

CULTURAL CROSSROADS OF THE SOUTHWEST

By PAUL S. MARTIN
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A VILLAGE—occupied by Mogollon Indians about A.D. 1350–1500—to which traveling salesmen may have come from time to time to pursue their honorable profession of trade and barter, was revealed by the excavations of the Museum's Southwest Archaeological Expedition in its 1958 season.

We conjecture that trading parties—from perhaps a hundred miles or more away—may



ARIZONA KIVA UNCOVERED

The room, used by prehistoric Indians for ceremonials, is paved with sandstone slabs. Tesellated arrow in center indicates location of firepit. The two workers are excavating a niche which was found to contain turquoise pendants and gaming pieces. The room, one of several opened, measures 10 by 14 feet.

have met here, for we find abundant evidence of trade in the pottery we dug up. Some of it apparently came from the Gila valley to the south (Globe and Phoenix) and some of it from the Hopi towns in northern Arizona. Microscopic studies, yet to be undertaken, will settle this point finally; but at the moment we base our guess as to the source of the trade pottery by means of its colors and designs.

The site excavated this past summer is located about a half-mile east of St. Johns, Arizona, on the east bank of the Little Colorado River. The site or pueblo, composed of almost sixty rooms and two kivas (men's ceremonial rooms) lies on top of a sloping mound about 30 feet high, 200 feet long, and 100 feet wide. It is quite possible that many of the dwellings were arranged in a bi-level manner; and certainly some portions of the pueblo-town were two stories in height. There were no doorways such as we have in the walls of our houses. On the contrary, entrance to each room and house was through the roof. By that I mean there was a doorway or hatch in the roof (covered in bad

weather by means of well-cut, neatly shaped, thin stone slabs), and through this everyone entered and left. Thus, to enter your house you climbed a ladder to the roof and descended another ladder into your apartment.

TORTOISE-LIKE DEFENSE

Such an arrangement had practical advantages besides being, apparently, one of traditional usage. In time of peril or raids, ladders could be drawn up to the roof making easy penetration impossible. It was a kind of tortoise arrangement whereby the occupants withdrew to safety until the danger abated.

One of the greatest factors in producing cultural changes is trade—trade in both materials and ideas. The site excavated this last season brings into view a segment of the Mogollon civilization that was significantly altered by these mechanisms, as "foreign ideas" are reflected in the pottery, the architecture and the stone tools.

The Davis site—named after Mark Davis, the owner—was perhaps one of the latest pueblos in the area to manifest Mogollon identity before the Mogollon Indians disappeared as a separate group.

We conjecture that the site was occupied between A.D. 1350 and 1450. These dates are guesses only and are based on a hurried examination of the pottery. We may revise these figures up or down after more data are in.

It is probable that the site was occupied for a relatively short time—perhaps fifty to one hundred years. We had assumed we would find earlier towns under the top or latest one, but we were doomed to disappointment, for the floors of the excavated pueblo rested on bed rock.

POTTERY IN A TOMB

It is of interest here to note that under the floor of one room and excavated partly in the sand rocks we found the tomb of a woman, with whom were buried two pieces of pottery whose homeland is about 50 miles distant. These pots date from about A.D. 750! Now, one may infer either that these pots were heirlooms and had been handed down from mother to daughter without breakage for about 700 years, or that the family traveled many miles for some obscure reason to bury their loved ones on a lovely knoll far from the family hearth.

We have followed the trail of "our" Mogollon Indians with undiminishing vigor for nearly 20 years. As a result, I am in an eminently fortunate position of being able to make a few assertions and conjectures.

Briefly, the evidence from the site gives me a fairly clear image of the inhabitants and their way of life.

First, the founders of this town—the ancient name of which we do not possess—were Mogollon Indians of brownish skin and of medium stature. The culture they had developed was an old one—one of the longest

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PAINTINGS SHOW INDIANS SOUTH OF BORDER

"People of the Highlands," a special exhibit of paintings by Caroline Van Evera, will be on display November 1–30 in Stanley Field Hall of the Museum. Included in the exhibit are 39 oil paintings of Indians typical of the highlands of Guatemala, Bolivia, Ecuador, and Peru.

Miss Van Evera, now of Greenwich, Connecticut, traveled to Central and South America where she found the subjects of her paintings. Of documentary as well as artistic value, the portraits of individuals convey racial and cultural characteristics of the people. Under Miss Van Evera's brush, the "Young Man of Cuzco," "The Witch Doctor of Calca," "Woman of Cochabamba," "The Musicians," and "Guadalupe" reveal their moods and temperaments.

One of the most typical and exciting aspects of Indian life in Latin America is the weekly market to which come vendors and buyers from the remotest villages. In her paintings of market scenes in Antigua, Guatemala; Otavalo and Ambato, Ecuador; Cuzco, Peru; and Cochabamba, Bolivia, the artist has captured the color and rhythm of costumed fig-



WOMAN OF COCHABAMBA

Bolivian Indian type in the series of paintings by Caroline Van Evera which will be on exhibition in Stanley Field Hall throughout November.

ures, vegetable produce, and handicrafts, and the lively bustling spirit of occasion.

The collection was exhibited in Paris in 1950, but this is the first time it has been shown in its entirety in the United States.

The ancient Roman Empire is represented in the Museum by antiquities recovered from Pompeii and Boscoreale that were buried by the eruption of Vesuvius in A.D. 79. The exhibit is in Edward E. and Emma B. Ayer Hall (Hall 2).

GIFT OF OVER 7,000 SHELLS INCLUDES MANY RARITIES

By PATRICIA McAFEE
ASSOCIATE EDITOR

WHEN THE STORM subsides, the shore of Sanibel Island is left heavily sprinkled with numerous shells of great beauty. These shells—of many shapes, sizes, and colors—have lured collectors and visitors to this island off the west coast of Florida since the early 1900's.

Dr. Charles Webb Yarrington was not a shell collector when he and Mrs. Yarrington first visited Sanibel Island 15 or 20 years ago. They traveled there out of curiosity, but it was one of the days after a storm had just swept the island and the abundance of shells cast upon the beach inspired Dr. Yarrington to begin his collection.

This excellent collection, which he spent the remainder of his life amassing, was recently donated to Chicago Natural History Museum. In recognition of the gift, the Museum's Board of Trustees has posthumously elected Dr. Yarrington a Contributor to the Museum.

Dr. Yarrington was a doctor of medicine by profession. He graduated from the Uni-

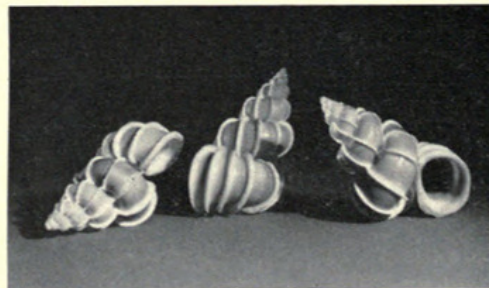
versity of Michigan in 1902 and began practice as a company physician for the Calumet and Hecla Mining Company in Calumet, Michigan. He remained there for 10 years, leaving for Gary, Indiana in 1912 to become the first full-time school physician in Indiana and probably the first in the United States. The type of practice originated by Dr. Yarrington—the medical inspection of schools—has been widely adopted over the whole country. In 1914 he went into private practice and maintained it until his death in March, 1957.

most doctors during his lifetime, and he was also one of Gary's foremost citizens. During his early career he was one of the first to promote a hospital for Gary; in later years he headed a drive to build Gary Memorial Auditorium. He served as president of the staffs of both Mercy and Methodist hospitals, and was president of Lake County Medical Association and Gary Rotary Club. His services were never of short duration—he was one of the 10 who signed the first Red Cross charter and he served in that organization for 40 years. He was a member of the Indiana Medical Association, the American Medical Association, and the American College of Surgeons. During World War I, he served as a captain, but was never called overseas because he was badly needed to battle a flu epidemic that had broken out in Gary.

It seems amazing that a man as successful and civic-minded as Dr. Yarrington would still have time to devote to a shell collection. Even more surprising than this, Dr. Yarrington maintained several other fine collections during his lifetime. He began collecting arrowheads and brass when he was but a boy on a farm in Norvall, Michigan. Later collections included brass, keys, and antique glass. None of these, however, reached the importance of his stamp collection and his shell collection.

SHELLS OF EXCEPTIONAL QUALITY

Many of the 7,000 to 8,000 shells in the collection were gathered by Dr. Yarrington himself, either in Florida or in Michigan and Indiana. The remainder were bought from dealers, particularly the late Walter F. Webb of St. Petersburg, Florida. The Yarrington Collection is composed chiefly of marine shells from medium to large size, which are of especially beautiful color, unusual form, or ornamentation. Most of them are over 2 inches in size, although the majority of marine shells existing are less than one-half inch in size. The collection will be particularly valuable for use in exhibits because of the size and outstanding quality of the specimens.



CHINESE WENTLE-TRAP

In the 1890's these three shells would have been worth several times their weight in gold. Because of this, counterfeits were often made of rice paste. By now, fishermen have found enough so that most amateur collectors possess at least one example.

Extensive and complete representations of groups of shells long prized by collectors are included in the Yarrington Collection. Murices, cones, volutes, cowries, olive shells, scallops, and spike shells are examples of this. Deep-water shells, which have been



HERMIT CRAB IN CONCH SHELL

Many a collector has put an "empty" shell aside on a beach, only to have the hermit crab hidden inside scuttle off with the shell. The claws and head of the crab are heavily armored, but its soft belly must be protected from enemies by being backed into an empty snail shell.

collected in small numbers only in recent years, also make up a notable part of the collection.

In addition to the well represented groups of shells, certain specific shells have a rather unique history behind them, while others have an unusual appearance tending toward the bizarre. The *Scala pretiosa* or wentle-trap are deep-water shells dredged off the coasts of China and Japan. Before 1900 they were among the rarest shells known and were sold by dealers for as much as \$100 per shell. This was a lucrative sum, and man's deceit left not even shells uncounterfeited. Copies were made from rice paste and sold to dealers for the worth of the real shells. In later years the genuine shells have become more plentiful, and the imitations are now the rare items.

A type of shell exceedingly common 250,000,000 years ago was *Pleurotomaria*, commonly called the slit shell. At that time several hundred species existed, whereas today there are less than a dozen—evolution being responsible in this case for any change, and not man. The slit shell is no longer a shallow-water shell, as it once was, but



CONCHOLOGY LABORATORY IN HOME

The late Dr. C. W. Yarrington of Gary, Indiana, inspecting one of the larger specimens of marine snails in his extensive collection, which has now been acquired by the Museum.

Dr. Yarrington was one of Gary's fore-

lives in deep water. It derives its common name from the slit at the bottom of the shell through which a tube protrudes enabling the animal to breathe as the water sweeps over its gills.

TENANT IN ANOTHER'S SHELL

The strange looking creature pictured in an accompanying illustration is not a new type of snail; it is a hermit crab that has moved into a conch shell after the death and decay of the animal which originally inhabited it. The hermit crab begins its life in a small shell and as it grows moves on to occupy a larger one. So we see that in the economy of the sea little is wasted. The living are provided housing by the natural deaths of other animals.

Because of their particular interest and fine quality, selected specimens from the Yarrington collection will be presented in a special exhibit, which will open to the public in December. The exhibit will be designed not only to display the rare beauty and unusual form of shells but to present biological facts about them and the animals that inhabit them.

SOUTHWEST CROSSROADS—

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unbroken histories we know of—stretching back 10,000 to 12,000 years. Their remote ancestors had found the means of living on the desert partly by hunting but mostly by gathering wild plants—berries, nuts, roots, and the like.

Through many vicissitudes, migrations, upheavals and evolution—all of which we have traced and which are described in my forthcoming book *Digging Into History*—these people gradually converted their wandering way of life to a dynamic manner of living which embraced agriculture, town-dwelling and pottery-making.

About A.D. 1200–1300, they migrated from the Pine Lawn Reserve area in western New Mexico, for reasons as yet unclear, to eastern Arizona in the Springerville–Vernon–St. Johns area, located in the drainage of the Little Colorado River. We have closely followed their trail.

MORE SOPHISTICATED COMMUNITY

Here at the Davis site, we find our Mogollon Indians more sophisticated. They lived in a fair-sized town whose population may have been about 150 to 200 souls.

They retained many of their ancient culture traits—brown, smudged and red polished pottery, tools of stone and bone, and perhaps the same kind of mother-line inheritance and social organization.

But, in addition, as noted above, trade and contacts had greatly influenced many of the material aspects of their civilization. The pottery shows definite signs of experimentation with a glaze-point for decorative pur-

poses. I say “experimentation” because some of it was well executed and some of it was not—a sign perhaps that the new glazing technique had not been brought under control.

They lived in rooms built on the surface of the ground, and the walls of these were stone masonry of a fair order. Some of the walls were undoubtedly about 6 feet high; while the two-story rooms were probably twice as high. The rooms were small, measuring about 6 by 12 feet. For roofs, they used large cedar beams, then branches and twigs cunningly interlaced so as to make a tight covering; and over this to make it all waterproof they plastered 6 to 8 inches of mud. In the center of each roof was the hatchway-entrance.

ADVANCES IN AGRICULTURE

The Mogollones grew crops of corn, beans and squash. Hunting was resorted to, certainly, for we find many animal bones; but primarily these chaps were farmers and good ones, too. Some of the corn cobs (charred) were found to be almost as slender as a thick lead pencil, and this fact leads us to wonder if drought was not present and if it was not, in fact, a prime cause of abandoning this site—maybe about A.D. 1450 or 1500—just a few years before the Spanish discovery of this very area. Cortez and his men probably marched within shouting distance of this town.

The living rooms were provided with well-built rectangular, slab-lined fire-pits. Smoke escaped through the hatchway. Many rooms were provided with a ventilating apparatus—the great grandfather of our air conditioning; and some rooms had special ventilators the like of which we had never seen before. Usually located in a corner, in the vicinity of the fire-pits, these may have served also as crude chimneys.

Clothing was scanty in summer; in winter it probably consisted of cotton kilts and ponchos and rabbit-fur blankets.

Transportation was entirely by shank's mare so that when a trading venture was dreamed up or when a big ceremony required attendance at a village miles away, walking got our Indians there. No horses, mules, or camels, no wagons or sleds. Just plain walking. Dogs were certainly present as pets and as a possible source of food in hard times; and turkeys may also have been partially domesticated, both for food and because turkey feathers were much admired in ceremonial headdress.

EVIDENCE OF RELIGION

Religion, although very different from ours, was important. It demonstrated an interest in the whys and hows of life and death and of the cosmos. Two chambers, especially built and spacious, were set aside for religious activities. These rooms are called kivas and they also served as clubhouses for men during winter months. The floor of one of our

MOVIES FOR CHILDREN ON 5 SATURDAYS

Five more free programs of motion pictures for children will be given on Saturday mornings in November, completing the autumn series provided by the James Nelson and Anna Louise Raymond Foundation. The shows will be given at 10:30 A.M. in the James Simpson Theatre of the Museum. Following are the dates and titles:

November 1—The Great Adventure

The adventures of two children on a Swedish farm.

November 8—Where Mountains Float

Danish film showing Greenland, a primitive hunter's world, as seen by a 12-year old Eskimo boy

November 15—Alice in Wonderland

Disney color-movie

November 22—Winter Fun

Things to look for and things to do in the winter

Also a cartoon

November 29—Panama: Land of Contrast

Murl Deusing, of Milwaukee Public Museum, will appear in person to tell the story of his film

Children are invited to come alone, in groups, or with parents or other adults. No tickets are needed.

kivas was beautifully constructed of finely cut and neatly fitted sandstone slabs laid on a sacred foundation of golden river sand. In a niche in the wall of this kiva we retrieved a forgotten offering—a turquoise pendant, some stone beads and some dice.

During non-religious times men wove cotton blankets in the kiva. Specially constructed loom-holes were found in the kiva floor. It is assumed that the lower end of the loom was lashed to these (as in contemporary Hopi and Zuni kivas). The upper part was made fast to the wooden roof-beams.

What is the use of research into all this? There is no breathtaking answer. We may learn from the past. We are a part of the past and we cannot cut ourselves off from our heritage. But beyond this lies the curiosity that everyone has concerning something or other. If a person's curiosity is directed toward the past and to questions of how men met and conquered difficulties just like ours—then that in itself is the answer to why we investigate. Without this curiosity and knowledge concerning man's past adventures we would be like people without memory—vegetables and morons. With such knowledge, we can understand ourselves—we can realize our common humanity and we can perceive the potentialities that distinguish man from all other animals.



Martin, Paul S. 1958. "Cultural Crossroads of the Southwest." *Bulletin* 29(11), 3-5.

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