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GLYPHS
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View of western Grand Canyon from the South Rim
Photo by Christopher I. Roos

General Meeting: April 18, 2005
http://www.statemuseum.arizona.edu/aahs/aahs.shtml
PRESIDENT'S MESSAGE

We all know about the National Park Service and the historic and prehistoric sites it manages. Less well known are a few federal agencies — often with private partners — whose primary responsibilities lie in areas other than cultural site management, but that nonetheless maintain sites for public visitation. One such site complex is the relatively little known Muleshoe Ranch at Hooker Hot Springs, and neighboring ranch sites in Cochise County.

Hooker Hot Springs, originally called Gatewood Hot Springs, were apparently first used by Euroamericans as early as 1862 when the Union Army’s California volunteers arrived. Lt. Gatewood, the leader of these men, established a temporary tent hospital on the site.

The first permanent occupation of the site resulted when Dr. Glendy King filed a homestead entry for 160 acres around the springs. Settlement occurred in the mid-1860s or about 1875, depending on which source one believes. The ca. 1875 date is the more likely. King recognized that the springs could be developed as a mineral water spa or resort and took steps to create such a facility. The remote setting, Apache problems, and confrontations with neighboring ranches prevented his success. Finally, in 1884, during a squabble with two of his Euroamerican neighbors, he was shot and killed.

A year after his death, the administrator of his estate sold the ranch to Henry Clay Hooker, a well-established and locally important rancher whose headquarters ranch was nine miles to the east. Hooker, born in New Hampshire in 1828, headed west to Placerville, California, in 1853, where he developed substantial holdings. He led the good life until 1866, when a disastrous fire destroyed everything. He immediately concocted a plan involving turkeys to help him recover from his loss. He bought 500 turkeys, at $1.50 each, in California and herded them overland to Carson City, Nevada, where he sold them for $5.00 each. I have never tried to herd turkeys, but I imagine that Hooker must have had his hands full. The profit allowed him to form an Arizona company, Hinds and Hooker, which obtained federal contracts to deliver beef to army installations and to Indian agencies in Arizona. Huge profits were enjoyed by the company.

Hooker left the company and Arizona briefly in 1871, but returned the following year with partner James Barney to establish the Sierra Bonita Ranch in Cochise Country near Willcox. By 1882, he had purchased five other smaller ranches and had bought out his partner.

In his heyday, Hooker owned and controlled about 900 square miles of land. Domination of this vast acreage was possible because he had somehow acquired the water rights to the entire area. In nineteenth-century Arizona, the rule was: Control the water, control the land.

Hooker and his family attempted to develop the hot springs as a resort, but generally met with limited success. He quickly became famous throughout the Southwest, however, for the quality of his cattle and horses and the innovative techniques he used to breed and raise them for market.

In 1906, Hooker, who died in 1907, sold the hot springs ranch to Demming Isaacson, but the springs continued to be

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AAHS HAPPENINGS

TOPIC OF THE APRIL 18TH GENERAL MEETING:

ARCHAEOLOGY, FIRE, AND THE MANAGEMENT OF PAST AND
PRESENT LANDSCAPES: An Example from the Grand Canyon Area

by Christopher I. Roos, MA

Although archaeologists have traditionally emphasized the investigation of cultural developments and social processes, a recent push has been made to incorporate archaeology into long-term studies of environmental history. Advocates of integrating archaeology within such “socio-natural studies” suggest that people are critical components of their environments and cannot be ignored in the investigation of the history of these environments. A nearly simultaneous development within ecology has been recognition of the importance of historical studies for making decisions concerning ecological restoration. Modern landscapes can be best managed with an improved understanding of their environmental history. The human history of these environments is necessarily part of the total landscape history.

Recent research conducted by the speaker in collaboration with Dr. Alan P. Sullivan, III, of the University of Cincinnati and Calla McNamee, Archaeologist with the Kaibab National Forest, provides an example of how archaeology and historical ecology may be combined to create an improved understanding of human and environmental history. Excavations at a “Pompeii-like” settlement near Grand Canyon yielded provocative evidence that prehistoric residents (between AD 950-1150) relied heavily on stored wild plants for food. Subsequent research at additional small settlements (1-5 rooms), plant processing locations (fire-cracked-rock piles), and plant production locations (terraces) have provided additional evidence that local residents emphasized the production and consumption of wild plants.

Geoarchaeological evidence suggests that Ancestral Pueblo peoples (often called “Anasazi”) may have used fire to manipulate plant succession and intensify wild plant production. Spatial modeling of human-induced fire on upland landscapes near Grand Canyon indicate that applied fire as a management tool may have been sustainable during the prehistoric occupation. The modeling and geoarchaeological data indicate that Pinyon-Juniper (P-J) woodlands may be capable of sustaining

(Continued on page 4)
called Hooker Hot Springs. Isaacson lost the place in 1927. It was during his tenure that the ranch became known as the Muleshoe. In 1927, it was purchased by Jessica McMurray, who developed a successful spa-resort-dude ranch entity. When she died in 1950, the ranch went through a series of owners until 1975, when Richard Wilson, a University of Arizona professor, bought it. He, in turn, sold about 6,100 acres to The Nature Conservancy in 1982. Since that time, the Conservancy, the U.S. Forest Service, and the Bureau of Land Management have created a 50,000-acre Cooperative Management Area (CMA) to conserve and enhance the unique ecosystems found there, and to protect endangered species.

Today, the Muleshoe Ranch, which can be reached via Willcox, Arizona, is a gateway to Muleshoe Ranch Preserve and the Galiuro Wilderness, among other destinations. The Conservancy restored the hot springs facility and maintains a mix of original and renovated historic buildings dating from the late 1800s. Lodging can be rented from the Conservancy. Detailed information about this fascinating historic ranch is available at <www.muleshoelodging.org> or by calling 520/507-5229.

Little or no archaeology has been performed within the CMA, beyond limited survey. Interesting research questions could be studied on the Muleshoe about prehistoric and Apachean use of the hot springs, the extent of the U.S. Army’s use of them, and about the pioneer settler King and his otherwise nearly anonymous neighbors who lived an existence on the edge of lawlessness.

higher frequency fire regimes than has often been interpreted. Consequently, the application of fire to P-J landscapes under prescribed conditions may be a mechanism for present (and future) management of these environments to prevent catastrophic fires and increase biological diversity.

Since 1999, Speaker Christopher Roos has been involved in archaeological and historical ecological research in Hungary, the Philippines, Hawai’i, and Arizona. His research has included experimental perspectives on the formation of Early Ceramic Period assemblages from the Tucson Basin and the spatial modeling of risk for inadvertent vandalism in Kaibab National Forest. Mr. Roos is currently pursuing Ph.D. research investigating geological indicators of prehistoric, hu-
In the summer of 2004, the Maxwell Museum conducted a rescue archaeology project at LA 50245 in Albuquerque’s north valley. The site was on a parcel slated for sale and development but the owner agreed to hold off on the sale until the site could be excavated by volunteers.

LA 50245 was a Territorial period Hispanic compound next to the floodplain of the Rio Grande, facing what was then the main wagon road north from Albuquerque. Irrigated fields lay a short distance to the west, while a bajada flanking the Sandia Mountains provided extensive grazing to the east. The home itself was L-shaped, on the west and south sides of the compound; walls on the north and east sides of the compound completed the corral. Excavation showed that the compound was built of terrones (in archaic English, “turfs” or “turves”), which came from the floodplain to the west.

Prior development of the property heavily damaged the compound, and details of site architecture had been lost. The main accomplishment of the excavation was to recover an extensive sample of trash from a well-to-do Hispanic family of the Territorial period. The most valuable set of remains may be a sample of traditional Hispanic pottery and of Pueblo trade wares; Hispanic pottery use is understudied in New Mexico and the compound yielded a sample from the final years of that tradition. The site also yielded substantial amounts of food bone and railroad-era manufactured goods.

So far, no documentary evidence has been found to link it with the archaeological remains, but the compound appears to date between 1870 and 1910. Cleaning of artifacts and preparation of a descriptive report will take place in 2005. Researchers are welcome to include any part of the collection in their own studies.
Past occupations in the Safford Basin and Aravaipa Creek areas of southeastern Arizona have been the subject of very little archaeological research. These areas were vital cultural crossroads, particularly during the period from A.D. 1200-1450, a time of major population shifts. Previous research by M. Kyle Woodson (1995, 1999) at the Goat Hill site has demonstrated that migrants from the Kayenta and Tusayan areas settled in the Safford Basin at approximately A.D. 1280. Tantalizing evidence from sites in the surrounding area, as well as sites along the Aravaipa Creek, suggest that this was not the only episode of migration into this region, and that migrant populations settled throughout the region beginning at the end of the 13th century.

I recently completed fieldwork in the Safford Basin and Aravaipa Creek areas in order to assess the scale and extent of migration into this region and to understand how migration affected the expression of identity of both migrant and indigenous populations. Over the course of ten months, I intensively recorded 35 sites, creating maps, collecting a sample of surface artifacts, and recording visible architectural attributes at each site. A dedicated crew of volunteers from Tucson and the surrounding area helped at all stages of the process.

Although analyses are ongoing, some preliminary results have become clear over the course of my fieldwork. First, the Safford Basin and Aravaipa Creek areas were regions of considerable cultural mixing beginning in at least A.D. 1050, if not earlier. My research focused on sites dating to the Classic Period (A.D. 1200-1450), but I also recorded several sites that dated to the earlier Pre-Classic or Late Formative Period (A.D. 800-1200), or that had earlier Pre-Classic components. These earlier sites had ceramic assemblages that were dominated by presumably local ceramics, such as San Simon Brown Wares and Buff Wares, but also contained a substantial proportion of Mimbres Black-on-white ceramics. Although these Mimbres ceramics could have entered the Safford Basin and Aravaipa Creek through exchange, they may have also traveled to this region with migrants from the Mimbres Valley during the late 11th and early 12th centuries. At the very least, the presence of Mimbres Black-on-white vessels, as well as Middle Gila Buff Ware vessels (a ware most prevalent in the Phoenix Basin), suggests that the inhabitants of the Safford and Aravaipa areas were in frequent contact with the inhabitants of surrounding areas.

This pattern continues and becomes more robust through time. During the Classic Period the diversity in ceramic wares and types continues to increase in the Safford and Aravaipa areas. In addition to wares that are probably locally produced, such as San Carlos Red-on-brown and a local variety of Middle Gila Buff Ware, numerous ceramics are present that may have entered the region through exchange based on macroscopic evaluations of paste and temper, such as
White Mountain Red Ware, Cibola White Ware, and Zuni Glaze Ware. An abundance of Roosevelt Red Ware, as well as Maverick Mountain series ceramics and perforated plates that appear to be tempered with locally available sands, further suggests that people from the Four Corners area also lived in this region. Finally, a smattering of Playas Red Incised, El Paso Polychrome, and Ramos Polychrome suggest at least limited influences from the south as well. Although ceramics cannot necessarily be equated with people, the diversity in types present suggests contact with different people from neighboring and distant regions both north and south of the Safford and Aravaipa areas.

Another pattern that has become clear is that after the first influx of migrants, starting at approximately A.D. 1275, migrants appear to have mixed with the indigenous population within settlements. Initially, migrants established enclaves where they settled separately from the indigenous population, as at the Goat Hill site.

Through my research, I only found one other potential migrant enclave. This site consists of a small 4-6 room roomblock and a circular kiva-like depression surrounded by a very light artifact scatter. Decorated ceramics from this site are dominated by Maverick Mountain series ceramics. All other sites that date to late 13th and early 14th centuries have extensive evidence of mixed migrant and indigenous populations. These sites consist of multiple roomblocks clustered around an open space, and later 14th century sites appear to consist of large contiguous roomblocks surrounding enclosed plazas. These site layouts are strongly divergent from earlier compound style arrangements common in the early to mid 13th century. Ceramic assemblages from sites that post-date migration are also considerably more mixed, with a greater diversity of wares and types represented, than assemblages from sites that predate migration.

After migrant and indigenous populations began to live together, they appear to have created a new identity that incorporated elements from both groups which was unique to this region. This new identity can be seen in material culture that selectively incorporates elements from both migrant and indigenous populations. Sites that post-date migration are arranged into roomblocks, but are generally constructed with cobble-reinforced adobe, a construction technique utilized locally before migrants arrived. In addition, the open arrangement of sites that immediately post-date migration suggest that inhabitants wanted to create an environment that welcomed people from many backgrounds and areas.

Although my research is far from exhaustive, it does create a basic framework for demographic processes in the Safford and Aravaipa areas during the Classic Period. Migrants came to this region beginning in the late 13th century in household and larger groups. While they initially created settlements separate from the indigenous population, these two groups soon mingled, living side-by-side and creating a unique regional identity.

Woodson, M. Kyle
For centuries, Navajo potters produced ceramic goods for personal and ceremonial uses. Beginning in the mid-20th century, some potters began to produce works for an outside market. By the mid-1980s, urged by Indian art trader William T. “Bill” Beaver at Sacred Mountain Trading Post near Flagstaff, potter Alice Williams Cling became inspired to capture a place in the vast market for southwestern ceramics. Since then, the Williams/Cling family, led by Alice, has paved the way for Navajo art pottery.

Born c. 1946 in the Arizona portion of the Navajo Reservation, Alice Williams learned her craft from her mother Rose Williams and aunt Grace Barlow. Today her trademark high luster pots of exquisite form are collected by pottery connoisseurs nationwide.

With clean lines, elegant forms, and shiny from an iron-rich pine pitch, the pots of Alice Cling may look simple but their beauty comes from a lifetime of trial and error. Like any accomplished artist, Alice has refined her techniques over the years. The brown clay she and her family members use comes from a place near Black Mesa. (Her four grown children are also ceramicists.) After screening it to eliminate impurities, mixing it with sand for temper, and adding water to make it workable, Alice proceeds to create the simple yet elegant forms she is known for.

One of Alice's innovations is adding a red slip that is then highly burnished with stone polishing. After firing, the pots are covered with the traditional Navajo addition of pine pitch and the combination produces beautiful shades of red-orange-brown-black-purple clouds, all randomly made during the firing process.

Among Alice's honors are numerous awards at art fairs and markets around the country. Her pottery was also chosen to decorate Vice President Walter Mondale's home in Washington, D.C., during his tenure.

This intimate exhibition continues through September 1, 2005, at Arizona State Museum.

UPCOMING EVENTS AT ARIZONA STATE MUSEUM

Friday, April 1, 6:30-9 p.m.
SIGNATURE SOUTHWEST SILENT AUCTION
Better than ever! All things Southwest are up for auction — fine quality Indian arts from kachina carvings to paintings and pottery to jewelry! Southwest lifestyle items. Museum trips to Santa Fe and Washington, D.C. and more! Call 520/626-3466 for more information. ($40, member discounts.)

April 14 - 17
NAVAJO WEAVING NOW!
A Symposium of Weavers, Collectors, Scholars, and Interested Others
A symposium presented along with the exhibition Navajo Weaving at Arizona State Museum. Join widely-known Navajo weavers and artists, collectors, leading scholars, active researchers, gallery owners, and museum curators to examine Navajo weaving in the American Southwest and beyond. Hear what challenges face Navajo weavers and what
THE SOUTHWEST LAND, CULTURE AND SOCIETY PROGRAM

The Southwest Land, Culture and Society program of the University of Arizona is pleased to announce the release of the new Southwest Information Gateway. The Southwest Information Gateway, or SIG, is an annotated catalog of web resources related to the Southwestern U.S. and Northwestern Mexico. Our goal in creating SIG was to evaluate, bring together, and provide easy access to the vast array of online Southwestern information resources — web sites, online databases, image banks, and more.

The completed Gateway includes a wide variety of high-quality, non-commercial sites relating to Southwest studies. All resources included in SIG have been evaluated for information accuracy and reliability. Resources are arranged by subject and resource type, and can also be searched by keyword. Also included are SIG tutorials, which provide guidance in evaluating and using web sites for research.

To get started using SIG, point your browser to <http://swst.web.arizona.edu/SIG>. Let us know what you think! If you have any questions, comments, or suggestions, please contact Emily Jones at <emljones@email.arizona.edu>. SIG is a work in progress, so suggestions of resources to add are particularly welcome; however, we are not including either commercial or most personal (unless they contain databases or papers) web sites at this time.

Saturday, April 16, 12 - 2 p.m. (free)
CULTURE CRAFT SATURDAY: NAVAJO WEAVING!
(At Four Points Sheraton Hotel, Speedway & Campbell)
Watch the Spider Rock Girls-Navajo weavers Emily Blake, and her daughters LaVera, Larissa, and Laramie, from Canyon de Chelly, weave in traditional and modern styles. Under their guidance, create your own small weaving. Meet other Navajo weavers and see their rugs on display for sale.

For more information, contact:
ARIZONA PUBLIC ARCHAEOLOGY AWARD TO DON KUCERA

G. Donald Kucera received the award for Avocational Archaeologist at the 2005 Archaeology Expo at Ft. Verde State Historic Park, Camp Verde, Arizona, on March 4-5, 2005. This presentation was sponsored by The Governor’s Archaeology Advisory Commission. The 19th annual "Awards in Public Archaeology" were offered as part of the 2005 Arizona Archaeology and Awareness Month celebration (March 1-31, 2005.) Awards honor individuals and/or programs that promote protection, preservation and education about Arizona archaeological resources. They can go to professional archaeologists, avocational archaeologists, Site Stewards, developers, tribal/museum/agency programs, etc., for public service. Congratulations to you, Don, for this well deserved recognition!

A longtime member of AAHS and former Board member/VP of Activities, Don Kucera is an active participant/organizer of living history programs. Included are Los Tubaquenos, Tubac, Arizona, and Tucson Presidio Trust for Historic Preservation, Tucson, Arizona, which celebrate the Spanish colonial history of southern Arizona. A driving force in creation of the Juan Bautista de Anza National Historic Trail, he is president of the Anza Trail Coalition of Arizona and Coordinator for Pima County, Arizona.

For many years, Don worked with teachers/students at the Camp Cooper Archaeology Program in School District #1, Tucson, Arizona. In past years, he has been active with the Audubon Society, Sierra Club and the Mearns Wildlife Society, which he founded. He currently is a member of The Governor’s Archaeology Advisory Commission. Don’s is a familiar presence at many events, such as the Arizona State Museum’s annual Open House and Southwest Indian Art Fair; Arizona Archaeology Expo; Anza Days at Tubac; Tumacacori Fiesta, Pecos Conference, etc.

His dedication, his energy, and his enthusiasm in tireless support for Arizona’s

Members of the Arizona Archaeology Council are invited to the
2005 ARIZONA SITE STEWARD ANNUAL CONFERENCE
Museum of Northern Arizona, 3101 N. Fort Valley Road, Flagstaff

Friday Night Reception, April 29: Light Refreshments. The guest speaker will be David Gifford, Archaeologist with the Coconino National Forest: “Managing and Protecting Cultural Resources During Fire Suppression, Forest Health, and Wildland Urban Interface.”

Saturday Morning, April 30: Historic Building Tour; Saturday Afternoon, April 30: General Conference and Steward Recognition, Happy Hour with Door Prizes, Raffles and a Silent Auction; Awards Dinner courtesy of the Arizona Site Steward Program and a donation from American Express; Recognition of Outstanding Stewards; and Sunday, May 1, 2005: Field Trips.

Conference Hotels: Fairfield Marriott 928/773-1300; and Quality Inn 928/774-8771 for reservations. Mention you are with the Arizona Site Steward Program to receive a discount. For more information and to register by April 25, contact Mary Estes, Arizona State Parks, 1300 W. Washington, Phoenix, AZ 85007; phone: 602/542-7143 or log on to: <mestes@pr.state.az.us>. Cost for non-Stewards to attend is $25. Please make checks payable to the “AAS” and send to Mary Estes.
AAHS MEMBERSHIP/SUBSCRIPTION APPLICATION

(A membership subscription makes a great holiday gift!)

CATEGORIES OF MEMBERSHIP – All members receive discounts on Society field trips and classes. Monthly meetings are free and open to the public.

$30 Glyphs membership receives the Society’s monthly newsletter, Glyphs.
$30 Student Kiva membership receives both Glyphs and Kiva; $15 receives Glyphs.
$40 Kiva membership receives all current benefits, including four issues of Kiva, 12 issues of Glyphs.
$75 Contributing, $100 Supporting, $250 Sponsoring, and $1,000 Lifetime memberships all receive Glyphs and Kiva, and all current benefits.

Outside U.S., add $10.00.
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Membership/Subscription Information

Visitors are welcome at all of the Society’s regular monthly meetings but are encouraged to become members in order to receive the Society’s publications and participate in its activities at discount rates.

Memberships and subscriptions run for one year beginning July 1 and ending June 30. Membership provides one volume (four numbered issues) of Kiva, the Journal of Southwestern Anthropology and History; 12 issues of the monthly newsletter Glyphs; member rates for Society field trips and other activities.

For a brochure, information or membership/subscription application forms, write to:

Robby Heckman, VP Membership
Arizona Archaeological and Historical Society
Arizona State Museum, University of Arizona
Tucson AZ 85721 USA

Subscriptions to Kiva for libraries and other institutions are now being handled by AltaMira Press. To obtain information on an institutional subscription to the journal, contact the publisher at <altamirapress.com> or 800/273-2223.

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The objectives of the Arizona Archaeological and Historical Society are to encourage scholarly pursuits in areas of history and anthropology of the southwestern United States and northern Mexico; to encourage the preservation of archaeological and historical sites; to encourage the scientific and legal gathering of cultural information and materials; to publish the results of archaeological, historical, and ethnographic investigations; to aid in the functions and programs of the Arizona State Museum, University of Arizona; and to provide educational opportunities through lectures, field trips, and other activities.

See inside back cover for information about the Society’s programs and membership and subscription requirements.