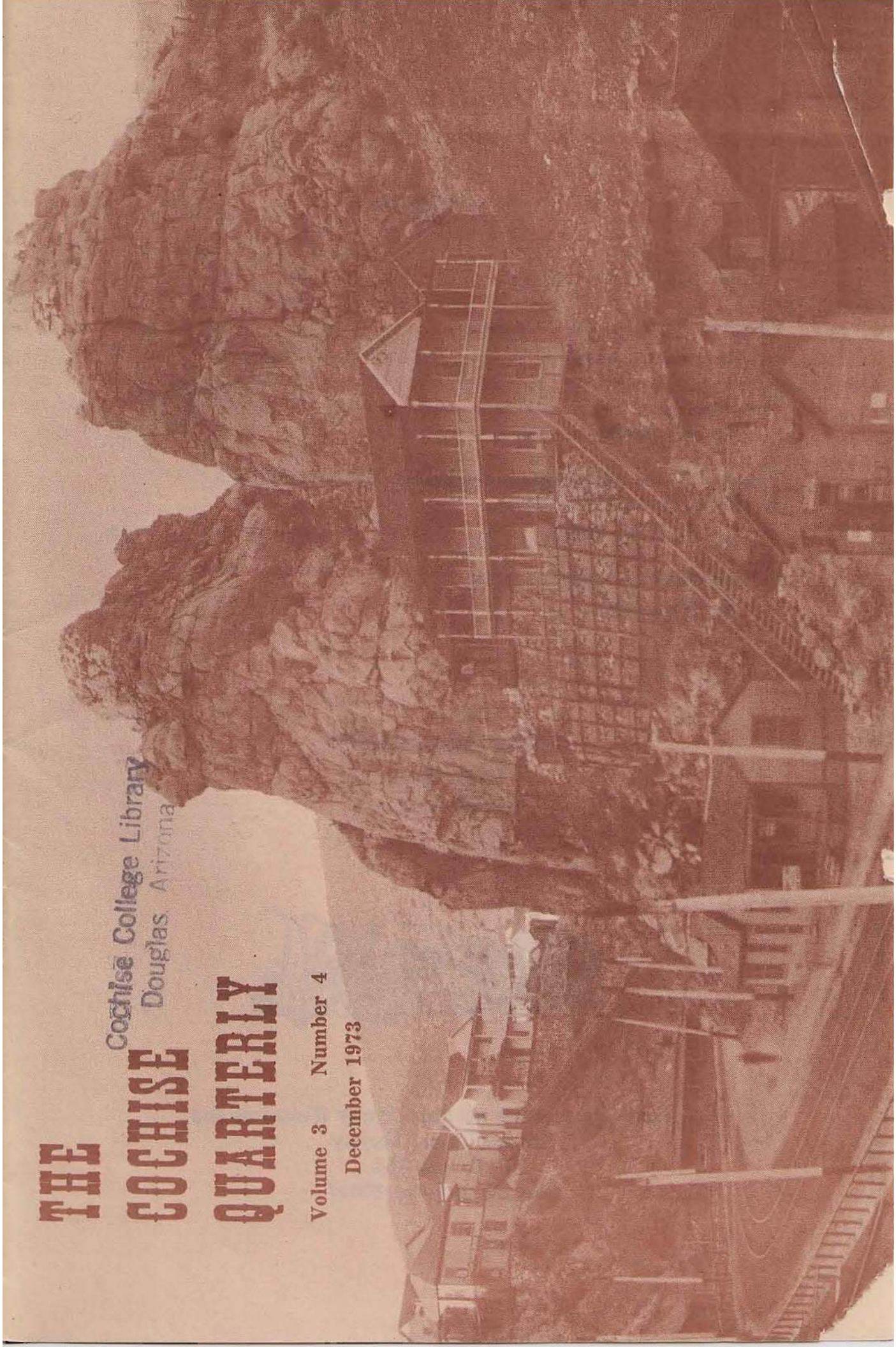


THE COCHISE QUARTERLY

Cochise College Library
Douglas, Arizona

Volume 3 Number 4
December 1973



CONTENTS

Last Cattle Drive by Sally Powers Klump	3
"Bisbee, No Good for Chinaman" by Richard Stokes	6
Dos Cabezas by Kay Gregor	10
Taped Interview Program at the Bisbee Civic Center and Mining & Historical Museum by Roger N. Weller	14
Cowboy Garb and How It Grew by Erma Laux	17

COVER PHOTOGRAPH

Castle Rock
Bisbee, Arizona



A Publication of the Cochise County Historical and
Archaeological Society
P. O. Box 818
Douglas, Arizona 85607

LAST CATTLE DRIVE

by Sally Powers Klump

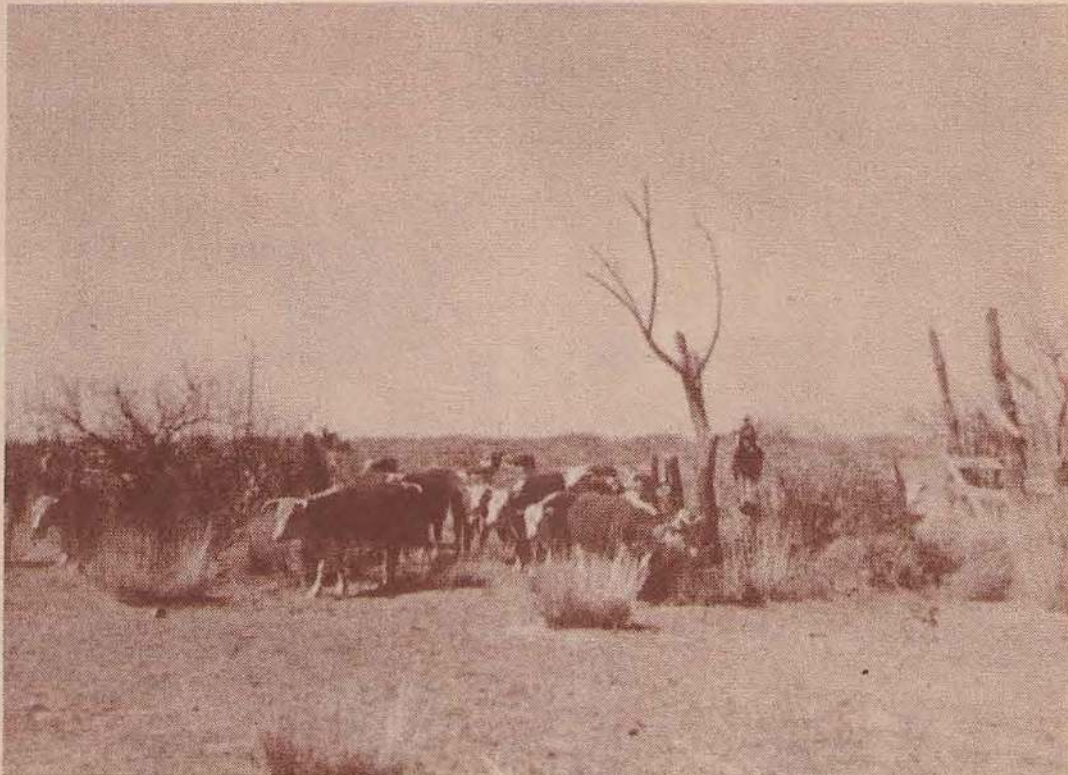
This was more recent history than past, but much like the early cattle days in Cochise County. Every summer, Lillian Erickson Riggs moved her cattle from Apache Pass down into the Sulphur Springs Valley where they found feed in a pasture called the Holderman. Other ranches had long given up driving their cattle, considering it easier to truck them to their destination. But Mrs. Riggs was born a pioneer in the Chiricahua country; and even in her 80's, blind, and almost deaf, the old ways died hard. She invited this tenderfoot to ride along on the drive, and nothing could have kept me away.

I knew it was to be a day with an early start, but to get up at a quarter to four?! Even in June, the air at this hour of the morning is brisk; and you can't see where you're going except by starlight.

We ate breakfast at 4:30 a.m. and were on the way to Apache Pass at 5:00. When we arrived, the sun was just peeping over Telen's Dome and Bowie Mountain, flooding the range with daylight. It was a windless morning, cool and clear and beautiful.

The horses came into the corral willingly to get their grain, but humped up as the cinches of saddles were tightened. I think they suspected it was going to be a long day.

Ben Erickson, somewhere around 80 years, was the authentic cowboy on this drive. He was raised on them. Two of Mrs. Riggs'



And The Drive Was On.

young relatives, Carol and Susie Riggs, and a boyfriend of theirs were the other drovers. And then there was me.

Mrs. Riggs and her foreman went ahead of us in today's version of the chuckwagon—a pickup. They were packing the lunch and would select the nooning place where we would eat.

It was time to start. We mounted our horses, swung behind the cattle already gathered in a holding pasture, and the drive was on.

To ride 25 miles on horseback will take you long enough, but to plod that distance behind a herd of slow-walking cattle can be eternity. I was not yet aware of that.

Ben lifted his voice to a high pitch and slapped his coiled rope against the saddle. "Git 'long, yooo. Git 'loop, whoop." It was like a song. The others whistled and yelled, and I finally got up enough courage to try a melody of my own.

The cattle were fresh and walked steadily toward the valley. But how did any of us know exactly where to go? You squint your eyes and look out into the vastness and there is a windmill. You drive the cattle to it. When you again seek a view of the distance, there is a lone tree not much more than a speck in space. You drive to that and beyond, and eventually you get there.

Along about noon, the cattle began to tire, and we had been in the saddle for six hours. The chuckwagon was a welcome sight. We



Ben Erickson At The Noon Waterhole.

had plenty of good food, but cold water going down a very dry throat was what tasted best. Thirty minutes later, we were back on the drive.

The sun was hanging overhead now and getting hot. Gradually, some thunderheads came up from behind the Chiricahuas and drifted over us bringing shade. Then a blast of wind hit us head on, and we had to shut our eyes against the dust. But it passed.

Old, broken-off yucca stalks made good "cowpunchers" for the lagging herd. And we kept whistling and yelling and singing.

Far ahead, I saw a house and noticed that we were moving toward it. Several miles later, Susie said, "Well, I never thought these old cows would make it, but they did." Oh, God, we were there.

But we weren't there. It was only an abandoned place. Carol said cheerfully, "The next gate is ours." But nobody said how many miles it was to that gate.

When we finally reached it, we got down and walked some of the stiffness out of our knees. Then the real toil of the drive began. The cattle were exhausted. Some began to stray off to the sides to crop the grass, and one bull seemed drawn by a magnet to go in a direction in which he was not supposed to go. Driving them back into the herd required a lot of extra riding and shouting.

Now there was not a position in which I could sit that did not hurt. It was pure will power from here on, and not a ranch in sight.



Rangeland Of The Sulphur Springs Valley.

At last, a tree appeared in the greatness of the valley—our destination. I thought, oh, they can't mean it. It was impossible, but I knew that it had to be possible. Little by little, the ranch grew more distinct until we drove the cattle into a corral. Standing on the ground sure felt good, and we were grateful for the water brought from the chuckwagen.

Water for the cattle was on out in the pasture. So after a short rest, we unbelievably climbed back into our saddles and drove the herd to a dirt tank.

When it was all over, we had been in the saddle 11 hours and walked those cattle 25 miles. We turned and looked back across the valley at Bowie Mountain now turning pearl pink in the sunset. Susie said, "It seems impossible that we could ride that far in one day." But I knew it only seemed that way, because we had surely ridden it.

Years ago, this would have been a common day in the life of a Cochise County cowhand, but this was an uncommon day. It was the last cattle drive.

"BISBEE, NO GOOD FOR CHINAMAN"

by Richard Stokes

In the American society today where there is a great amount of upheaval between the races, any petty incident between Whites and Blacks, and Whites and Indians, and Whites and Chicanos is likely to set off a riot so violent that in some cases people are killed. A prime example of this is seen in the death of Ruben Salazar, a columnist for the **Los Angeles Times** and news director for a local Spanish-language television station, who was shot down in a bar by police while covering a riot.¹ About a hundred years ago, however, the United States was a White man's society. The Plessy vs. Ferguson court case in 1896 decided to "allow" the Blacks to have "separate but equal" facilities. The low social and economic position the Whites gave the Indians in the form of reservation, again shows the dominance of the Whites. In all of the reports heard on the mistreatment given the American Blacks and Indians we fail to realize the great injustices smaller minority groups, like the Chinese or Jews, have encountered in the past.

One noticeable example of this is found in the history of Bisbee. Bisbee, today, is a relatively quiet mining town. It no longer has a population assorted in jobs (ranging from prostitutes to miners), in public scares (scares of such nature as possible Indian attacks), and of colorful stories of wealth lost or won (one day a sweating miner, the next a millionaire basking in the life of luxury). However, beneath Bisbee's stillness comes a roar of the people who once lived

1. "Death of the Barrio," **Newsweek**, September 14, 1970, p. 35.

there, who worked there, and who made their own prejudices and rules there.

The Chinese, like the Negroes, were brought to America for one basic reason: To provide the Whites with "cheap" labor. As the many thousands of Chinese came to work for the railroads, the competition for jobs increased and daily wages decreased. The country did build the much needed transcontinental railroad, but it also added to a growing social problem—racial discrimination. When the rails were finished, thousands of Chinese were laid off. Forced to find work in other areas of the country, they aroused bitter resentment from the citizens of this country because of the small wage they would work for.

Many people on the west coast developed severe prejudices against the Chinese because they would tend to bunch up with others of their race, refuse to learn correct English, and in the competition in jobs they caused. When the excitement and the number of gold strikes dwindled off, the miners moved inward to find new strikes. These miners "coming from the Comstock and California points brought with them prejudices formed there."²

Shortly after the settlement of Bisbee in 1877 the widows of the camp went into the laundry business. Most of these women were of Irish descent whose husbands had been killed in the mines.³ These widows had no other source of income other than the services they rendered as washerwomen. So when the Chinese set up a laundry service around 1880 in Bisbee, they quickly put the miners' widows out of operation, because of the Chinese natural ability to do work cheaply and efficiently.⁴ "The miners protested that it was wrong to bring the Chinese in" to work as laundresses "because they would deprive these women of a means of supporting their families."⁵ This was, in fact, the "New Deal" as proposed by President Franklin Roosevelt, 50 years before it was put into use nationwide. Even though the widows charged more than the Chinese, the miners felt it kept them busy, free from outright grants, and was insurance for their own wives—if they, as husbands and fathers, were suddenly killed in the mines.

The miners also complained because of economics. The widows charged more but they kept it in the town, thus allowing a greater capital in the city. The Chinese did just the opposite by sending most of their money back to their families in China.

With these miners protesting this invasion by the so called "Chinks," the first Justice of the Peace of the newly made Cochise County, Judge Duncan, passed a rule.⁶ It prohibited Orientals from

2. "History of Bisbee," pamphlet, Cochise College Learning Resources Center, vertical files.

3. Opie Rundle Burgess, "Bisbee Pioneers Banned Chinese to Aid Washerwomen," *Bisbee Daily Review*, April 1, 1948, p. 14.

4. Burgess, p. 14.

5. Natalie Denney, personal letter to Richard Stokes, October 24, 1972.

6. Burgess, p. 14.

staying in Bisbee after sundown. They could only come into camp "when they brought in their fresh vegetables to sell, but they had to leave the canyon before sundown."⁷

At about the time of this law Chinese truck gardeners from Fairbanks used to bring their products to Bisbee. "They would drive to the top of the Divide, and wait there until the sun came up, before entering the town."⁸ These truck gardeners made good money off the land. In 1910 Hop Sing "made \$2,000 net profit on his truck garden . . ."⁹

During several periods of the history of Bisbee the Chinese have defied this "unwritten law." One night they camped at Castle Rock to do some washing the next day. The miners, to insure the effectiveness of their law, "rigged up a dummy dressed in Chinese garb then hung it to a limb of the tree where the Chinese had pitched their tent."¹⁰ The miners hired someone with a studebaker wagon and horses to wait the return of the Chinese. When the Chinese returned to their camp "he gave his horses a crack of the whip and drove away, leaving the dummy hanging to the tree."¹¹ Not knowing that the figure was a dummy, the Chinese were so scared that they ran all the way to the top of the divide. Thereafter the widows got all the washing they could handle.

A young boy watched this action of the miners. When he became a manager of one of the banks in San Francisco, he tried to get an account from a very wealthy Chinese merchant in Chinatown. The merchant was just about ready to give his account to Allie Sowels, the manager of the bank, when he asked him where he was born. When the Chinese heard that he was born in Bisbee, the wealthy merchant frowned and said, "Bisbee, no good for Chinaman."¹² Needless to say, Allie Sowels didn't get the account.

Another time the law was challenged was in 1920. A doctor brought in a male Chinese to serve as cook for the Calumet and Arizona Hospital. But the first morning the cook was to have breakfast ready, he was gone. Somehow he got word of this "unwritten law." It, however, remains a mystery as from whom this Chinese heard it, for some believe that at this time nothing would have been done.

At the time of the last Mexican Revolution M. J. Cunningham and others used to "arrange for these people to come across the line into the U. S., to await transportation and money to get them to San Francisco," so they could return to China.¹³ During the day they could travel all over the town and do as they please, but when it got close to sundown they had to go to the Court House. Among

7. Burgess, **Bisbee: Not So Long Ago**, San Antonio: The Naylor Company, 1967, p. 127.

8. Denney.

9. **Douglas Dispatch**, N.D., January 11, 1911.

10. Burgess, **Bisbee: Not So Long Ago**, p. 128.

11. Burgess, **Bisbee: Not So Long Ago**, p. 128.

12. Burgess, "Bisbee Pioneers Banned Chinese to Aid Washerwomen," p. 14.

13. Denney.

these Chinese was a nine year old boy named Charlie. Mr. Cunningham was quite fond of this boy, but still did not dare take him into his house to sleep overnight.

With the Korean and Vietnam conflicts and the civil rights movement, this "unwritten law" has been almost forgotten and ignored. "... there are several Orientals living in Bisbee now, with soldier husbands whom they married in their countries."¹⁴

All in all, the Chinese have been discriminated against just like other minority groups. In some cases it would have been better for them to be slaves, for they would at least have a steady place to live. Starting first at the west coast the Chinese moved to the inward part of the United States to find jobs. The move inward did not leave prejudices behind, but was renewed in towns like Bisbee. With such scares as hanging dummies dressed like Chinese in trees, many Chinese refused to go to Bisbee with a typical answer as "Bisbee, no good for Chinaman."¹⁵

For the Chinese today Bisbee is no longer a bad place to live. Even though there still aren't any Chinese laundries, the Chinese can stay overnight.

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DOS CABEZAS

by Kay Gregor

The Dos Cabezas Mountains are an extension of the Chiricahua Range in the northeastern part of Cochise County. They separate the San Simon Valley, or basin, on the east from the Sulphur Springs Valley on the west. These great rugged piles of rock reach an elevation of eight thousand feet. They were a landmark for the pioneers and the soldiers of the United States Cavalry who came to the new territory after the Gadsden Purchase in 1854. They are easily recognized by the two rounded projections of rock that tower above the surrounding ridges like two massive heads.



Early Morning in the Dos Cabezas Mountains near Willcox, Arizona.

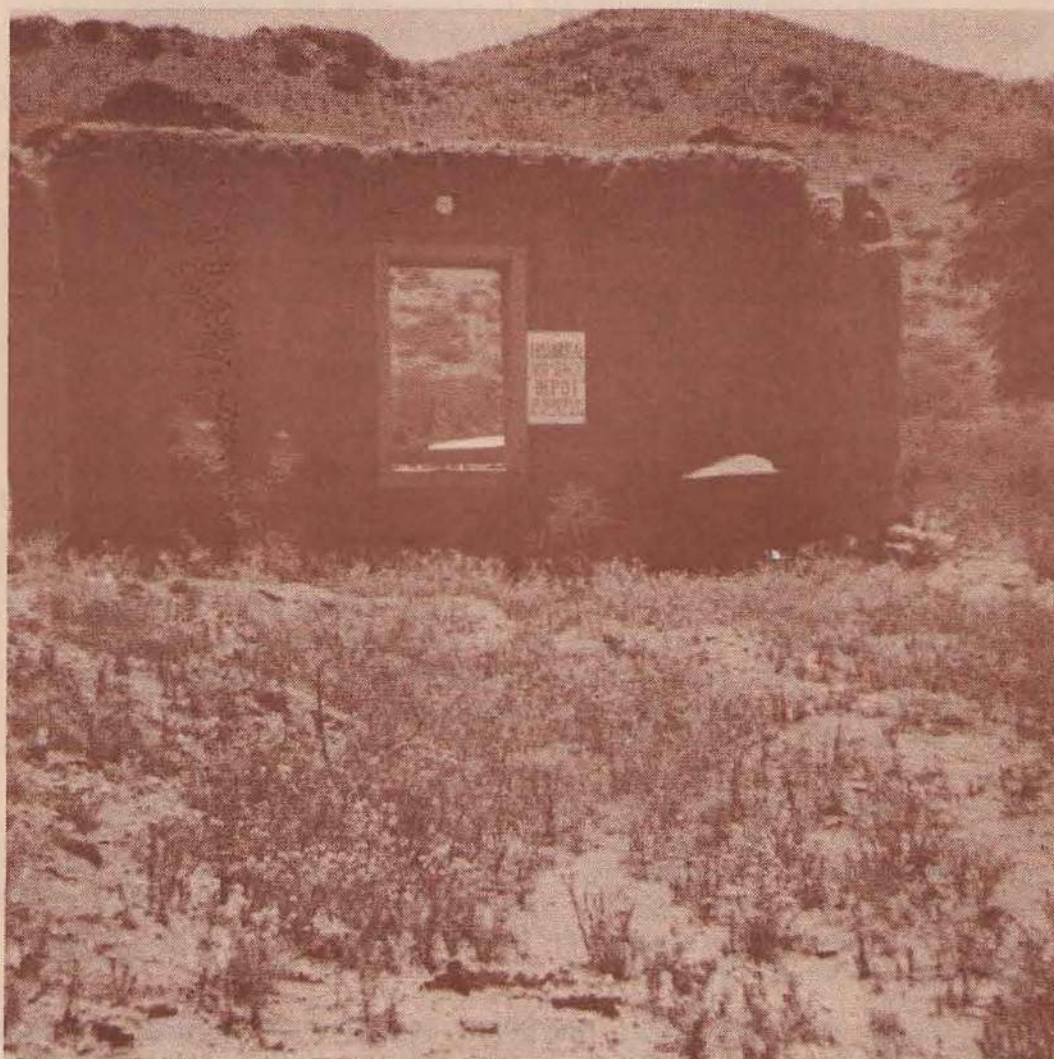
The infamous Apache Pass was six miles of trail through the rugged low country that separates the greater Chiricahua from the lesser Dos Cabezas Mountains. It was one of the most dangerous and dreaded parts of the overland stage route between Mesilla in New Mexico and the presidio in Tucson. The water at Apache Springs in the Pass brought travelers and Indians to the spot. The surrounding rocks provided the hostile Apaches with countless fortresses and ambushes which they used to advantage.

The Overland Mail and the Butterfield Stage Company used the route and had a station at Apache Pass. In 1861 the Army established Fort Bowie on the site to control the Indians and protect the travelers. They maintained the Fort until the nineties when Geronimo's surrender finally ended the Indian Wars.

Even before the Civil War men believed there was gold in the Dos Cabezas Mountains. It is said that Kit Carson staked claims in the Gold Gulch District. There was a ten stamp gold mill reported at Fort Bowie in 1869. Actually there couldn't have been very much

prospecting or mining until the Apaches were moved up to the White Mountain Reservation in the 70's. Then the little town of Dos Cabezas grew up at Ewell Springs on the west side of the mountains about fourteen miles from the Fort. Old timers said that water flowed much more freely in the springs before the earthquake of '887. It drew the prospectors and the soldiers to the site.

Dick McGregor located the Dives deposit about two and one-half miles north of town in 1877. He called it the Bear Cave mine and it yielded about \$40,000 in gold before it was worked out. The next year John Casey filed his claims and started the Juniper Mine. Casey was an Irishman from the Old Country who came West as a soldier with the Twenty-first Infantry after the War between the States. When he finished his time in the army, he turned prospector. After he found gold, he sent for his brother Dan. The two men lived out their lives in the hills, mining their gold with drills and explosives and protecting their property against all trespassers. They



Ruins of Stage Coach Station in Dos Cabezas. A Historical Site marked by the Arizona State Historical Society.

refused to sell any of their claims or very much of their gold, but took their pleasure from possession. In Casey Canyon they had an arrastra—like a huge millstone built in a hole. The arrastra was powered by one horse. After the yellow metal was washed out of the crushed rock, it was put into a press which formed small balls, golden marbles to handle and enjoy.

Other early claims were Sidney DeLong's Silver Cave, the Greenhorn, the Murphy, and the Ewell Springs. The Ella Mine was established in 1879 with financial help from San Francisco, and it was worked by some Irishmen from Nevada. The Irish were always prominent in Dos Cabezas. So were the Mexicans with names like Verdugo, Hurtado, Pachecho and Vindiola. There were plenty of Yankees and Germans around as shown by the names of some of the residents: Cooper, Smith, Mitchall, Schaefer, Thomas, Waughtel, Shropshire and Miller. Captain Tevis was one of the early prospectors. He had been an agent for the Butterfield station in Apache Pass from 1858 to 1860. Twenty years later he came back to prospect and filed about fifty claims for himself and his friends in Texas. The stories of gold soon brought fortune hunters from every direction. The town of Dos Cabezas developed at the same time as the boom town of Tombstone, just forty miles to the southwest.

The San Francisco Chronicle for June 23, 1881, carried a story which described the mining camp of Dos Cabezas as it looked then. There were about fifty buildings, mostly white-washed adobe: a dry goods store, two groceries, three saloons, a blacksmith shop, an express and telegraph office, a wheelwright, a barber shop and three livery stables. There was a Tri-weekly stage from Willcox and Bowie which brought mail and passengers from the new Southern Pacific Railroad. The water was plentiful, and each family could have a well by digging down about thirty feet. The article described some of the mines most of which were located on the Gold Ledge near the peaks. Ore that was taken yielded about \$75 gold to the ton. There was also a Silver Camp Mine west of town assayed from \$100 to \$500 a ton.

In 1882 the town boasted a newspaper called the "Gold Note." The historical library in Tucson has a copy of Volume I, number 2 for February 4. It was a weekly published by J. O. Dunbar and edited by A. E. Fay. The advertisements were big and impressive. Corey and Porter offered for sale such a variety of goods as clothing, groceries and provisions, prospectors' and miners' supplies, stationery, cutlery, jewelry, notions and pipes. J. M. Riggs had a store with much the same kind of merchandise. One of the items was about the school. "Our public school is in healthy and flourishing condition. Under the skillful instruction of Mrs. Donnelly, the scholars are improving rapidly in their studies. The average daily attendance is twenty-five."

It seems that this little one room school was the first public school in what is now Cochise County. When it was built in 1878 it was in Pima County. Tax funds were hard to get, and so the money for the school building was raised by subscription. W. S.

Carlin from Silver City had the contract for the building, and he brought the timbers from Silver City. The adobe bricks were made close by. Lumber for the benches and writing desks was hauled in from Tucson. Mr. Landsdon made the furniture. Father Gregorio offered to teach and served for five months. The next year, after three citizens—S. R. Long, P. W. Smith, and E. Martin Smith, made a trip to Tucson, funds for the teacher's salary were paid by the county. Mr. Mort Wien, who owned a ranch on the outskirts of town, came to Dos Cabezas in 1883 as a six year old boy. He went to school in this building and remembered the quality of the discipline as well as the instruction. He remembered the ox teams and the heavy wagons which hauled all the freight into town. He recalled the blue-coated soldiers on horseback driving some runaway Indians, whom they had caught in the mountains, through the dusty streets of town on their way back to the reservation.

Life in a frontier mining camp was rough. There were fights, hold-ups and a few killings. The Chinese laundry man and the Chinese cook had an almost fatal feud over their Tong affiliations. When Billy Breckenridge, the deputy sheriff from Tombstone, came around to collect taxes on one occasion, he was escorted by Curly Bill for protection.

The fortunes in gold were mostly dreams. These rugged piles of rocks with their outcroppings of glistening quartz and colored stones have promised gold, silver, copper, and even uranium, but they have puzzled all the geologists and mining engineers who ever tried to follow the veins of precious metal. Some ancient upheaval really upset those boulders. No one ever became very rich although the Bureau of Mines accounts for \$182,000 worth of gold being taken from the Dos Cabezas Mountains since the Civil War. It is probable that the population never exceeded five hundred people.

After the turn of the century an old hermit by the name of Emersly found a deposit of copper ore in the hills and several companies came in to work the mines. In the twenties there was a gigantic promotion of the Dos Cabezas Copper mining stock. It is said that a million dollars were spent in the mine development, and that twelve million dollars worth of stock was sold. The whole thing collapsed and the mine shut down early in 1930. There were a few leases worked during the depression, and some people tried their hand at placer mining.

Today the little village which lies in the western shadow of the more indestructible peaks is just another Arizona ghost town. The back streets are overrun with grass and weeds, and criss-crossed by sandy arroyas. Most of the adobe buildings have melted back into the earth. A few of the heavier walls have partially survived along with some rusty old shacks of iron sheeting. A large stage station with heavy beams and adobe buttresses is only a ruin with an historical marker. A half dozen sturdy, modern houses show up by contrast. Fewer than a hundred people live in and around Dos Cabezas now. The postoffice which opened in 1879 was closed in 1960. The residents get their mail from Willcox, and send their

children to school in Willcox. The only business in town is The Old Country Store operated by Cash Freeman. Tourists and sightseers on their way from Highway I-10 to the Chiricahua National Monument stop here for refreshment and a look at the Indian jewelry for sale. There is also an Arts and Crafts studio newly begun by Mr. and Mrs. Duncan Duncans. Maybe this little ghost town, with its beautiful scenery and its delightful climate, is only asleep, waiting to be rediscovered and revived by some new kind of treasure hunters.

Editor's note: Most of the information for this article came from interviews with Pioneers of Cochise County, including Mr. Mort Wien of Dos Cabezas; Mrs. Macia of Tombstone; Mr. Dale Mellenbuck of Willcox; and Mr. Harry Parks also of Willcox. Other information came from publications of the Arizona Historical Society, and the files of the Arizona Bureau of Mines.

TAPED INTERVIEW PROGRAM AT THE BISBEE CIVIC CENTER AND MINING & HISTORICAL MUSEUM

by Roger N. Weller

Museum Curator—Building Director

As part of its program to develop historic resources in Bisbee, the Bisbee Council on the Arts and Humanities is conducting an active program of taping interviews with oldtimers who have stories and information about Old Bisbee. Cassette copies of these interviews will eventually be stored in the Shattuck Archival Library within the museum and will be available for use by both historical researchers and the general public. The general purpose of the taped interview program is to capture information about past events, skills, living styles, and family histories that are recorded nowhere else but in the memories of those who were a part of the past. Information is not all that is sought, because, of all means of recording events, the tape recorder captures more of the feelings and personality than any other technique. If we truly want to have the past talk to us, what better way is there than to allow it to use its own voice?

The tape interview program was started for the Bisbee Council on the Arts and Humanities about four years ago by Mrs. Mary Jay and was passed to Mrs. Cecilia Clark in the spring of 1970. Originally, all of the recording equipment was borrowed from friends and organizations, but now the Oral Tapes Committee has two recorders of its own, a reel recorder for making the master tapes that are locked away, and a cassette recorder for producing the copies that will be used in the library.

The taping program has been quite successful in both quantity and quality. There are approximately 76 tapes in the collection at present and there are a number of people on a waiting list who have agreed to be interviewed. In addition, trades are being planned with organizations like the Arizona Historical Society who have al-

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ready taped interviews on their own that pertain to Bisbee's history.

Subject matter on the tapes has been richly varied and interesting. It is really impossible in a short article like this to go into depth on all of the tapes, but the following list will show the nature of some of the subjects that has been recorded:

1. All phases of the mining industry
2. Early drilling contests
3. Floods and fires in the two canyons
4. Streetcar system
5. Dairies and ranches
6. Sports (baseball, golf, etc.)
7. Pharmacy and dentistry
8. Plumbing and tin smithing
9. Schools and teaching
10. Vaudeville
11. Bands and choirs
12. Rattlesnakes
13. General home life
14. The Bisbee Deportation
15. Merchandising

People from all walks of life have contributed their memories to make the collection such an interesting source of information. A few names should be presented here, just to show the type of people who have taped interviews and the type of people that we are still seeking for interviews:

1. Lewis Douglas—banker
2. Frank Brophy—banker
3. Jose Sonano—mule skinner
4. Keller Hogan—city manager
5. Art Kent—police chief
6. Dr. Alfred Tuell—dentist
7. Ed Lehner—archeology
8. Dennis Dunaway—violins
9. Mrs. Mila Jolley—history of the Episcopal Church
10. Mrs. Howard McKinney—Ned White's poems
11. Mrs. Margaret Maleady—1st director of public health
12. Mrs. Blanche Werner—1st school nurse

Developing a useful and interesting collection of tapes requires a great deal of hard work and creative insight. Mrs. Cecilia Clark,

director of the Oral Tapes Committee, has found that in order to obtain a good interview, the interviewer must be thoroughly prepared; knowledge of the subject that is about to be discussed is required and the interviewer must know how to put the person to be interviewed at ease. One approach, suggested by Mrs. Clark, is to interview two old friends at the same time. This particular arrangement, she explains, not only puts the people at ease, but triggers lines of thought, allows each individual to collect their own ideas while the other is talking, and provides a mild degree of competition as to who can tell the best story. Another approach that seems to work quite well is to have a pre-interview discussion with the subject a few days before taping the interview. The person to be interviewed can then find out what is expected of him and can prepare himself. A few people prefer to actually write out their entire presentation and then read it into the tape recorder.

No taped interview program could survive without interested interviewers and our program is no exception. Mrs. Clark and Mrs. Jay have strongly depended on the services of men like Carl Nelson, Cecil Beall, Jim Cox, Bill Hannon, and Tom Muat as interviewers.

In order to use the taped interviews at our convenience later, a general release is read before each interview and the subject is asked if he consents with it. The form of this release is as follows:

"It is understood that this interview may be used by the Bisbee Council on the Arts and Humanities for whatever use they may desire, including release to any person seeking information."

If the subject so desires, special restrictions may be placed on the use of the tape because of special subject matters, and in these instances the release statement is modified accordingly.

Throughout the development of our taping program, two concepts have been stressed over and over: security and usefulness. Each interview is copied as soon as possible on a cassette tape, as mentioned earlier, for general use and the original recording is placed in a fireproof vault. Transcriptions of the tapes would be nice to have as insurance against the development of background noise on the tapes or accidental erasures, but at present this goal is financially prohibitive. In order to increase the usefulness of the tapes, the subject matter on each tape will be placed in an extensive cross-index card file system in the archival library. Anyone seeking specific information then could simply locate his subject with ease and then pick out the specific tape where this information lies.

Our taping program is still quite new and there are areas of information where we have tremendous gaps. If you have information or know of anyone who might be able to contribute his knowledge in any of the following areas, please feel free to contact us:

1. Blacksmithing
2. Bottling plant in Bisbee
3. Unusual experience underground

4. Smelting of the copper ore
5. Bakeries and recipes
6. Formation of the unions
7. Early cars
8. Humorous incidents
9. Tailoring and Shoemaking
10. Illicit activities (gamling, red light district, stills, etc.)
11. Cochise mine equipment company
12. Home medicines

The above list is not all conclusive, but is intended again to show the types of information that we are seeking. Any information about Bisbee's past would be greatly appreciated.

Anyone seeking to use our tapes should contact:

Mrs. Cecilia Clark, P. O. Box 451, Bisbee, Arizona 85603, Phone 432-3306.

COWBOY GARB AND HOW IT GREW

by Erma Laux

The western cowboy appeared with the beginning of the Texas Cattle Drives, in 1868.

Most of his equipment (New Standard Encyclopedia, P. C-591) and a good part of his dress (Author) derived from the Vaquero of Mexico (New Standard Encyclopedia, P. C-591).

His dress was distinctive, but varied according to region and individual taste (Forbis, P. 23).

A cowboy, dressed for work, was pretty much covered, from head to foot (Forbis, P. 23), and from his long-johns, out (Author).

His hat was a prized possession (Forbis, P. 23). As well as keeping off the burning sun (Author), it guarded against rain, hail stones and low-lying branches (Forbis, P. 23), served as a wash basin and horse trough (Author), fanned a fire and carried water (Forbis, P. 23). Western etiquette of the time permitted eating and even dancing without taking off the hat (Forbis, P. 23). Texas cowboys always doffed their hat in the presence of a lady, and never, but never, wore one while dancing (Mmes. Boss, Fralie, & Brodie). In Southwestern New Mexico, in the late 1930s and early 1940s, they wore their hats while dancing. Not everyone, of course. This seems a strange custom of the time, to have not been so earlier (Author).

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Hats ranged from boaters to bowlers, but most wore either the sugar-loaf sombrero with wide brim and high peak crown for good protection from the desert sun or the low-crowned Plainsman, good

for windy regions (Forbis, P. 23). The broad brimmed Stetson or "10 gallon hat" was a later development from the Wild West Shows (New Standard Encyclopedia, P. C-591). More likely, the hats worn in the Wild West Shows derived from the sugar-loaf, which, in turn, derived from the Mexican sombrero (Author).

Style was as important as functional features, and brims and crowns were shaped to suit individual fancies (Forbis, P. 23). Narrower brims were worn through the depression years, and this could be an indication of the leanness of those years. In the late 1930s through the 1940s and 1950s, the brims became wider, and were "shaped" or "rolled," and the crowns were shaped in several different styles, according to individual taste. Here again, is a reflection of the country's economy. With the popular TV show "Bonanza" came the "Hoss" hats—narrower brims and with a high, lightly shaped crown. This, too, projects an image of our changing society. No old-time, self-respecting cowboy would be imitative of another. He was a complete individual, in thought, as well as dress, as the varied styles in such a narrow range, show.

The hats of today, like all clothing styles, come in any color, material, make, shape or fashion (Author).

The bands they wore buckled around their hats, helped to hold the hats in shape (Author) and they could be tightened to hold them more firmly in place in windy weather (F. Fralie). They ranged from rolled, to narrow to over two inches wide, were made of anything from a strip of rawhide to an embossed leather band, cross-grained ribbon to intricately braided horsehair with designs woven in of various colors (Author).

The bandana served as a mask against dust (Forbis, P. 23), cold, and wind (Author), and as insulation against the sun when wadded up and stuck in the hat crown. It could even be used as a tourniquet in case of snake bite (Forbis, P. 23). When not in use it was pulled down around the neck, then turned to the back, leaving the "tie" in front. This evidently was fore-runner of the bow-tie (Author). The early 1900s brought a short, rather wide tie—sort of a drawn out and simplified bow-tie. The long, narrow "string tie" of the late 1920s and early 1930s is symbolic of the depression years. Ties of the 1940's and 1950's became wider (Author). In 1949, in Arizona, the Bolo was born (Paul Dean). With the 1960's came the "dogger tie" and on to the casual no-tie, open-collar look of today. But always, from the time a bandana became a tie, ties were worn only when the occasion demanded, and then for only as long as necessary. Maybe this aversion to a tie is a latent fear of, or respect for, a noose around the neck (Author).

His shirt was made, usually, of cotton or flannel. It had no collar (Forbis, P. 23). He wore it buttoned to his chin. No date is available for when shirts were made with collars attached (Author). The first collars (on dress shirts) were detachable (F. Fralie). Shirts had collars well before 1900 (Mmes. Boss, Fralie & Brodie). Materials and shirt design changed little over the years, (but for gaining

a collar), until the 1940's when bright and printed materials were used, and fancy yokes and cuffs were added. Gripper snaps also replaced buttons in popularity during this time. Later, buttons won out. Probably because laundries would replace buttons, but not snaps. The collar, once it was a feature, had its ups and downs, been broader, then narrower, with long points and without, but really there was no drastic change in shirt design. The 1960's brought the ruffled bibs and cuffs. These were strictly for dress, and were not accepted, generally. Today, working cowboys can even be found wearing a knit pull-over.

Over the shirt was worn a vest, patterned after the bolero of Mexico (Author), with deep pockets, and of a durable material (Forbis, P. 23). This has remained practically unchanged and is still worn today. In the North it may be sheep-lined. Probably the reason for its continued popularity was its practicability. It was light and warm, left the arms free, and provided pocket space (Author).

His woolen pants were sometimes reinforced with buckskin sewn over the seat and down the inner thighs. They were tight, to keep them up, as he rarely wore suspenders or a belt (Forbis, P. 23). Both suspenders and belts were worn before 1900 (Mmes. Boss, Fralie & Brodie). These woolen pants were a hold-over from the Civil War, and were soon replaced by tight fitting pants made by Levi-Strauss, and simply referred to as "Levis." (The first pair was made of canvas in 1849, for a miner). They were of ten ounce blue denim, and were bradded at points of stress. The tight fit left no excess material to catch on a saddle horn, or to hang on brush and be torn. The cowboy wasn't exactly proficient with needle and thread. The tight fit of the leg over the boot was warm and helped to keep out "Crawlies," of which all cowboys were afraid, no matter how big and brave (Author).

In the early 1920's, bell-bottoms with an inset and wide elastic waist bands, were all the rage (Marlin Bohmfalk). "Levis" changed but little until the mid 1960's, when they came out with short and narrow pegged legs, which were not at all suitable to fit over boots, so the "cowboy cut" (leg cut wide enough to fit over a boot) came into its own. By the late 1960's the length was dragging out their tracks and bell-bottoms were becoming quite popular. Bell bottoms never died out completely. They most likely were patterned, in the beginning, after the Navy uniform, which has had bell-bottoms for a full century.

After World War II, "Lee's" and "Wrangler's" became stiff competitors of Levi-Strauss. Today there are many brand-name denim pants, and styles run the gamut of material, color and design.

From plain leather straps, of about one inch wide, belts have, through the years, evolved to those of today—of two or more inches in width, hand carved and saddle-stitched. They serve as a decoration along with their original purpose—to hold up the pants.

Buckles served the purpose of holding the ends of the belt together until about the time and advent of Professional Rodeo, and

were simple and serviceable. A fancy designed, inlaid and engraved silver buckle was a coveted trophy of winning an event. These were quite showy and stylish and before long, were being worn by the general public. They can now be bought in varying sizes and shapes, set with turquoise and rubies, in many patterns and designs (Author).

Some of our cowboys wore heavy canvas-like jackets and some wore knee-length, furlined overcoats, to protect them either from brush or cold (Forbis, P. 23). A cowboy wore a jacket or a coat that reached just below the hips, called a mackinaw. A knee-length coat would have been most inconvenient a-straddle a horse (F. Fralie).

Some wore buckskin gloves, but most preferred the feel of the rope in his hands (Forbis, P. 23). For the most part, gloves were left to the fence gang (Author).

Especially in brush country (Forbis, P. 23) chapadejos (New Standard Encyclopedia, P. C-591) or chaps, were worn. These were seatless coverings (Forbis, P. 23) of leather (Author). They protected against rope burns, (Forbis, P. 23) the cold and rain (F. Fralie). The earliest were step-ins, called "shot guns," that buckled at the waist. Later the batwing chaps with wrap around leggings that fastened in the back, and could be snapped on without removing boots and spurs, were preferred. In the North Country, woolies were worn—chaps covered on the front with wool or fur (Forbis, P. 23). Chaps took on "style" along with the popularity of rodeos. The "batwings" would be fringed and decorated with designs of initials, brands, card symbols, etc. All this lent to making a ride look good, both to the spectators and to the judges (Author).

Early cowhands wore the flat-heeled, round-toed boots they brought home from the Civil War. In the late 1860's the true cowboy boot appeared, featuring a reinforced arch and a high heel. Later, semi-functional frills appeared, such as a more pointed toe and floppy grills, called mule ears. The fanciest boots were made after mid-1880's and were of soft leather with decorative stitching (Forbis, P. 25).

If the cowboy originated in 1868, and the boots he wore were of Civil War vintage, which was 1865, then this would place the beginning of the true cowboy boot mighty late in the 1860's. Maybe the early 1870's would be a more applicable date.

Our cowboy of the late 1880's wore boots with a high, well underslung heel and narrower toe. The heel kept his foot from slipping through the stirrup, causing a cowboy's most feared dilemma: hanging a foot in the stirrup and being dragged. The narrower toe fit more easily into the stirrup. This style boot was good for riding and working cattle, but wasn't much for walking. However, the cowboy didn't really do enough walking to cause concern. Like today, we drive around the block rather than walk a few doors down. He would saddle up to ride from the bunkhouse to the barn, figuratively speaking. Dancing was something else. Since it was necessary to have two pair of boots, he wanted one pair for show. The heel was

still higher than the heel on shoes, and was shaped, and the toe was narrower, but the boots were comfortable in both respects. The tops were fancy-stitched (Author). In the 1930's bright colored and exotic leathers came into use (Jack Vaughan).

The shape of boot heels and toes, height of leg, leather, and stitching were all made to order to a cowboy's specifications. They ranged from walking and dogger and roping heels to the bronc rider's underslung heel; needle point toes to rounded to square, and points in between; heights from boot shoes (a shoe made on a boot last) to just below the knee or "stove pipes." Until about the 1950's, most boots were made to measure and styled to order.

A cowboy would spend his last (F. Fralie) and only (Author) dollar on boots, (F. Fralie). So, it stands to reason, pant legs would be tucked inside the boots to show off the expensive, decorated top with its elaborate stitching. This custom survived into the 1930's, 1940's and spilled over into the 1950's (Author). It was especially prevalent in Texas (F. Fralie & I. Brodie). Once in awhile you will still see a mossy-horned maverick (Author) or a would-be cowboy (P. Laux) with a pant leg tucked inside his boot.

Spurs were an integral part of their dress (Forbis, P. 25). They rarely took them off their boot heels (Author) and never parted with them (Stella Hughes). Outside of their being highly practical, their jingle was music to a cowboy's ears (Forbis, P. 25). The work spur had a rounded or a blunt star-shaped rowel, with a plain leather strap across the instep to hold it on. The tie-down, under the heel, was a chain (Forbis, P. 23) or of leather (Stella Hughes) but also just as likely to be a piece of bailing wire.

On their dress spurs the heel band and shank might be of elaborately engraved silver, the rowels of fancy, unpractical shapes, and the strap of wide tooled leather (Author). To add to the music, jingle-bobs were sometimes attached to the rowel (Forbis, P. 25).

The cowboy took off his hat and spurs only to sleep and parted with either of them only painfully.

Last but not least, the long-johns have been replaced by Jockey's, jersey, no less. That should tell us something.

Before 1900 every item of clothing was simple and practical. Shortly after, styles began to change. By 1920, though every item still served a purpose, it had taken on a flare. The 1920's brought a stability—a sense of security and plenty. The flamboyant styles of dress indicate a people not especially worried about from where the next meal would come, or much concerned about tomorrow.

All this reflected a country at peace, feeling its way, from the hard years of the Civil War and after, from the transition to the West and becoming acclimated to that type of life.

Then the depression hit and the dress definitely reflects this lean period—the very narrow ties, narrow hat brims, plain shirts and pants and belts.

As the country began to pull ahead economically, the clothing styles reached out. Ties and hat brims became ever wider, shirts fancier, belts and buckles elaborate, boots a bit gaudy.

In the 1960's the country was in a recession. Again ties were narrower, pants skimpy. The styles of the late 1960's and of today indicate a cultural change more than an economic change. The overly casual, don't-care, far-out, searching fashions are reflected in the character of the people. They are uncertain and a bit apprehensive about the future. The style of clothing reveals these intricate, intrinsic feelings.

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