

Introduction

“Dear Gang:” The *Atlatl*, History, and Community in the University of Arizona Department of Anthropology

*Gabriella Soto, Doctoral Candidate,
School of Anthropology, University of Arizona*

Introduction

This special centennial issue of the *Arizona Anthropologist* is intended as an accessible, multi-media account of the history of the School of Anthropology. But, as an editor of the *Arizona Anthropologist*, my point of entry for understanding that story began with research into this journal’s history. The *Arizona Anthropologist* actually had a previous existence, beginning in 1944 as a departmental newsletter called the *Atlatl*. To my surprise, and without really intending to do so, I ended up reading all of the *Atlatls* cover to cover. These little newsletters are rich primary sources for insight into the early years of School (nee Department) of Anthropology (SOA). Therefore, a history of the *Atlatl* is apropos for the centennial anniversary.

The underlying theme of the *Atlatl* was community. As a publication of the Anthropology Club, founded in 1941 by Emil Haury, the mission of the newsletter was explicitly about creating and maintaining community.

In Haury’s words:

The Anthropology Club, since its inception, has been a means of bringing faculty and students together, of sparking a camaraderie that has cemented friendships and helped to develop more than a textbook interest in anthropology. Let us hope that the Club will continue to carry news of the students, department, and museum to the alumni” (Haury, November 1963, *Anthropology Club Then and Now*).

Primary source documents such as the *Atlatl* allow readers to understand the department’s history through the eyes of its former students and faculty. These are archives of a social history, that is, a history that deals with the experiences of the everyday and ordinary, in contrast to histories oriented around “great men,” or major events. The *Atlatl* does document major happenings of the early department, but also the quotidian social lives of its students. The great men and women of our particular past are also represented, but not in the tradi-

tional sense. This newsletter is an important forum to understand these figures in the context of students' discussions of them, with detailed accounts of their lectures, research, course offerings, and party-hosting abilities. The *Atlatl* also represents the great men and women through their own words, especially those of Emil Haury, who wrote a column for the majority of the issues for several decades.

This article offers a brief history of the newsletter, as well as a detailing of its uses as an historical source. Based on my newfound love of the *Atlatl*, I used my editorial influence to ensure that it would also be well-represented throughout this centennial issue. The final section of this paper functions as an explanation for how I conceive the *Atlatl* complements this issue's theme, as well as that of the centennial celebrations of this department.

***Atlatl* History**

In 1944, the *Atlatl* first began to circulate the halls of the Department of Anthropology here at the University of Arizona and among its alumni. The newsletter was published under the auspices of the newly minted Anthropology Club, which had been founded just three years before (1941) with

the encouragement of Emil Haury. At the time, the club included both graduate students and undergraduates majoring in Anthropology. The newsletter represented a formalized vehicle for the personal letter writing campaign undertaken by Emil Haury to maintain contact with overseas service member alumni – this was of course at the height of World War Two (U.S. involvement in the war dating from 1941 through 1945). In fact, during the first decade of the newsletter's publication (through the Korean War, 1950-53) the mailing addresses for service members were published, usually with a line or two of encouragement for department members to write them. Orienting itself as a vehicle for morale both at home and overseas, *Atlatl* began as an often humorous accounting of the various goings-on in the department and the activities of the Anthropology Club.

With almost every issue published through 1964, Haury penned a column in the vein of his previous more personal letters; these columns always began with the salutation, "Dear gang," an informal, inclusive and fond greeting that matched the tone of his columns. This informality and inclusiveness also matched the tone of the issues as a whole,

where each newsletter would petition for and publish alumni information on marriages, births, deaths, career changes, and the unexpected ways these alumni found that their Anthropology degree applied unexpectedly and opportunely in their non-Anthropology jobs. In the 1940s, Anthropology Club members would also periodically publish stories about their impromptu archaeological projects in wilderness areas outside Tucson. By today's standards of cultural preservation, such impromptu digging would be seen as ethically calamitous and indeed illegal, but at the time, such activities were quite innocent. Based on the published accounts of these "excavations" in the *Atlatl*, they seemed to go far in fostering the students' love of archaeology (one such account is presented in Figure 1). Indeed, servicemen who sent lines to the newsletter would also occasionally include details about the various artifacts encountered during the course of their war-time travels and duties.

The current anthropology students recorded their summer plans, and their collective doings when the weather cooperated (see Figure 2, "Club celebrates warm weather"), as well as the hazards of the early processes of self-publishing using a hectograph (see

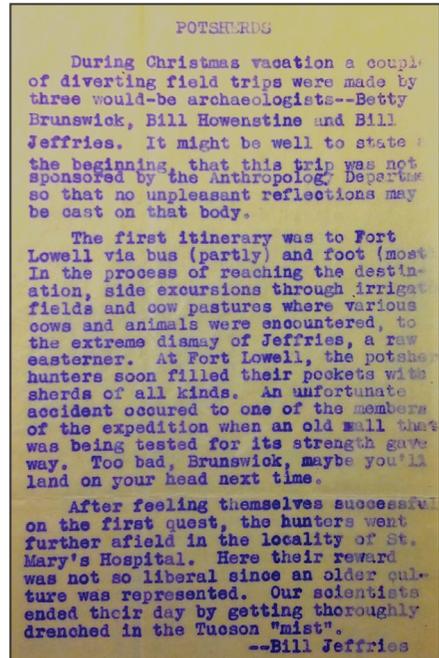


Figure 1. In this 1945 excerpt from the Atlatl, staff-writer Bill Jeffries describes some impromptu excavations undertaken by members of the Anthropology Club. Atlatls are reprinted courtesy of the Arizona State Museum Archives.

Figure 3, "Fire Burn and Cauldron Bubble"). The newsletter sometimes publicized contests with gag rewards, such as the "24-Carrot Plaster of Paris Kewpie" offered for the winning bid in the quest to name a new truck purchased for the Arizona State Museum. The contest announcement included the warning that Dr. Haury had

1 Kewpie dolls were a type of doll distinguished by large eyes, chubby cheeks and bald heads except for a single curl or topknot

CLUB CELEBRATES WARM WEATHER

The Anthropology Club held a spring picnic in Sabino Canyon May 2, when Dr. Haury was presented with a cake for his birthday after he turned in the best cooking job of the evening on the weiners.

A half dozen car loads of members and staff made the trip. Nearly everyone ate black hot-dogs, loaded with mustard and camouflaged with salad and potato chips and coa-cola.

One little dog came along and fell in a pool trying to climb a rock. Explorers found tree frogs, hornets, and other natural phenomena.

Mrs. Slutz had to go back to town without any supper, as it wasn't ready yet. Entertainment was largely limited to American folk songs rendered by Gauchupine Ted Bueno assisted by others, and Robert "AY" Thomas. "Waltzing Matilda" slipped in somehow, in a very slow version. Fred Wendorf wore his Texas farmin' hat in keeping with the rustic situation. "AY" wore his "Reservation Special"

Easily the most popular lady present was Mr. Getty's young daughter. Coke bottles were all the amusement she needed. Noise was for big folks.

Doc installed his birthday candle on a niche in a rock and started a new wishing shrine (it was a sanctuary candle.)

There were no speeches. Miss Zipporah Cottenger labored in the procurement department, with the result that there was plenty of food. Rumor has it her family is rather tired of cabbage.

Figure 2. An account of the Anthropology Club's spring picnic is recorded in this May 1947 excerpt from the *Atlatl*. *Atlatls* are reprinted courtesy of the Arizona State Museum Archives.

pre-emptively vetoed nominations for the bright red truck to be named "Scarlett O'Hara."

Issues published after the 1940s later issues became slightly more formal accounts of lectures, the pursuits of their expanding faculty, accounts of field school experiences, and tips for funding and faculty interaction. Formal arti-

"FIRE BURN AND CAULDRON BUBBLE"

The *Atlatl* was literally boiled to a finish in its first edition. The Anthro Club as yet has in its possession two hectographs. These two are composed of two types of gelatin. One's a beautiful, rich, purple color, the other is a pale amber. They both smell and feel like glue. The first was boiled, cooled and set laboriously by certain members. The second, the purple type was boiled, cooled and set also, but the next morning showed it as being very unfavorable for any kind of results. It was a sticky, squooshy, gooey, purple mess. It stuck to the pan, the walls and to Mrs. Slutz's suit alas! She is now wearing a purple job. After a general conference, it was decided to recook it. For three hours the lovely concoction burled and burbled. Once more it was set to cool until morning and once more excited faces gathered to review the results. All was serene, the gelatin lay in a cool, smooth, shimmering mass just waiting to go to press. Room 101, (the boiling room) is now in purple technicolor due to the great labors on the first *Atlatl*.

* To those who understand Hectographing, this article is dedicated. To those who have yet to learn the fascinating art, a Hectograph is a metal tin, an inch thick in which is placed a nice gluey gelatin, later it is used for printing. (We Hope)

Figure 3. The second issue of the *Atlatl* (1944) records the publication process with a hectograph. *Atlatls* are reprinted courtesy of the Arizona State Museum Archives.

cles were later marketed as short monographs sold for \$0.10 to \$1 to raise funds for the Anthropology Club. However, through the early 1970s, the *Atlatl* maintained a slightly sarcastic, but ultimately good-humored voice that Hau-

ry later reflected was a bit more “breezy than dignified, but it told its story well” (Haury, November 1963, “Anthropology Club: Then and Now). For example, from the 1971/72 issue, J.J. Reid’s account of the Anthropology Club’s “White Peccary Sale” represents the classic “breezy” affability that characterized the run of the *Atlatl*.

It was from the inscrutable, mercantile mind of Pila Kikuchi that the idea arose for a sale of ethnic crafts, or nic-nacs, to give a little weight to the empty coffer of the Anthropology Club. Since anthropology students, especially graduate students, traditionally possess little money and lots of miscellaneous nic-nacs, a pre-Christmas sale would assist students as well, by providing them with an opportunity to reap the benefits of petty capitalism as well as circulate some of their more tiresome nic-nacs among their friends and the university community in a manner reminiscent of the much admired Kula ring...

The name for the sale emerged when Susie Furer suggested that “white peccary” was more than appropriate. None possessed the presence of mind to inquire of the exact meaning behind “white peccary” for we thought her momentarily berserk and

suggested some rest away from the museum animal display. Instead she volunteered to make the posters, if we decided upon a name. We didn’t, but she did. On the morrow no less than a hundred posters advertised, in that unmistakable pale blue of the spirit mimeo, a WHITE PECCARY SALE. The etymology of the phrase eludes me still.

If this excerpt provoked a laugh, I encourage you to read the *Atlatl*’s account of how the Anthropology Club “solved” the “irreconcilable differences said to exist between anthropologists and their religious counterparts” with their “informal, flippant, non-winning” Homecoming Parade float representing the Biblical Adam and Eve as Australopithecines (the full story and a photo can be found in the 1971-1980 timeline, page 76).

***Atlatl* as History**

The *Atlatl* is not just of historical value for the humor it offers. Table 1 is an abbreviated timeline of major events in the department and the corresponding *Atlatl* coverage, from 1915 to 1971/72, when the last newsletter version of the *Atlatl* was published. Though the *Atlatl* was not founded until 1944, certain events received some form of coverage after the fact.

Year	Department of Anthropology (née Archaeology) Event	Corresponding <i>Atlalil</i> Coverage
1915	Department founded by Byron Cummings	
1919	Cummings establishes archaeological field school at Kinishba Pueblo	
1925	Emil Haury matriculates at the UA as an undergraduate, and studies under Cummings	
1927-28	Cummings becomes the 9 th president of the University of Arizona	
1927	The building that now houses the modern Arizona State Museum (ASM) is built, serving as the University Library	
1928	Emil Haury and Clara Lee Frapps (Tanner) earn the first Masters degrees from the Department of Archeology	
1929	<ul style="list-style-type: none"> The ASM is housed in the West Stadium building Emil Haury recovers a key archaeological tree specimen – beam specimen HH-39 – that unifies the previously “floating” tree ring chronology 	
1930	The first course in Dendrochronology is taught by A.E. Douglass and Emil Haury	
1934	Indian Reorganization Act (IRA) is passed in the U.S. Congress	The March 1947 issue of the <i>Atlalil</i> is dedicated to the results of a conference regarding the effects of the IRA after 13 years, as well as the potential work of anthropology to assist American Indians (see Figure 48, page 122 , “What Good is an Anthropologist?” for a student’s summary of his perceived role as an anthropologist based on the conference)
1935	The building that is now ASM south is built, which houses the museum artifact collections and the fledgling Department of Archeology	
1937	<ul style="list-style-type: none"> Haury (aged 33) succeeds Cummings as the Director of the Department of Archeology. The Department of Archeology becomes the Department of Anthropology when Haury becomes Director, reflecting his effort to train students in Anthropology’s four fields: Archeology, Biological Anthropology, Ethnography (now Cultural Anthropology), and Linguistics Laboratory of Tree Ring Research is co-founded by A.E. Douglass and Emil Haury, the first of its kind. 	The activities of the Tree Ring Lab appear periodically in issues of the <i>Atlalil</i> , including occasional articles by students from the lab reminding their fellow archaeologists about the importance of tree ring data to their work
1941	<ul style="list-style-type: none"> The United States officially enters World War II; alumni from the Department of Archeology enlist or are drafted over the ensuing years. Haury begins a letter-writing campaign to keep in touch with these men The Anthropology Club is founded with Haury’s prompting, the group that is responsible for the publication of <i>Atl Atl</i> starting three years later 	<ul style="list-style-type: none"> Haury’s efforts to retain contact with servicemen are formalized with the publication of the <i>Atlalil</i>. Until his retirement, Haury would write a brief introduction for the majority of the issues (31 out of 46 issues between 1944 and 1964), with the 46th issue commemorating his retirement, called as the “Dear Gang” letters Names and addresses of alumni servicemen are published in the first several issues of <i>Atlalil</i>
1944		The first issue of <i>Atlalil</i> is circulated among the department and alumni (see Figure 15, page 33 for the first “Dear Gang” letter)
1945	<ul style="list-style-type: none"> There are five anthropology faculty members between the Department and ASM Female students in the Department outnumber males for the first time 	A student publishes an editorial piece about how strange and troubling it is for women to outnumber men. The editors of the issue write a lengthy disclaimer: “the right of free speech guarantees the gentleman in question the right to his opinions, misguided though they may be.”
1946	<ul style="list-style-type: none"> Haury establishes an archaeological field school at Point of Pines Dr. Edward Spicer is appointed to the staff of the Department of Anthropology Financial assistant fellowships (now known as Haury Fellowships) are established The department’s biological anthropology faculty purchase an elderly chimpanzee, which dies one year later 	<ul style="list-style-type: none"> <i>Atlalil</i> would publish several accounts of the goings on of the field school as well as short summaries of findings, most notably in December 1948’s “Point of Pines Issue”, some of which is republished in Figures 70 and 71, both on page 186. May 1952 was another Point of Pines issue, the cover is re-published in Figure 21, page 50. Haury records Spicer’s hiring in his Dear Gang letters. Subsequent issues would summarize various informal and formal lectures and classes offered by Spicer, providing some insight to the Spicer’s intellectual process and his teaching style (see one such lecture review in Figure 28, page 71 “Yaqui Worker Gives Points” from May 1947)
1947	A dedicated (red) truck is procured for the ASM	The editors of the <i>Atlalil</i> organize a contest for students to name the new truck. They include the caveat that Dr. Haury has already ruled out the name “Scarlett O’ Hara.” A “24-Carrot Plaster of Paris Kewpie” is offered as a reward for the contest winner
1948-49	Haury establishes the doctoral program in Anthropology	<i>Atlalil</i> profiles the first doctoral candidates who matriculate.

1952	The Bureau of Ethnic Research (now the Bureau of Applied Research in Anthropology) was co-founded by Haury and William Henry Kelly to assist American Indian tribes to adjust to postwar American society and the return of its veterans	The May 1952 issue of <i>Atlalil</i> profiles the new Bureau (see Figure 29, page 72). Subsequent issues would profile various projects undertaken by the Bureau, as well as lectures about these projects and the faculty members working in the Bureau
1952-53	Haury obtains a grant to build the Radiocarbon Laboratory	May 1954 issue contains detailed story about the set-up of the Laboratory, from what materials will be tested first, and the results from preliminary tests. May 1956 "Dear Gang" letter further chronicles the "ups and downs" of continued equipment set up and fine-tuning at the lab
1953	<ul style="list-style-type: none"> The first doctoral degrees are awarded to Charles Corradino Di Peso and Jo Ben Wheat The American Anthropological Association meetings held in Tucson in December 	<ul style="list-style-type: none"> AAA meetings discussed in Haury's "Dear Gang" letter in March 1954; follow-up publications from the "Southwestern Seminar" of the meetings mentioned in Haury's May 1954 "Dear Gang" letter Follow-up on post doctoral careers in May 1954 issues. Issues leading up to their graduation detail the two PhDs' dissertation-related publications
1955-56	Emil Haury hires Raymond Thompson	Haury discusses Thompson's hiring at some length in his May 1956 "Dear Gang" letter
1960	<ul style="list-style-type: none"> A modernized version of the American Antiquities Act passes through Congress, which mandates that would-be archaeological excavators within Arizona purchase a digging permit from the ASM Last season at Point of Pines in Summer 1960 	"Goodbye to an Old Friend" in December 1960 issue notifies students that the previous summer was the last at Point of Pines
1962	ASM and the Department of Anthropology no longer have to share space as a new dedicated Anthropology Building is completed. This was the first building in the country that had been intentionally built for exclusive use by an Anthropology Department	The February 1962 issue of <i>Atlalil</i> profiles the new building
1963	New field school established at Grasshopper Pueblo	<ul style="list-style-type: none"> The new field school location is first announced in March 1963 issue of the <i>Atlalil</i> and reiterated in the May 1963 edition November 1963 issue summarizes summer activities at Grasshopper, and provides some historical detail about excavations near the site and in the region The field school experience at Grasshopper Pueblo is profiled, as are excavations at Tabun Field School in the 1971/72 issue of the <i>Atlalil</i>
1964	Haury resigns as Director of the Department of Anthropology, succeeded by Raymond Thompson	<ul style="list-style-type: none"> A special issue of the <i>Atlalil</i> is released in July 1964, dedicated to Haury's retirement A detailed profile of Raymond Thompson appears in the 1966/67 issue
1968	Walter Birkby hired as Curator of Physical Anthropology at ASM, but in the next few years goes on to create the Center for Human Identification	A detailed description of the mission and function of the Center for Human Identification appears in the 1971/72 issue of the <i>Atlalil</i> (see Figure 44, page 94)
1972		The <i>Atlalil</i> falls into an eight year hiatus, to reemerge as less a newsletter and more of a collected paper series in 1980

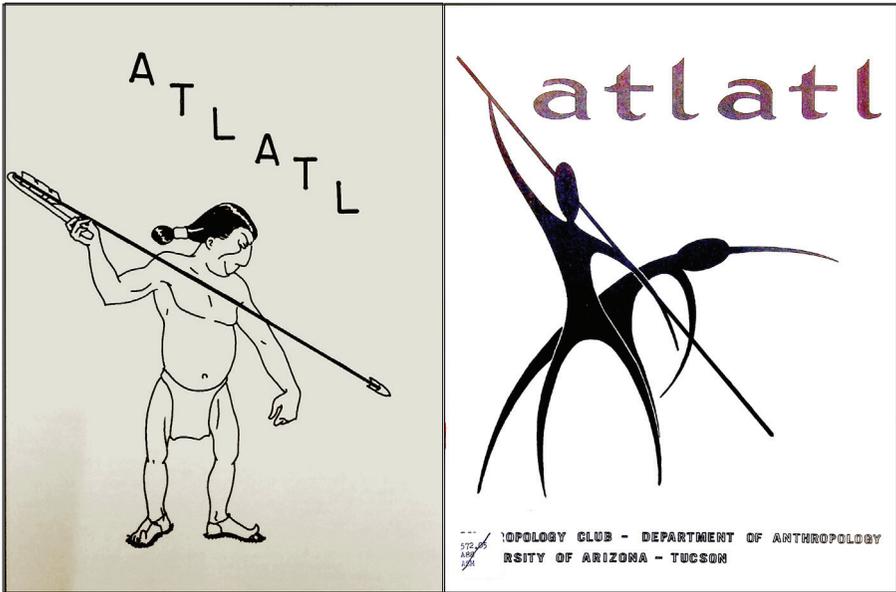
Table 1. Events in the history of the Department of Anthropology are recorded alongside accounts of their coverage in the *Atlalil* newsletter. This timeline dates from the founding of the department in 1915 to 1971/72, which marked the last issue of the *Atlalil* in its iteration as a departmental newsletter. The timeline was constructed with the aid of Thompson's account of this department's history (2005).

Beyond the scope of major events, the historic value of the *Atlalil* can also be traced along thematic lines.

On changing ethics

The newsletter's accounts of impromptu digs and burials of lab

specimens on active archaeological sites (see Figure 19, "The Saga of Frank the Chimp" in the 1941-1950 timeline, page 31) represent the degree to which conceptions of anthropological ethics have changed. Namely, today's ethical and legal standards prohibit the deposition of materials in active



Figures 4 and 5. The left image is that used through the 1950s, while the right image came into use by the mid-1960s. Atlatls are reprinted courtesy of the Arizona State Museum Archives.

archaeological sites. The evolution of the *Atlatl's* cover design also illustrates changing ethics in the department, moving from a caricature of a Native American holding an atlatl to a more abstract and respectful form (Figures 4 and 5 depict this change).

On conferences, lectures and ongoing research in the department

Summaries from conferences and roundtable sessions are summarized in the *Atlatl*. In 1947, a Conference for the Council on Arizona Indians was held at the University. It constituted a roundtable discussion between tribal

representatives (members from seven Arizona tribes were present), members of the Bureau of Indian Affairs (BIA), and anthropologists. As this was in the early years after the passage of the Indian Reorganization Act (IRA, 1934), the newsletter's summary of this conference offer some profound and no-holds-barred early insights into how anthropologists of the time period conceived their changing role in relation to Native American tribes after the passage of this important legislation (see our republication of the March 1947 story, "What Good is an Anthropologist?," Figure 48, page

122). For example, this discussion was upfront about the “mutual Anthropologist-Indian Service antipathy.” That edition of the newsletter was additionally devoted to formal issue papers, summarizing issues faced by Arizona tribes in topics ranging from education to herding, to the economic importance of tribes to the state, all covered at the conference.

In 1953, the meetings of the American Anthropological Association – the organization for professional anthropologists working in the Americas – was held in Tucson at the University. Haury’s “Dear Gang” letter recounts both the process of preparing for and hosting this major professional conference, and also discusses the proceedings.

Atlats regularly listed the people from the department attending major conferences, along with the names of their planned presentations. Occasionally, the *Atlatl* summarized those presentations. Additionally, the Anthropology Club regularly hosted informal lectures at the homes of faculty or club members, and slightly more formal lectures in the halls of the department. The featured speakers were mainly faculty members from within the department, but occasionally prominent figures from other universities. Accounts

from many of these lectures, which were effectively Notes from the Field for these researchers’ fieldwork, were regularly published. The accounts include some of the early conclusions from the speakers’ respective research, as well as accounts of some of the problems and successes in their strategies for building relationships within the communities with whom they were conducting research (see our republication of the May 1947 story, “Yaqui Worker Gives Points,” Figure 28, page 71, which summarizes some of Edward Spicer’s early fieldwork with the Yaquis). It is also quite fun to read into the Club members’ delight when color photos were featured in these lectures (!), which at the time were sufficiently cutting-edge to be notable.

What can also be found are accounts of publications and publication plans of faculty members. Major grants and awards received, major projects undertaken by the department, and aspirations for the future are all recorded in these pages. From the time it was founded in 1952, accounts of the awards received, the research in progress, and publications of the Bureau of Ethnic Research were given substantial space in the pages of the *Atlatl* (see our republication of the article summariz-

ing the mission of the Bureau at its founding, Figure 29, page 72). For someone interested in the history of the Bureau, the *Atlatl* could serve as an important resource.

On field schools

Similarly, a history of the field schools can be found recorded in the *Atlatls*. The drudgery, the humor, and the thrill of discovery are all captured in various accounts – and there are plenty from which to choose. One such account heads with the sentiment, “It’s good to have it done!” (Gary Rollefson, 1971/72, “Tabun Excavation Ends, Crew Returns Home”). Haury himself also contributed to the field school narrative in many of his “Dear Gang” columns. In one such account, Haury reflected on the new accommodations constructed over a summer field season at Point of Pines: “If any complaints are forthcoming...it’s because the camp is too plush and will forever spoil a budding archaeologist in his ability to rough it” (November 1947, re-printed on page 48, Figure 20). Another example is “Potato” Chips Chindsey’s account of his time on kitchen duty at Point of Pines: “If anyone should find need of a potato peeler with considerable training, Doc says he will be glad to act as

my reference” (December 1948, re-printed on page 185, Figure 70). Humorous sentiments such as the ones above were invariably followed by slightly more serious accounts of the training process of the student fieldworkers, a preliminary assessment of findings, and a general record of progress of excavations.

On curriculum

From 1961 to 1972, at which point the *Atlatl* experienced a decade long hiatus, issues offered faculty interviews (in lieu of Haury’s “Dear Gang” columns, which ceased in 1961 as he prepared to retire as Department head), circulating among members of the Anthropology faculty with each issue. The stated goal in printing these interviews was to promote and facilitate greater dialogue between students and faculty, with the note that personal conversations could provide scholarly insight beyond the classroom experience. Faculty interviews varied in terms of topics covered, but often included the given faculty member’s immediate research plans. Many listed the classes offered by the given faculty-member, along with some key tips for students’ success in those classes. For example, in his interview

from the 1971/72 issue of the *Atlatl*, William Kelly described his course offerings and the varying amount of work they entailed for students.

My 200 courses are teaching courses. I expect my students to learn the fundamentals, and they are repeated over and over again in lectures and reading. The result is that some students head for the nearest exit, especially when they learn that they must work hard enough to hand this back to me in proper form in a series of quizzes. So much for formal pedagogy.... There are no term papers and no time is formally allotted to original research. These tasks are reserved for my seminars where I see to it that I do practically no work at all.

Kelly echoes some of the universal frustrations of teaching (I am sure many faculty and teaching assistants today can relate), that some students want to "head for the nearest exit" when they realize that there is hard work involved in a given course. Overall, the faculty interviews offer a bit of insight the types of training these faculty offered to students, as well as their respective teaching styles. Through these interviews and other articles, it is also possible to get a sense of the changing curric-

ulum offered by the department, as well as the feelings of students about their course load and requirements. One example is a student's account of his nightmare about comprehensive exams, that there would be a revised exam format of which he would only become aware as he sat down to take the exam (Roger Nedry, May 1952, "Phantasy in One Act"). However, in the dream, things all work out as the examiner's questions just happen to align with the guttural sounds the student makes when he cannot think of an answer:

Examiner: Among the various fields of anthropology...one of the most richly rewarding to the student of culture is that of Old World prehistory. Tell me the name of the one of the most outstanding of the Near East sites at which archaeological work has been done.

Student: (dubiously) Er - r - r ---

Examiner: All right. A very interesting example - the Ur of Chaldea...

Dr. Reid's contribution to this issue (page 87) also discusses the evolution of graduate comprehensive exam requirements in some detail.

In March 1958, Harry Getty was a guest contributor for Haury's "Dear Gang" column while Haury attended a Wenner Gren conference in Washington, D.C.. Getty of-

fers more specific details about the changing curriculum, and the aging departmental staff (also jokingly alluding to their drinking habits):

You star-students of former years would hardly recognize the courses offered now in the Department. After many an hour of struggling, sweating, and swearing last spring the Department staff came up with a “new look” for the course structure. The courses now required for the BA are Archaeology, Cultural Anthropology, Linguistics, and Physical Anthropology. Remember the old Current Problems, well, now that course covers only common problems in two of the four fields in any one year. This year it’s Archaeology and Physical Anthropology. Some of you will remember struggling through the area courses — Africa, Asia, Oceania. They’re all gone - collapsed into one reading course. There are a lot of other changes in the courses - better take a peek at the new catalog when you have a chance.

If you could see the Department staff members that were around when you were here, you might see some changes there too. Some can’t get as close to the table as they used to. Hairlines are sneaking back on some foreheads. But we still have a

sparkle in our eyes, and in our glasses (highball, that is).

Leading up to Haury’s official initiation of a doctoral program in Anthropology in the 1948-49 academic year, the *Atlatl* included biographies of the incoming doctoral hopefuls. Notable and particularly heartwarming is the profile on Joe Ben Wheat – whose dissertation would settle the Mogollon controversy (see Reid and Whitteley 2010 for a colorful account of the controversy and the role of Wheat’s dissertation) – written by his wife, entitled, “New Fellow is Jolly Good Fellow Too” (November 1947). Concluding the profile is the following Editor’s Note: “The tall, beautiful redhead who usually has an eye on Mr. Wheat is his wife of last April, who keeps tabs on him, and wrote this profile.” At the level of both faculty and students, these issues provide a social history of the department, which provides a special kind of insight into their lives, their scholarly formation, and cumulatively also, the character of the department itself.

On community

In sum, the archives of the *Atlatl* represent a rich source for a social and professional history of the Department of Anthropology. In

time for the centennial anniversary of the SOA, select stories from the *Atlatl* are re-published in this special commemorative issue. These primary sources have been selected to specifically complement the narratives offered by this issue's contributors, which themselves represent primary sources where they are largely based on personal knowledge and experience. Contributors reflect on their connections to this School, in terms of the relationships that shaped their careers and that certain *je ne sais quoi* that is "the Arizona personality," described so well in the contribution by Professor Emerita Susan Phillips (page 97). Other of the contributions, most prominently, Emeritus Professor and former department director Ray Thompson's directory of all participants from archaeological field schools run by the University (exceptions and parameters detailed in his account) provide another kind of inclusive primary source material (page 146). Like the Centennial Connections image gracing our cover (see the companion story on page 1), the field school directory provides some sense of the scope and make-up of the community that has been built over 100 years around the Department/School of Anthropology. To reiterate once more, one of the re-sounding

themes of the *Atlatl* itself is "community." This theme also reverberates through the contributions offered in this issue.

In the 2005 edition of the *Arizona Anthropologist*, then-editor John Murphy offered a short history of the *Atlatl* and *Arizona Anthropologist*. His conclusion reflected on the importance of the *Atlatl's* history in the present.

I...hope that the history of the Anthropology Club and the *Arizona Anthropologist* may provide models for what the graduate student body may be like in our department. As the department expands, its sense of community may be too easily lost; what we remembered is that, when such a sense was present, it did not exist by chance, but by the efforts of the people in it. The antidote to anomie that can affect [a] large department is a well-organized graduate student body, with opportunities and activities that bring the students together for fun and anthropology both. Faculty in our department have always been open to helping in this, and in my experience are no less so today than in the past, but the students must provide the initiative. The *Arizona Anthropologist* is one area where this can take place, and each student who participates in it

sees firsthand the fruits such organizations may bear, while also adding to its momentum.”

(Murphy 2005: 9).

This sentiment rings true in the present, and especially for this centennial issue. It is my hope that the current iteration of the *Atlatl*, the *Arizona Anthropologist*, continues to be a source for community-building. Certainly, the editorial staff views this particular issue as a major conduit for that endeavor.

***Atlatl* Revisited in This Issue**

The goal of this special centennial edition of the *Arizona Anthropologist* is to provide a multi-media document representing the history of anthropology at the University of Arizona. This is the feature of our contributions, which largely record the history of the department from the perspective of people who experienced that history. Where they do not draw directly from personal experience, the contributions extensively reference primary source material, and to the extent possible, still represent history in the words of the figures they discuss.

Complementing the submissions received is a timeline for each of the decades of anthropology at Arizona, populated by archival photos and documents,

which present a snapshot of the department during that period. All submissions are organized chronologically to the time periods they discuss (insofar as it is possible, where some of the narratives span several decades), and timeline pages precede the groups of articles representing that given decade.

Additional primary source material, in the form of archival *Atlatl* articles, are also interspersed through this issue. Republished articles from the historical newsletter are paired with the articles of this issue’s contributors. As our contributors refer to specific topics or historical periods, the corresponding *Atlatl* articles are meant to be complementary, but not necessarily overlapping. Where many of the articles submitted for the issues have the benefit of hindsight in their recounting of careers and the evolution of certain programs, the *Atlatls* offer contemporary perspectives of those events, and accounts of formative research whose culmination is reviewed in the associated submissions. The re-publishing of select articles from *Atlatl* also offers a chance for those who do not have time or opportunity to visit these archives to engage with what *Atlatl* has to offer. As is recorded above, *Atlatls* are rich historical source material.

Emeritus professor and former department director Raymond Thompson contributed three articles to this publication, one regarding the University of Arizona Anthropology's founding father, Byron Cummings (page 21); one about Emil Haury (his scholarly mentor and a dear friend) (page 32); and a directory he compiled of all participants of archaeological field schools run by the University of Arizona Department of Anthropology (page 146). Although the *Atlatl* was founded after Cumming's time, Haury played a prominent role in the newsletter's creation. Several of Haury's "Dear Gang" letters are reprinted in this issue. After Thompson's field school article, two original accounts of field school experiences from the 1948 Point of Pines summer field season (Figures 70-71, page 185).

Emeritus professor Thomas McGuire's brief genealogy of sociocultural and applied anthropology at the University of Arizona focuses on the founding of the Bureau of Ethnic Research – led by William Kelly. Also a focus is the relationship between former Arizona professors Harry Getty and Edward Spicer in formative stages of their careers. Complementing this article is the *Atlatl's* account of the founding the Bureau of Eth-

nic Research (Figure 29, page 72), though the subsequent work of the Bureau was also well-covered in the *Atlatl*. Also re-published is an account of one of Spicer's 1947 lectures to the Anthropology Club (Figure 28, page 71). Finally, a cover image celebrating Getty's finishing his Ph.D. (Figure 27, page 70). Getty was faculty at Arizona when he earned his doctorate from the University of Chicago, and the *Atlatl* marked the occasion with fanfare.

John Welch, who earned his Ph.D. at the University of Arizona, and who currently is a professor of anthropology at Simon Fraser University, writes about his extended time as field school director at Grasshopper and its impact on his career working with the White Mountain Apache (on whose land Grasshopper is located). Particularly Welch focuses on the role of anthropologists (mainly archaeologists) to serve the Native American communities whose heritage they excavate. In the spirit of this article, an account from the 1947 Council on Arizona Indians has been re-published, entitled, "What Good is an Anthropologist?" (Figure 48, page 122). It explores the possibilities for anthropologists to serve Native American tribes in the wake of the Indian Reorganization Act.

Forensic anthropologist for the Pima County Office of the Medical Examiner and University of Arizona Ph.D., Bruce Anderson, writes about his experience training under former Arizona professor, Walter H. Birkby. Birkby founded the Human Identification Laboratory at the Arizona State Museum, for which a contemporaneous account was written in the 1971/72 issue of the *Atlatl*. This account is re-published in this issue (Figure 44, page 95).

Seven additional articles were submitted for this issue, for which there was no appropriately corresponding *Atlatl* account. Emeritus linguistics professor Susan Phillips writes about her career at Arizona, from hiring to retirement, providing a wonderful narrative that underlines the departmental *esprit de corps*, her perceptions of Tucson, and the department's uniquely welcome environment for female faculty (page 97). Recent Ph.D. recipient Yancy Orr also offers his characterization of the uniqueness of our department based on his experience in other anthropology faculties through his BA, MA and post-doctoral career path (page 133). Meanwhile, Katy McFarland contributed an article about her experience as an Arizona anthropologist from her BA, through MA, and in the homestretch for her Ph.D. (page

140). Roderick Kevin Donald, a former Residential Scholar at the University Indian Ruins, wrote a tribute to the Department of Anthropology, which hosted him (page 130).

Emeritus professor J. Jefferson Reid writes about his experience with the former and reformed comprehensive exam process for Ph.D. students (page 87). Emeritus professor Michael Schiffer wrote about William Rathje, a former professor of archaeology at Arizona, his mentor, and the founder of the Garbology Project (page 78). Patrick Lyons writes about the Laboratory of Traditional Technology founded by Michael Schiffer (page 125).

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