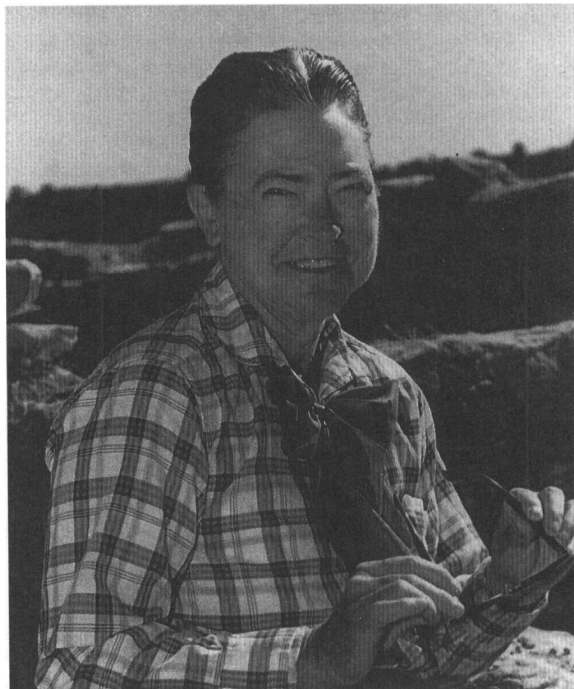


OBITUARY

BERTHA PAULINE DUTTON

1903–1994



On September 11, 1994, the world lost Bertha P. Dutton, devoted advocate of anthropology, whose productivity spanned a period of nearly 60 years. Based in Santa Fe, New Mexico, her professional archaeological research was focused on Mesoamerica and the southwestern United States. Dominant among her contributions to Mesoamerican prehistory are primary descriptions of Tajumulco, Guatemala (1939, 1943, 1944, 1947, 1948) and her dissertation research on Tula, Mexico (1955). These brought together scattered descriptions by earlier workers, mostly in Spanish, with her own research and illustrative material. At the time they were written, they constituted the current state of knowledge about these sites.

Her greatest contribution to southwestern prehistory is *Sun Father's Way: The Kiva Murals of Kuaua* (1963). This description of Pueblo IV religious art at a site in Coronado National Monument near Albuquerque, New Mexico, intriguingly integrates archaeological and ethnographic research on rarely recovered sacred paintings.

Her additional roles involved communication of the richness of Native American culture through

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popular writing, lectures, museum work, and myriad other activities. Especially in the early years she was prominent among a small handful of scholarly professional women, serving as a role model for young and old alike. In later life she was widely honored in scientific and popular contexts, some of which are described below. Memories of her dynamic personality will endure, substantially augmented by her long list of professional and popular publications.

Born March 29, 1903, in Algona, Iowa, Bertha Pauline Dutton was the only child of farmers Orrin Judd and Fannie B. Stewart Dutton. Her early years have been fascinatingly detailed by Vorsila Bohrer, a longtime colleague (Bohrer 1979). In high school Bertha was particularly interested in history, classical art, and literature, as well as the philosophical contexts in which they were couched. These topics continued to be important to her throughout her life. When she had the opportunity to travel outside the United States, beginning with student field trips to Mexico and to Central and South America in the 1930s, and later to professional meetings in Mexico, Europe, and Asia, she invariably extended her visits to include museums and places she had always hoped to see.

Bertha attended the Lincoln (Nebraska) School of Commerce and the University of Nebraska from 1929 to 1931, studying history and philosophy, among other things. She had worked as a bank clerk and in other business occupations, and she initially thought to prepare herself for advancement in similar fields. Fate, however, intervened. One evening Bertha was hit by a car and spent several weeks in a hospital. A respected teacher paid a visit while she was recuperating and suggested that, given her interests, she should go to the University of New Mexico and study archaeology. Toward the end of her life Bertha delighted in retelling this story, saying, "I didn't know what archaeology was, and I had to find a map to be sure where New Mexico was, but look how it all turned out!" With the post-accident settlement, she enrolled in 1932 at the University of New Mexico, beginning a dynamic and productive career.

The university's archaeological field schools near Jemez Springs and at Chaco Canyon, New Mexico, were integral parts of Bertha's education in the Southwest. The site of Leyit Kin at Chaco became the subject of her master's thesis in 1937 and a later publication (1938). Besides learning archaeological method and theory in the heat, dust, wind, and rain of typical southwestern summers, the students took field trips to other sites and to Pueblo villages. Surmounting nearly impassable roads and having tents washed away by floods, as well as creating songs, skits, and newsletters, were experiences that she carried later over to her Girl Scout expeditions. Friends made during college and later years, including Native Americans from several southwestern tribes, remained important to her throughout the years. In the last decades of her life, the authors remember Pueblo women frequently coming up to greet her and expressing pleasure "that you are still alive."

While Bertha was a student, Edgar L. Hewett employed her as secretary in the Anthropology Department from 1933–1936. After graduation, Hewett hired her at the Museum of New Mexico, where she served as administrative assistant until 1939. Developing her broad anthropological interests, she was curator of ethnology from 1939 to 1959, curator of interpretive exhibits until 1962, and head of the Division of Research until her retirement in 1965. She was instrumental in establishing the museum's Hall of Ethnology, defining the overall theoretical and educational goals of the hall, designing cases, and soliciting contributions of specimens and funding. Marjorie Lambert, her longtime friend and colleague at the Museum of New Mexico, especially remembers Bertha as "a warm, fun-loving person who inspired us all." Bertha was the museum's instructor of television and adult education classes from 1947 to 1957 and remained a research associate with the Museum of New Mexico until the end of her life.

She was involved with the museum's publication, *El Palacio*, throughout her long tenure there, particularly struggling to keep it in production during World War II. Bertha's extensive bibliography begins in 1935 with the first of more than 100 contributions to *El Palacio*. These articles concerned new acquisitions, current events and exhibits, worldwide current research, and a broad range of anthropological topics.

After retiring from the Museum of New Mexico, Bertha taught for a year at St. Michael's College in Santa Fe (in 1966 renamed the College of Santa Fe). She then accepted appointment as director of the Museum of Navajo Ceremonial Art, also in Santa Fe, where she served 1966–1975. Of considerable

importance during these years were the delicate negotiations involved in changing the museum's contents and mission, beginning a metamorphosis to the modern-day Wheelwright Museum. Bertha's long interaction with diverse individuals and her straightforward style of communication proved invaluable in integrating the wishes of Native American, Hispanic, and other interest groups to achieve mutually acceptable goals. An important outcome of this effort was the establishment of the Ned A. Hatathli Museum at Navajo Community College (now named Diné College) in Tsaile, Arizona. A substantial collection of Navajo religious items was transferred there, an early example of repatriation of sacred objects. Harry Walters, originally hired by Bertha as an artist at the Museum of Navajo Ceremonial Art, became director of the Ned A. Hatathli Museum and Cultural Center. At a memorial service held in Santa Fe after Bertha's death in 1994, contributions to the Hatathli Museum were suggested as representing her fondest wish. Earlier, Bertha had arranged to donate her body to the University of New Mexico Medical School for research purposes. Her ashes subsequently were scattered in a favorite place in the Galisteo Basin.

As mentioned above, her notable book was *Sun Father's Way: The Kiva Murals at Kuaua* (1963). This research, begun in 1938, was to have been her dissertation at Columbia University, but her committee, including Duncan Strong, a fellow Nebraskan whom Bertha respected very much, suggested she write up the Toltec city of Tula instead. Jane Holden Kelley remembers that her own subsequent Mesoamerican research was inspired by Bertha's lively description of Tula (1952, 1955).

Bertha was too interested in the Kuaua kiva art to let it drop, and she had a particular interest in interpretation of the elements of the murals. Her plan was to interview elderly men from several Pueblos who were familiar with ceremonial symbolism. In actuality, most of her contacts were with members of the Zuni tribe. She was greatly assisted by Agnes C. Sims, a local artist working on rock art analysis. Sims communicated extensively with Watson Smith who was writing up similarly painted kiva murals from the contemporaneous Hopi sites of Awatobi and Kawaika-a. His monograph references Kuaua elements in considerable number (Smith 1952).

For the last decades of Bertha's life, southwestern archaeology and ethnology dominated her writing. Cultural dynamics, religion, and artistic expression are recurring themes.

There were uncounted dozens, probably hundreds, of lectures, too. Besides her popular presentations, Bertha attended numerous regional and national professional conferences, reading papers at many of them. Morris remembers an SAA reception at the Field Museum of Natural History in Chicago where southwesterners clustered under the huge elephant statues in the Great Hall, and graduate students ferried drinks to the senior members. Bertha was on crutches at the time, but it hardly slowed her down.

Bertha was absolutely committed to popular education; her ability to convey archaeological concepts in clear and understandable language was unequalled. Her ethnographic writing began when she assisted with the Bandelier and Hewett volume (1937) and with Hewett and Mauzy (1940). With Hewett she coauthored *The Pueblo Indian World* (1945). A popular summary of Indians of the Southwest appeared beginning in 1960, followed by several subsequent revised editions; these bore various names through time. *Myths and Legends of the Indians of the Southwest*, a two-volume work coauthored with Caroline Olin, appeared in 1978–1979 and has been repeatedly reissued to date. All of these popular writings were intended to foster an appreciation for Native Americans.

From 1946 through 1957 Bertha devoted significant amounts of her time to the Girl Scouts of the U.S.A. She led scout expeditions of nationally recruited older scouts on two-week camping tours to southwestern sites and places of anthropological interest. Bertha designed and personally scouted the trip route, which changed each year. Sallie Wagner (formerly Lippincott), a former trader on the Navajo Reservation, recalls Bertha "striding into [her] Wide Ruins trading post wearing sombrero and hunting knife" and remembers how well behaved her scouts were. Ernest Leavitt describes her group as among the rare visitors to Jo Brew's Peabody Museum dig near Quemado, New Mexico. Ed Ferdon, who had known Bertha since the Jemez Springs field school, was working with the Boy Scouts. He recalls how he and Bertha used to laugh when his requests for field trips on the unimproved roads of the Navajo reservation were turned down by Boy Scout authorities, while hers were approved by the Girl Scouts.

Penny Parker Overton was cook for several seasons. She remembers that Bertha selected the groceries, giving the food a definite southwestern flair. All cooking was over open campfires; dutch ovens, in which even birthday cakes were baked, were in daily use.

After nearly 100 young women had participated in the traveling archaeological camps, some of them several times, they began to challenge Bertha to provide them with an opportunity to participate in a dig. Initially reluctant, she bowed to their requests and in 1951 conducted the first Girl Scout dig at Pueblo Largo in the Galisteo Basin. Impressed by the diligence and enthusiasm of the first group of diggers, she continued the digs for five more years, providing about 15 scouts each year a never-forgotten experience and establishing for many a lifelong interest in southwestern archaeology, whether as a vocation or avocation.

A modern-day archaeologist steeped in long years of university-level training might ask why Bertha concerned herself with Girl Scouts. Caroline "Casey" Kline, a scout participant who later majored in anthropology at the University of Arizona and who received the New Mexico Jr. High teacher of the year award in 1997, states, "Maybe she wanted to inspire young women to do the best that each could do and achieve in many areas of study." Bertha herself, when quizzed on this point, always replied that she thought this was a way she could encourage young women to pursue their own ambitions and not be satisfied simply with the expectations of others. Left unsaid was her own appreciation of the early encouragement she had received to move beyond her initial expectation of working as an assistant in some business-oriented occupation. Bertha's dedicated efforts and her personal involvement made a difference to several hundred young women in years when opportunities and role models were scarce. Many of these women went on to attain advanced degrees in diverse fields of study. Another former scout, Vorsila L. Bohrer, received the Society for American Archaeology's Fryxell Award for Interdisciplinary Research in 1997. At reunions held many years later, many spoke of the influence Bertha's expeditions and digs had on subsequent life choices and careers.

Bertha served on the American Anthropological Association Executive Council in 1947 and on the Elections Committee in 1948. She was on the Southwestern Association of Indian Affairs Board from 1959 to 1976, and the National Park Service Advisory Board from 1973 to 1978. She was a member of the Board of Trustees of the Navajo Community College Development Foundation from 1983 until 1989. A well-known and respected member of the dynamic Santa Fe community, she served on the Santa Fe Community Concert Association Board for over 30 years and the Fred Harvey Fine Art Foundation from 1971 to 1976 and was involved with many other activities. The Model-A Ford she piloted around town for more than 50 years was as well known as she!

Bertha received considerable financial support beginning with an Alice Fletcher Fellowship in 1935. Other funds came from the Minnie Connock Blodgett Fund, the Columbia Exploration and Travel Fund, the School of American Research, the American Association of University Women, the National Science Foundation, and the Wenner-Gren Foundation.

There were many honors bestowed along the way. In 1957 she was awarded the Girl Scout "Thanks Badge." The Indian Arts and Crafts Board of the U.S. Department of the Interior presented a Certificate of Appreciation in 1967. In 1968 she was invited by Lady Bird Johnson to a White House luncheon for "Women Doers." An honorary doctor of laws degree was bestowed by New Mexico State University in 1973. Bertha received the New Mexico Press Women's Award in 1978 and that same year was made a life member of the Archaeological Society of New Mexico. The society published its fourth honorary volume in her name (Bohrer 1979). On the occasion of the celebration of its 50th anniversary in 1985, the Society for American Archaeology honored Bertha with its 50th Anniversary Award for Outstanding Contributions to American Archaeology. In 1987 she was named a "Santa Fe Living Treasure" in recognition of her participation in the life, heart, and spirit of that community, and as part of her induction ceremony a tree was planted in her honor in Santa Fe's Larragoite Park.

Bertha was included in the 1988 exhibit and catalog "Daughters of the Desert: Women Anthropologists and the Native American Southwest, 1880–1980" (Babcock and Parezo 1988). She also was quoted in the follow-up volume, *Hidden Scholars: Women Anthropologists and the Native American*

Southwest (Parezo 1993), a series of landmark descriptions of the lives of major female scholars.

Diminutive in stature, Bertha was enormous in her enthusiasm and endurance. She was devoted in her dedication to the richness of her discipline. As quoted in *Hidden Scholars*, "If you are an anthropologist, you have to apply anthropology. It is a wonderful field. I'm not leaving any children, but I've helped educate hundreds of children and I've done all I could for my fellow man."

ELIZABETH ANN MORRIS AND CAROLINE B. OLIN

Acknowledgments. Many contributors enriched this description of a remarkable person. The biography prepared by Vorsila L. Bohrer for *Collected Papers in Honor of Bertha P. Dutton*, including a bibliography into 1978, was particularly useful. Others who contributed are MaryLou Cook, Edwin N. Ferdon, Fray Angelico Chavez History Library, Dennis Gilpin, Kelley Ann Hayes-Gilpin, Jane Holden Kelley, Caroline C. Kline, Laboratory of Anthropology, Museum of New Mexico, Marjorie F. Lambert, Ernest E. Leavitt, Virginia Couse Leavitt, Frank Lister, Susan S. Martin, New Mexico State Library, Mrs. Robert B. Overton (formerly Penny Parker), Nancy J. Parezo, Stewart Peckham, Santa Fe City Public Library, School of American Research, H. Wolcott Toll, R. Gwinn Vivian, Sally Wagner, Wenner-Gren Foundation for Anthropological Research, Natalie F. S. Woodbury, and Richard B. Woodbury. The photograph was taken by Paul Theis.

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