

ARCHAEOLOGY SOUTHWEST *magazine*

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Archaeology Southwest

Volume 16, Number 3

Center for Desert Archaeology

Summer 2002

The Upper Little Colorado River Region

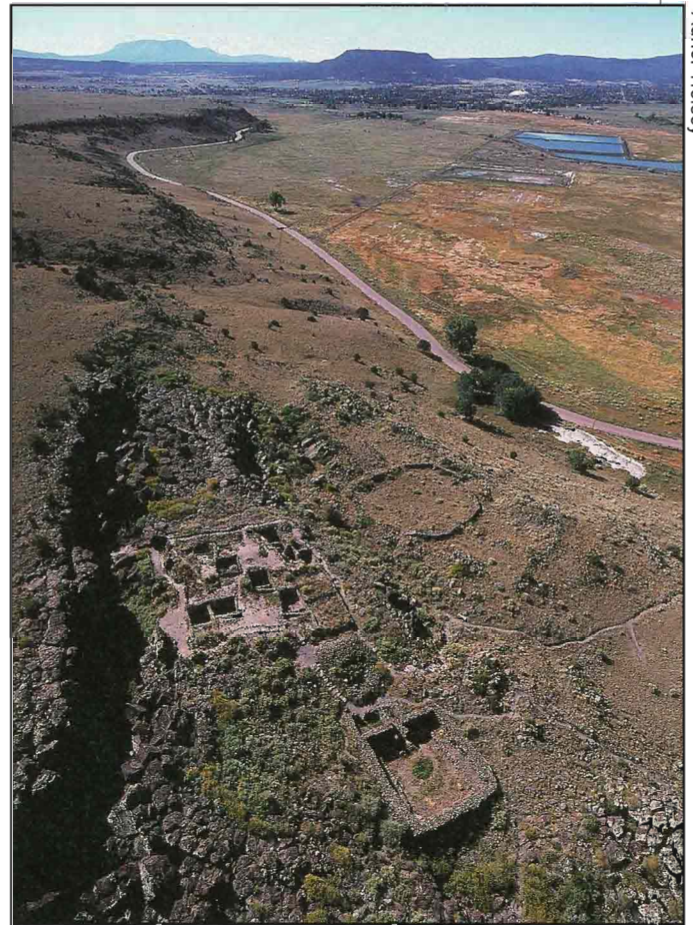
Andrew Duff, Washington State University

FROM ITS HEADWATERS high in the White Mountains and along the slopes of the Mogollon Rim and the Continental Divide, the Little Colorado River and its major tributaries weave through lush valleys to join the Colorado River near the Grand Canyon—the place of Hopi and Zuni emergence.

The upper Little Colorado River region possesses a rich archaeological heritage that documents the arrival and departure of thousands of Pueblo people. Zuni and Hopi oral histories relate connections to many of the region's latest prehistoric sites. Archaeologist Frank Hamilton Cushing sought to establish this affiliation through excavation, exploring the links between Zuni oral history and ancestral sites. His pioneering research inspired many archaeologists to investigate similar issues and to ask new questions of the region's archaeological record.

Researchers have long noted the broadly shared material traits among sites in the Little Colorado River watershed, but what is intriguing is the variability in material culture assemblages over relatively short distances. In part, the region's topography and environment constrained settlement and corridors of interaction, creating both insular groups of integrated communities and points of departure for connections with neighboring populations. An understanding of the connections forged among this diverse cast of residents in prehistory provides critical insights into how the Zuni and Hopi became the two enduring, distinct social groups in the Western Pueblo area. Although we bring contemporary concerns and tools to our research, Cushing's fundamental questions about connections across time and space still weigh on the minds of contributors to this issue of *Archaeology Southwest*.

The upper Little Colorado River watershed continues to bring together people with different backgrounds. Some families have been in the area for generations. An influx of vacationers, retirees, and those seeking a different pace has increased the population in the region, accompanied by extensive subdivision of former ranch lands and shifts in local economies. These trends present both challenges and opportunities for native communities, archaeologists, and preservation organizations. The region's prehistoric resources remain vitally important to descendant Puebloan communities. Key locations are periodically revisited, and traditional histories maintain the significance of ancestral homes and the locations of important past events. Finally, several archaeologists, institutions, tribes, and other entities are devoted to working together to ensure the long-term protection of the region's heritage and to provide opportunities for people to learn about and experience the region's past.



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The site of Casa Malpais, resting on a basalt bench overlooking the Little Colorado River, is owned by the Town of Springerville; tours of this National Historic Landmark are offered through the Casa Malpais Museum. The upper Little Colorado River region has long been associated with archaeology, and many new ideas and methods were first explored by researchers working in the area.

Archaeology Southwest
is a Quarterly
Publication of the
Center for Desert
Archaeology



History of Research in the Upper Little Colorado River Region

*Keith Kintigh, Arizona State University
Andrew Duff, Washington State University*

MANY LUMINARIES of Southwestern archaeology conducted important early research in the upper Little Colorado River drainage. Settlement often parallels the upper Little Colorado River and its tributaries, and many spectacular and well-known archaeological sites are located along the upper stretches. Frank Cushing visited several sites in the region while living at Zuni in the 1880s. He explored a group of “ceremonial caves” in the region and collected artifacts from them. Upon returning to Zuni and showing these objects to various religious leaders, he was tried for sorcery because of the power these items possessed. Cushing also noted what he called “fissure pueblos” and provided the earliest drawings of Casa Malpais, the most famous of these sites. At about the same time, Adolph Bandelier passed through the area while surveying the Southwest. Bandelier also visited local caves and noted prehistoric irrigation canals in valleys between Springerville and St. Johns. Cosmos and Victor Mindeff, Jesse Walter Fewkes, and Walter Hough were also among the early researchers to visit or record sites in the general region.

In 1918 and 1919, Leslie Spier published reports of the survey work that he and Nels Nelson had conducted under the auspices of the American Museum of Natural History. These publications were an extension of the groundbreaking seriation and settlement pattern research Spier had begun at Zuni a few years earlier, building on Alfred Kroeber’s observations. Spier documented most of the larger sites in the upper Little Colorado River district, commenting that ruins in the area tended to be quite small when compared with those near Zuni. Information from

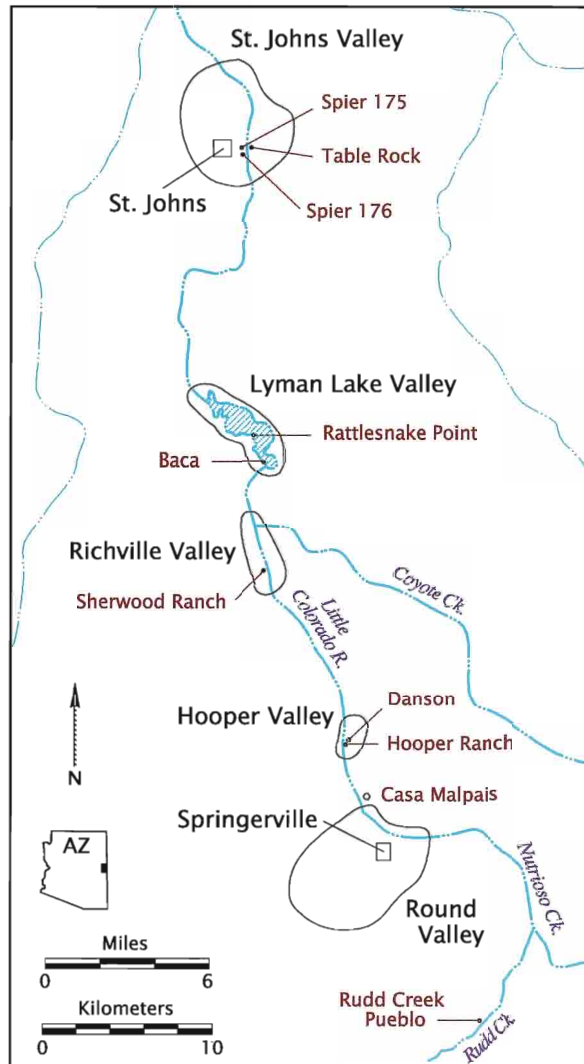
Spier remains useful, as some sites he recorded have since been destroyed. The next two decades saw little research, although Harold Gladwin of Gila Pueblo did some work to refine ceramic typologies.

Harvard University’s Upper Gila Expedition, directed by J. O. Brew, worked in the area in the late 1940s and early 1950s. Edward Danson’s wide-ranging survey, also for the Upper Gila Expedition, included relatively intensive coverage of the area surrounding Springerville and along Nutrioso Creek, with most of his effort devoted to survey in New Mexico, especially around Mariana Mesa. Danson’s report, published in 1957, remains a critical work for understanding settlement trends in the eastern part of the upper Little Colorado River region.

In the late 1950s, Paul S. Martin, of the Field Museum of Natural History, moved his research to Vernon, Arizona, where he excavated upper Little Colorado River sites dating to a range of time periods. Surveys by Martin’s associates John Rinaldo and William Longacre documented many sites along the river. The published work and collections from the research directed by Martin remain the primary information source for the region, although his later work, associated with the development of the New Archaeology, was conducted farther west in the Hay Hollow

Valley. Also in the 1950s, for his doctoral research, University of Arizona student William Beeson surveyed the Richville Valley, several river tributaries, and along Hardscrabble Wash.

Work in the region in the 1970s included two substantial cultural resource management projects conducted by the Arizona State Museum and the Museum of North-



Map of the upper Little Colorado River Valley, showing the locations of large Pueblo IV period (A.D. 1275-1400) villages.

ern Arizona. Researchers at Arizona State University (ASU) also surveyed portions of the Apache-Sitgreaves Forest during studies for the Little Colorado Planning unit. Glen DeGarmo also excavated Coyote Creek Pueblo, the basis of his UCLA dissertation. These projects contributed to our knowledge of the area with respect to site variability, the Archaic period, and classes of less evident sites.

Research in the last two decades includes a mix of projects. Development at the site of Casa Malpais has been conducted for the Town of Springerville, making national news when the discovery of “catacombs” was announced by archaeologists. While the site is of undoubted importance, the announcement was seen by many professionals as unduly sensational and by tribal representatives as exploitative. Casa Malpais was later purchased by the town and remains a valuable heritage resource. Also controversial was the widely publicized, privately run, pay-to-dig



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A modern irrigation canal wends its way northward through the Richville Valley, near Sherwood Ranch Ruin. Lower downslope, a possible prehistoric canal can be traced at several places but only by careful observation at ground level.

venture at the Sherwood Ranch Ruin (formerly known as Raven Ruin). The pay-to-dig program has been terminated, and the long-term preservation of the site has been secured by the Archaeological Conservancy. Archaeologists from ASU completely surveyed Lyman Lake State Park and subsequently excavated two late prehistoric sites in the park. Portions of Rattlesnake Point Pueblo have been stabilized, and it and an impressive rock art site can be visited subject to the park’s rules. Additional information is provided in brochures and an exhibit at the visitor center. ASU’s 1996 excavation at Rudd Creek Pueblo is the subject of an exhibit at the visitor center of the Arizona Game and Fish Department’s Sipe

White Mountain Wilderness Area south of Springerville, and the site can also be visited. Archaeological research in the upper Little Colorado area, and in the nearby Silver Creek region, will continue to provide new information and opportunities for public involvement.

Irrigation Canals

Patrick Lyons, Center for Desert Archaeology

THE REMAINS OF IRRIGATION DITCHES that carried water from springs and the Little Colorado traverse the Richville Valley south of Sherwood Ranch Ruin. The nature of construction and the fact that many historic features cross remnants of this system suggest that it is ancient. Archaeologists have long speculated about prehistoric irrigation in the upper Little Colorado River region, but conclusive proof is lacking. Adolph Bandelier, passing through the area in 1883, reported being told of and seeing “ancient irrigation ditches” in areas replete with prehistoric occupation and generally devoid of traces of Euro-American and Mexican habitation. He noted that the U.S. Geological Survey had observed similar features in 1879, concluding that it was likely they predated the recently founded Mexican settlements. Local inhabitants also asserted that the ditches were of great antiquity. The canals near Sherwood Ranch Ruin are probably among those referred to by Bandelier and others.

Late Prehistoric Settlement in the Upper Little Colorado River Region

Andrew Duff, Washington State University

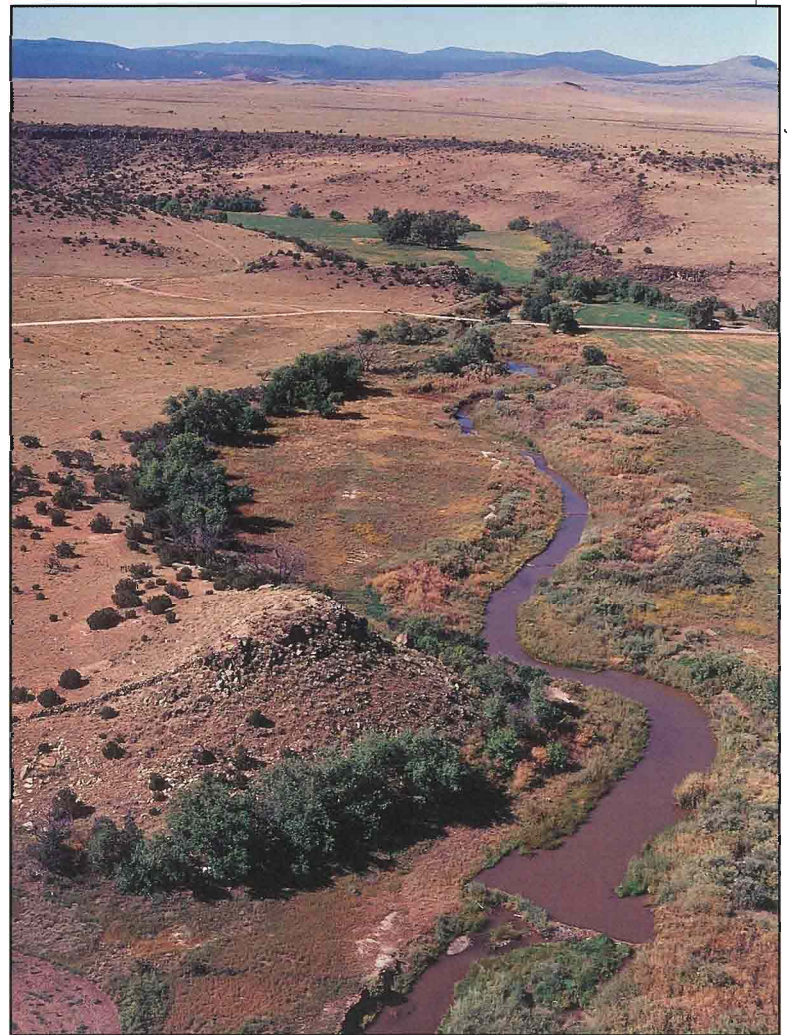
AN INTRIGUING LOCATION for investigating cultural boundaries, the upper Little Colorado River region encompasses a great variety of material culture within a relatively small area. Over the course of several centuries, many different peoples occupied the area. The distinctive material remains left by one group led Emil Haury, of the University of Arizona, to name these people the Mogollon. He posited that not only was this group different from the others in terms of residential and ceremonial architecture, and pottery manufacture and decoration, but that they also could have had a different language and ancestry.

From about A.D. 900 to 1150, the Chacoan regional system influenced populations throughout the Colorado Plateau, including those in the upper Little Colorado region. Chacoan developments had the greatest effect in the eastern part of the region, where several Chacoan great houses along Carrizo Wash are located in areas with little previous settlement. These are of interest because they are among the southernmost Chacoan great houses and also because they are dominated by plain ceramics characteristic of southern origins. How the Chacoan system articulated with this aspect of group identity is beginning to be explored by archaeologists.

Between A.D. 1150 and 1275, there were two settlement patterns in the area. Near Springerville are several relatively compact, 40- to 50-room sites, many of which also have a square great kiva. Rooms were gradually added to a construction core, resulting in a settlement plan that is also characteristic of Tularosa phase sites in the Mogollon heartland. Square great kivas and brown utility pottery also suggest mountain connections. Rudd Creek Ruin epitomizes this pattern, and several Pueblo IV sites in the area were similarly constructed. Contemporaneous post-Chacoan great houses surrounded by as many as 15 to 25 variably sized, residential roomblocks with 200 to 400 total rooms also occur, especially near Mariana Mesa and St. Johns. These sites usually have a blend of gray and brown utility pottery and a circular great kiva. Some have kivas, with diameters in excess of 25 meters, that were never roofed. Interspersed between these northern and southern areas are communities of both types.

The late A.D. 1200s brought dramatic changes, as the Four Corners area was depopulated and drought disrupted

community stability. Some migrants from the north settled into the mountains below the Mogollon Rim. The eastern portion of the upper Little Colorado region was abandoned



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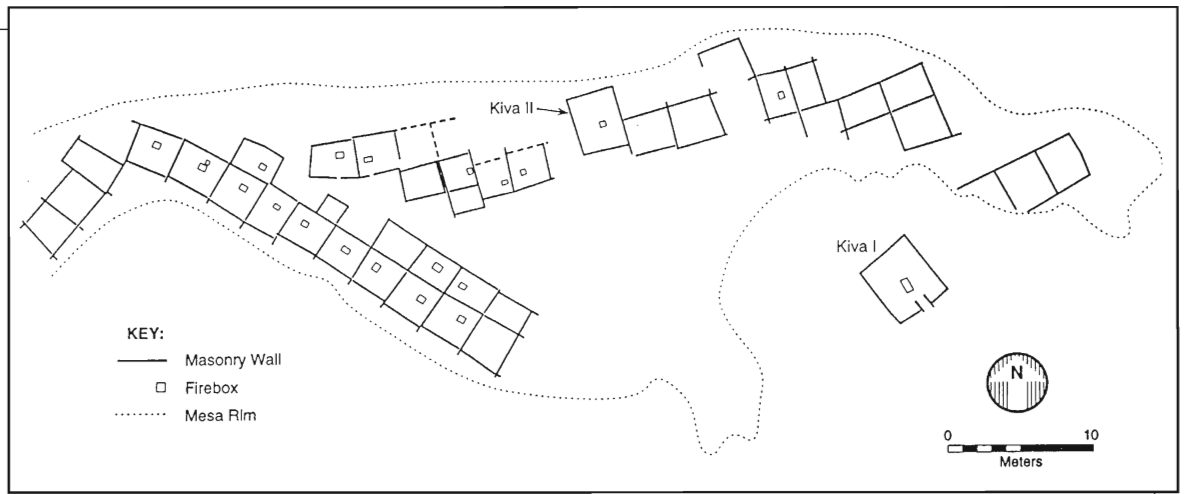
Danson Pueblo (foreground) and Hooper Ranch site (background), near Springerville, are both owned by the Archaeological Conservancy. Hooper Ranch was excavated in 1959 and 1960, by Paul Martin and his colleagues.

by about A.D. 1300. Zuni oral tradition indicates that people from the south gathered in areas east of the modern Zuni reservation at this time, and Mariana Mesa residents were probably among these groups.

The Pueblo IV period (A.D. 1275-1400) was also a time of change in the region, characterized by increased local and regional interaction, ritual development, and migration. Pueblo IV period settlement in the upper Little Colorado River region falls between St. Johns and Spring-

erville. Nine villages are known, all immediately adjacent to the Little Colorado River. It is not coincidental that all are next to the river in valleys with rich, gently sloping floodplains; residents probably irrigated fields with gravity-fed canals. We have some data from all nine; excavation data, of varying quality, from six sites; and tree-ring dates from five villages. There are three distinct regional subgroups of three villages: a group at St. Johns, one north of Springerville, and one between the two.

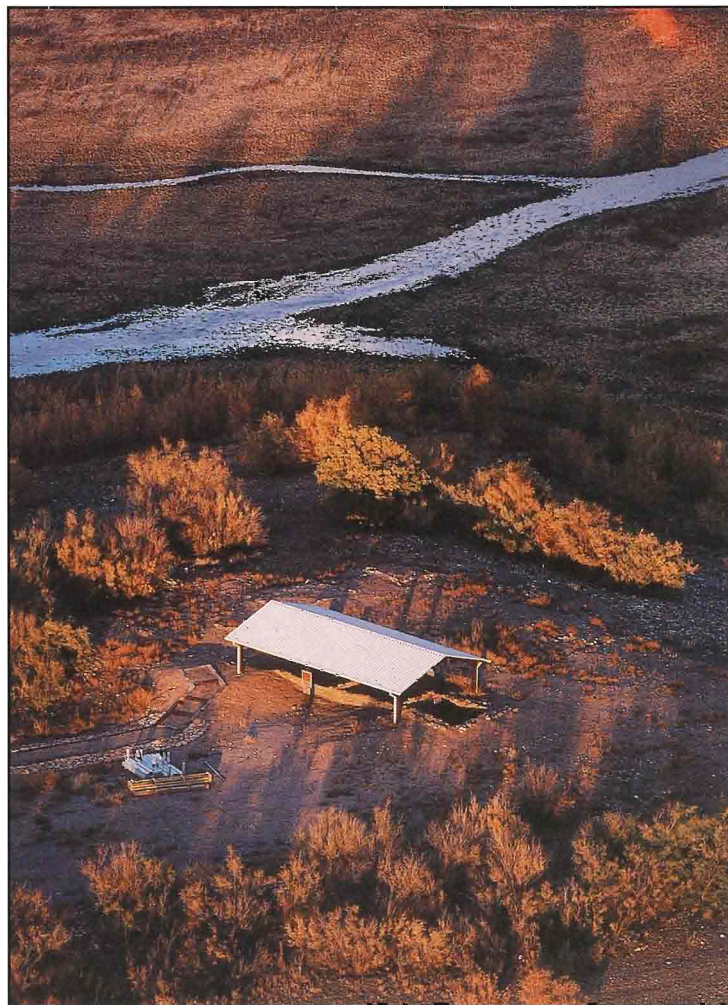
The St. Johns group includes sites 175 and 176, recorded by Leslie Spier of the American Museum of Natural History, that have since been destroyed. Both were on small ridges overlooking the river, and each may have had as many as 100 rooms. Hopi Yellow Ware and multicolored glazed pottery indicate they were occupied during the Pueblo IV period. Table Rock Pueblo is located on a small knoll across the river from the Spier sites. Paul S. Martin and John B. Rinaldo excavated about half its estimated 80 rooms in 1958. Table Rock is remarkable for its diverse decorated ceramic assemblage, about half of which is Salado polychrome, with another 20 percent Hopi pottery. Dozens of useful items were left on floors when the site was burned at abandonment. New tree-ring data indicate



Architectural plan of Table Rock Pueblo. Excavated by Paul Martin and his colleagues in 1958, Table Rock is the last remaining member of the St. Johns Pueblo IV site cluster.

that Table Rock was occupied from about A.D. 1350 until at least 1377, the latest date from the region.

The middle group includes two villages now in



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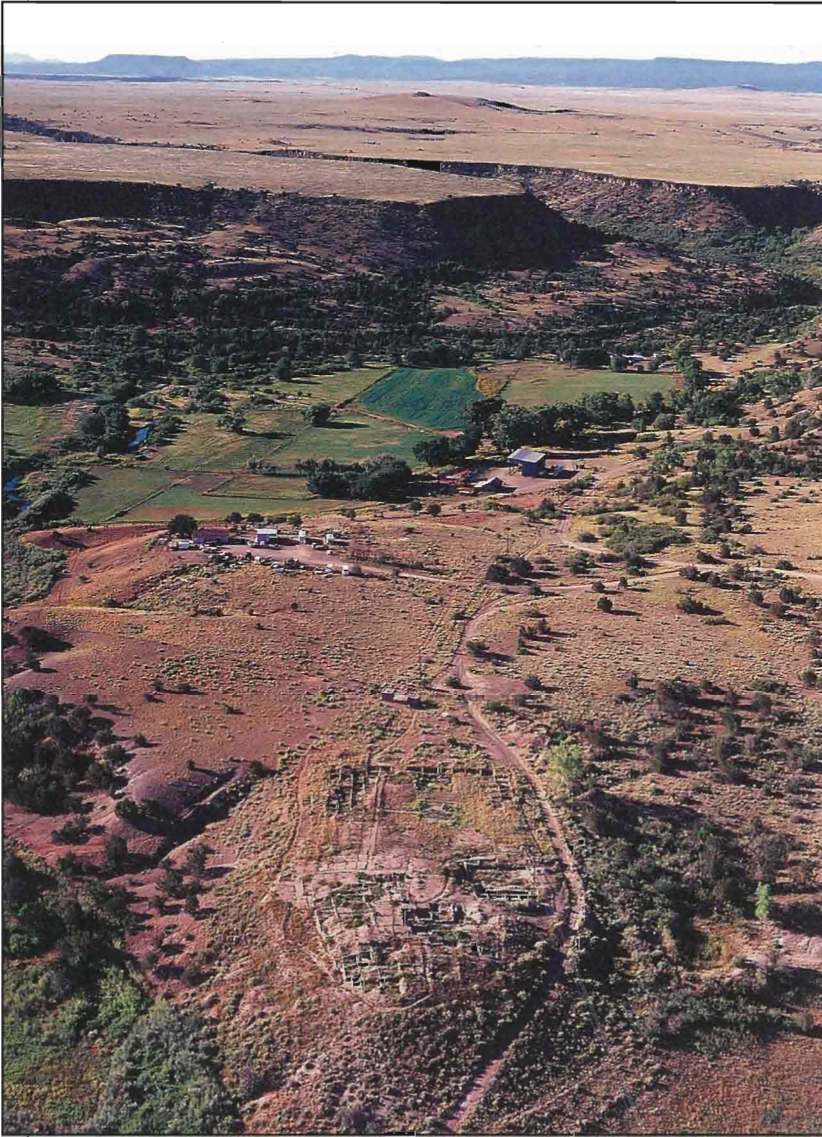
Rattlesnake Point, excavated by archaeologists from Arizona State University from 1993 to 1995, is located in Lyman Lake State Park.

Lyman Lake State Park and one in the Richville Valley. Researchers from Arizona State University excavated Rattlesnake Point between 1993 and 1995, and tested Baca in 1995; both sites are 85-room, rectangular pueblos. Rattlesnake Point was constructed in about A.D. 1330 around a small plaza and an oversized kiva, and was occupied until at least A.D. 1370. Ceramics suggest that Baca was occupied from A.D. 1275 to about 1350, or later. Sherwood Ranch Ruin had two distinct episodes of construction: an earlier northern portion, with a square great kiva, which experienced a lengthy period of accretionary growth, and a C-shaped Pueblo IV structure whose open side was constructed against the earlier section, creating an enclosed plaza. The

Pueblo IV period occupation probably included 150 to 200 rooms. Although comparatively small, Sherwood

Ranch is the largest Pueblo IV site in the upper Little Colorado River region and was occupied until at least A.D. 1370.

The Springerville group includes Casa Malpais, Hooper Ranch, and Danson Pueblo. Casa Malpais rests on a basalt bench overlooking the river, with about 50 rooms and a square great kiva. Constructed in the late A.D. 1270s



Sherwood Ranch Ruin is located on high ground overlooking the productive floodplain of the Little Colorado River. The Sherwood family recently donated the site to the Archaeological Conservancy.

or early 1280s, the site was occupied for only about 50 years, but it remained important after its residents moved on. Hooper Ranch and Danson Pueblo are only a few hundred meters apart. Rinaldo and Martin excavated several rooms and a square great kiva at Hooper Ranch in 1959 and 1960. Hooper Ranch has an earlier component, on top of which several rooms were constructed. The upper portion appears to have been used throughout the period. Danson Pueblo's 25 or more rooms occupy a steep knoll,

and pottery indicates that it was occupied throughout the Pueblo IV period.

Although these pueblos are all relatively close to one another, they have a remarkable range of decorated ceramic types and wares. These include Hopi Yellow Ware, Zuni Glaze Ware, White Mountain Red Ware, and Cibola White Ware. Several of these wares were thought to have been produced elsewhere, suggesting widespread exchange networks. I suspected that most were locally produced, decorated with designs characteristic of other areas. To assess where pots were being made and how they were being circulated, both within the region and to neighboring districts, I used chemical analysis of several hundred sherds, sampling all sites except Danson and the two Spier sites.

Villages within the region all produced utility pottery, some of which was recovered at neighboring villages. These probably represent exchanges between close relations and kin. Decorated ceramics reveal a different pattern: although each pueblo or region had some pottery of each major ware, villages emphasized production of only one or two wares, and the remainder appear to have been acquired from their neighbors. It is impossible to be certain, but these transfers probably occurred during feast and dance rituals that periodically brought together residents of neighboring villages. These data also reveal a complex web of connections with more distant villages. Some Table Rock vessels originated below the Mogollon Rim, leading me to think that this was a group of immigrants who settled in the area in the mid-A.D. 1300s. Vessels from sites in the region originated from villages in the Zuni, Silver Creek, and Hopi areas, but different villages—even immediate neighbors—had friends in very different places. Although not surprising, this suggests dynamic relationships over a much broader area than archaeologists typically investigate.

Migration was the order of the day in the late A.D. 1300s, and residents of the region had departed by about A.D. 1400. Based on ceramic evidence, it appears that most of the region's residents settled in the Zuni region. Some families or clans probably chose to move to villages at Hopi, with the residents of Table Rock likely among them. Hopi and Zuni oral traditions indicate that groups from this area joined their villages. The region appears to have then been used most frequently by the Zuni. There were no permanent residents in the area when Francisco Vásquez de Coronado and his party, searching for the famed cities of Cibola, passed through in A.D. 1540.

Regional Opportunities and Local Partnerships

William H. Doelle, Center for Desert Archaeology

THE RICH HUMAN HERITAGE of the upper Little Colorado Valley has been evident to explorers and archaeologists for more than a century. Motivated by the donation of Sherwood Ranch Ruin to the Archaeological Conservancy (see page 12), the Center has begun to work with a diversity of partners. The local base is the Town of Springerville, which owns the site of Casa Malpais, maintains the Casa Malpais Museum, and runs daily tours of the site. Linda Martin, a Springerville resident and archaeologist with the Apache-Sitgreaves National Forest, is another key local partner. A high priority is to bring professional archaeological assistance to the community as soon as possible. The initial challenges include consolidating collections, analyzing artifacts, reporting on previous work, and stabilizing the crumbling walls of Casa Malpais.

Meeting these urgent needs is our short-term goal, but from the outset we have been committed to building a larger support network and creating an interpretive outreach program. The Archaeological Conservancy is a central player in this effort. This national organization already owns two Pueblo IV sites in the valley and will soon take ownership of Sherwood Ranch Ruin. Arizona State Parks owns and manages another key Pueblo IV cluster of sites at Lyman Lake State Park. When Casa Malpais is added to this mix, preservation of all but one of the extant Pueblo IV sites in the upper Little Colorado is assured.

These sites comprise a base for interpretation on a regional scale, and that is where the Center will focus. Sherwood Ranch Ruin will undergo substantial backfilling, after thorough documentation, to protect the large unexcavated portion of the site. Although filling in the previous excavations is a loss of a current visual resource,

much of the site is threatened by imminent collapse. Increased funding is essential to protect and maintain Casa Malpais, and keeping Sherwood Ranch Ruin open would

be many times more expensive. It makes better sense to concentrate scarce resources to ensure that Casa Malpais becomes the heart of a regional interpretive program. Expanding the exhibits at the museum, enhancing the tours of Casa Malpais, and developing ties to other regional cultural sites can be accomplished with available funds.

The network of supporters of this upper Little Colorado Valley initiative can grow in number and strength. Both the Hopi Tribe and Pueblo of Zuni

have provided letters of support for the Archaeological Conservancy's application for an Arizona Heritage Fund grant. They will be included in the planning and implementation of the regional interpretation program. Integration of professional archaeologists into the local communities of the region will also be encouraged. From lectures at Casa Malpais Museum, to summer open houses at excavations, to providing Internet access to collections, there are numerous opportunities to build connections among local communities, native people, and archaeologists in this area.



The great kiva at Casa Malpais has been stabilized and is one of the stops along the guided tours offered daily by the Town of Springerville. Tours depart from the Casa Malpais Museum, which is located at 318 East Main Street.

Paul Sidney Martin and Field Museum Excavations in Northern Arizona

Stephen E. Nash, The Field Museum of Natural History

A GENERATION OF New Archaeologists received its training from Paul S. Martin, of Chicago's Field Museum of Natural History, while excavating in the Little Colorado River Valley. Between 1957 and 1972, Martin and his students worked at 30 sites that are critically important to the development of Southwestern archaeological knowledge, method, and theory. Among the most influential excavations were those at Table Rock, Carter Ranch Pueblo, Broken K Pueblo, and the Joint site.

Martin's early archaeological fieldwork was firmly grounded in culture history reconstruction. He excavated Ancestral Pueblo sites, including Lowry Ruin in southwestern Colorado in the 1930s. From 1939 to 1956, with John Rinaldo as his field director, Martin excavated several Mogollon sites in west-central New Mexico, where they were interested in determining who did what, where, and when in Mogollon prehistory. They moved their operations to Vernon, Arizona, in 1957 to test their hypothesis that the prehistoric Mogollon are related to the historic Zuni. Although he was nearing retirement, the influence of younger scholars at the University of Chicago—including Lewis Binford, Fred Eggan, and William Longacre—led Martin to feel that his culture history research was grossly inadequate. Martin's crisis of confidence reached its nadir in 1962, when he wrote to graduate student Leslie Freeman: "I have dumped all of my research prior to 1962." Thankfully, Martin meant this figuratively, not literally.

The New Archaeology revolution is evident in the different excavation strategies employed at Carter Ranch in 1961 and 1962. For the 1961 season, Martin submitted a grant to the National Science Foundation for culture history research that sought to fill a gap in the archaeological sequence by tracing the relationship between the modern Hopi, Zuni, and prehistoric peoples in the region. Rinaldo, as he had done for decades, directed Martin's fieldwork in 1961, excavating rooms using the gross stratigraphic distinctions (e.g., fill, floor, and below floor) that had been standard practice, and a comparatively small number of objects were collected. However, Martin's application for the 1962 work stressed cultural



Paul S. Martin in the field with his dog Spot, 1954. Martin's work in the upper Little Colorado Valley remains vital in the context of today's research questions.

Field Museum of Natural History

Summer Research in the Little Colorado River Region

William A. Longacre, University of Arizona

FOR A \$200 SALARY, I had the chance to join Paul Martin's and John Rinaldo's Southwest Expedition in the summer of 1959—as long as I supplied my own car! I was a new graduate student, and during that first summer, I walked the Little Colorado Valley from Springerville to St. Johns, identifying a number of sites. The next summer, I surveyed farther west, to the Snowflake area and the Hay Hollow Valley. Upon my recommendation, several sites were excavated, including Hooper Ranch Pueblo. The work at Hooper Ranch was memorable because the ranch's owners raised registered Hereford bulls, which were all larger than my car!

As we shifted our survey focus to the west, we also shifted our theoretical interests. The New Archaeology was in its infancy, and the first breakthrough came from Constance Cronin's analysis of pottery recovered from excavated sites originally identified in the Rinaldo survey near Vernon, Arizona. Cronin's work suggested that there was more sharing among the different pottery types from a single village than there was within a single pottery type from several different sites. This meant pottery decoration might be used to make inferences about social organization, and our subsequent studies came to be called Ceramic Sociology. These were exciting times, indeed, leading to my dissertation research on Carter Ranch Pueblo in the Hay Hollow Valley.

ecology and the process of culture change, and included sophisticated sampling techniques, statistical analyses, and the use of computing technology. Rinaldo left the Field Museum in 1962—at the height of his career—when he grew uncomfortable with these methodological and theoretical developments. In his place, Longacre directed the 1962 excavation using natural stratigraphic levels based on observed sediment differences and arbitrary 20-cm levels, depending on the context. A wider variety of objects and samples was collected, and the distribution of designs on decorated sherds within the site was used in an innovative study that examined prehistoric social organization. The Vernon/Little Colorado years constitute a time of great transition in Martin’s archaeology. Martin broke new ground by applying for and receiving National Science Foundation support for his excavations and by having an epiphany that facilitated great innovations in archaeological method and theory.

Martin’s legacy persists through the rich material record that is available for scholarly research today, the pro-

ductivity of his students and their students, and his astounding publication record of more than 200 books, monographs, articles, book reviews, and popular contributions. The New Archaeologist’s interest in collecting a wider variety of artifacts and samples has had significant implications for museums. For example, nearly 75 percent of the 600,000-object Martin Collection is from the final 15 years of his research. A number of scholars have recently used the Martin collection in original research, and the Laboratory of Tree-Ring Research, University of Arizona, generously analyzed thousands of wood samples, enhancing current northeastern Arizona chronologies. The Martin Collection has been completely catalogued, and the Field Museum’s website allows users to search the online artifact catalogue, examine photographs of whole ceramic vessels, and learn more about some of the many sites excavated by Martin during a long and productive career. To visit the site, go to www.fieldmuseum.org, select research collections, then anthropology, then the Paul Martin Collection.

Images in Stone, Polly Schaafsma, *Museum of New Mexico*

DISTINCTIVE DESIGNS created by Puebloan people, from prehistory through modern times, mark the cliffs near Zuni and those surrounding the upper Little Colorado drainage. Although it is inadequately understood today why the images occur where they do, we know that they sometimes marked places important in oral traditions.

For the archaeologist, petroglyphs and pictographs provide additional means through

thropomorphic styles that characterize the middle Little Colorado and lower San Juan River. These differences presumably indicate the absence of a shamanic tradition in the upper Little Colorado that prevailed to the west and to the north.

Around A.D. 900, the earlier cultural boundaries between Zuni and the middle Little Colorado and the San Juan were significantly breached. The content and style of the rock images demonstrate that the upper Little Colorado region shared in a basic Puebloan cosmology that characterized the Colorado Plateau until around A.D. 1300. This 400-year period in the upper Little Colorado is characterized by human stick figures, flute players, lizards, mountain lions, possible mountain sheep, and long, many-legged insects, as well as animal tracks, human hand- and footprints, spirals, concentric circles, and geometric patterns.

To the south, the spread of Ancestral Pueblo elements into the Mogollon area indicates an increased interaction after A.D. 1000. At around A.D. 1300 or 1325, kachina masks are a striking new element, signaling the presence of a ceremonial complex thought to have provided a means for socially integrating large towns. These images also herald the advent of a cosmology and rituals associated with rainmaking that continue to be important among today’s Pueblos.



Hopi consultants identified this petroglyph as representing the Eagle Clan’s presence in the area. Other visible images may represent a mountain lion and a bighorn sheep.

which to examine the history of cosmologies, shifting patterns of communication networks, and cultural boundaries. During all chronological stages, the rock imagery of the upper Little Colorado region is regarded as conservative, lacking the dramatic Archaic and Basketmaker an-

Andrew Duff

Western Pueblo History and Land Use in the Upper Little Colorado River Valley

T. J. Ferguson, Anthropological Research, L.L.C.

THE ANCIENT HISTORY of the four Western Pueblos—Zuni, Hopi, Acoma, and Laguna—is intimately tied to the upper Little Colorado River Valley in a manner still little understood by archaeologists. This is epitomized in the continuing use of religious shrines, especially a shrine area near the confluence of the Little Colorado and Zuni rivers. Known to the Zuni people as *Koluwala:wa*, and to the other Western Pueblos as *Wenima*, this area has many ceremonial associations. It is the birthplace of the *Koyemshi* (Mudheads), an area related to the *Shalako*, and a sacred area with many shrines used in Kachina religion. In English, the Zuni sometimes refer to *Koluwala:wa* as “Zuni Heaven” because this is the location of “Kachina Village,” where tribal members dwell in the afterlife. The fact that *Koluwala:wa*, or *Wenima*, is still used by all of the Western Pueblos more than 700 years after the last ancestral villages in the upper Little Colorado were occupied attests to the abiding veneration and spiritual significance of this area.

In the late nineteenth century, anthropologists such as Frank Cushing and Adolph Bandelier noted that *Koluwala:wa* was one of a complex of shrines in the upper Little Colorado River Valley actively used by the Zuni. Recently deposited prayersticks and religious offerings were present at *Koluwala:wa* and other shrines located in nearby caves, including one in the area now incorporated into Lyman Lake State Park. This shrine complex is undoubtedly related to the occupation of the area by Western Pueblo ancestors in the period preceding A.D. 1400. During the nineteenth and twentieth centuries, many of the shrines were looted, and changes in land ownership made it difficult for Pueblo religious leaders to continue to visit them, but these shrines remain important spiritual places in the cultural landscapes of the Western Pueblos.

Zuni accounts of origin and migration consistently recount the ancient route followed by the Zuni people as they migrated from the place of emergence in the Grand Canyon to the earth’s center at Zuni Pueblo. This migration took the ancient Zuni people to *Koluwala:wa*, where a number of important spiritual events occurred that are commemorated in a quadrennial pilgrimage still made by Zuni religious leaders to *Koluwala:wa*. The names and locations of ancestral villages and springs where the Zuni people stopped on their migration are an integral part of Zuni traditional history, retained and transmitted in prayers and oral accounts told during kiva initiations.



P. Schaafsma

These places include *K’ya:dul lana* (Kiathulanna) and *Hanlbinky*, known

Near Zuni, a large sun shield or mask was carved on top of a pecked stepped cloud, from the Pueblo IV period (A.D. 1275-1400).

to archaeologists for their pueblo ruins and petroglyphs, as well as a host of shrines with locations carefully guarded by the Zuni. Standing at *Koluwala:wa*, one has a magnificent view of the mountain peaks that form the watershed of the upper Little Colorado River Valley. These mountain peaks, each of which is associated with a shrine, include *U’lallimna Yala:we* (Mount Baldy), *Wilats’ukwe A:wan Yal’a* (the White Mountains), and *Shohk’onan Im’a* (Escudilla Peak).

The Hopi also have traditions about clan migrations in the upper Little Colorado River Valley. These traditions tell how several clans passed through the area of Casa Malpais, *Wenima*, and adjoining areas. Hopi people refer to these clans as *Hobakxinom* (“people from the east”), and these clans still claim affinity to these areas. An early group of Hopi clans that migrated through this area include the Asa (Tansy Mustard), Kangaroo Rat, Turkey, Road Runner, Boomerang, Fox, Fire, Stick, and Butterfly Clans. A later group consisted of the Bamboo, Reed, Greasewood, Coyote, Hawk, Spider, and Parrot Clans. Hopi cultural advisors, working with Keith Kintigh, interpreted several petroglyphs near Lyman Lake as depicting the migration of the Grey Eagle and Water Clans. Other petroglyphs at Lyman Lake represented Hopi deities, including the plumed serpent and *Ma’saw*.

A trail from the Hopi villages to Zuni Salt Lake (located on Carrizo Wash, a tributary of the Little Colorado River), runs through *Wenima*. This trail was traditionally used during religious pilgrimages, providing a physical connection between Hopi and the Zuni Salt Lake. This sacred lake is a shrine for many tribes, and the source of a pristine salt highly valued for its spiritual and culinary values. The Salt Lake trail also connects Acoma and Laguna Pueblos to *Wenima* and the Grand Canyon.

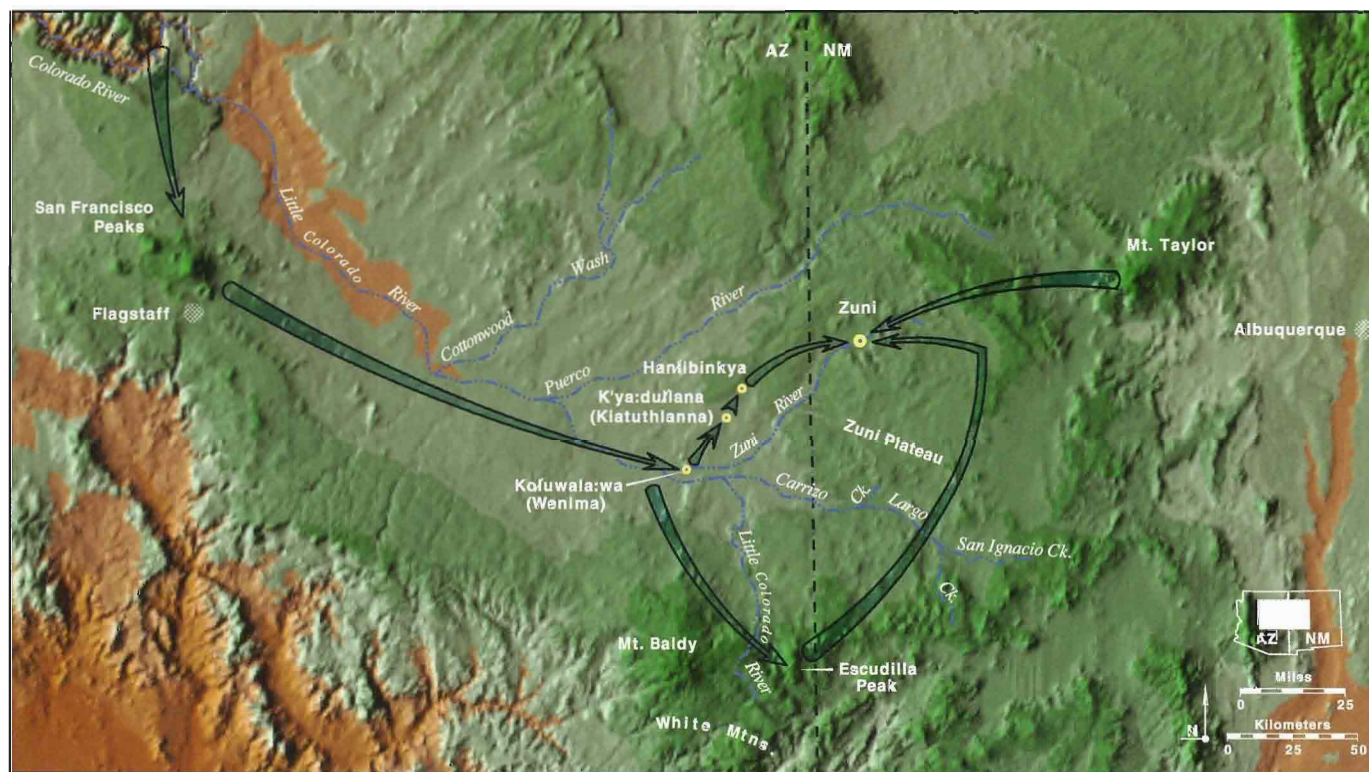
Even after Western Pueblo ancestors migrated out of the upper Little Colorado River Valley, they continued to use the valley as an area for the hunting and gathering activities that constituted an essential part of the Puebloan economy. For instance, in 1832, “Old Bill” Williams and Jesus Rupert Valdez Archuleta, two frontiersmen exploring the West, met a Hopi hunting party in the vicinity of what is now St. Johns, Arizona. These Hopi described the

Grand Canyon at the end of the Little Colorado River to Williams and told him what trails to use to travel there. To this day, the riparian habitat along the Little Colorado River provides a source for the collection of turtles and other water animals that figure prominently in Pueblo religion.

In recognition of their history in the area, the Zuni and Hopi tribes have recently reacquired land in the upper Little Colorado River Valley. In 1984, after the U.S. Claims Court found that the upper Little Colorado region was inside the aboriginal area of the Zuni Tribe, Congress returned ownership of 18 square miles around *Kofuwala:wa* to Zuni, adding this land to their reservation. The Zuni subsequently entered into litigation that

ultimately confirmed a legal easement along their sacred trail to *Kofuwala:wa*, guaranteeing their right to travel to and use their shrines in perpetuity. In 1997, the Hopi Tribe purchased the 26 Bar Ranch near Eagar, giving it ownership of 64,000 acres of ancestral lands.

The Zuni people describe the Little Colorado River as an “umbilical cord” that connects Zuni Pueblo with the place of origin in the Grand Canyon. Hopi, Acoma, and Laguna people have similar cultural beliefs about the course of the river and the shrines it connects. Even though many centuries have passed since Western Pueblo people resided in the upper Little Colorado River Valley, the area remains a vital part of their cultural landscape.



Key elements of Zuni migration accounts in the upper Little Colorado, with some of the important Western Pueblo place names.

See the Center for Desert Archaeology website for more information: <<http://www.cdarc.org>>

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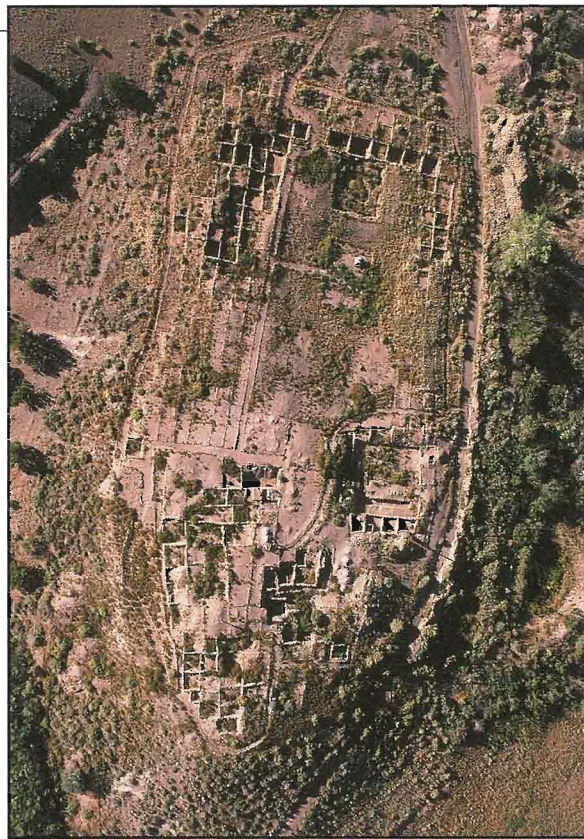
Back Sight

A BOLD DECISION to preserve the largest archaeological site in the upper Little Colorado Valley was made by Wendell and Ruth Sherwood in the summer of 2001. In August 2001, after several hours of conversation with Andrew Duff, Patrick Lyons, and Linda Pierce, they settled on how preservation would be achieved—they would donate Sherwood Ranch Ruin to the Archaeological Conservancy. The preservation process was set in motion.

The Sherwood family moved to the upper Little Colorado Valley in the late 1800s, running a sawmill in St. Johns. Later, three Sherwood brothers settled on adjacent ranches. Wendell was born in the valley in 1923, and he worked in the region until his retirement in 1985. His wife Ruth arrived in Springerville from Pennsylvania in 1964, and she and Wendell were married in 1967. Over the next three decades, Ruth worked as a registered nurse in the Four Corners area.

The Sherwoods have told us some of the local stories about Sherwood Ranch Ruin. For example, Wendell recounts that back in the 1930s a woman who lived near the site hired several laborers and dug numerous burials at the site. She loaded a wagon with pottery vessels and was selling them in nearby St. Johns. She

back sight (băk sīt) n. 1. a reading used by surveyors to check the accuracy of their work. 2. an opportunity to reflect on and evaluate the Center for Desert Archaeology's mission.



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Sherwood Ranch Ruin is the largest Pueblo IV site in the upper Little Colorado region. The large rectangular plaza has two great kivas, one toward the top of the photo and one at the lower right.

was arrested and charged with desecrating graves. Not all of the details are clear, and in the future I hope to find out more.

Other Sherwoods are also active in archaeological preservation. Wendell's relatives Kimball Sherwood and Steve Udall, residents of St. Johns, have served as an investigator and county prosecutor, respectively. In those roles they have successfully prosecuted several pothunters. They also helped organize a recent law enforcement training session that was co-sponsored by the Center, the Arizona Site Steward Program, and the Arizona State Land Department.

As we expand our program of community-based archaeology, an important pattern is becoming evident. Time and again there is a local individual or family that has had the vision and the energy to protect key local

sites. Getting to know those individuals is essential to expanding our preservation archaeology network. In the upper Little Colorado, our first contact was with Ruth and Wendell Sherwood. That positive start has led to meetings with many more local residents and to growing ties with the Town of Springerville and the supporters of the site of Casa Malpais. It is a grass-roots process, which means that it will take time and personal involvement. The resulting personal relationships are what make this fun, and will ultimately make it successful.

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