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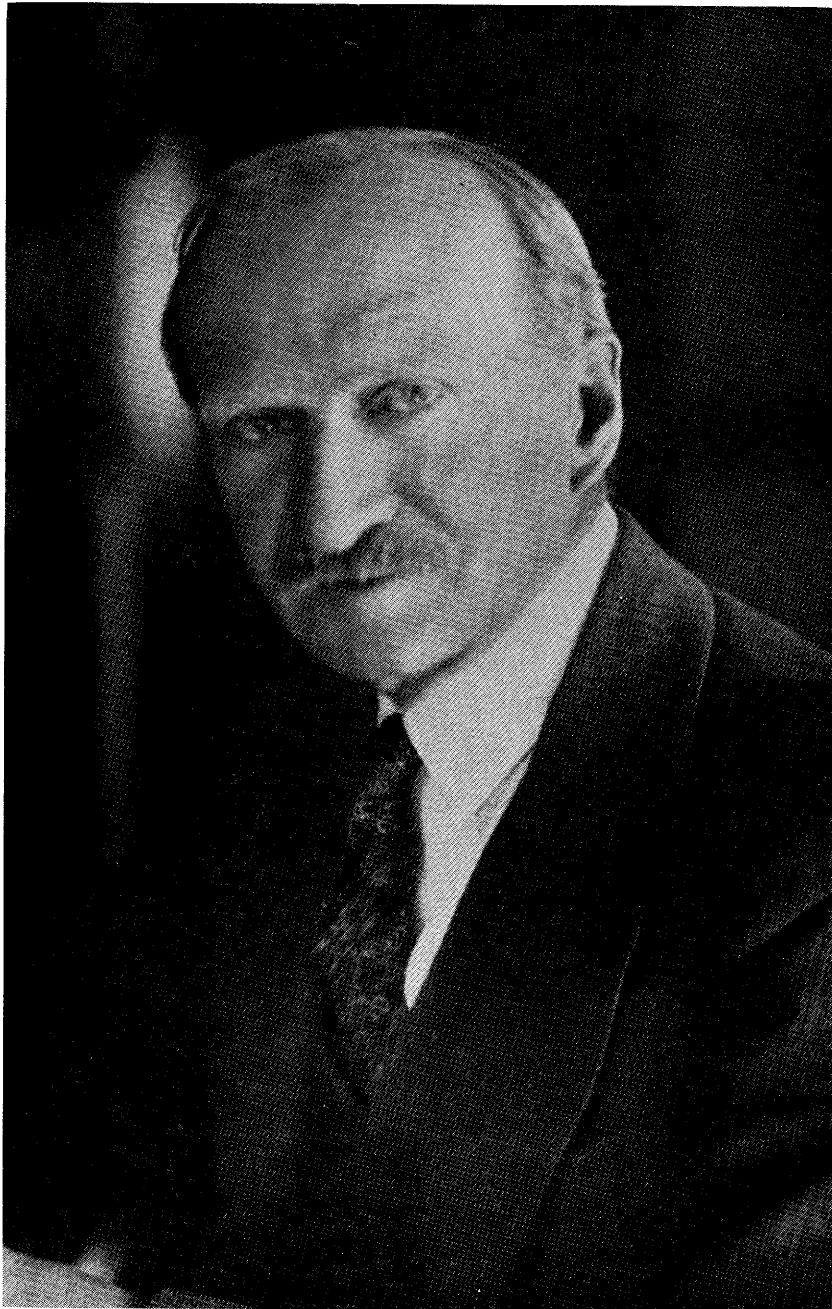
EDITOR: R. GWINN VIVIAN

THE KIVA
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Vol. 32 DECEMBER 1966 Number 2

Fifty Years
of the
Arizona Archaeological and
Historical Society

By
Bernice Johnston
ARIZONA STATE MUSEUM

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Dr. Byron Cummings, at the time he was president of the University of Arizona, 1927. (Photograph courtesy Arizona Pioneers' Historical Society)

What is now the Arizona Archaeological and Historical Society was formed on April 14, 1916. This year we celebrate its Golden Anniversary.

The history of this society cannot begin without a vignette of the man whose brain child it was, Dr. Byron Cummings. Whenever one talks to or reads the words of people who knew this man, the word "love" consistently appears. Those who liked him were really devoted to him. On May 16, 1938, when the office of Honorary President was established, this was part of his tribute, "... always accessible to everyone; always ready with wise counsel and advice; always helping students from his private means, even to taking them into his own home ... we all love him for the great qualities of heart and mind which have endeared him to us ..."

Byron Cummings was born in 1861 and died in 1954. He was a graduate of Rutgers, a Professor and Dean of the College of Arts and Sciences at the Universities of Utah and Arizona, Acting President and President of the University of Arizona, and the first head of the Department of Archaeology, later changed to Department of Anthropology. He was the first full time Director of the Arizona State Museum and the first President of our society.

Professor Cummings was deeply incensed at the freedom exercised by agencies in excavating Arizona's archaeological and historical sites and removing the materials not only to other parts of our country but to other countries. His first drive to combat apathy and get people interested in preserving Arizona's antiquities for Arizonans was expressed in a letter to likely supporters in 1916. "Five expeditions from eastern museums are booked for Arizona this summer. Can the state afford to wait longer without insisting that she keep at least a share of what belongs to her here in her own museum and let her own people have a chance to see and know something of the ancient and modern Indian culture of this region?"

He gave a series of lectures during the winter and on April 14, 1916, the Arizona Archaeological Society was organized, heavy with four Vice-Presidents.

At that time, a defunct Historical and Archaeological Society of Phoenix agreed to merge with the new society on condition it would change its name to Arizona Archaeological and Historical Society, and this was done. Because the Phoenix society had been inactive since 1912, funds left in its treasury were turned over to the new society and charter memberships for some of its members were secured. The letters advising of this move read,



NELSON C. BLEDSOE

CHARTER

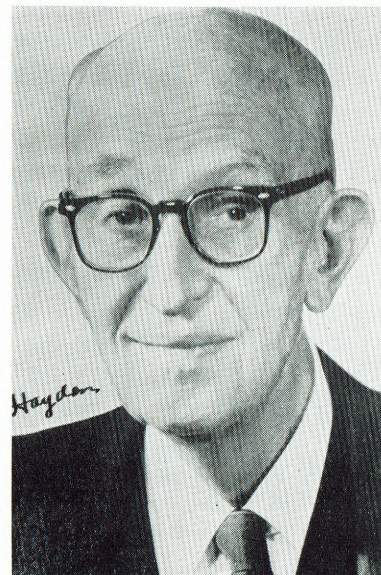
MEMBERS



ROBERT H. FORBES



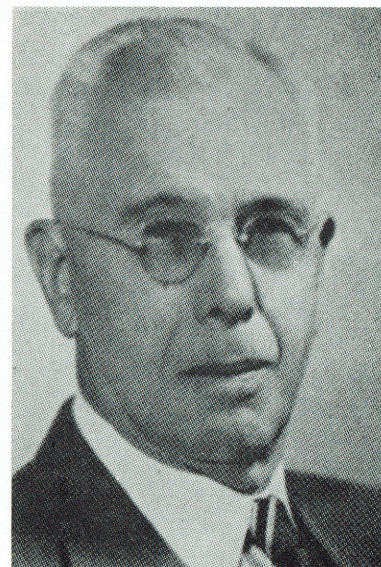
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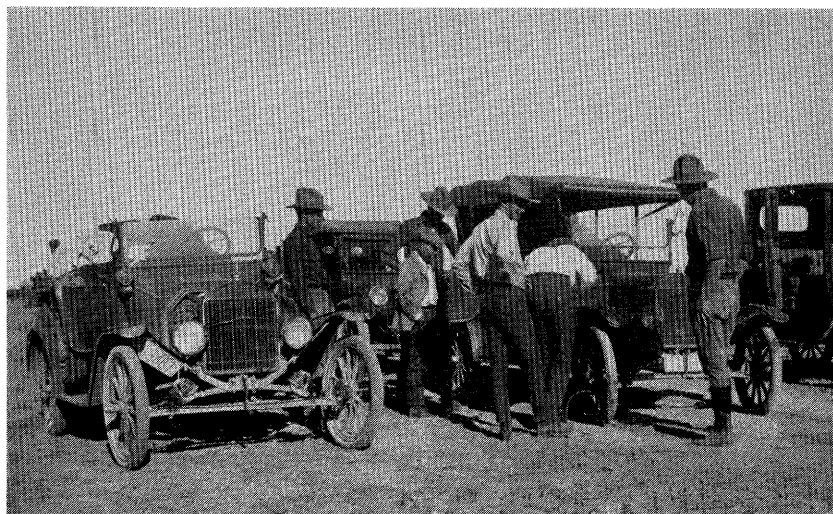


HATTIE F. SOLOMON

"... I am hereby mailing you the minutes of the last meeting of the Historical and Archaeological Society of Phoenix at which time the spirit took flight after requesting that its mortal remains be deposited in the archives of or among the antiquities preserved by the newer society in Tucson. . . . Attached is a copy of the printed letter sent to all members on April 16th advising them of their death. Those checked with a lead pencil are supposed to enjoy reincarnation if so be it can be vouchsafed them through the courtesies of your organization . . ."

Although the Arizona State Museum was born first, it was an undernourished weakling and remained stunted until the birth of its hearty, vigorous young step-brother, the Arizona Archaeological and Historical Society. The pioneering spirit of the new society was contagious and under the stimulation of its founder, the two striplings grew up together. Their interests and activities, under one head, made them almost inseparable and they were often mistaken for each other. They shared a deep concern for Arizona's antiquities.

The first action of the new society and the museum was an expedition to the Navajo Reservation. Expenses for the trip were covered with \$500 from the University and \$500 from the society members. A "used Ford auto" was purchased for \$350 and in this and other vehicles, five students traveled with Professor Cummings on the first archaeological field trip.



Pit stop — Cameron to Lee's Ferry via Tuba City in 1923. Automobiles are from left to right, 1915 Ford Touring, 1917 Dodge Touring, 1920 Ford, 1920 Model T Ford Truck. (Photograph courtesy Arizona State Museum)

The first crew members consisted of L. L. Kriegbaum, L. C. Whitehead, Karl Ruppert, Malcolm Cummings, and Ambrose McGarry. Three months were spent exploring, mapping, and excavating in Tsegi and Nitsie Canyons. They brought back 1,000 specimens of archaeological material, some ethnological Hopi items and a very tired Ford. The tin beast was rewarded with a new top and paint job and had its valves ground, but the heroic machine was not preserved. What an historical treasure it would be today had it survived. It was the first in a line of Fords destined to serve on field trips.

The specimens were placed in the Arizona State Museum collections alongside Geology's minerals and Herbert Brown's bird skins, nests, and eggs. Herbert Brown was the first Curator. At the time of the organization of the society, the museum had 6,000 specimens in its collection. Today, they number over 158,000 items, plus library holdings of over 10,000 titles.

By this time the museum had moved from its little cubby-hole in Old Main, the first University of Arizona building, to the Library. Books accumulated so fast that the budding young museum was put in storage to save it from bookworms, but even in the dark it continued to grow.

Program for 1916-17

Meetings are held at eight o'clock the third Monday evening of each month, from October to May, in the University Museum, Agricultural Building, University Campus.

Monday Evening, October Sixteenth

The Summer Expedition of 1916

The Flora of the Navajo Reservation *Professor Charles Taylor Vorhies*
 My Kodak *Mr. Lawrence L. Kreigbaum*
 Stock Raising Among the Navajos *Mr. Laurence C. Whitehead*
 Our Archaeological Fords *Mr. Malcolm Byron Cummings*
 My First Experience on the Great American Desert *Mr. Karl Ruppert*
 Outline of the Archaeological Work of the Season . . *Professor Byron Cummings*

Hostesses:

Mrs. Rufus Barnard von KleinSmid
Mrs. Andrew Ellicott Douglass
Mrs. Byron Cummings

A page from the first program booklet of the Arizona Archaeological and Historical Society.

When Byron Cummings came in 1915 as the Director of the Museum, he was given two small rooms on the second floor of the Agriculture Building and told to have at it. With his great enthusiasm, hard work, and ability to make friends, material accumulated so fast that the two rooms became inadequate. Fortunately, a new stadium was built and he moved the museum to those quarters in 1930.

From its very beginnings, the society's members were seriously concerned with preserving the antiquities of Arizona but they had a lot of fun doing it. It was a society alive with youth — active, enthusiastic archaeology students and interested Arizonans. Side by side, members and students “dug” at Martinez Hill, Steinfeld's brick yard (over a cemetery), University Indian Ruins, and Kinishba in the White Mountains. At Kinishba they had the choice of sleeping in bed rolls under the stars or in the prehistoric apartments, complete with dreams and visions.

Tucson was so small in the early days of the society that when they went on digs or outings, it was necessary for those who did not know their way around to call a complicated number such as “408-J” for directions — to Fort Lowell, Martinez Hill, Picture Rocks, or the Yaqui Indian village “northwest of Tucson.” Usually one could get a ride from a fellow who had an auto, for two cents a mile.



What the well-dressed fair set wore on digs with the Dean — early 1900's. Dean Cummings and unidentified ladies. (Photograph courtesy Arizona Pioneers' Historical Society)

Spring meetings were always picnic suppers at one of these places, or later, at University Indian Ruins. Proceeds from the suppers were used for whatever project was current. The Christmas party was always a costume affair — Old Time, Military, Mexican, or Indian. Members danced, had refreshments, entertained, and got to know each other.

Archaeology students of those days were even bigger hams than they are now and they took part in many skits and dances. One such was at Martinez Hill where they simulated a village of Indians as they might have appeared when that site was occupied. Prehistoric people were shown “in costume” busy at their village chores. Inexperienced squaws sat and ground their pinkies to points between manos and metates while the males made jokes and arrowpoints. Suddenly, the enemy poured over the hill. They captured the whole populace and dragged them, kicking and screaming all the way, out into the desert. The chief was tortured to death and the villagers “realistically burned at the stake.” Everyone went home and slept fitfully.

For the sake of those to whom the names are meaningful, this is a small sampling of the entertainment they enjoyed at meetings and parties through the years:

- Old Time Songs and Music by Mr. Santa Cruz
- A Zuni Love Song by Claiborne Lockett and Florence Dunn
- Mexican Songs by Gilbert Ronstadt
- Music by the University Mandolin Club
- The Cotton Blossom Singers from Piney Ridge Institute, Mississippi
- Tribal Dances by Chief Tewaquaptewa and his council
- Violin Solo by Marguerite McFaul
- Old Time Songs by Professor Anita Post
- Interpretive Dances by Marie Gunst
- The Cowboy Clog by Thomas Chambers
- An Egyptian Dance by the Young Ladies from the Department of Physical Education
- “Navajo Painting” by Florence Hawley, followed by a sand painting exhibition by Emil W. Haury, topped off by a Squaw Dance by archaeology students
- Eccentric Dance Numbers by Mary McLaughlin
- Old Time Cotillion by Resurrection Troupe from the Tombstone Bird Cage
- Rhumba by Miss Corriel
- Sioux War Dance by John Hill and Erne Martinez
- Misses Amalia Amado and Alicia Aguire interpreted the Jarabe, dancing prettily and with grace



The Roaring Twenties. Archaeology students in Indian costumes take part in a Society event. Left to right — Missy McKean, Helen Campbell (Land), Inez Robb, Rosemary Drachman (Taylor), Gladys Twedell, Marian Haynes (Porter), and Grace Parker (McPherson). (Photograph courtesy Arizona Pioneers' Historical Society)

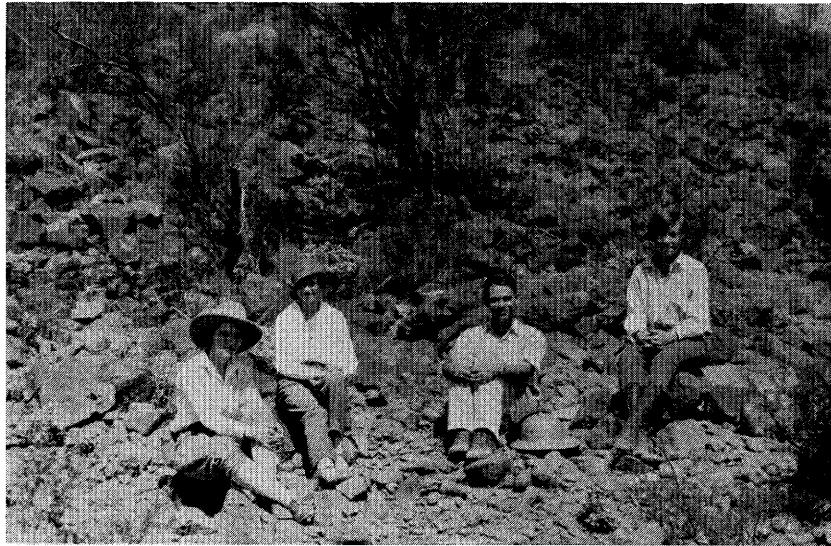
There was a masked ball in the Men's Gym at which tiswin, tulapai and pulque were served; a Pioneer costume party in Recreation Hall; a Spanish baile in Herring Hall where a bar was operated in the "most approved fashion supplying a diversified array of labelled bottles all of which contained a delectable mixture of uniform quality of the famous Anderson blend (Dr. M. F. Anderson)." At this same party there was a bull fight and a cock fight. The bull led the grand march and later died gracefully, but the cock fight between Malcolm Cummings and Miles Carpenter, with no winner, was a bomb. There was one party in the President's House on Campus, and the first party in the present museum building was an Apache costume party. Scholars, instructors, and stable citizens showed up at these affairs as historic and prehistoric Indians, conquistadores and padres, trappers and miners, cowboys, sheriffs, and gunmen, charros and soldiers, dance hall girls and bonneted pioneers.

Young archaeology students and their young-in-heart instructors kept the society alive and jumping. But in the midst of this fun they worked hard to preserve Old Fort Lowell, Mission Guevavi, Tumacacori Mission, and archaeological and historic sites statewide.

In 1931, they started a Foot-of-Fence-Fund. Members "bought" a foot of fence to enclose Old Fort Lowell. Work on this historic site was one of their early projects and they carried on with it as long as they could, cooperating with the University, the Chamber of Commerce, and Pima County.

The United States military camp was moved from the site of the present Santa Rita Hotel in downtown Tucson to a site northeast of Tucson, in 1875. Fort Lowell was a center of operations against Apache raids. When it was abandoned in 1891, it rapidly deteriorated and became the target for vandals and treasure hunters. The Federal Government later turned the land over to the State Land Board and they leased forty acres of the principal property to the University of Arizona which was to maintain it as a state park. This was when the society, with the help of archaeology students, cleaned it up, filled the holes, deepened and cemented the well, put in a pump, had the land surveyed, and the road moved to run outside the park.

When the Civil Works Administration program was set up, plans were made with Pima County to fence with adobe wall, twenty acres of the park which contained the most important buildings. The area was fenced, adobes made for the whole project and more than half the wall erected when the C.W.A. expired. Without money, the society could do no more.



When the world was young for (left to right) — Florence Hawley (Ellis), Gladys Phare, Emil W. Haury, and Clara Lee Fraps (Tanner). (Photograph courtesy Arizona Pioneers' Historical Society)

By this time, the Arizona State Museum excavations were going on at Kinishba and University Indian Ruins. The museum and the society were more and more tied to archaeology and the group became more archaeological than historical. However, in 1939, during the presidency of Fr. Victor Stoner who was a historian, they experimented with alternating meetings between the historical segment, with Dr. Russell G. Ewing as Chairman, and the archaeology interests. The experiment was short-lived.

In 1935, Dr. Cummings finally was able to place the collections in a building all their own, the present Arizona State Museum. When it was built, it was considered to be the first wing of a museum building planned for the future. Today, in 1966, the museum still flies on one wing.

In that same year the Kiva was born, the combined effort of Fr. Victor Stoner, Dr. Harry T. Getty, and Mr. Thomas Hale. It was financed in those days by a Kiva Fund. The publication has grown from its original four-page leaflet size to the fat 115-page Volume 28 which, for the first time, was an issue entirely devoted to historic archaeology, Johnny Ward's Ranch. This is an issue of which Fr. Stoner might well have been proud.

Looking back over the programs of lectures, with or without stereopticon slides, an impressive list of names is recorded and we regret that we cannot list them all or give the content of the lectures.

Today's students might have found it interesting to hear "Impressions Made by Mexico Upon an Archaeological Student" by student Emil W. Haury; or "The Natural History of Goodness" by Dr. W. M. Davis of Harvard. Advance warning of this last lecture said, "Perhaps those of us who do not believe in evolution will not be interested in the lecture, but we are sure that all who want to hear an intelligent discussion of the principle by a scientific man will be repaid." We would like to have heard Dr. A. E. Douglass on "Talkative Tree Rings," Dr. Neil M. Judd on "Pueblo Bonito," or Mrs. John Wetherill on "Navajo Indian Tribes." When Dr. Homer Shantz, President of the University of Arizona, spoke on the "Watusi of Central Africa" he didn't dream that one day the campus would writhe to the watusi.

The aims of the originators of the society were serious and well directed and much was accomplished by them — at least a beginning was made, and just in time.

In an attempt to further protect the state's antiquities for Arizonans, the State Legislature approved an act in 1927 which was designed to regulate and control excavations. Because some of its points were already governed by the Federal Antiquities Act of 1906, it was not totally effective. In spite of proposed amendments, revisions, and further efforts in this direction, it was not until 1960 that the Arizona Antiquities Act was put into effect.

The society began to move more firmly toward diffusion of knowledge through the Kiva's voice whereby members were kept informed of what was going on archaeologically and historically in the Southwest. Also, for a time the society experimented with an Extension Service, with Muriel Thayer Painter as Chairman, offering guest lectures to schools, civic groups and clubs.

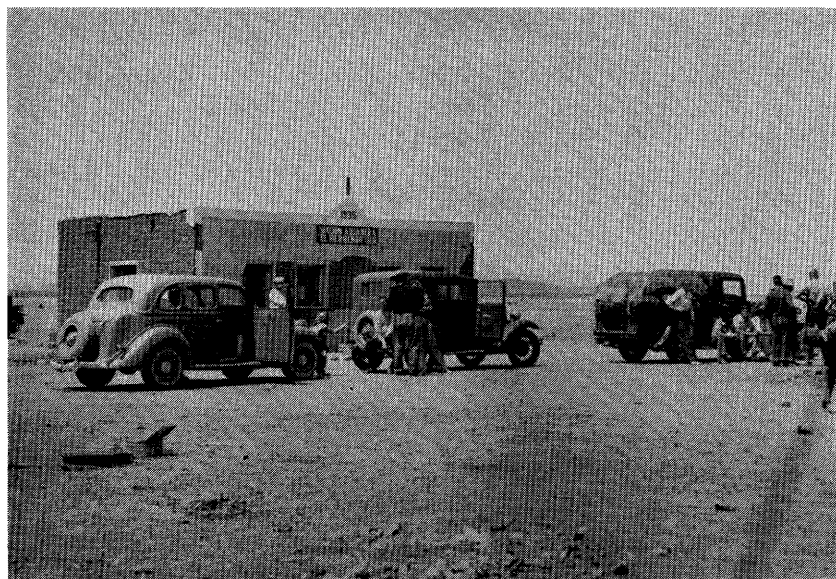
The war years came along with gas rationing and all the other accompanying miseries which made civilian life less than perfect, and social life was greatly curtailed. The last picnic supper was held at Tumacacori in 1941 and Christmas parties were also discontinued. Even the after-meeting refreshments ended. The old social activities passed from the scene as war casualties and were never revived. Field trips commenced again in 1949 but they were strictly sight-seeing jaunts — to Ventana Cave, Snaketown, Quiburi, Alamos (Sonora), the San Pedro site, Palo Parado, Caborca, Reeve Ruin, Fort Bowie, various Sonoran Missions, and recently, Silver City and Tortugas in New Mexico.

The arrival on the scene in 1962 of Dr. Bernard L. Fontana, Museum Ethnologist, put a new spark into the society by directing attention to the new child of anthropology, historic archaeology. Two independent excavations were conducted by the society,

a San Xavier Mission location and Johnny Ward's Ranch. The latest, under supervision of a University archaeologist, was the site of Guevavi which is the oldest standing Jesuit Mission ruin in the United States. Excavations here have not been completed.

This area of endeavor has become as much a Pioneer movement as was the original action of the society in saving Arizona's prehistoric treasures. Once more members were able to take part in excavations even though using the same "primitive" back-breaking methods familiar to the society's earlier excavators. No back hoes on this scene — just backs, but with as much serious concentration on the work as there was in the early days. All of this without the excitement of Indian trappings or mysterious artifacts. However, they got just as excited over a burned book imprisoned in the roots of a mesquite, a corroded brass crucifix, or a mule shoe — all bringing Arizona's history closer to us.

Specimens from these historic locations have been added to the museum's collections. Many other specimens have been donated privately by members through the years. Money has been subscribed by them for purchasing museum specimens. Each year brought a new drive which produced money for a new project: an exhibit case for the Naco mammoth bones; help to set up the Carbon 14 Laboratory; funds toward excavation of King Ranch ruin near Prescott, "thus encouraging the development of a local museum at Prescott;" money for improvement of Tumacacori



The Dean's Ford at the Mexican border, 1936.
(Photograph courtesy Tad Nichols)

Mission; a sum of \$580 to be used as Dean Cummings saw fit in getting the new museum building off to a good start; money to stabilize the walls of Guevavi in 1957; money to publish the Kiva wherein members of the Anthropology Department expressed themselves and described their projects. They established a Discretionary Fund so the museum could buy specimens "on the spot." This is a revolving fund with the society being reimbursed by the Arizona State Museum for purchases.

There was money for publications and monographs other than Kiva. The society advanced money for the publication of Prent Duell's "Mission Architecture," the money to be paid back through sales at five percent interest. Professor Robert Forbes' "Penningtons in Arizona" was published. "The Pima and His Basket" by J. F. Breazeale and "Yaqui Indian Dances" by Phebe M. Bogan were both subsidized.

The story of the society had paralleled that of the Arizona State Museum but in 1937 it began to move away from the immediate activities and functions of the museum. Her officers had been museum staff members. Now officers were chosen from the membership at large with only one museum staff member. One museum member was also included on the Kiva staff. Today, the society is listed as one of the Affiliated Societies of its once-equal step-brother, the Arizona State Museum. In 1965, the society was incorporated.

During World War II years, Dr. Emil W. Haury wrote personal letters to boys from the Department of Anthropology and the Museum who were in military service. This was taken up by Anthropology students in the form of a newsletter, the Atlatl, and thus was born a new group, the Anthropology Club — all students.

The society today needs the spark of youth that has transferred itself to the Anthropology Club, and the Anthropology Club needs the enthusiasm, the goals, and the freedom that once were to be found in the Arizona Archaeological and Historical Society.

It is a comment on our times that the burden of the serious business of education has all but eradicated the leavening factor of fun in our lives. There is only enough time left for us to sit on the backs of our necks and "be entertained." We envy those early society members and students who were able to combine fun and learning, and it must have been an unbeatable recipe because they are our finest instructors today.

In the November, 1966 Harper's Magazine, Eric Hoffer, the San Francisco philosopher, says, "... a nation declines when its

people become too serious and reasonable and refuse to set their hearts on toys . . ."

If this society is to survive as anything but a voice (The Kiva) without a body, new hormones of youth, fun, and interesting projects will have to be injected soon.

May the doddering members of 2016 look back on this Golden Anniversary as sparking the revival of the original character of the society.

ACKNOWLEDGMENTS

The writer is indebted to the charter members of the Society who sent photographs and letters and to the many other members whose correspondence and personal conversations helped in the preparation of the manuscript. The University of Arizona Library, Special Collections, supplied the photograph of Mrs. A. E. Douglass, and the National Geographic Society is credited for the photograph of Dr. Neil Judd. Mr. Thomas H. Peterson, Jr., Field Historian, Arizona Pioneers' Historical Society, identified the automobiles in the photographs.

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The object of the Arizona Archaeological and Historical Society is to promote the investigation and preservation of prehistoric ruins and other evidences of the life and culture of early populations, to gather information and material representing the arts and customs of historic Indian tribes, and to publish thereon; and to aid in the development of the Arizona State Museum. Address all inquiries concerning the Society and back issues of THE KIVA to the Secretary, Arizona State Museum, The University of Arizona, Tucson, Arizona. Membership is open to any person interested in the objectives of the Society.

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