most strong, compassionate, invisible, and impalpable, whose will all things obey, upon whose disposal depends the rule of the world, to whom all is subject,—what in thy divine breast hast thou decreed? Peradventure has thou altogether forsaken thy nation and thy people? Hast thou verily determined that it utterly perish, and that there be no more memory of it in the world, that the peopled place become a wooded hill and a wilderness of stones? Peradventure wilt thou permit that the temples, and the places of prayer, and the altars, built for thy service, be razed and destroyed and no memory of them be left? Is it indeed possible that thy wrath and punishment and vexed indignation are altogether implacable and will go on to the end to our destruction? Is it already fixed in thy divine counsel that there is to be no mercy nor pity for us, until the arrows of thy fury are spent to our utter perdition and destruction? Is it possible that this lash and chastisement is not given for our correction and amendment, but only for our total destruction and obliteration; that the sun shall nevermore shine upon us, but that we must remain in perpetual darkness and silence; that nevermore thou wilt look upon us with eyes of mercy, neither little nor much? Wilt thou after this fashion destroy the wretched sick that cannot find rest nor turn from side to side, whose mouth and teeth are filled with earth and scurf? It is a sore thing to tell how we are all in darkness, having none understanding nor

sense to watch for or aid one another. We are all as drunken and without understanding, without hope of any aid; already the little children perish of hunger, for there is none to give them food, nor drink, nor consolation, nor caress—none to give the breast to them that suck; for their fathers and mothers have died and left them orphans, suffering for the sins of their fathers. O our Lord, all-powerful, full of mercy, our refuge, though indeed thine anger and indignation, thine arrows and stones, have sorely hurt this poor people, let it be as a father or a mother that rebukes children, pulling their ears, pinching their arms, whipping them with nettles, pouring chill water upon them; all being done that they may amend their puerility and childishness. Thy chastisement and indignation have lorded and prevailed over these thy servants, over this poor people, even as rain falling upon the trees and the green canes, being touched of the wind, drops also upon those that are below. O most compassionate Lord, thou knowest that the common folk are as children, that being whipped they cry and sob and repent of what they have done. Peradventure, already these poor people by reason of thy chastisement weep, sigh, blame, and murmur against themselves; in thy presence they blame and bear witness against their bad deeds and punish themselves therefor. Our Lord most compassionate, pitiful, noble, and precious, let a time be given the people to repent; let the past chastisement suffice, let it end here, to begin again if the reform endure not. Pardon and overlook the sins of the people; cause thine anger and their resentment to cease; repress it again within thy breast that it destroy no farther; let it rest there; let it cease, for of a surety none can avoid death nor escape to any place. We owe tribute to death; and all that live in the world are the vassals thereof; this tribute shall every man pay with his life. None shall avoid from following death, for it is thy messenger what hour soever it may be sent, hungering and thirsting always to devour all that are in the world and so powerful that none shall escape; then indeed shall every man be punished according to his deeds. O most pitiful Lord, at least take pity and have mercy upon the children that are in the cradles, upon those that cannot walk. Have mercy also, O Lord, upon the poor and very miserable, who have nothing to eat, not to cover themselves withal, nor a place to sleep, who do not know what thing a happy day is, whose days pass altogether in pain, affliction, and sadness. Than this, were it not better, O Lord, if thou should forget to have mercy upon the soldiers and upon the men of war, whom thou wilt have need of sometime; behold it is better to die in war and go to serve food and drink in the house of the sun, than to die in this pestilence and descend to hades. O most strong Lord, protector of all, lord of the earth, governor of the world, and universal master, let the sport and satisfaction thou hast already taken in this past punishment suffice; make an end of this smoke and fog of thy resentment; quench also the burning and destroying fire of thine anger; let serenity come and clearness; let the small birds of thy people begin to sing and to approach the sun; give them quiet weather so that they may cause their voices to reach thy highness and thou mayest know them. O our Lord, most strong, most compassionate, and most noble, this little have I said before thee, and I have nothing more to say, only to prostrate and throw myself at thy feet, seeking pardon for the faults of this my prayer; certainly I would not remain in thy displeasure, and I have no other thing to say.

II NEWSPAPER REPORTS

On September 13, 1924, a Tucson policeman and his family went for a Saturday drive in their car. On their way back from Picture Rocks, a local petroglyph site, they stopped just past Nine Mile Waterhole on the old Wells Fargo stagecoach road to look at an abandoned limekiln. A path had been dug out up the seven-foot-high slope to the base of the ruined kiln. Eight and a half feet northeast of the kiln's east perimeter, at a point five feet, five inches below ground level, erosion had uncovered a dark object sticking out horizontally three inches from a wall of compacted soil and alluvial gravel.

The policeman was Charles E. Manier, a disabled World War I veteran who moved to Tucson for his health in the early fall of 1920. The limekiln was the fifth one of its kind on Silverbell Road, about eight miles northwest of downtown Tucson on the west side of the Santa Cruz River. According to eyewitnesses, Manier tapped the object with his father's walking stick and "the metallic sound given off arrested the party." Not being able to pull the object from the solid layers of accumulated caliche or lime embedding it, Manier fetched a small army trench pick and spade from the car. He excavated a heavy cast lead cross whose lumpy, rugged exterior measured 12 inches wide on the cross-arms and 17½ inches tall when stood upright.

On thoroughly cleaning the cross it was discovered that it was made in two parts held together with leaden rivets with a wax substance similar to beeswax or some type of animal fat between the two halves as a preservative. The weight of the cross is 60 pounds. It is roughly made having the appearance of being molded in the rough ground and on the inner surfaces of both the parts are Latin inscriptions.

The cross was buried in a partly excavated or eroded hill and was about 65 inches below the original surface, in a lime or caliche formation. The composition of the earth strata above the object was as follows:

On top, about thirty inches of piled-up loose rock and dirt, and below this, about 29

inches of the original virgin undisturbed soil, while the next stratum consisted of about 26 inches of loose caliche and below this was a stratum of solid caliche. The cross was found in the loose caliche, well down toward the solid caliche (Bent Papers, folder 22).

The next day, on a Sunday, an excited party of university personnel and students under acting museum director Karl Ruppert went to the discovery site with Manier and his brother John. They excavated the second artifact, a flat chunk of inscribed caliche resembling a triangular tombstone. It was found embedded in a horizontal position on its side two inches below the first artifact and bore the date A.D. 800.

A second double cross (3AB) would be extracted from the same depth twenty-eight inches further into the hill along the same trench two months later, on November 28. Over the next year, twenty-five more artifacts were excavated at the same level, all in horizontal positions, where they evidently had fallen over and been covered by sedimentation. In addition to six inscribed crosses (1-7) covered with Latin inscriptions, two nehushtans with Hebrew (18, 20), one in the shape of a Celtic cross with a rattlesnake (18), and a paddle-shaped military standard displaying a mitre, field design, temples, axes, Cross of the Latin Patriarch and the date 705 (13), there were whole or fragmentary swords and spears (8-12, 14-17, 19, 21-32).

The story of the discovery of the Tucson Artifacts can be followed in contemporary newspaper accounts in exhaustive detail. The excavators kept meticulous notes and maintained several card files about field operations. Byron Cummings, the senior archeologist involved, seems to have maintained papers and correspondence. He wrote a "Final Report" for the University of Arizona's lawyers, officers and trustees in 1930, under duress, when excavations were abandoned.

Although the artifacts were famous enough to be hand carried by Cummings around the country and shown to experts at the Peabody Museum, Carnegie Institute and Smithsonian Institution, there is no mention of any records concerning them in the finding aids of these or any other learned bodies outside Arizona. The Bent family repeatedly sought official records and notes from Emil Haury, Cummings' successor, but their efforts were always rebuffed.

Like a feral child appearing on the outskirts of town, the Tucson crosses came into the world naked, devoid of any history. They have been clothed with theories and hypotheses. There is, however, one revealing local angle from before the discovery, a tantalizing earlier episode from the 1880s. It was then that Hispanic laborers in a limekiln on Silverbell Road removed some unusual objects they found buried deep beneath the hardpan, called locally caliche.

According to Covey, a crew of lime workmen "around 1884" broke through the top crust of caliche covering a deeply deposited bench in the Santa Cruz riverbed on Silverbell Road to find a sublayer four to five feet thick. Probably they used dynamite, a standard practice.

They came upon a couple of metal swords, which one of the finders gave to his children, who in time lost them. Either the same workers or others found three pieces of bone in the vicinity in those early days, but museum personnel of the newly-founded nearby

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University of Arizona lost them. In 1900 a petrified animal skeleton was excavated at one of the kilns. The museum subsequently lost it, too . . . (p. 67)

By 1910, Covey adds, most of the kilns serving the plaster and stucco industry were abandoned. All of them except for the skeletal shells of two had been wiped from the landscape. Today, even these reminders of Tucson's past are vanished. A large Portland cement factory arose downstream from the discovery site, testimony to the rich lime deposits worked in a prior day. In 1921, "knives of a blue-black rock" were found in ruins on the Santa Cruz (see II.b).

In early November 1924, Manier visited his friend Thomas W. Bent and showed him the caliche stone marker and heavy cross covered with Latin. A 28-year-old employee of what would become the Veterans Administration, Bent had arrived in Tucson the same year as Manier after his own Army discharge. He was a native New Yorker. After some discussion the two formed a legal partnership for further excavations on November 25, 1924. Manier was not physically able to pursue heavy work. Accordingly, Thomas Bent was the discoverer of the second double cross (artifact 3), three days later, on November 28, 1924.

The site of the 1880 and 1924 discoveries lay on public domain land. Boldly seizing the opportunity this circumstance afforded, Bent took up residence in a tent and corrugated metal garage and eventually managed to homestead the property, dig a well and build a livable house for his family. He staked his claim on February 20, 1925. On November 4, 1927, pursuant to the Homestead Act of 1862, the General Land Office in Washington issued Patent Number 1009045 to him, signed by Calvin Coolidge. The tract of land was described as "the northwest quarter of the southeast quarter and the southwest quarter of the northeast quarter of Section eighteen in Township thirteen south of Range thirteen east of the Gila and Salt River Meridian, Arizona, containing eighty acres."

A task force was now formed to continue excavations on Silverbell Road. Bent and Manier were its leaders. They hired local laborers and continued the trench into the limekiln hillside, maintaining logs, notebooks, card files and detailed records that might well be the envy of any professional field archeologist today. Dr. Clifton J. Sarle, a University of Arizona geology professor, advised Bent on the proper methodology for documenting the ongoing activities and resulting finds. Laura Coleman Ostrander, who taught art in the Tucson Public Schools, tackled the Latin and strange symbols on the artifacts. Latin professor Frank Fowler continued his translations, seeking advice from a dozen or more experts, as shown by surviving correspondence.

An article in the *Arizona Daily Star* on September 21, 1924 leaked news of the discovery of the first set of crosses (1AB, the Great Cross) with its emblazoned date of A.D. 800 (II.3).

After six crosses were recovered from the site (artifacts 1, 3-7), the last two freed at the hands of a Mexican or Indian worker on the same day, January 24, 1925, with Professor Ruppert directing their efforts, a series of swords and spears began to emerge. The first sword (artifact 8) was won from the ground on February 13, 1925, when, according to Covey:

Manier, his wife, and daughter Ethel, removed about a foot of soil and caliche from the face of the excavation wall 14 ½ feet directly west of the first discovery, at the five foot, four-inch level, and exposed a firmly-cemented, double-edged, nearly two-pound sword 17 5/8 inches long (blade 13¼, hilt 4 11/16). Its metal was the same as that of the crosses but its edges were hard and sharp. A cross with an *L*, at the center of the crosspiece, sat flanked on either side by figures like snakes. On the other side recurred the geometrical "field" design, flanked by the letters *L* and *I*.

On March 28, 1925, at 10:30 a.m., the scientist A. E. Douglass was accorded the honor of pulling a second sword (11) from the trench wall thirty-two feet distant from the spot of the first discovery six months before. It resembled the first sword. Douglass at the time was director of the newly built Steward Observatory in Oracle and head of the department of physics and astronomy at the University of Arizona. With the support of the Smithsonian Institution and major funding from the National Geographic Society, he would become the founder of dendrochronology in 1929 and witness the University's inauguration of the Laboratory for Tree-Ring Research in 1937.

Gradually, more and more experts at the University were involved, including Byron Cummings, founder of the archeology program, dean and later president. Returning from Mexico in the fall of 1924, and resuming directorship of the Arizona History Museum, Cummings took an increasingly active interest when academic duties and new seasons at Cuicuilco did not preempt his time. He was present for the excavation of a sword blade and released a statement to the press stipulating, "I am convinced that . . . the articles taken from undisturbed deposits and bedded so deeply and completely in caliche . . . are genuine" (II.10). Cummings would eventually broker an abortive sponsorship of the excavations by the University. He was present in an official capacity when the last artifact was taken from the soil in 1929.

A young Emil W. Haury, destined to rule the Arizona archeology scene for more than half a century, A. E. Douglass, founder of the science of tree ring dating, National Museum curator Neil Judd (Cummings' nephew), geology professor Thomas S. Lovering and various experts at the College of Mines and Engineering became involved. Photographs were circulated, rubbings and facsimiles made, metal assays and radiocarbon dating undertaken and a flurry of letters sent off to the seats of learning in Washington, New York, Harvard, Chicago and Oxford.

On February 11, 1928, a plenary gathering of experts was assembled for the extraction of a broken spear shaft (artifact 30, II.16). John Hand, conductor of excavations for the University, allowed the lead fragment to lie in place after its partial uncovering until it could be ceremoniously extracted and photographed by the local press. Dr. Gurion Montague Butler, Dean of the College of Mines and Engineering at the University of Arizona, ceremoniously pulled the artifact free and held it up, declaring "that the overlying soil gave no evidence of having been disturbed recently." Among those in the scientific party witnessing the removal

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of the shaft were: Byron Cummings, President of the University of Arizona and "premier archeologist of the Southwest"; Dr. Alexander A. Stoyanow, Professor of Geology; Dr. William Horatio Brown, Assistant Professor of Geology; Dr. T. T. Waterman, Associate Professor of Anthropology; Robert Reid, Fellow in Geology; Emil W. Haury, Fellow in Archeology; and a number of students in Cummings' archeology class.

An exact account of the reclamation of each article from the ancient bed of alluvial deposits, complete with witnesses, dimensions and details of the inscriptions in Latin, Hebrew and "proto Chinese pictographs," can be found in Covey (1975). His chapter, "Excavation of the First Thirteen Artifacts" covers the dates September 13, 1924, when the Great Cross came to light, to April 4, 1925, when the Bent-Manier team discovered artifact 13, a lead *labarum* or ceremonial standard. Dubbed the Paddle, or Fan, this object added a wealth of religious imagery and pushed the historical context of the emerging enigma back to 560.

The lead *labarum* (artifact 13) weighed five pounds, four ounces. The "fan" part measured 10¼ inches long by nine wide, with a 12 5/8-inch handle. It exhibited superb engraving on both sides, the obverse surmounting a cap crown over two oblique swords and a large reproduction of the "field" diagram, which separated the initials *L* and *I*. Two three-masted boats filled in, and the *tholos* temple with *T.O.B.* beneath, occupied the "fan" base. Below *T.O.B.* ran the surprising legend: *ANNO DOMINI DLX*. On the handle appeared the curlicue decorative device, a patriarchal double cross-armed cross, and the Roman letter *N*. The reverse side repeated the *tholos*, this time with a patriarchal cross atop the dome, and *A.D. DCCV* below the *T.O.B.* A large patriarchal cross stood below the temple, and a bishop's cap between the temple and this separate cross. On each lower margin a battleax suspended and, in the upper, a long-conical-horn-blowing flying angel and a chalice with a hovering dove, respectively. Were it not for the diagram labeling the unknown land Calalus, plus the composition of the lead, we would conclude the engraving too finely executed not to have been done long before in Europe and brought overseas as an heirloom (pp. 81-82).

On the same day the *labarum* was discovered, a third sword (artifact 12) came to light. The date was Sunday, April 5, 1925. The location was 12 ½ feet northwest of the first discovery (Cross 1AB) and at the same level. The two partners, Manier and Bent, used a pick and screwdriver to extricate this sword, whose crosspiece bore the Calalus "field design" and whose blade exhibited what was to become the most controversial engraving of all. To everyone's amazement, it appeared to be the clear outline of a dinosaur, complete with forked tongue, massive hump and long neck and tail.

In "The Next Fourteen, Notably the Pair with Hebrew Words" (83-97), Covey carries the log forward from May 26, 1925 to November 13, 1925. Amid swords, spears and shafts, several in fragments, were two notable large crosses of unusual make. Credit for the discovery of the first of these belongs to one of the hired laborers, Antonio Corella. Working in well-

cemented caliche with tools re-sharpened daily because of the tough resistance of the deposit, Corella on August 29, 1925:

... tumbled a ceremonial cross (artifact 18, p. 221) with large pieces of adhering caliche, from the west wall 27 feet northwest of the first discovery, by undercutting below the six-foot level. It weighed two pounds, four ounces, with a slender $17\frac{3}{4}$ -inch spear-headed shaft and $8\frac{1}{2}$ -inch cross-arm, the word *CALALUS* appearing on the obverse left extension of the cross-arm. The broken-off bottom of the shaft was never found. A ring circled the juncture, and a realistic snake twined through it, its tail lapping across a medallion, whose pointed blades projected as a rudimentary second cross-arm not quite halfway between the main cross-arm and the broken-off lower end of the upright shaft. The left-hand blade obverse of this medallion bore the coat-of-arms "field" design and the letter *L*, the right-hand the familiar bishop's cap. The reverse, a flat football-shaped surface, bore the Latin inscription which translates "We are borne on the sea from Rome to Calalus, an unknown land. They came in Anno Domino 775 and Theodore ruled the People." *THE-ODO-RVS* loomed engraved in three divisions on the resuming shaft below. The "pitchfork" and the curlicue were joined by a new symbol or so, including an apparent snake head, on the obverse of the cross shaft, the pitchfork repeated on the reverse, which remained otherwise blank except for the overspilling of *THE-ODO-RVS* (p. 87).

The second cross in the final season of excavations under Bent and Manier was perhaps the last big surprise the site gave up. It was another *nehustan* or Jewish ritual object akin to the serpent cross 18. Here is how Covey describes the coming to light of what many referred to later as the Ten Commandments Cross (see p. 222):

Meanwhile, on September 1, a laborer had discovered an exotic cross with a crescent above its main cross-arm, at six feet in the west wall 31 feet northwest of the first discovery. It lay cemented a couple of inches beneath a hundred-pound boulder firmly embedded in the surrounding caliche. A heavy pick broke the boulder from the cross, which was another *nehustan*. It weighed three pounds, eleven ounces. Its upright shaft with knob top measured $21\frac{3}{16}$ inches. Below the knob, between two bulges of the shaft, extended the upturned cusps of a $5\frac{3}{8}$ -inch crescent cross-arm. A $6\frac{3}{8}$ -inch straight cross-arm right-angled farther down, and a rattlesnake entwined it as well as the shaft below.

This crescent-cross *nehustan* was extremely well wrought, on the same order of competence as the *labarum*. Sunrays stream down from a majestic, robed Jahweh [sic] in the clouds on the knob top. On the bulge below it a pair of herald angels trumpet away from each other in flight; two avenging angels swoop toward each other with clubs, on the crescent. The familiar bishop's cap with *L* on it and *LI* beneath it occupies the lower, lesser bulge. A snake crawls at the base of the shaft, above which another angel ascends.

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On the obverse, Roman numerals count to ten on the knob. A *menorah* with seven burning candles fills the lower bulge. The bishop's cap ornaments the shaft section between the straight cross-arms, which exhibit the familiar curlicue; and incense smokes from an open receptacle on the lower shaft. On the obverse, we particularly puzzle over the Indian thunderbird which looks to his left at the juncture of bulge and crescent, and the "Masonic" compass spread over an upturned square, on each horn of the crescent. The *L* and *LI* bishop's cap follow in the lower bulge, and a medieval gloved hand below that. Hebrew words appear on both sides of this *nehushtan* as well as of the other (pp. 91-92).

On November 13, 1925, an intense fourteen-month period of discoveries ended on Silverbell Road with John S. Bent's finding of another small broken spear point (artifact 27). Credit for discovery of the first spear (artifact 10) also belongs to John, who was Thomas Bent's brother. He was responsible as well for finding the last artifact, logged in on March 15, 1928 (32, a broken handle).

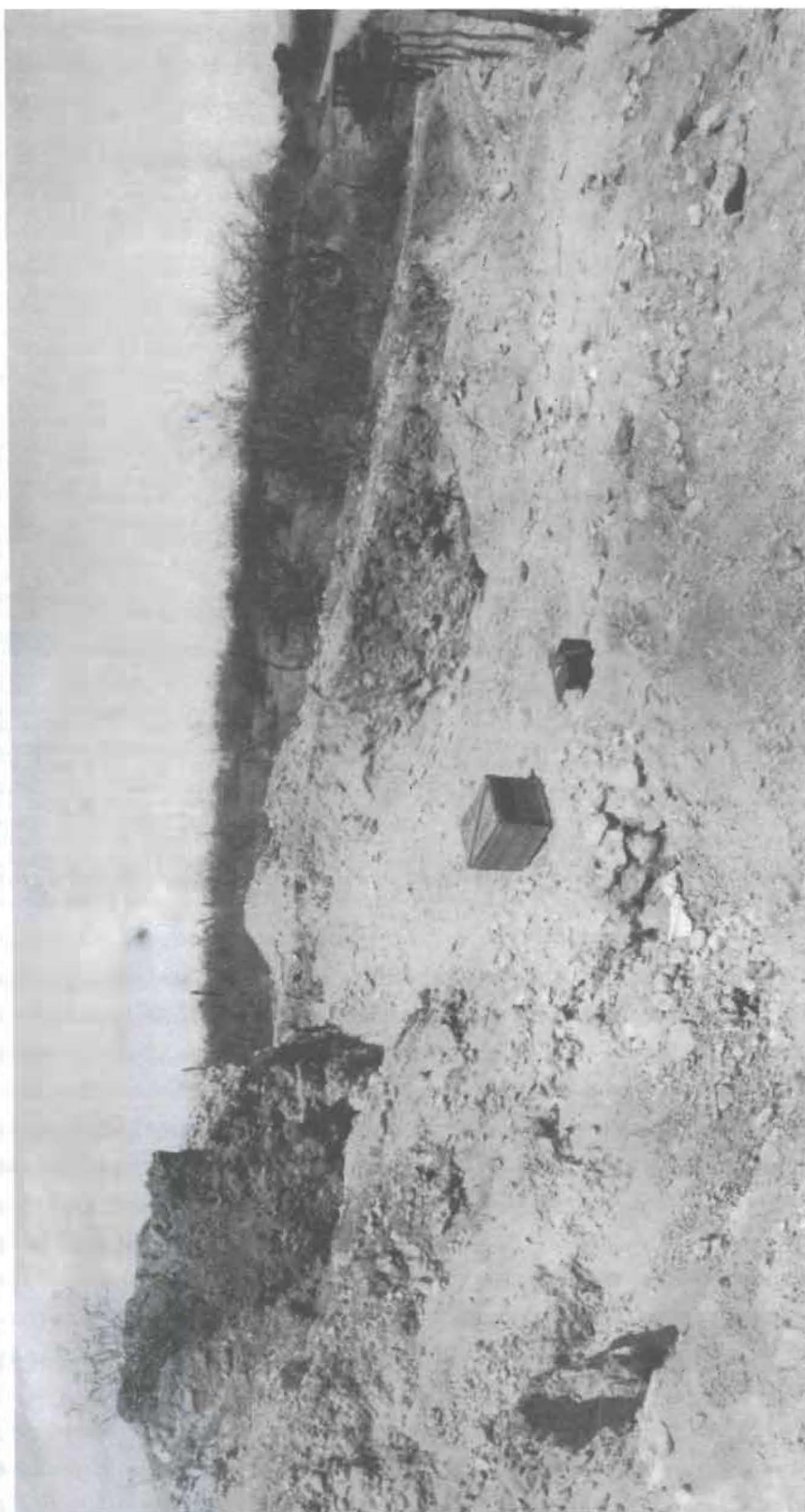
A series of spears and fragments of spears had started to appear on March 4, 1925 with the discovery of a hollow shaft (artifact 9). Few of the spears had markings, although, like the swords, many matched or completed each other. It was obvious that the crosses, tablet, standards, swords and spears all belonged to the same trove. The spears continued until the abandonment of the dig by the University of Arizona in 1928. Aside from Manier and the Bent brothers, the names of the following were also associated in the records with finds in the spear category: L. A. Borquez, Placido Ochoa, Ricardo Balancuela, Dr. Gordon Butler and Charles B. Conrad.

Any one of these finds if made as the result of lone chance in the years 1925 to 1928 would have deserved a major announcement in the annals of Arizona archeology.

With 27 out of what would be a total 32 relics unearthed, the bulk of the excavation work was finished. So far, except for sharing discoveries as they occurred with experts involved from the University of Arizona, the Bent team had kept everything under wraps. The Bents were to show themselves serious and discreet stewards of the Calalus artifacts throughout. The Bent son, Thomas, Jr., grew up sleeping on a bed with the precious objects carefully stored beneath it—an arrangement in retrospect not strictly safe from the viewpoint of possible lead poisoning.

In 1930, after withdrawal of university sponsorship, John Bent discovered the last find, artifact 32. There were now twenty-seven artifacts. There were to be no more. The heady days of discovery were over. The dossier was complete. The verdict of posterity slammed shut.

By the 1950s, the topic was still in the state news, if not national reporting. Ralph Mahoney wrote an article in the *Arizona Republic* on January 8, 1956, "Old Roman Relics? Scientists still are puzzled by archaeological discovery of 1924."



Panoramic photo of abandoned lime-kiln site on Silverbell Road during initial excavations in 1924, looking north. Almost nothing remains today amid urban development; the original topography is hard to discern. Arizona Historical Society, Bunt Family Collection, MS 1122 f. 50 (E).

1. Prehistoric Relics Found in Arizona

Before archeology arrived in Arizona about 1920, there were undoubtedly many finds of "ancient relics" that went unrecorded. From 1909 comes this report of "relics of a prehistoric race who inhabited the Santa Cruz valley." In the very area where our Romani lived, construction workers building a dam brought to light "large quantities" of tools and vessels at the same stratigraphic depth as the Tucson Artifacts, five to seven feet below the surface. Such circumstances seem to point to a cataclysmic mud slide that surprised inhabitants living on the Santa Cruz and buried their activities under a single layer of sediment that hardened into caliche. Notable in the annals of bristlecone pine tree-ring evidence are distinct minima caused by cold snaps dated to 899, 900, 902 and 903. Southwest archeologists speak of a Great Flood in 899. Matthew Salzar, who wrote a University of Arizona dissertation on dendroclimatology, collapses the evidence into a single, cataclysmic "weather event" lasting from 897 to 902. Louis Scuderi in an article published in Science mentions an 881 event. These weather records have been tied to volcanic eruptions, earthquakes, persistent cloud cover, abandonment of agriculture, destruction of cities, famine, disease and disruption of the El Nino Southern Oscillation. At Rhoda, the end may have come in a dramatic event similar to what happened in ancient Pompeii or on the island of Thera in the mid-second millennium BCE. Notable global frost events are documented from 1453, associated with the 1451 eruption of Kelut in Java and 1453 eruption of Kuwae in the South Pacific (Hallman, p. 64). Oliver, in fact, mentions earthquakes and seems to have a premonition that, as he writes, "the final days are at hand." He also speaks of the Toltecs abandoning their towns, evidently seeking higher ground. That there must have been many corpses lying about and a deadly contagion follows from his quoting Roman law about burying and burning a dead man in the city. Tombstone Weekly Epitaph, December 12, 1909, p. 4.

Relics of a prehistoric race who inhabited the Santa Cruz Valley, it is believed, during the stone age, have come to light through excavations made by workmen while engaged in the construction of the dam for the Santa Cruz river about twenty miles below the Leguirre [Aguirre?] ranch.

From five to seven feet below the surface workmen have plowed up a large quantity of stone implements, including stone axes, utensils of various kinds and vessels whose use now is unknown. Recently the laborers uncovered several specimens of the ollas, vessels used to hold water. This, it is said, is a curious anomaly, as other finds show a much greater age than the Mexican ollas.

2. Evidences of Ancient Civilization Are Found West of Tucson

Robert F. Gilder (1856-1940) was a journalist by occupation and archeologist and painter by avocation. Although an amateur, he belonged to the heroic first generation of professional archeologists and ethnologists that included Kidder, Fewkes, Cushing and other notables. In 1919,

he retired from newspaper work in Nebraska and visited his friend Harold Bell Wright, the novelist, later author of the bestseller *The Mine with the Iron Door* (VIII.6). Gilder hoped to retire in Tucson but that never happened. While there, however, he painted desert landscapes and discovered forty-seven ruin sites. The following newspaper account was the result of an inspection of Tumamoc Hill with Dr. Byron Cummings, head of the newly established department of archeology at the University of Arizona and director of the Arizona State Museum. The name Tumamoc means "hill of the magicians, the horned toad," an allusion, evidently, to the armor-clad foreigners who built its fortifications. Tumamoc appears to be the site of Rhoda, for the approaches to this unusual stone hilltop fort display the trademark R and nine-petaled rose of our Romani. From its summit one can see in all directions as far as the Silverbell Mountains, Baboquivari and the Papagueria, the Catalinas with Mt. Lemmon, the Santa Ritas, and the headwaters of the Santa Cruz river in Sonora in Mexico (see VIII.11. *The Tucson Mining Districts at the Dawn of American Settlement*).

It used to be thought that the etymology of the place-name Tucson was "spring, place of water," but the consensus today derives it from O'dham tuk or scuk 'black' plus son 'beginning, at the foot,' indicating that the Hohokam era city of Tucson lay at the foot of basaltic Tumamoc Hill, also referred to as the 'black hill' (see Harlley, *Place-names of Southern Arizona and Northern Sonoma*).

The soldiers of Charlemagne were not the first to appreciate Tumamoc's strategic location: archeologists date its first stone buildings to the third century BCE, long before the Southwest's Basketmaker civilization. The Desert Laboratory mentioned in Gilder's report refers to an agricultural station established by the U.S. Department of Agriculture and Carnegie Institution of Washington in 1903. After being transferred to the Forestry Service, this installation was purchased by the University of Arizona in 1956. Today, the Desert Lab and Tumamoc Hill hold official status as a National Environmental Study Site, a National Historic Landmark and an Arizona Natural Area, as well as being on the National Register of Historic Places. Access to the public was not assured until local activists forced the University to open the site in 2014. One can now glimpse on any given day hikers, foreign tourists, weight watchers and patients from St. Mary's Medical Complex at the foot of the hill making their way to the top.

At the same time, Tumamoc remains a mystery, as the following two reports confirm. Because of the rules of the Desert Laboratory against disturbing the ground the huge site has never been adequately surveyed or excavated. The offices of the lab, covering up the best construction site on the butte, are protected by the National Historic Trust. The tombs or barracks on the top parade ground are no longer evident. Asphalt roadways and parking lots have destroyed the old walls and ramparts. Interesting shaped saguaros and free-ranging desert tortoises are the main beneficiaries of what must be considered one of the more bizarre projects of American science, originally started by city fathers to guarantee federal agricultural school funds. *Arizona (Sunday) Star*, February 23, 1919.

a.

Ruins of Fortress and House with 250 Rooms on 'Mountain of Horned Toad' Found to Surprise of Scientists

The following is the substance of an address delivered by Robert F. Gilder, archeologist of the University of Nebraska in Omaha telling of the ancient fortress on the Desert Laboratory hill just west of Tucson. The title of the address is: "The Mountain of the Horned Toad."

"Among the many wonders of southern Arizona there is none more astonishing than Mount Tumamoc, at the western edge of the ancient city of Tucson, and as its history is buried in a remote past such facts as have been brought to light can be regarded as a beginning of the process of unraveling the mass of evidence tending to prove that the mountain and its environment was once the center of an ancient civilization, just as no doubt attached to Casa Grande in olden days.

Tumamoc in the Papago tongue means horned toad, hence the Indians call the eminence the "Mountain of the Horned Toad," and that very name is one of the proofs that the present aboriginal inhabitants of the surrounding desert know little or nothing of a people who lived on and about the mountain in the remote period when the present remains of their pueblos and fortifications were new.

Looking at the mountain from the northwest the summit is shown as a straight line, a line too even to be a natural formation and in reality a wall made by the people who built a pueblo upon the summit of about 250 separate rooms for the protection of their homes against the attacks of some foe equally unknown.

Fortification Lines

Upon all sides of the mountain where it is possible to reach the summit without scaling a perpendicular wall there are three well-constructed lines of fortifications. These are not in a straight line surrounding the mountain, but are laid out with a knowledge of the military value of the salient and they zigzag around, offering to those on the inside of the fort the opportunity of an enfilading fire against an attack foe.

A series of bumps when seen from below give the mountain its name. These bumps or elevations are most noticeable at the north-west corner of the mountain and no doubt conveyed to the primitive mind of the Indian an idea of their similarity to the bumps upon the anatomy of the horned toad. These elevations are lookouts nearly circular in shape with walls slightly higher than other portions of the wall of which they are a part.

All three forts today are in ruins and appear as long lines or rounded stones covering a ground space of about fifteen to twenty feet and generally are about four to five feet thick or deep. The stones are usually about the size of a bushel measure, but there are many smaller stones that evidently fit into spaces between the larger stones. Some of these forts are several thousand feet long, and the work of construction must have taken a long time in years or else a vast army of workmen.

Mortars in Rocks

The summit of Tumamoc is about 4,000 feet above the surrounding desert and the area is possibly three acres. Today the lower courses of stone are all that remain of the ancient pueblo. The rooms vary in size, but are in the main 10x15 feet inside dimensions and are connected, that is, the wall of one, is the wall of those surrounding on all sides but one. The houses were probably one-room affairs and were erected about a central plaza, streets radiating from the central point like the spokes of a wheel. What appears to have been a large reservoir is also discernable and about thirty mortars for grinding corn have been made in some of the larger rocks.

From the summit the view of the surrounding desert for miles in every direction excepting to the southeast is unimpaired and one can see mountain peaks sixty miles off very distinctly.

Three thousand feet below the summit, located on a considerable shelf or elevated plateau are the group of buildings of the Carnegie desert laboratory and between the summit and the buildings, a small group of rooms can be traced and pottery and flint chips were obtained there.

Pictographs Found

At various elevations are groups of pictographs cut into the volcanic rock of which the mountain is composed. Near the summit is a large groups of pictures one of which seems as if it might have been intended for a ground plan of the summit pueblo, nothing exactly like it having come to the attention of the writer heretofore.

On the northwest side where the slope is particularly steep, I had noticed at a distance of a couple of miles what appeared to be a paved roadway leading toward the mountain top and realizing that it could not be a paved road I followed a wagon track which wound about toward the stonework until I came to the lower side and was able to examine what had excited my curiosity closely.

Measurements showed the stonework to be 120 feet wide and about 600 feet long and even a casual investigation showed the remains of walls and I came to the conclusion then, and afterward had a confirmation of it, that the stonework was the ruin of a collection of small one-room stone houses that had been built upon the sloping side of the mountain, one above the other like stone steps.

Discovery Commented On

The few remaining walls were of large interest. They were built of stones over a foot in diameter from the mountain-sides and adjacent desert close to the foot of the mountain. In the crevices between the large stones, smaller stones had been inserted until quite a compact wall had been formed. I also noticed that slow growing lichens had grown over the walls sometimes covering several stones.

I afterward visited the ruined pueblo with Prof. Byron Cummings, head of the department of archeology, University of Arizona, who agreed that I had discovered a remarkable ruin.

Dr. Cummings stated that the ruins had not been heretofore discovered as ruins, meaning that whoever used the volcanic boulders for building purposes had no knowledge that the

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stones were once walls of an ancient stone structure of over 100 rooms.

Just why the pueblo had been so placed on a site so difficult of access, can only be conjectured.

To the north of the mountain stretch away the foothills of the Tucson range of saw-toothed crags and pinnacles and the never-ending stretches of arid cactus-covered land through which the Rio del Santa Cruz runs when there is water in its bed, which is seldom nowadays. Along the river wherever water can be secured are some of the richest lands imaginable and it was the presence of these lands, capable of irrigation, which had drawn the people who lived upon the mountain to that part of the world.

This may be called a theory, but facts concerning other localities where extensive farming was carried on by a prehistoric people, remove elements of conjecture and establish the fact in bold characters.

At the base of Tumamoc, one today finds a number of small hillocks which experience told me covered the ruins of ancient pueblos and houses. Arroyos have cut through the desert here and the sides of the streams to a depth of five feet are thickly studded with pottery fragments and village refuse. The industrious badger with claws over three inches in length seems to delight in confining his burrowing activities to these hillocks with the result of placing under the eyes of the explorer all sorts of objects used by the ancients who occupied the houses covered by the desert winds and mountain torrents.

Find Prehistoric Pottery

Every archeologist takes advantage of the badger's industry and shell bracelets, turquoise beads and a great variety of other material is secured in looking over the dirt thrown out by badgers. Mortars and metates weighing ten or more pounds are thrown out by badgers, and it was their work, in fact, which led me to excavate one of the hillocks.

Prof. Cummings was my digging companion on one occasion. That day we went down three feet and found a very fine specimen of decorated and glazed prehistoric pottery. Announcement of the positive existence of glazed pottery in the valley of the Santa Cruz River is here made for the first time. It had been previously reported that specimens of glazed pottery had been found farther north in Arizona, but confirmation of such discoveries had not been made in the knowledge of Dr. Cummings or myself.

Other Discoveries Made

The same day in a nearby section of an arroyo our expedition discovered three complete pieces of rare aboriginal pottery. One was an olla of about thirty quarts measurement, another was a finely made bowl, while the third, covered with a calcareous accretion when found, proved to be a mortuary urn, vermilion in color, decorated externally with an unique scroll and triangle in green and black nearly an inch wide.

Returning the following day at the place Dr. Cummings and I had found the glazed pottery, further excavation disclosed the side of a partly ruined adobe wall. I followed the wall down, and at about five and a half feet struck the floor which my spade penetrated. Beneath the floor reposed the skeleton of a human being. The long bones had been placed together, and at one

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side was the skull. The bones were exceedingly fragile, and did not last on exposure to the air, but the skull was removed entirely and proved to be of a long-headed type, while the desert Indians today are a round-headed people. This skull and the strange pots and ollas found nearby are the only things of their kind ever found in Arizona or elsewhere, and they are now among the valued acquisitions of the great archeological museum in the University of Arizona.

It might be stated that other strange shapes and styles of pottery discovered in the ruined pueblo—at the foot of Mount Tumamoc are also in the Arizona museum.

It must not be supposed that no other pottery has been found in that part of Arizona. The fact is, the whole state is filled with most wonderful evidences of a vast and ancient population, but the Mount Tumamoc skull and pottery show an entirely different method of construction and embellishment when compared with other specimens from Tucson or any other section of the state."

b.

Clifton J. Sarle (1875-1960), a geology professor at the University, pursued important explorations and excavations around Tucson and attempted to bring to national attention the unusual culture he found, centered on stone-built villages with fortresses dating to the earliest time, including the large Hohokam village now covered by St. Mary's Hospital at the northern foot of Tumamoc Hill. Notable in this report are "unchipped stone knives of a blue-black rock." These finds may have been of lead, either crystalline in form or cast, like the swords of the Tucson Artifacts. Also important were Sarle's atypical skeletons, which he says were given to the Arizona State Museum. Altogether Sarle surveyed over 30 pueblos in the Tucson area, though these surveys cannot today be accounted for, no more than the "vast amount of material" he and Gilder turned over to the museum. Noteworthy also is his mention of "tombs" atop Tumamoc Hill, and the uncooperative response of Desert Laboratory authorities to scientists' curiosity: "Scientific examination of these ruins has been forbidden by the director of the laboratory." Sarle witnessed some of the Tucson Artifacts' public unveilings, and he supported their authenticity. His later work concentrated on consulting reports for landowners and mining companies and water resource projects. His papers occupy eight boxes in the Arizona Historical Society, MS 1197. Sarle was never credited, as Gilder wanted him to be, for "an archaeological triumph." Arizona Republican (Phoenix), March 7, 1921, p. 2 (reprinted in Arizona Daily Star and other papers around the state).

Ruins of Villages of Ancient Desert Peoples Are Discovered Near Tucson

What is termed an archaeological triumph has been accomplished by C. S. Sarle, professor of geology at the University of Arizona, who has located and surveyed 36 sites of prehistoric villages in the vicinity of Tucson. Details of the discovery were related in a recent article in the Tucson Star, which quoted Robert F. Gilder, Sc.D., archaeologist of the University of Nebraska, who has spent much time in Tucson investigating the finds, as saying Professor

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Sarle's efforts have brought a new prehistoric culture to the notice of scientists.

While Arizona has long been recognized by archaeologists as one of the richest states in the yielding of prehistoric treasures, almost all of the prehistoric research by various institutions in this state has been done north of a line drawn east and west through Phoenix, which comprised chiefly explorations of cliff dwelling and adjacent pueblos, according to Professor Gilder.

The desert region, the present habitat of Pima and Papago Indians, had been overlooked, mainly because little of archaeological interest had been discovered there. To Professor Sarle belongs the credit for proving the southern Arizona desert, especially that section lying about Tucson, richer in the remains of *prehistoric tribes than any other* section of the entire state, Professor Gilder said.

"Of the 36 sites of prehistoric villages located by Professor Sarle, the walls of three today show the lower course of stone, each containing nearly 70 rooms and compounds and none of which had been viewed by a scientist before," Professor Gilder writes. "So far but one other ruin of this character was known, situated in the triangle between two streams which issue from the mouths of Sabino and Bear canyons, Santa Catalina mountains.

"The three ruins are in a fine state of preservation. They lie on the slopes of the Tortilla (Little Turtle) [Tortolita] mountains in Pinal country, several miles from a public highway, which no doubt accounts for their non-discovery before [apparently the Cañada del Oro pueblos]. The other 32 pueblos were probably of similar construction, but now they lie beneath the floor of the desert and today show as small mounds or elevations similar to those which cover the compounds about Casa Grande ruins.

"Professor Sarle and Professor Gilder, provided with permits from three departments of the government, collected a vast amount of material from all 36 sites consisting of unchipped stone knives of a blue-black rock [lead swords?], beautifully shaped and decorated pottery, some of which shows a true glaze; grooved stone axes, metates and manos, shell bracelets, hammer-stones, stone saws, paddles, etc.

"One rather singular and outstanding feature of the surveys was an almost total absence of chipped stone implements and the inference forces itself that, although these ancient peoples were able to construct substantial dwellings and manufacture high-grade pottery they had not reached the chipped stone era.

"Nearly all of the villages are located near mountain ranges that had been fortified as if for places of refuge from enemies.

"The most conspicuous fortified mountain lies within walking distance of the center of Tucson and inside the fence of the Carnegie Desert laboratory. This mountain rises about 3,000 feet above the surrounding desert. Its slopes are thickly covered with loose volcanic rock.

"At its northern base is the ruin of an extensive village or pueblo, and on the side toward Tucson, on the flood plain of the Santa Cruz river, one or more villages were distributed over about 150 acres. Between this group of towns and the high walled mountain, which is called Tumamic [sic] by the Papago Indians, meaning horned toad, is a rocky spur, the summit of

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"About this spur and also at various places on Mount Tumamoc are numerous groups of pictographs—picture writing of the ancients—very few of which had been discovered up to my first visit in the fall of 1917.

"Mount Tumamoc was protected by three lines of fortifications, two walls built of loose rocks picked up from the surface zigzagging about the slopes more than half way to the top, while a third fort crowns the edge of the peak's summit.

"On the summit itself, which is comparatively level, are [ruins] which seemed to be a collection of rooms or small houses, proof of which was secured before I knew the mountain was not a part of the public domain.

"Scientific examination of these ruins has been forbidden by the director of the laboratory, who favors the theory that the rooms are tombs. Comparison of these rooms with several hundred stone graves on a nearby mountain showed that they were not at all similar.

"Fourteen miles from Tucson near the road to Silverbell [mine], is a splendid group of pictographs. Under the name of Picture Rocks the place is a favorite objective of picnic parties.

"Of equal interest, but comparatively unknown, is a small fortified mountain close by, on the summit of which still stand 15 small stone towers, probably used as lookouts by the ancients. Seven feet of the walls of one are still standing on the west side of the summit. Until visited by Professor Sarle and myself in the winter of 1920 they had been seen by less than a half dozen people. [*Ed.: This seems to be Signal Hill.*]

"Examination of the 36 ruined pueblos showed a notable lack of projectile point and weapons of war. Very few axes were found and not over a half dozen arrow points were recovered, showing a marked contrast to villages occupied by the warrior tribes of the north in prehistoric times.

"So far as known, but one skeleton which can be said to belong to the ancient desert people who occupied the villages described has been recovered. In the winter of 1918 I found a skeleton beneath the floor of a house ruin in the village at the northern base of Mount Tumamoc [St. Mary's Hospital site].

"The long bones of the skeleton had been placed in a bundle and the skull laid near one end. The leg and arm bones were mere shells, but the skull was removed from the excavation almost entire and has been preserved. The skull was presented to the archaeological museum at the University of Arizona.

"It is decidedly dolichocephalic, or long, in marked contrast to the crania [of the present-day Indians of that section,] which are brachycephalic, or round. In February, 1920, excavating in the same ruin, I found parts of another skeleton minus the skull. With the skeleton were some manos, broken pottery which might have been a food bowl, and some brilliantly colored stones, together with what had evidently been a string of shell beads of a kind I never encountered elsewhere.

"In other villages cremation was practiced, Professor Sarle having found many mortuary jars containing bits of calcined human bones.

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"All of the pottery from the ancient village sites is of a high grade, both in texture and in decoration, the latter being in many colors and intricate in design. In shape there were ollas of many forms and some exceedingly large bowls, cups or spoons and vessels made to represent birds and reptiles."

c.

Little came of Sarle's announcement of a new culture in the Tucson Basin. The fate of the skeletons and artifacts he turned over to the Arizona State Museum is unknown. The "vast field for archeological research" he envisaged as a result of his discoveries never materialized. This report on his paper before the American Association for the Advancement of Science is the last we hear of the geologist Sarle's against-the-grain venture in Arizona archeology. Arizona Daily Star (Tucson), January 29, 1922, p. 14.

Discover Prehistoric Skulls in Arizona

Prehistoric Discoveries Located in Arizona by Prominent Archaeologists

Prof. Sarle's Announcement Is First in Scientific Circles of Existence of Ancient Race Many Facts Concerning Habits of Ancients Revealed in Home Sites and Temporary Camps Found by Professor Sarle

The paper read Friday morning by Prof. C. J. Sarle of the University of Arizona at the convention of the southwest section of the American Association for the Advancement of Science, dealing with the prehistoric inhabitants of the desert surrounding Tucson, attracted undivided attention among the score of anthropologists attending the meeting. Prof. Sarle's paper is the first announcement in scientific circles of a race of people inhabiting this part of Arizona in a very remote past, and is sure to center the attention of scientific men in all parts of the world, scientists attending the meeting say.

Although a geologist actively engaged in teaching that branch of earth science, Prof. Sarle saw so much to attract his attention to the early desert while in the field that he decided to secure some data concerning them and his paper was the result of several years' investigation.

About 40 permanent home sites and temporary camps of the "Hohokam" people, as they are designated by the Pima Indians, meaning in short, "they who perished," have been located and most of them surveyed. Besides collecting a large amount of pots and shards, Prof. Sarle has learned many facts concerning the habits of these ancients, some of which show that their houses were kept clean and orderly, that they were potters of much ability, that they had aesthetic tastes and decorated their household wares with a truly remarkable knowledge of the effect of intricate design and colored line.

Notwithstanding the fact that cremation was the universal method of disposing of their dead, three skeletons and two skulls have been found which can be attributed to the Hohokam people. One skull, found beneath the floor of a house five and one-half feet from the ground four years ago, featured here, was presented to the University of Arizona museum, and until

within the past few weeks was the only crania ever associated with the early desert people. This skull is distinctively of the long headed type.

A month ago, Prof. Sarle's attention was attracted to the unearthing of skeletons near the Empire ranch and he was successful in recovering two skeletons complete, one nearly complete and one almost complete . . . connection with the Hohokam people being engrafted in his paper.

These skeletons will soon be exhibited in the university museum after their place in the human scale has been established by comparative anatomists.

One interesting fact brought out by Prof. Sarle was that the pictographs found on rocks all about Tucson were made by these desert inhabitants, pottery in possession of Prof. Sarle attributed to the dwellers in the ancient pueblos showing many of the designs found upon the rocks hereabouts.

Another outstanding fact mentioned in the paper was that the dwelling sites are always close by the pictured rocks and that all of them were not far from the various fortified mountains where the people no doubt retreated on the approach of enemies.

Prof. Sarle's paper, it is understood, was given as a preliminary report or announcement of the existence of a vast field for archeological research, hitherto almost unknown, within easy access from Tucson.

3. Tablets Found Here Bear Inscription of '800 A.D.'

This succinct item from the local paper marked the first appearance of the Tucson Artifacts in print, a week following their discovery. After stumbling upon and picking out the Great Cross from a depth of five feet, five inches below the surface in a trench at an abandoned limekiln on Silverbell Road on Saturday, September 13, 1924, World War I veteran Charles E. Manier showed it to Frank H. Fowler and Karl Ruppert at the University of Arizona. Fowler, whose academic field was classics, and who was to become an American contributor to the effort of the British Academy to publish the first medieval Latin dictionary, began translating immediately, but he questioned the word "Calalus" and gave up at the word "Toltezus." IN MEMOIAM had the R left out, he noted, and the E was of the rounded letterform whereas it should be of the square type. It all seemed to be a clumsy fake. The following day Ruppert returned to the site with Manier and directed the removal of artifact no. 2, a seven-pound stone with the names and images of Theodore and Jacob and the date 800 (Theodore Memorial). There matters rested until Manier found a partner in Thomas W. Bent to help continue excavating. Next came the fabulous Ab Ovo Cross on November 28, 1924. This is not the first time university professors have been puzzled, but it is one of the few instances in which it made news. Their puzzlement was to last for five years or more. To this day, no one at the University has recognized the Tucson Artifacts as authentic Latin inscriptions or valuable archeological finds. Arizona Daily Star, Sunday, September 21, 1924.

University Professors Puzzled Over Discovery of Ancient Lead Curios in Tucson Limekiln

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Two lead tablets covered with Latin inscriptions and evidently once one, in the form of a cross, which were found in a limekiln near the Silverbell road, six miles out of Tucson, are causing a great deal of discussion and speculation among professors at the University of Arizona.

The tablets in question were found near the Silverbell road. Sensing that the discovery was unusual, the tablets were brought to the museum at the University. In order to gain some clue as to the history of the tablets they were turned over to Dr. Frank Fowler of the Classical Languages Department, in order that he might translate the Latin inscription.

In speaking of the tablets last night and his success with the translations, Dr. Fowler said that he was unable to get any clue from the words on the two pieces. The inscription, according to Dr. Fowler, was very disjointed, and the Latin very poor. The date, 800 A.D., was ascertained, but not probable that the age of these tablets could be over 900 years. No solution as to the puzzling nature of the tablets was disclosed.

4. Engraved Lead Cross Puzzles 'U' Professor

This was one of the first reports in the local press and is noteworthy for introducing Frank Fowler, Sensing he might be out of his depth, Fowler the next year contacted Charles H. Beeson at the University of Chicago. Beeson was in the process of publishing what became the standard textbook, A Primer of Medieval Latin: An Anthology of Prose and Poetry (1925). Beeson did not entirely agree with Fowler's views (Cummings papers, "Latin Puzzle Is Found in Arizona, Discovery Arouses Curiosity of Philologists," Newport [Rhode Island] Mercury, August 1, 1925, p. 2). But on the strength of his happening to fill a need for the Southwest U.S., Fowler was named as a correspondent to the British Academy for the new Dictionary of Medieval Latin from British Sources. No contributions from the Tucson Artifacts were ever entered in this dictionary, however, by Fowler or anyone else. Fowler died January 29, 1955. Arizona Daily Star, Sunday, December 14, 1924, pp. 1-2.

Found in Abandoned Kiln on Silverbell Road; Presented to University

INSCRIBED IN LATIN

Virgil Quoted; Roman Names on What Appears to be a Memorial

By G. Stewart Brown

Is it really Roman? What does it mean? How did it get there?

These questions all flash into the mind of one who views the queer Latin inscriptions on a solid lead cross, found recently in an old abandoned lime kiln on the Silverbell road near Tucson, and presented to the University museum. These problems are bothering several authorities on archeology, as well as students of Latin and Roman history.

The inscriptions seem to be a memorial to someone—the names Theodorus, Jacobus, and Israel are mentioned—but who were they, where and when did they live? At present, Dr. Frank Fowler, head of the classical language department, is stumped. He believes there is really something to the cross and its queer inscriptions, and that it is not a fake.

The cross, which is about twenty-inches in length, is made entirely of lead and weighs at least seventy-five pounds. It was found, or rather uncovered, in the third of a series of old abandoned kilns which are built in the hillside near the river a short distance out of Tucson on the Silverbell road. The discoverer, a man by the name of Maneer [sic], perceiving that there was something historical connected with the Latin inscriptions and figures presented the cross to the university.

The cross is in two pieces, the two fitting together to form a massive cross. The Latin inscription is all on the inside of the two pieces and is not visible until the two are pried apart. Along with the cross there was found a chunk of hardened caleche [sic] on which there is a copy of part of one of the lead inscriptions.

On the inside of these two pieces there is apparently three inscriptions each of which has the letters OL at the bottom. Dr. Fowler has come to conclusion that the OL stands for the initials of the engraver of the plates. The first inscription, which is the longest, seems to be a memorial to three persons, Jacobus, Theodorus, and Israel, from the scanty translation that can be made of the poor Latin.

The cross is headed with the words "In Memoriam." Under these words are three crude drawings of men, each with different facial characteristics. The one on the right arm of the cross is named Israel, the one in the center Theodorus, and the picture on the left Jacobus. Directly under the "In Memoriam" and slightly above the three pictures are the two words "Romani Aetius." Above the picture of Israel on the right arm is the word Gaul and above the picture of Jacobus is the word Brittannia [sic]. Then follows the memorial inscriptions, the story of which cannot be fathomed.

Virgil Quoted

It is also noteworthy that the first testimonial contains quotations from Virgil. There are several passages from totally different parts of Virgil. At the bottom of the same plate is the second inscription, the general sense of which is that there was an expedition of some kind in which there were captives rescued from a city.

The third testimonial is apparently poetry, and from the meager translation that can be made it appears to be [a] laudatory statement about Jacobus who was evidently of regal authority. The inscription ends with the phrase "may his fame endure forever."

There are many things that makes [sic] the translation of the inscription impossible. First is the evident misspelling of words, and correct spelling can not even be determined by the text. The Latin is not entirely illiterate, for it seems that most of the mistakes must have been made in the engraving of the plate by a person unacquainted with Latin construction or spelling. The references, characters, and everything indicate that there is a story connected with the inscriptions, but mistakes in the copying by the engraver makes [sic] even a free translation out of the question.

Roman Pawn Broker

The names of the men mentioned in the plates can be found in Roman history, but their connection with the cross found here is unsolvable, according to Dr. Fowler. Aetius mentioned

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at the first was a great general in the fifth century who stopped Attila the Hun. Theodorus was appointed in the seventh century to bury the bodies of the dead in Rome after a fearful plague.

Aside from the story that the plates tell, there is the question of where they come from, their significance. The lime kilns, where the cross was uncovered, have not been worked for 30 years, but the date of the cross in one place is 800 A.D. It is said that there was an old graveyard near the Nine Mile House, the stopping place of the old Yuma stagecoach in the olden times, but traces of this can not be found. Could the cross have come from the graveyard?

One of the theories advanced is that the cross was a part of a Spanish mission church that was destroyed, the cross being carried away by someone and hidden.



Thomas Bent, right, stands with family members on the site he homesteaded in 1925 as his brother John holds a leaden spear weighing about 2 pounds (Artifact 19). Arizona Historical Society, The Bent Family Collection, MS 1122 f. 49 (K).

Started in Caleche [sic]

It remains, however, that the cross would have to be placed in the kiln in the last thirty years. Dr. Fowler does not think that the plates are fakes, nor were made by a demented person. The engraving work is clear and shows that it was done by a person who had done that kind of work before. The work does show that he was not familiar with the Latin he was engraving; therefore it is concluded that he was copying from an inscription before him.

The piece of caleche found with the lead is also interesting. It seems that the engraving was

started in the caleche, but for some reason given up, the work being finished on lead tablets. On one side of the lead tablet there are some pieces of copper ingrained in the lead.

There is the possibility that there is some cipher message in the inscriptions. After a study of the combinations of Latin words, which are untranslatable on account certain hinge words are not known, or are misspelled, one comes to the conclusion that there might be a cipher message in the inscription. The more one studies the engraving the more theories he can advance.

Dr. Fowler is still studying the inscriptions with the hope that he can find some connection in history with the events, dates and persons mentioned in the accounts and memorials. But as yet the story of the tablets remains untold.

5. Puzzling 'Relics' Dug Up in Arizona Stir Scientists

Manier and Bent decided against publicity until after they had excavated twenty-seven artifacts at the Silverbell site, virtually all that would be discovered. It was the most complete and astonishing series of archeological finds since Schliemann's historic revelations from ancient Troy or Howard Carter's opening of the tomb of King Tut in 1922. At this point they were persuaded by Byron Cummings and others to go public. On a Sunday morning in 1925 sleepy New Yorkers opened their newspapers and read about Roman Jews colonizing medieval Arizona. The exclusive report turned into a bombshell, with shockwaves around the country. A dozen photographs were published, and experts from various disciplines weighed in on the discovery. The Jewish Telegraphic Agency was quick to pick up on the story. The Wisconsin Jewish Chronicle on December 18 ran a version on its front page under the headline, "Discover Evidence in Arizona of Jewish Life in America 700 Years Before Columbus." By the end of the year, however, the sensation had subsided. The Tucson Artifacts were consigned to the realm of the spurious. In the meantime, Byron Cummings, the archeologist and classical studies scholar best in a position to judge, took photographs and transcriptions around the country for the verdict of science. New York Times, December 13, 1925.

Purport to Chronicle the Arrival of Roman Jews There in 775 A.D.

Serious Doubt Expressed. Dr. Bashford Dean Calls Them Forgeries—N.M. Judd of the Smithsonian Questions Date
CROSSES AND CRESCENTS

Finds Bear Many Latin and Hebrew Inscriptions and Masonic Emblems

Special to the New York Times

Tucson, Ariz., Dec. 12.—After investigation by a number of scientists, first announcement was made here today of the excavation near Tucson of cast lead swords, crosses and other objects bearing Latin and Hebrew inscriptions which, taken at their face value, are held to mean that Roman Jews crossed the Atlantic in the Dark Ages, penetrated to Arizona and founded a kingdom which lasted from about 760 A.D. to 900 A.D.

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The cast symbols and the engravings on them include crosses, a crescent, a seven-branched candlestick and certain Masonic-like representations.

Opinions of scientists vary as to the authenticity of the objects. Neil Merton Judd, curator of American archaeology of the United States National Museum, said he believed that no hoax or fraud was involved, but he thought the date later than that of the Spanish conquest of 1540 A.D.

Dr. Byron Cummings, Professor of Archaeology of the University of Arizona, vouched for the reliability of the discoverers of the objects, which, he said, "show Jewish and Christian influence and bear dates of 760 to 900 A.D."

On the other hand, Dr. Bashford Dean, curator of arms and armor of the Metropolitan Museum of Art of New York City, when consulted about the excavations, branded the objects as crude and childish forgeries.

The first object to be found was a large metal cross, which was discovered by Charles E. Manier of Tucson, embedded in a limestone formation, five feet five inches below the surface of the land, near an old lime kiln. Further digging by Mr. Manier and Thomas W. Bent uncovered the other objects. Analysis showed that they were made with lead mixed with antimony, silver and some tin. This was described by Professor Cummings as a natural alloy.

Noted Scientists Examine Objects

The objects and site have been examined by Professor A. E. Douglass, noted astronomer and chronologist of the Lowell Observatory; Professor Frank H. Fowler of the College of Letters, Arts and Sciences of the University of Arizona; Dr. C. J. Sarle, a geologist; Professor Cummings, Neil M. Judd and others. Descriptions of the objects and the texts of the inscriptions have been sent to scholars in many parts of the country.

The combination of Christian cross, Moslem crescent, Hebraic seven-branched candlestick and Freemasonry emblems has imposed a heavy tax on the credulity of investigators, but their appearance of having been covered and embedded in stone by natural processes has puzzled skilled archaeologists. Some have arrived at the opinion that, whatever their origin, the objects lay for centuries in the earth where they were found.

The inscriptions have been interpreted as describing the conflicts of the prehistoric Roman-Jewish kingdom in the Southwest with the Toltec Indians, forerunners of the Aztecs. From the inscriptions it has been deduced that the mysterious invaders called their land "Calalus." Using the texts as a basis for the work, Laura Coleman Ostrander, historian of Tucson, has sketched the history of rulers of Calalus, her dynasty consisting of Theodorus, Jacobus, Isreal the First and Isreal the Second.

Some scholars to whom the materials have been submitted have been slow to accept the finds as authentic because of the character of the objects and the frequency of archaeological frauds. The danger of indorsing another Cardiff Giant or a monument of the "Bill Stumps His Mark" type has generally caused investigators to be cautious, but it is alleged that those who have examined the site have come to the conclusion that the things were not planted as a hoax, but have been there for a considerable period of time. They were found in September,

1924, fifteen months ago—a longer period than any motion picture press agent, as a rule, would allow for the incubation of a publicity dodge.

Finders' Story of the Case

A statement of the case in favor of the relics, as worked out by the finders and their co-workers, follows:

"A chance discovery by Charles E. Manier and subsequent excavation by him and Thomas W. Bent, near Tucson, Ariz., has brought to light many relics that indicate an expedition of considerable proportion of Roman Jews in America during the period from 775 A. D. to 900 A. D.

"The evidence unearthed appears to be the positive data for which scientists have been searching for many years. It is thought that these relics definitely establish the fact that European or other outside influence existed in America before the advent of Columbus and the Spanish conquerors. This influence was found in America among the Indians in their rites and ceremonials by the Spaniards, but until the present find no definite evidence had appeared to prove this theory.

"The first article, a large metal cross, weighing sixty-five pounds, was discovered on Sept. 13, 1924, purely by accident. Mr. Manier and his family were returning from a trip to the historic Picture Rocks, just north of Tucson, Ariz., and had stopped to examine an old lime kiln along the road. While doing this, Mr. J. E. Manier noticed a peculiar object protruding from the bank to the north of the lime kiln. On examining the object he discovered it to be of metal, and firmly embedded in the bank, 5 feet 5 inches from the top. Mr. Manier excavated the object and discovered that it was a large metal cross, consisting of two parts, that had been placed together and riveted with lead rivets. Between the two halves had been placed a wax preservative, and on the inner surfaces of both halves there was much Latin inscription. The cross was taken to the University of Arizona and the Latin translated by Professor Frank H. Fowler of the College of Letters, Arts and Sciences.

Objects Embedded in Strata

"Since the discovery of the first article to the present time there have been unearthed five complete crosses and one unfinished cross, all of which contain much Latin inscription, many pictures and numerous symbols of both a religious and historic nature. There has also been unearthed a cross with a crescent cross-arm, entwined with a serpent, upon which there is Hebrew script and many religious symbols. Another cross has a circle of metal, connecting the cross-arms, with a serpent entwined over all. This cross also contains the Hebrew script and several religious symbols.

"The remainder of the discovery is made up of swords and spears, many of which are scarred as a result of having been used in battle. All the articles are of metal, and of a natural alloy of lead, silver, gold and antimony, with a trace of tin, and are all in a perfect state of preservation. None of the inscriptions have been obliterated and the war implements still retain a sharp straight edge, and are well balanced.

"The articles have all been found at about the same level, that is, between five and six feet

below the surface, and in a well-cemented stratum of caliche, the caliche, or lime formation, being so hard that it has been necessary to chop each piece out with a pick. There is no evidence of burial, either in recent or in historic times; in fact, the articles have been covered by a natural process of the washing down of the debris from above, until time has resulted in building up of from five to six feet of overhead.

"The many scientists who have assisted in the research are unanimous in the opinion that the covering-over process has taken many hundreds of years; in fact, their conclusions tend to place the age of the relics at about the eighth century.

"The placing of the articles in history is being done by Laura Coleman Ostrander, historian of Tucson, Ariz. She has, through the Latin and Hebrew inscriptions and the many interesting symbols, woven a complete story covering the entire period of these people in America, or 'Calalus Land,' as they called it. It is a story that covers a period of 125 years, and is replete with hardships, wars and romance.

Fought the Toltec Indians

"The story commences in A.D. 775 with these people being carried forth over the sea to Roman Calalus, an unknown land. Here they found a people whom they called the Toltezus, the scientists agreeing that the people they found were the Toltec Indians. At this period Theodorus was the ruler of these European adventurers and was a brave fighter and a man of courage. He carried on much warfare with the Toltecs and after ruling for a period of fourteen years he was succeeded by Jacobus.

"Jacobus ruled the people with a mighty hand and was also a constructive ruler, since he rebuilt the city of these people that had been razed during the latter part of the reign of Theodorus. Jacobus was not king long and was followed by Israel the First, who reigned for sixty-seven years, who, in turn, was followed by Israel the Second. He ruled until the year 900 and is chronologically complete through the entire period of their existence in America.

"The records found by Mr. Manier and Mr. Bent appear to be a last record of the people, written in haste at the time when the end was approaching. The record does not make clear just what the end was, but it has been concluded that these Europeans were exterminated by the natives, who, it appears, harassed them and made war upon them from the beginning to the end. This conclusion has been drawn, since what appears to be the last writing of the recorder of these ancient deeds states:

"The last days have come and the inevitable doom,' and his last writing is, 'I am present. The Lord be with you.'

"To this chapter of the story is signed 'O.L.' as well as to all of the other parts or crosses, the 'O.L.' being not his initials, but rather an insignia of rank.

Evidences of Authenticity

"The investigation and excavating is only in the embryo stage, and is to be carried on to completion in the future; however, much definite information has been brought to light that establishes these relics as being several hundred years pre-Columbian.

"C. J. Sarle, Ph. D., one of the eminent geologists of the Southwest, who has spent much

time during the last year in investigating this find, is of the belief that the articles are not only genuine but are as old as the dates would indicate. He has established this belief through the geological facts and through the location at their respective depths, of the numerous Indian cultures, the oldest being that of the Hohokams, or the great unknown tribe of Indians that inhabited the Southwest in prehistoric times. The veneer of the Hohokum culture is a considerable distance above the level at which these relics are being excavated.

"Dean Byron Cummings, Curator of the State Museum, archaeologist, and a member of the Faculty of the University of Arizona, who has also investigated this problem, is convinced as to the antiquity of the finds and as to the articles being genuine. He establishes the age of the relics through the Roman script contained upon them, which he states has not been in common use since the eighth century, and through archaeological and geological evidence. In this he is supported by Professor Frank H. Fowler who has translated all of the Latin inscriptions on the pieces found to date.

"Professor Charles T. Vorhies, entomologist, who has also interested himself in this investigation and has assisted with the photographic record, is firm in his belief that these relics are not of historic times, are many hundred years old, and there is no evidence of burial, but to a depth of between five and six feet by a natural building-up process, over a long period of time.

"Dean A. E. Douglass of the Steward Observatory and Vice President of the Historical and Archaeological Society of Arizona, is firm in the belief of the antiquity and the genuineness of the finds. He has spent much time on the investigation, has taken a complete photographic record and has himself excavated part of the relics.

Dr. Judd Aids in Excavation

"Dr. Neil Judd of the Smithsonian Institution visited the excavation and completely excavated two of the articles himself. He stated that the articles were very old and that there was absolutely no evidence of disturbance of the earth surrounding them. He reached this conclusion after chopping these two pieces loose with a miner's pick.

"All of these men have either excavated some of the finds themselves or have been present when relics were excavated.

"The time at which the story of these crusaders relates their history definitely establishes the period during which they inhabited America, and is supported by the eighth century Latin script that is used in the inscriptions.

"The place from which they came has been established by Laura Coleman Ostrander as the Roman Empire, since they call the unknown land Roman Calalus. They were designated by her as Roman Jews because of the appearance of the Hebrew script of the early centuries upon the religious standards, and because of the nature and significance of drawings and symbols appearing upon them; also because of the fact that the traders of the Roman Empire during the first Christian centuries were the Jews.

"The excavation and investigation has been carried on by Messrs. Charles E. Manier and Thomas W. Bent, with the assistance of John S. Bent and the support of the University of

Arizona, the Tucson Chamber of Commerce and the City of Tucson. All of the photography for publication is being done by the Irwin Studios of Tucson, Ariz.

"This is an announcement and should not be taken as a conclusion, since future excavation will no doubt bring to light much more evidence of startling and interesting nature, and as the new evidence is brought to light a report of progress will be made."

Declared Crude Forgeries

Dr. Dean Points Out Inconsistencies Which He Calls Childish

Dr. Bashford Dean, Curator of Arms and Armor of the Metropolitan Museum of Art, who has made a lifelong study of forgeries as incidental to his study of armor, said yesterday, after examining photographs of the Tucson objects, that they would rank among the poorest of forgeries.

Dr. Dean has collected materials for publication on 160 cases of arms and armor forgers, and has now on exhibition at the Metropolitan Museum a series of such impostures, labeled and dated as an object lesson to collectors.

"The Arizona specimens are modern forgeries, probably local, and certainly without either interest or value," said Dr. Dean, taking up the photographs in detail.

"Any student of forgeries should know that the imprints of a sharp instrument, as shown in Figure 14, are absolutely fresh, while there has been given an obvious rounding to unessential parts of the objects.

"The crowns shown on these figures are not accurate representations of an early period. The shapes of the swords are childish, crudely designed, evidently after some imperfectly pictured Roman swords.

"The cutting shown on the back of figure 1A bears the marks of being put here ad hoc. The form shown in Figure 1 is a crude reminiscence of a Turkish standard head, which the forger has evidently seen in some picture. The rounding hand of the forger, and not the rounding hand of time.

"The form of the letters is not accurate archaeologically. The blurring of the edges of the cross in Figure 1A has no other meaning save the effort of the forger to make the object appear old. An authentic object has an utterly different 'feeling.'

"Examination of the letters shows that they were done always by the same hand. Notice such slips as 'Brittania' on one side of the cross and Gaul, in good English on the other, instead of Gallia, an error which a schoolboy should not have made.

"The cross in 3A, with its ragged angles, is another symptom of a desire of an unskillful forger to make the object appear archaic. The same is true of all these objects.

The crudely developed serpent in Figure 18A has again every earmark of the copyist's work. He who did this had seen evidently some eighteenth century twisted iron, probably of Spanish workmanship, but had in his copy lost entirely the 'feeling' of the authentic object.

"The curious crowns and Masonic-like emblems are evidence also of the hand of a person who wished something to appear interesting and mystical. One need hardly point out that the making of objects of this kind is the easiest thing in the world. One has only to scrape out a

form in a slab of clay by means of a flat-edged stick, draw in the letters backward with the point of a wire nail, make the desired sketches, and then pour in the melted lead. The object is then merely to be taken out, smoothed off and, if need be, the surface hammered—bear witness to the wavy border in 6B showing evidence of hammering.

"The fact of the matter is that a comparison of the letters of the sixteenth, seventeenth and eighteenth centuries with these crude forms is alone sufficient to condemn the objects as false.

"The fact, moreover, as I understand, that the lead contains antimony is again, if not a sure, a highly probable evidence of relatively new manufacture."

Discussing different forgeries and hoaxes which he has investigated, Dr. Dean said:

"These things are done sometimes commercially, sometimes merely to excite comment and interest. It is sometimes done with a sense of humor, to prove the ignorance of certain local specialists. I call to mind the skillful work of a sculptor and painter in Munich, who, many years ago, prepared at great cost of time and effort a beautiful crossbow which was shown to the distinguished expert in Munich—Professor Hefner-Alteneck. After the object had been properly painted it was placed in the hands of the great museum expert, who pronounced it a magnificent specimen of the art of 1580, whereupon the artist, taking out his pen-knife, removed certain ivory plates in the shaft of the crossbow, demonstrating below clean new wood and the signature and date of the artist himself.

"The sculptor in question rebuked the expert, who had told him that he couldn't be deceived in an object of this kind, but the professor failed to see the humor in the situation, so the artist lost a friend."

Likened to Recent Fakes

F. W. Hodge Tells of Hoaxes in Southwest and Michigan

F. W. Hodge, specialist in the archaeology and history of the Southwest of the Museum of the American Indian, Heye Foundation, said yesterday that fake inscriptions of Coronado and Fray Marcos de Niza had recently been discovered in Arizona.

"It seems very probable," he said, "that this archaeological faker, who has been at work in Arizona, has had something to do with the finds near Tucson.

"The miscellaneous congeries of objects found there strongly suggest fraud. It would not be surprising to find a set of objects which the Indians had looted from one of the early missions, but when you get Masonic emblems and all sorts of things, you begin to prick up your ears.

"Someone in Southern Arizona in the last year or so has been faking inscriptions. I received a short time ago from Colonel James H. McClintock, formerly with Roosevelt's Rough Riders and until recently State Historian of Arizona, a set of photographs of these inscriptions. One purported to be an inscription by Coronado and the other by Fray Marcos de Niza, the first white man to set foot in Arizona and New Mexico in 1539. These were obvious forgeries and did not stir up any excitement. They had been made to correspond to genuine inscriptions of the early Spaniards on rocks in Western New Mexico. The letters were about three feet long.

"One of the most notorious fakers of archaeological objects operated in Michigan. He kept finding and causing others to find strange inscriptions in clay and copper in mounds in

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Michigan. He succeeded, unfortunately, in interesting a Catholic priest and was able to use his name in these discoveries, so that a great many people were deceived. His objects were very cleverly concealed.

They were found apparently buried under the roots of trees and deeply embedded in mounds. He had used years in the preparation of the settings in which he wanted the things to be discovered.

"The detection of the fraud was not difficult, because of the jumbled manner in which the characters were put together in the inscriptions. For instance, he put in Coptic letters which he got from some books. Some of them were upside down. The whole thing was meaningless. What the man's object was is something I cannot say. His frauds were exhaustively treated in an article by Professor Francis W. Kelsey of the University of Michigan in an article published in *The American Anthropologist*.

"What betrayed the recently found Spanish inscription fakes in Arizona were the abbreviations. Abbreviations were made in a manner that no Spaniard of that time would have used.

"The man who perpetrates such frauds seldom claims to have discovered them himself. He usually arranges things so that some other man finds them and believes that he has stumbled upon them accidentally."



January 22, 1925: Many of the finds were witnessed by officials from the University of Arizona and photographed by newsmen from the local papers as they came to light. Arizona Historical Society, The Bent Family Collection, MS 1122 f. 49 (N).