

AAHS 100th Anniversary

*In celebration of our 100th Anniversary, we are pleased to share
Dr. Raymond H. Thompson's April 18, 2016 AAHS lecture*

Arch and Hist Ancestors

Raymond H. Thompson

Thank you for inviting me to join you in celebrating the founding of the Arizona Archaeological and Historical Society 100 ago on 14 April 1916, even though we are four days late in getting started. By starting a bit late we are honoring one of the oldest traditions of this society, holding meetings on the third Monday of the month. Such traditions are important to an organization for they help provide structure, stability, and continuity. However, organizations do not exist without the ideas and energy of inspired and creative individuals. So rather than try to catalogue the traditions and glories of Arch and Hist, I am going to talk about some of the visionary pioneers who made those glories possible, our Arch and Hist ancestors: Joshua Miller, Byron Cummings, Victor Stoner, and Clara Lee Tanner.

In the late nineteenth century, Arizona and the Southwest were already renowned for abundant and spectacular archaeological ruins.

Concerned citizens in Arizona and elsewhere in the country, especially in the Northeast, were alarmed about the growing vandalism, looting, and desecration of archaeological sites. As early as 1882, New England preservationists unsuccessfully petitioned Congress to protect the ancestral villages of the Pueblo Indians of Arizona and New Mexico territories.

The New Englanders went back to Congress with the more limited goal of protecting Casa Grande Ruin from further deterioration and vandalism. In 1889, Congress set aside almost 500 acres around Casa Grande and, after repairs, it became, in 1892, the first archaeological

site in the country to receive Congressional protection. It was made a national monument after the creation of the National Park Service, which is also celebrating its first 100 in 2016.

In late territorial Arizona, concerned citizens began to take action under the leadership of Dr. Joshua Miller, our proto-ancestor. A native of Missouri, he earned a medical degree from the University of Michigan and taught in a Kansas medical school before moving to Prescott in 1888. He became active in territorial affairs, serving twice as superintendent of the Arizona Insane Asylum. He was interested in the treatment of snake bites and consulted with participants in the Hopi Snake Dance, which he regularly attended. Although he died more than a decade before Cummings arrived in Arizona, he was essentially an advance man paving the way for Cummings.

Dr. Miller was fascinated with Arizona's archaeological past and vigorously promoted the prehistoric ruins as important tourist attractions. He spelled out in detail how they could bolster the lagging economy of the Territory, which, along with the rest of the nation, was suffering from the financial panic of 1893 and subsequent disorders.

In 1895, he and some friends founded Arizona's first archaeological organization, the Arizona Antiquarian Association, and he was elected president. Under his leadership, the Association repaired Montezuma Castle, which was one of the first national monuments, proclaimed in 1906; carried out excavations at Pueblo



Casa Grande Ruin, then and now

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Montezuma Castle

It lacked vessels of Hopi Yellow Ware, and in 1897, he was given permission by the Department of the Interior to excavate sites on the Hopi Reservation. While there, he met Nampeyo, the innovative Hopi potter who was using elements of prehistoric Hopi styles in painting her own pots. There is a Nampeyo pot in the Miller collection on which he wrote in pencil "given to me by Nampeyo for treating her eyes."

A major goal of the Antiquarian Association was to find an institutional home for Dr. Miller's pottery collection, which was then valued at \$3,000. Dr. Miller and his friend James McNaughton, secretary-treasurer of the Antiquarian Association and first president of Tempe Normal School established in 1895, proposed that the collection go to a new museum at the normal school and introduced legislation to fund it. However, Herbert Brown, first curator of the Territorial Museum (now the Arizona State Museum [ASM]) established in 1893 at the Territorial University (now the University of Arizona) in Tucson, successfully lobbied against it.

In 1897, the collection was offered to the Territorial University, but Howard Billman, the second president of the university was not interested in pots, although he was member of the Antiquarian Association. President Billman, a Presbyterian minister from Ohio, seemed primarily interested in keeping male and female students from "intermingling and walking together." He wanted the

Grande, which is now the archaeological park of the city of Phoenix; and unsuccessfully petitioned the territorial legislature to protect sites from vandalism.

With the help of friends, Dr. Miller made a collection of some 500 prehistoric pots from the Phoenix, Prescott, and Flagstaff regions.

university to be a bastion of prudery rather than a beacon of historic preservation.

In 1901, Joshua Miller died of pneumonia at age 55, and without his dynamic leadership, the Antiquarian Association became inactive. His widow remarried and moved to Phoenix where she became a stalwart guardian of his pots.

When Arizona became a state in 1912, a group in Phoenix established Arizona's second archaeological organization, the Arizona Archaeological and Historical Society, for the purpose of continuing the kind of work undertaken by the Antiquarian Association and especially to find a home for the Miller collection.

Despite these noble goals, they raised only \$70 to purchase the Miller collection and soon that organization also became inactive, again for lack of leadership. By 1915, it was clear that although there were many Arizonans interested in archaeology, a severe leadership vacuum made it difficult to take advantage of the situation.

Fortunately, a dynamic and energetic individual arrived in Arizona in August 1915, eager and willing to provide that leadership. Byron Cummings, our founding ancestor, had come to Tucson to establish a brand new Department of Archaeology and to direct the Arizona State Museum at the University of Arizona.

Cummings, at age 55, had resigned from the University of Utah, one of the oldest educational institutions in the West, to take on a herculean task at one of the newest. He brought to this task 22 years of teaching and administrative experience, an established reputation as a pioneer archaeologist, enormous energy, a strong will, and great vision. David Wilcox, who calls the pre-1915 period BC, that is



Selections from the Joshua Miller Collection

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Byron Cummings on a field trip at Ben Wetherhill's place near Navajo Mountain, 1930. Byron Cummings (in hat) standing with a group of his students: Ben Shaw, Walter Olmsby, Morris Burford, Mayme Burford, Clara Lee Tanner, Henrietta Marie Gunst, and Muriel Hann. (Courtesy of Arizona State Museum, University of Arizona)

Before Cummings, has pointed out that the success Cummings had in using public lectures and newspaper accounts to marshal public support for archaeology in Utah equipped him with the necessary skills for comparable success in Arizona.

Cummings, was born in upstate New York in 1860, lost his

father in the Civil War, and was raised by his mother to value hard work, self-reliance, and perseverance. He received a good education in the Classics from Rutgers, B.A. in 1889 and M.A. in 1892, and developed a keen interest in past cultures.

He began teaching at Utah in 1893, but resigned in 1915 over a long smoldering issue of freedom of speech. At the University of Arizona he built a nationally ranked program in anthropology, one of the oldest in the country that has just completed the celebration of its first 100 years. He also unpacked the stored collections of the ASM and made them available to students and the public. He had no staff and a meager budget and was burdened with many university responsibilities. To take advantage of the strong but untapped public support for archaeology, he founded an organization to promote archaeology and to provide support for his grossly underfunded fledgling museum.

On 14 April 1916, he and 60 like-minded Arizonans created Arizona's third archaeological organization, the Arizona Archaeological Society, with annual membership dues set at \$2.00. Though based in Tucson, it was intended to be a statewide organization.

Cummings served as president with the help of four vice-presidents who represented other Arizona cities. Charles Freudenthal Solomon in Tucson was the president of the Arizona National Bank. The Right Reverend Julius Walter Atwood in Phoenix was the Episcopal Bishop of Arizona. Anna Belle Dickson Morgan was the wife of the president of the Willcox Bank and Trust, and Frank William Hart was the principal of Prescott High School. Many of the leading citizens of the state, as well as out-of-state archaeologists, joined and enthusiastically endorsed the stated purpose of the Archaeological Society: "the investigation and preservation of ancient ruins of Arizona and the development of the State Museum of Arizona at the University of Arizona."

The following year, Cummings suggested to the officers of the largely inactive Arizona Archaeological and Historical Society in Phoenix that the two organizations should join forces. On 11 April 1917, just a few days after hearing from Cummings, the officers of the Phoenix group met and decided to disband. They transferred the \$70 they had collected to purchase the Miller collection to the Tucson society for the purpose of paying for 2-year memberships for those of its members who wanted to join the Tucson group. They wished their Tucson colleagues good luck, asking only that the name of their organization, the Arizona Archaeological and Historical Society, be preserved to symbolize the continuity with past efforts going back to Dr. Miller in 1895. On 3 May, after receiving this news from C. S. Scott, secretary of the Phoenix organization, the Executive Council of the Arizona Archaeological Society in Tucson, met and amended its bylaws to change its name to the Arizona Archaeological and Historical Society (our very own Arch and Hist). Their original name was revived in 1960 by Don Dove and others who founded Arizona's fourth archaeological organization, Arizona Archaeological



Byron Cummings on Mt. Ajusco, Mexico, August 9, 1925. Left to right: Harry Grebe, James Bulnes, Byron Cummings, Jesus Chico, and Emil Haury. (ASM 35442, Courtesy of Arizona State Museum, University of Arizona. Photographer: G. F. Jacobs)

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Society, a thriving state-wide group of avocational and professional archaeologists with chapters in many Arizona communities.

One of the first projects of the new Arch and Hist in the spring of 1917 was to purchase the Miller collection for the ASM. On 13 May 1917, Cummings wrote to Bishop Atwood, Phoenix vice-president of the Tucson Arch and Hist, to seek his help in presenting an offer of \$500 for the pots to Dr. Miller's widow, Frances Jane Warren. Cummings indicated that he might be able to go as high as \$700, but gave no indication of where he would get it. He got the \$500 he offered Mrs. Warren from three sources: the \$70 from the Phoenix organization, \$100 donated by Tucson banker and former Postmaster, Merrill Pingree Freeman, and \$330 that Freeman arm twisted from a dozen fellow members. Mrs. Warren accepted Cummings' offer, and the Miller pots finally found a permanent home in the ASM, where they reside today. Arch and Hist awarded life memberships to Freeman and Mrs. Warren.

Within a little more than a year after coming to Arizona, Cummings had filled the leadership void, marshalled the strong local support for archaeology, brought together the avocational and professional archaeologists, continued the tradition begun in 1895 by the Arizona Antiquarian Association, fulfilled Dr. Miller's desire to place his collection in a public institution, founded Arch and Hist to support the ASM, and as Wilcox has pointed out, shifted the leadership of archaeology in Arizona from Phoenix to Tucson.

Arch and Hist quickly became a major player in the intellectual and social life of Tucson with lectures, field trips, surveys, excavations, picnics, dances, dinners, skits, and more. Despite these successes, Cummings, who served as president until 1929, saw a need to communicate the Society's goals to a wider public. Although the public lectures were quite successful, they only reached a limited number of current members of Arch and Hist. He began to discuss with friends the advantages of expanding Arch and Hist's outreach via the printed as well as the spoken word. One of those friends, the Reverend Victor Rose Stoner, took up that idea and, despite the fact that it was the middle of the Depression, managed, with the help of Thomas Hale and Harry Getty, to publish the first issue of the *Kiva*, a

4-page leaflet that has become the robust journal that Arch and Hist has published for more than 80 years.

Stoner, born in 1893 to an old ranching family near Victoria in south Texas, earned a B.A. from the University of Dallas in 1914, and two years later a teaching diploma from Arizona State Teachers College in Flagstaff (now Northern Arizona University [NAU]). He taught briefly in Winslow and then for five years in Miami, where he first revealed an interest in archaeology. During Christmas vacation in 1920, he and two students camped at the Tonto Ruins, which had been proclaimed a National Monument in 1909, and took notes and measurements that were later published by the Southwest Monuments Association in Globe (now the Western National Parks Association here in Tucson).

However, it was a clerical rather than a teaching career that Stoner desired. After four years of seminary in Colorado and Texas, he was ordained in Tucson in October 1925. He served several pastoral and administrative posts in southern Arizona. He was quite patriotic, and in 1934, became chaplain in the Army Reserve, serving the far-flung camps of the Civilian Conservation Corps in Arizona. Father Stoner also had a strong romantic streak despite his rather stern approach to life in general. Many believed that he considered himself a latter day counterpart of those Spanish colonial missionaries who were the subject of his masters thesis under Cummings at the University of Arizona in 1937.

His strong romantic connection with the past was greatly reinforced on 5 September 1937, when he said Mass on the ruined remains of the altar of the Franciscan mission church that the Harvard



Reverend Victor Rose Stoner

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Peabody Museum had excavated at Awatovi on the Hopi Reservation. Father Stoner carried out a good deal of research on the mission period and there is reason to believe that he hoped to earn a doctorate in history at the University of Arizona. His family supported his interest in the Spanish colonial missions by helping him to assemble a fine personal library, including many rare items. He willed that library to the ASM where it became the first of several bequests that have made the ASM Library one of the best anthropological libraries in the country. When Father Stoner retired, he returned to the family ranch, and following his romantic inclination, built a chapel there in imitation of those Spanish mission churches.

Although Father Stoner served nine years as president and five years on the Executive council of Arch and Hist, his role as founding

editor of the *Kiva* is what makes him an important Arch and Hist ancestor. The first issue of *Kiva* published in May 1935, with a lead article by Cummings on the archaeology of the Southwest, launched a journal that has enjoyed great success for 81 years. For a long time, the *Kiva* served both as a scholarly journal and a membership newsletter. As the *Kiva* expanded into a successful regional research journal, a new publication, *Glyphs*, assumed the monthly newsletter role maintaining regular communication with readers.

The *Kiva* was also symbolic of one of the reasons Father Stoner wanted Arch and Hist to have a publication outlet. Byron

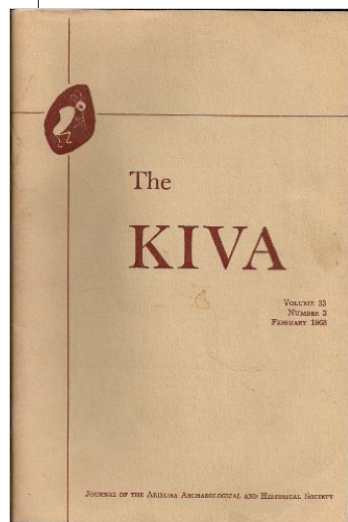
Cummings had carried out many archaeological projects, but had prepared reports for almost none of them. This was a matter of great concern to many of Cummings' friends and students. Father Stoner reasoned that having a convenient publication outlet would stimulate Cummings to begin work on those reports. Unfortunately, Cummings was of the generation that valued whole pots and cliff dwellings not potsherds and site reports. He subscribed to the broad unilineal

evolutionary view of culture developed by Lewis Henry Morgan in the middle of the nineteenth century. Morgan's sweeping summary of human history from savagery to barbarism to civilization was good enough for Cummings, even though that approach was discredited by the first decade of twentieth century. Therefore, despite the hopes of Father Stoner and others, Cummings never did prepare the desired reports. Even after his retirement, when he had both time and resources, he only produced reminiscences of his life, not archaeological reports. He did, of course, recognize the value of more detailed reports and he encouraged his students to produce them. Like many of his generation, he was neither trained nor inclined to do so himself. It is unfair for us, therefore, to judge him by the standards of today's archaeological profession.

After serving as editor of *Kiva* for three years, Father Stoner passed the responsibility to Clara Lee Fraps Tanner, our somewhat hidden and never properly recognized ancestor. She served as editor for 10 critical years from 1938 to 1948. She increased the number of pages of *Kiva*, recruited distinguished authors, professionalized what had been a fledgling amateur publication, and provided much additional service to Arch and Hist.

Clara Lee Fraps was born in the Piedmont region of North Carolina in 1905. Her family, like so many others at the time, moved to Arizona because of her mother's health. Her father was a machinist for the Southern Pacific Railroad. She entered the University of Arizona in 1923, majoring in English, in preparation for a career in journalism, but a course by Cummings in her freshman year captured her imagination. She earned a B.A. in 1927, with a double major in archaeology and English. Cummings encouraged her to continue for an M.A. with a promise of a teaching job the following year. Slated to teach Egyptian, Near Eastern, Greek, and Roman archaeology, as well as introductory anthropology, she received special instructions from Cummings when he awarded her an M.A. in 1928: "Now, Clara Lee, I want you to go home, wash your face, pack your bags, and go to Europe, before you start teaching." She and a friend spent the summer profitably visiting European museums and archaeological sites.

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This anecdote, one of Clara Lee's favorite stories about herself, illustrates the special relationship that she and Cummings enjoyed. They both valued hard work and self-reliance. Both had a strong



Clara Lee (Fraps) Tanner

sense of responsibility and a sincere respect for others. Both believed that their knowledge should be shared with the public and both gave countless lectures to one and all. Clara Lee published many popular articles in places like *Arizona Highways* in addition to her many scholarly works. Their mutual trust and respect made for a productive partnership.

Unfortunately, I never knew Miller or Stoner, and I only met Cummings once shortly before his death. On the other hand, I was privileged to have Clara Lee Tanner as a faculty colleague for many years, and I was head of our department for the final third of her career. Clara Lee greatly admired Cummings. In fact, all of his students appreciated his thoughtful mentoring, and it is not too much to say that many of them adored him. It is also true that they were often baffled by him. On the other hand, Clara Lee stood apart from his other students because I think she understood him better than anyone else.

During the Depression, he was extremely busy keeping the department, the museum, and the society alive and well. He was expanding the curriculum and the faculty with constantly dwindling resources, and he obviously needed help. During his first two decades in Arizona, he had to tackle the herculean task he had accepted in 1915 more or less all by himself. However, his deep belief in self-reliance pretty much prevented him from asking for help. His mother had taught him how to be self-reliant and to persevere, but not how to tell when these values morphed into stubbornness. In fact, prideful stubbornness was a problem for Cummings throughout his career.

Whenever he took students on a field trip, he set up camp, built a fire, cooked the food, and whatever else was needed, but he did not ask for help, although of course, he was grateful to the student who went off and gathered firewood. Clara Lee fully understood and appreciated this commitment to self-reliance on the part of Cummings. Her parents had also placed emphasis on similar old-fashioned values. She felt that having to cope with three brothers while growing up had helped prepare her for a career in what was pretty much a man's world. In addition to editing the *Kiva*, she was carrying a heavy teaching load, five courses each semester plus summer school and, like Cummings, she was busy. Remember that women really did have to work harder in those days.

Fortunately, Clara Lee had special insights that enabled her to identify the early warnings concerning the needs that Cummings stubbornly refused to recognize or bring into the open. She quietly, without fanfare and without him being fully aware of it, became his silent partner. In a way, she noted when wood was needed for the fire and supplied it. I am not suggesting that she was a loyal go-fer or his girl Friday. Rather, I am talking about a true and effective partnership that worked very smoothly in both the Department of Archaeology and in Arch and Hist.

In the department, she taught 25 different courses during the half century of her teaching career. She became a beloved role model to women aspiring to become anthropologists. When Emil Haury, who also received his M.A. from Cummings in 1928, became department head 1937, he thought that this generalized teaching load failed to take advantage of her special talents and knowledge. He suggested that she develop a course in Southwest Indian arts and crafts. It became her signature course and a seed bed for her several encyclopedic books. In 1936, she married John Tanner, a respected dealer in Indian arts and crafts. He always insisted that his customers were confident of the authenticity and quality of his goods because, if not, they were sure that Clara Lee would raise hell.

In Arch and Hist, Clara Lee provided similar quiet and behind-the-scene support. In addition to her role as the second and longest serving editor of *Kiva*, Clara Lee was vice president for five terms,

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secretary for another five terms, and on the Executive Council for two. Note that she was never president because that was the way then. It was not until 1966, when Wilma Kaemlein was elected president, that the Arch and Hist glass ceiling was broken. Many other capable women have provided leadership since then. For more than a decade during the Depression, the most difficult time for Arch and Hist, Clara Lee applied her unique insight to all sorts of problems and provided the Society with stability and continuity.

Joshua Miller, Byron Cummings, Victor Stoner, and others paved the way for Arch and Hist, put it on the road to success, and set noble goals for it. Clara Lee Tanner consolidated the gains they made and guided the Society through the difficult years of the Depression and the World War. We are greatly indebted to these ancestors of ours for they have made it possible for us to celebrate, four days late, the birth 100 years ago right here in Tucson of the best and most effective partnership of avocational and professional archaeologists anywhere in the world.

I now turn to the 100-year edition of "O Arch and Hist," revised and expanded from earlier versions for our 80th and 85th anniversaries. I not only celebrate the 100 years in doggerel verse, but poke fun at some members, including myself, because that is what doggerel is good for. I apologize if you do not find yourself among my victims. Please be assured that it is either because I do not know anything silly or embarrassing about you or because what I do know about you is unfit for public exposure.



AAHS Lecture Series

All meetings are held at the Duval Auditorium, University Medical Center
Third Monday of the month, 7:30-9:00 p.m.

June 20, 2016: Matthew Liebmann, *Visitations of the Kiiwah: The Magnitude, Timing, and Ecological Effects of Native American Depopulation in Northern New Mexico, 1541-1680*

July 18, 2016: Doug Gann, *Current Research in Digital Archaeology*

May 16: Topic of the General Meeting

The Luke Solar Project: Middle and Late Archaic Period Subsistence and Settlement in the Western Phoenix Basin

John D. Hall
Statistical Research, Inc.

In 2009, Luke Air Force Base initiated a plan to build a 10-acre solar-power-array that would provide approximately 50 percent of the base's power needs. The location of the solar-power-array on Luke Air Force Base contained several previously recorded archaeological sites. In 2010, Statistical Research, Inc., personnel began testing and data recovery for the Luke Solar Project. The largest archaeological site excavated during this project became known as Falcon Landing.

Excavations at Falcon Landing continued through April 2013, uncovering one of the largest Archaic sites known in southern Arizona. Falcon Landing includes more than 3,000 features, including thermal pits, house-in-pit structures, fire-cracked rock concentrations, and activity areas.

The intensive Archaic occupation of Falcon Landing began around 3300 B.C., and was focused on a nearby seasonal marsh, or mesquite bosque. Archaic people visited this area during the summer months to gather and process mesquite and other wild seed-bearing plants. The mesquite processing techniques, and the accompanying ground stone technology, were established at the beginning of the Middle Archaic period and persisted relatively unchanged until late prehistoric or early historic times.

Although the intensity of occupation at Falcon Landing significantly declined beginning with the Hohokam pre-Classic, the technology and methods for processing mesquite persisted for more than 5,000 years. In fact, ethnographic accounts have shown that

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