

Membership in the Cochise County Historical and Archaeological Society is open without regard to color, race, religion or national origin upon payment of dues set annually by the Board of Directors. For 1994 dues are: Individual, \$15; Life Membership, \$250; Non-Profit Institution or Business, \$20. CCHAS' tax-exempt status under Section 501 (c)(3) was granted December, 1971.

Membership in CCHAS includes a subscription to The Cochise Quarterly, the Newsletter and other mailings, as well as participation with vote in the annual meeting, participation in field trips and, after meeting certain requirements, the right to engage in archaeological activities of the Society.

The Cochise Quarterly, a journal of history and archaeology of Cochise County and adjacent portions of Hidalgo County, N.M., and Sonora and Chihuahua states in Mexico, contains articles by qualified authors as well as reviews of books on history and archaeology in the area. It is a CCHAS publication. Contributions are welcome. Manuscripts should be submitted to the Editorial Committee, P.O. Box 818, Douglas, AZ 85608-0818.

**Cochise County Historical and
Archaeological Society**
POST OFFICE BOX 818
DOUGLAS, ARIZONA 85608-0818

NON-PROFIT ORG.
U.S. Postage
PAID
Permit No. 15
Douglas, AZ

RETURN POSTAGE GUARANTEED

The Cochise Quarterly



Vol. 23

No. 3

Autumn, 1994

CONTENTS

AIMEE IN DOUGLAS: A PORTFOLIO

| | |
|--|----|
| by Larry Christiansen and Cindy Hayostek | 3 |
| THE LIFE OF JOHN W. LIGHT by Robert E. Yarmer | 15 |
| AN ARCHAEOLOGICAL SURVEY OF THE | |
| INTERNATIONAL BORDER IN THE DOUGLAS-NACO AREA | |
| by Rick and Sandy Martynec | 26 |
| THE BACK PAGES | 38 |

About the Cover: Brothers-in-law and business partners Titus Buckbee and John W. Light, right, sat for this tintype photograph in the early 1870s. About 25 years later, a community in central Cochise County would be named for Light. The article which begins on page 15 tells about the lives of Light and his siblings and their participation in many of the activities that define the western frontier. (Photo courtesy Robert Yarmer)

Contents of **The Cochise Quarterly** may not be used without the permission of the Cochise County Historical and Archaeological Society, P.O. Box 818, Douglas, Ariz. 85608-0818.

ISSN 019-80626

AIMEE IN DOUGLAS: A PORTFOLIO

By Larry Christiansen
and Cindy Hayostek

Aimee Semple McPherson, who died 50 years ago this month, was the Babe Ruth of Pentecostal evangelists. Her effective use of radio in the 1920s and '30s places her ahead of her time. But following an escapade in Douglas, she struck out and the resulting score card followed her the rest of her life.

The same as some present-day evangelists, Sister Aimee's ministry was periodically shaken by scandal. One such instance involved her disappearance from a southern California beach on May 18, 1926 and her reappearance on June 23 in Agua Prieta.

Eventually she was taken across the line and admitted into the Calumet & Arizona Hospital. There she related a story of being kidnapped and held captive.

She claimed to have escaped about noon the previous day from a Sonoran shack and said she'd spent the next 12 or so hours walking. The first doubts about her story arose as her listeners noted she was not sunburned, did not have cracked lips, and showed no signs of dehydration.

As word of her presence spread, area residents flocked to the hospital. Reporters and photographers from all over the country arrived in automobiles and chartered aircraft. It was a news frenzy not to be repeated in Douglas until the discovery of the drug tunnel over 60 years later.

Doubts about her story grew as efforts to find Sister's captivity shack failed. And as she repeated her story, significant details changed. Authorities also noted her clothing was remarkably clean and free of perspiration. The leather insteps of her slippers were unmarked except for a green stain that prompted one man to ask what was as "rare as a blade of grass on the desert in June?"

The evangelist's mother and children came to Douglas. Then Aimee joined a group searching for her captivity shack, but her presence didn't help; the building wasn't found. On her third day in town, she spoke to an estimated crowd of 5,000 gathered in 10th Street Park. The next day, she boarded a train for Los Angeles and her Angelus Temple.

Her congregation welcomed her back but the doubts raised by discrepancies would not go away. The search continued for her shack and on June 30, Aimee and her mother returned to Douglas. She again went with searchers and again the shack was not found.

Then the evangelist went back to Los Angeles where two grand juries were considering mail fraud charges against her. It was the start of a series of costly legal maneuvers. During this time, evidence was presented to show Aimee had spent some time when she supposedly was kidnapped in a rented cottage in Carmel, Calif., with Kenneth Ormiston, her former radio operator.

Despite this, the Los Angeles district attorney's office asked the court to drop all charges against the evangelist on Jan. 10, 1927. Aimee's legal clearance had cost her between \$100,000 and \$269,000 and was to cost her more.

After her desert trip and subsequent problems, Aimee frequently was away from Angelus Temple. So she hired Rheba Crawford as a substitute preacher and installed her own daughter into the business management. These relationships evolved into messy court actions.

In 1927, Aimee dissolved her financial partnership with her mother. Once free of this restraint, the evangelist became involved in schemes that all ended up as lawsuits against Aimee. The schemes included development ventures that ranged

from selling cottage sites near Lake Tahoe to plots in Aimee's personal cemetery where price was in proportion to the plot's closeness to Aimee's projected family crypt.

While these projects seemed convoluted, attempts by Douglas residents to make money from the evangelist's visit were more straight forward. Automobile windshield decals bearing the message "Douglas, Ariz. Where she walked" were made to promote tourism.

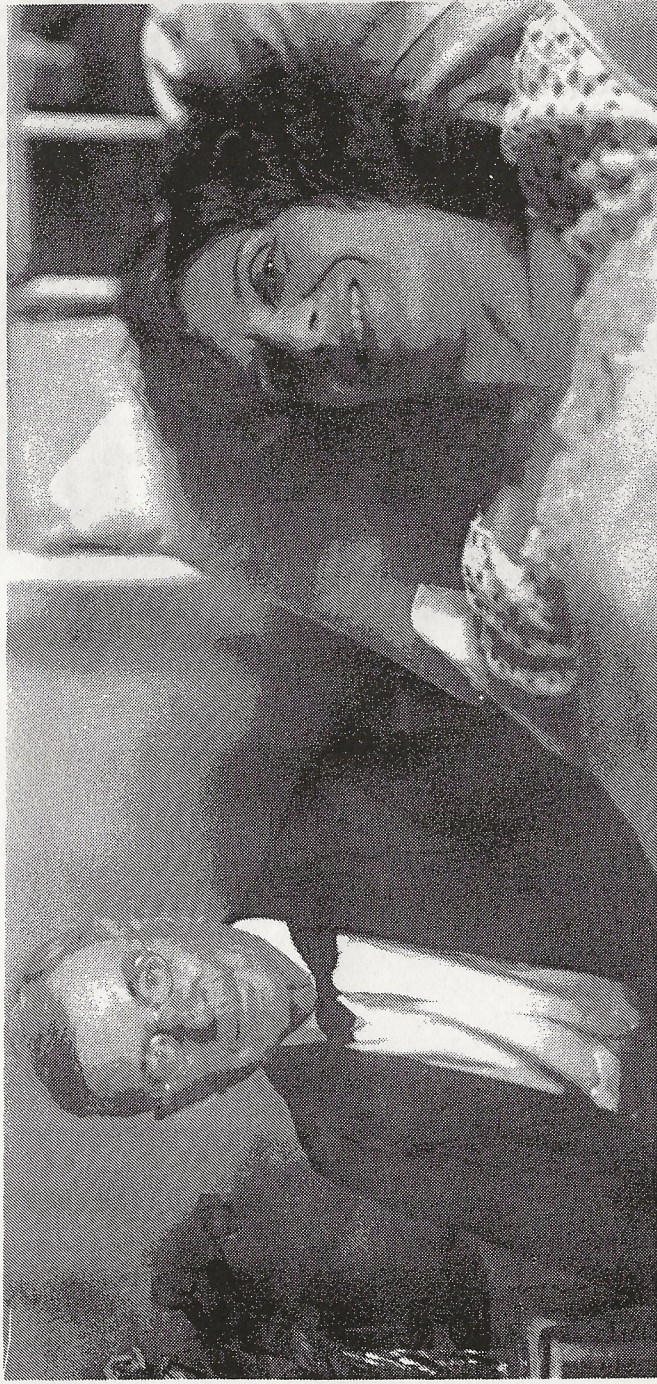
In 1927, a young resident produced a postcard poking fun at Aimee's visit. With its sly humor and depiction of Douglas's two smelters along with a broad hint of good times to be had in Prohibition-free Agua Prieta, it may have been a more successful promotion than any Chamber of Commerce effort.

Aimee Semple McPherson's creation, the Four Square Gospel Church, is still remembered today for its soup kitchen and other good works. But the legal problems of its founder, beginning with her sojourn in Douglas, effectively hamstrung the ministry.

But Sister fought on. In 1944 when she died, overdosed on barbiturates, she applied for a television license in a bid to become the first televangelist.

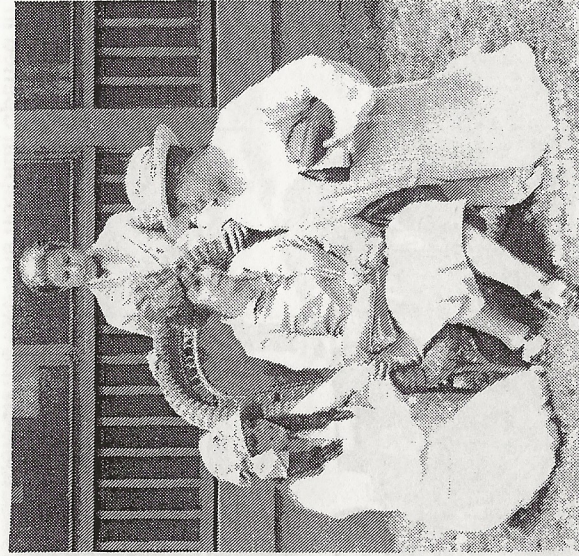


Aimee Semple McPherson posed in her Calumet & Arizona Hospital bed on June 23, 1926 for Douglas photographer Marvin E. Irwin. This photo and the next five were taken by Irwin. One of three brothers in the photography business, Irwin had a studio in Douglas for about 35 years. This may be the first photo taken of the famous evangelist after her five-week disappearance. (CCHAS photo)

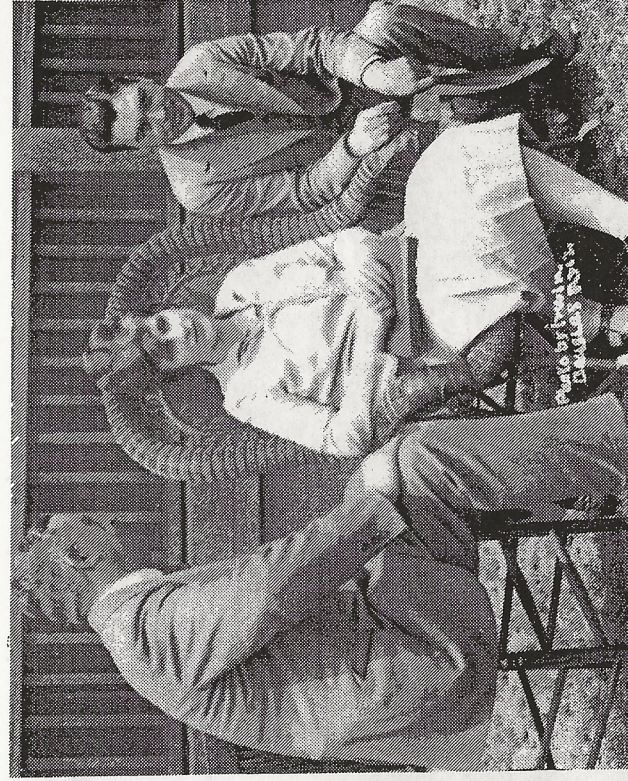


Douglas Mayor Arthur E. Hinton, who was head of the Copper Queen labor department, went to Aimee's bedside. Although this photo does not bear Irwin's imprint, it is his since it was taken the same day as the first photo.

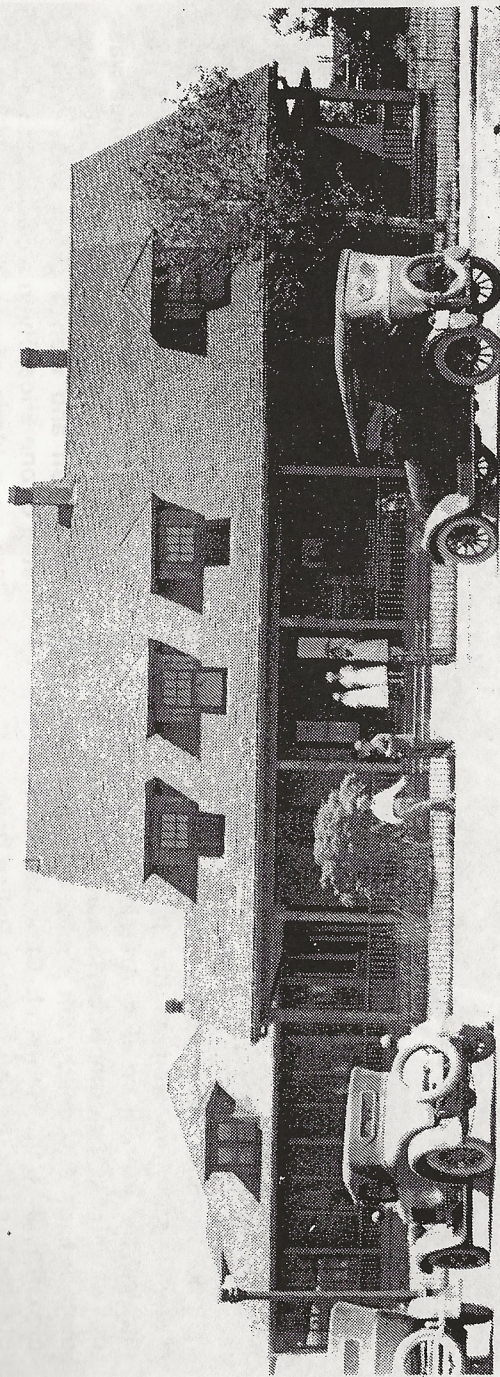
Aimee appears more animated than in the first photo but shows no effects of, as she claimed, walking 12-14 hours in the June sun. The roses on the table next to Hinton were a small part of the floral tributes that poured in, depleting local florists' stock. (CCHAS photo)



June 24 brought growing doubts about Aimee's story as well as her family, who arrived by train from Los Angeles. Aimee posed with her daughter Roberta, son Rolf and mother Minnie Kennedy, left photo. The train also brought Capt. Herman L. Cline, left, chief of detectives for the Los Angeles Police Dept., and Joseph Ryan, assistant district attorney.

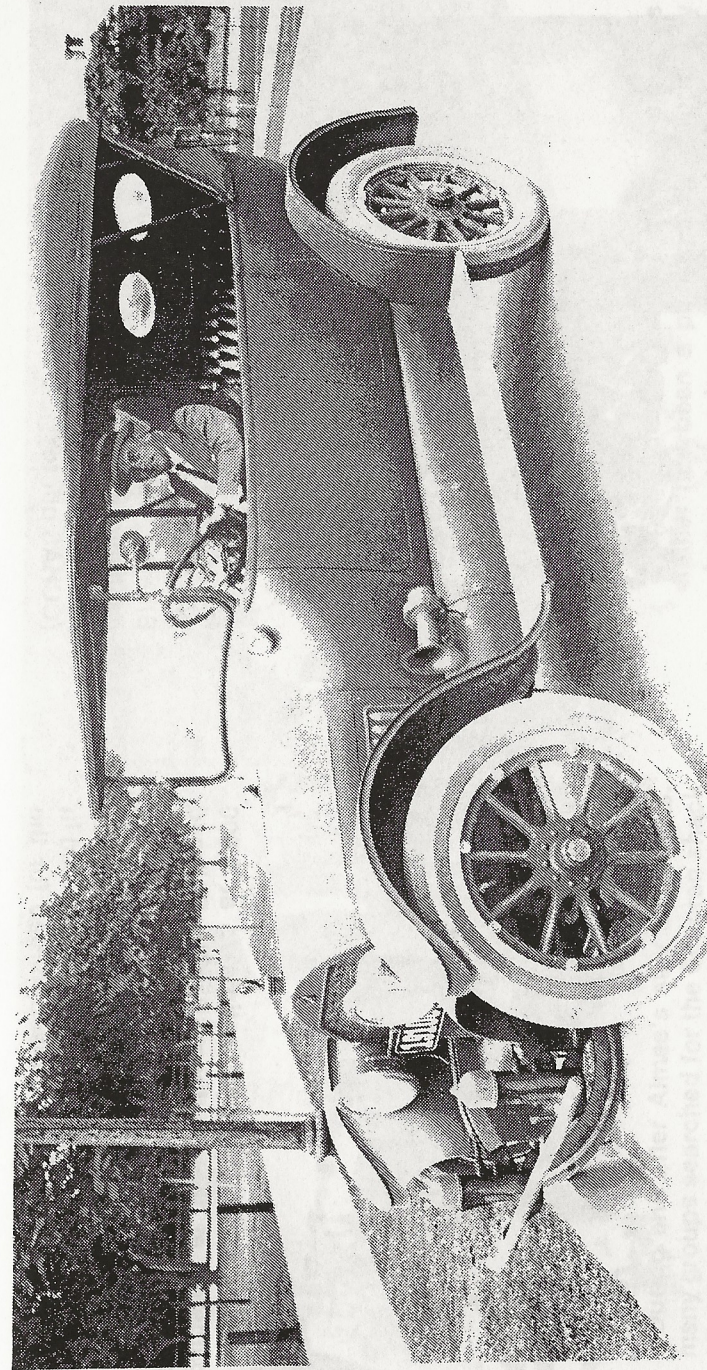


At Aimee's insistence, they joined her in this pose. After inspecting the clothes Aimee was found in and noting the lack of dirt and perspiration and then a green stain on the instep of one shoe, Ryan asked what was as "rare as a blade of grass on the desert in June?" (CCHAS photos)



The Calumet & Arizona Hospital, where Aimee stayed, was at 636 10th St. The nurses on the front steps could live in the upstairs rooms. The session during which the previous two photos were taken took place in front of the addition on the left. The hospital opened in

1904 and was an example of the vigor of the Calumet & Arizona Co. The building was torn down about 1939, replaced by the Phelps Dodge Hospital at Ninth Street and F Avenue. (CCHAS photo)



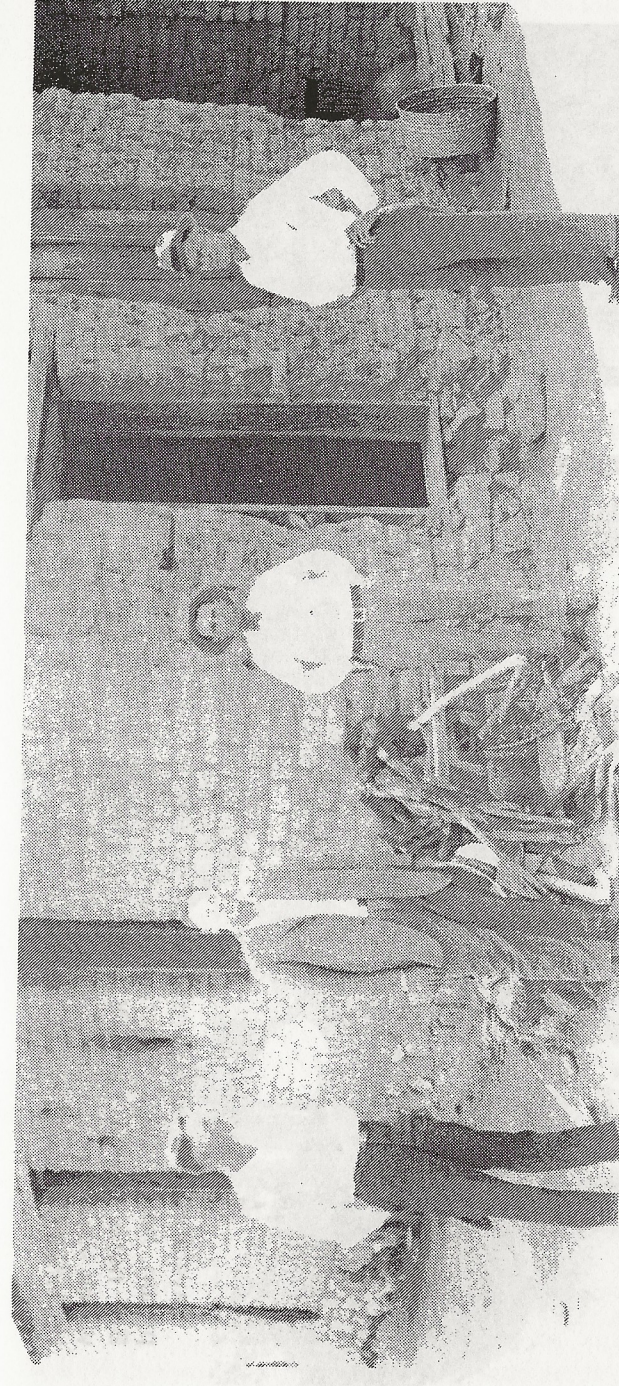
Johnny Anderson was the jitney driver who transported Sister Aimee from Agua Prieta to Douglas in the early morning hours of June 23, 1926. The bilingual Anderson used his Maxwell

touring car as a taxi between Agua Prieta and Douglas. Later Anderson tried drumming up business by asking potential customers if they wanted to sit in the seat Sister Aimee had sat in. (CCHAS photo)



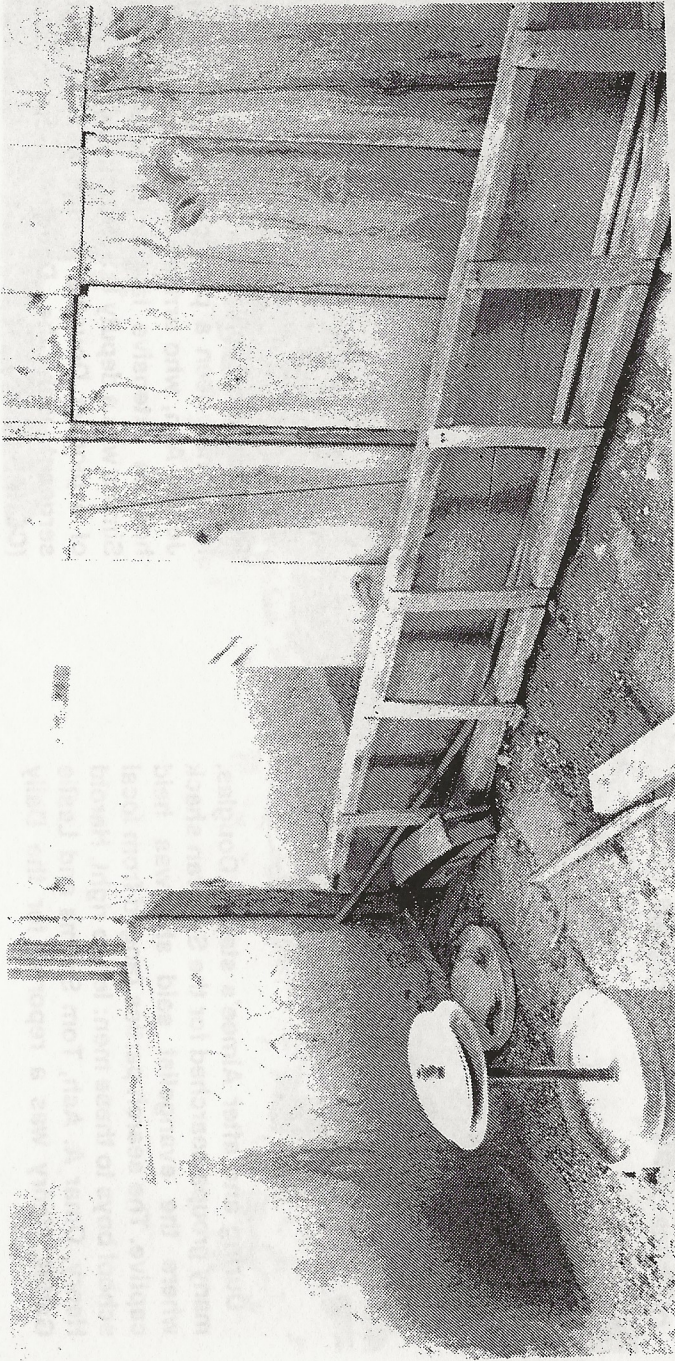
On June 26, a crowd estimated at 2,000 gathered at the Southern Pacific Railroad passenger station to see Aimee and her party off to Los Angeles. The day before, the evangelist was the focus of a giant community service. But the 5,000 people who gathered in Tenth Street Park were disappointed for the

famed evangelist spoke for only 10 minutes. The people at the depot caught a glimpse of Sister's true style as she announced her captivity shack had been found and glowingly bid the town goodbye as the train pulled out. (CCHAS photo)



During and after Aimee's stay in Douglas, many groups searched for the Sonoran shack where the evangelist said she was held captive. The search parties ranged from local school boys to these men: left to right, Harold Henry, Omar A. Ash, Tom Simms and Leslie Gatliff. Henry was a reporter for the Daily

Dispatch and familiar with the area since his father had been a physician at Camp Harry Jones. Ash, who arrived in Douglas in 1902, had an extensive law enforcement career. Simms was a deputy U.S. Marshal. Gatliff, son of a pioneer Douglas family, was the night sergeant with the Douglas Police Dept. (CCHAS photo)

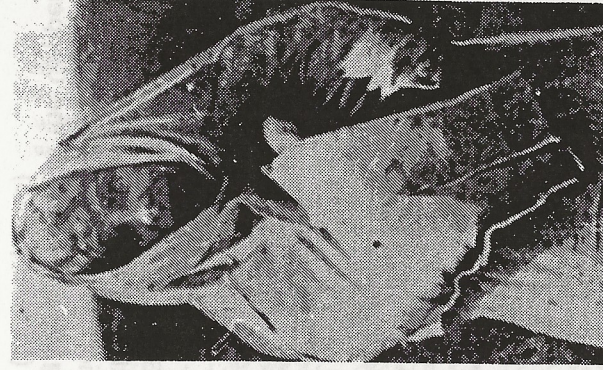


Several shacks were considered as Aimee's prison, based on information she provided. But none found matched her description, which specified a wooden floor. A five-gallon tin, which Aimee said she used as a chamber

pot and to cut her bindings, was found in one shack but Douglas Police Chief Percy Bowden said he believed the tin when found was planted. Altogether the shack searchers covered 150 miles and examined eight shacks. (CCHAS photo)



When the shack still hadn't been found a week after Aimee's departure, she returned to Douglas to assist in the search effort. In this posed photo, left, taken July 1, 1926, she demonstrated how she escaped the shack. The photo was not taken by Irwin but by a photographer who was the only one allowed to



accompany the search party. During the trip, Aimee suggested she'd walk back to Agua Prieta, but judging from the height of her high heels she was smart not to attempt it. Aimee also demonstrated how she pulled her dress over her head and wrapped it around her arms to prevent sunburn, right photo. (Photos courtesy Larry Christianson)



This postcard was drawn and published by Douglas resident Arthur R. Seaman in 1927. The young man lived with his parents, who sold their hardware business about the time Aimee came to town. A chemist at the Copper

Queen smelter, Seaman undoubtedly had more fun producing this cartoon poking fun at the evangelist and her stroll along the border than he did working as a chemist at the Copper Queen smelter. (CCHAS photo)

THE LIFE OF JOHN W. LIGHT

By Robert E. Yarmer

After the Civil War, most enlisted men returned to the rather safe countryside they had known before they entered the army. Some, after tasting battle and knowing the excitement, could not see themselves as small town merchants or working on the family farm. Of those who looked for a more exciting life, most went west. A few stayed in the Army to fight the Indians but the army was reduced to 19,000 men from over one million and the pay and conditions were unacceptable for most.

Those who had little schooling or family money knew they had to go to the frontier to find the opportunity to be successful. John Wesley Light was such a man. Always looking for the opportunity to be something above the average working man, John went into business many times. For the first 40 years in the west, he dealt in cattle. The last time he had the urge to start over was in 1909 when he founded the Cochise County settlement of Light and wanted irrigation to turn his land into a great farming community.

John was surrounded by family most of the time in the west. He had brothers and sisters around him in Kansas, Texas and Oklahoma. Most worked for him in his cattle ventures. By the time his last cattle partnership was ruined in 1893, he had lost family to death, a gun fight and marriage.

His brothers started leaving his side in the late 1880s for lives of their own. But the Light family stayed in contact, always writing to each other and even planning a reunion in Arizona in the fall of 1913. It was not to be. The death of his favorite sister, a brother-in-law and John himself in a few weeks time before the reunion could take place ended the story of this remarkable man.

John was born in Putnam County, N.Y., on July 16, 1844. His father, Hiram L., was a farmer and a Democratic politician. Hiram died in 1865 and John's mother, Elizabeth (Henion), died in 1863.

John had five brothers: Coleman, Evander, Zacharia, Leonard and Norman; and four sisters, Hanna Jane, Juliette, Clara and Henrietta. All but two of the sisters went to Kansas and stayed in the west. Most of his brothers and his brothers-in-law were connected to the cattle industry in years that followed.

Civil War Army records show 18-year-old John's muster-in date as Sept. 30, 1862. He was named a three-year private to the New York 6th Heavy Artillery, Co. L, on Dec. 4, 1862. He is listed as a corporal in November, 1863, and on May 9, 1865 was promoted to sergeant attached to Co. E.

John was in several of the noted battles of the war including Shenandoah Valley and the Wilderness campaign. It was in the Wilderness that he received a gunshot wound to his head which disabled him for some time. John took his discharge on July 19, 1865 in Petersburg, Va., and his records show that for \$6 he retained his musket and accessories.

John returned to Putnam County, but didn't stay long. His pension papers say he was in Saline County, Kan., in the fall of 1865. His brother, Evander "Van" Light², five years older than John, was in Kansas along the new tracks of the Union Pacific Railroad.

It seems John's first job was as a driver with a wagon train out of Leavenworth, Kan., bound for Santa Fe. The wages were \$100 a month, more than he ever earned as a soldier.

The trip was not a pleasant one because of sickness. John suffered severely

from fever and ague, and on his return trip was overtaken by a snow storm near Ash Creek³ where the oxen wandered off in the night.

John returned to Leavenworth without the wagons and soon found himself in Saline County with Evander. In the spring of 1866, John and Van traveled to Ash Creek to see if anything could be found of the oxen and wagons.

At Fort Larned they met "Buffalo Bill" Mathewson⁴ who was traveling the plains trading with the Indians. After talking with Mathewson and hearing his stories of business on the prairies, they purchased a supply of trade goods and started out to trade with the Cheyenne, Kiowa and Comanche Indians.

What followed is recorded in John's own words written for a cattlemen's biography:

"Colonel Leavenworth was in charge of the Indian agencies in Kansas at that time — the autumn of '65 — and was treating for the release of a woman and child who had been captured by the Indians in a recent raid in Texas. Some 15,000 cattle had been stolen at the same time, and though there was no chance to recover the stock, it was hoped that the savages could be prevailed upon to sell their captives. A deputation of chiefs waited upon Colonel Leavenworth to reply to a proposal he had made to them, but the interview came to an abrupt end. They refused his offer, fancying that they could get better terms, and Colonel Leavenworth indignantly told them to return to their villages and not to trouble him again until they were ready to listen to reason. Angry, and ready for any mischief, the disappointed chiefs mounted their ponies and started southward, overtaking Mr. Light and his party and making them all prisoners. There were four wagons in the outfit, driven by the Light brothers, Bill Mathewson and Fred Jones, and laden with provisions and Indian goods, and the Indians looked upon their capture as a very fortunate occurrence. The goods were confiscated at once, while the owners were forced to accompany their captors. The next morning the party separated, as its members belonged to different tribes, whose villages lay far apart. The prisoners were separated as well, J.W. and Evander Light going with the Kiowas, while their companions were taken by the Cheyennes.

That day the Kiowa village was reached, and its entire population came out to meet the prisoners, honoring them with an ovation which was as disagreeable as it was noisy. The boys, armed with short bows, would shoot their steel-tipped arrows through the white men's clothing and hat brims, while those who had pistols would shoot them into the ground at the prisoners' feet in order to try their courage. Mr. Light's sensation at this treatment can be imagined, though hardly described. The Indians, at that day, were in the habit of killing their prisoners by suspending them over a slow fire, and Evander Light had lived long enough in the West to know that an appeal for mercy would be wasted. The only thing to do was to calmly await the outcome of events.

The brothers were held captive at this place for six weeks, in

perpetual fear of death, half-starved and constantly badgered and abused by the women and children. The food given them was a mixture of dried buffalo meat and raw tallow together, without any regard for common cleanliness, and young Light found it difficult to "tackle," in spite of his brother's assurances that it was altogether "too good" for common people. Evander Light was an "old timer" and his example aided J.W. in keeping up his spirits.

Their final escape was due to an incident which happened two years before. Evander Light had married in Denver, and was returning to Kansas with an army train under military escort, when, at a point on the Arkansas River, an Indian Chief, wounded in several places, approached the train from the foothills and by signs informed Mr. Light, whom he took to be the officer in charge, that a fight was progressing between the Pawnees and his own tribe — the Kiowas, that he was wounded and disarmed, and that he wanted something to fight with so that he could re-enter the battle. Sounds of rifle shots among the hills corroborated the chief's story, and moved by his bravery, Mr. Light gave him a revolver, with which, after gazing fixedly at its giver, he dashed away and disappeared.

Of course, Mr. Light had no hopes of seeing the Indian or the revolver again and his surprise was great when he found that the former was none other than Satanta, the head chief of the Kiowa band, whose hospitality he was so unwilling sharing. At the first opportunity he approached Satanta and related the occurrence through Jones, the interpreter. Satanta paid close attention to the story, surveyed the narrator keenly from head to foot, and then with the one word, "Ar-kan-saw," threw his arms around his neck in a bear-like hug of affection. With this recognition all thoughts of immediate danger fled; but Satanta assured the brothers that their only chance of escape lay in their remaining quietly in the village. He told them that a portion of his tribe had revolted from his authority three years before, and if the white men should venture to leave their present quarters they would certainly be followed and slain.

At last, however, Satanta came to them with instructions to take their wagons and go. The road to safety was long and all depending upon the white man's caution and speed. He must travel by night and hide by day if he hoped to carry his scalp out of the Indian's country. So with his best wishes, if not blessings, Satanta saw them drive away into the darkness; and after traveling for two nights and a day the brothers once more came in sight of the Arkansas River, and on its further bank a welcome sign of civilization — a white tent, a gray-haired plainsman, named John Smith, who embraced them with tears in his eyes, and told them that he had heard from Colonel Leavenworth of their death. Smith had just received intelligence of the death of his two sons, killed in the Chivington massacre at Sand Creek, Colorado Territory, and

was on the point of leaving the West forever.”⁵

In 1867, J.W. Light secured the contract for supplying the district commissary and military posts in Kansas with beef at 10 cents a pound on the block. He held this contract for three years and made considerable money, his receipts sometimes running as high as \$9,000 a month. But he lost heavily on some of his cattle deals, losing \$15,000 at one time and \$8,000 at another.

On June 23, 1870, Henrietta “Nettie” Light married Titus Buckbee in Van Light’s Bavaria, Kan., home. Titus’ sister, Phoebe, was married to Perry Hogden, a businessman in the cattle town of Ellsworth, which lay along what’s now the Kansas Pacific Railroad in central Kansas.

Perry and Titus, along with other investors, saw what was happening along the railroad in Ellsworth and knew the Atchinson, Topeka & Santa Fe Railroad was soon to build south of them through open prairie. They started a company and chartered the town of Zarah. Zarah was laid out at the south east edge of the Fort Zarah military reservation in what is now Barton County, Kan.

The Zarah Town Co. was chartered in Ellsworth on June 8, 1871. Titus built a home and encouraged others to settle in his town. Soon several buildings stood beside Walnut Creek and the abandoned stone fort.⁶ Titus was appointed postmaster and also ran the general store, which was supplied from Hogden’s outlet in Ellsworth. Among those joining Titus and Nettie were several of Nettie’s brothers: John, Van, Leonard and Zack.

A story about the store was published in the Ellsworth Reporter on Dec. 25, 1871.

“Our friend T.J. Buckbee, Post Master at this place, has a large store room well filled with a complete assortment of goods; of his kind hospitality many can speak in glowing terms. It is here you will find the accomplished Mrs. Buckbee, chief clerk, ready at all times to deal out anything from darning needle to a yard of pork. One other store is nearly completed and lumber on the ground for a hotel and livery stable.”

The same newspaper reported this on May 2, 1872.

“MURDER AT ZARAH. Just as we go to press the news of a shooting affair at Zarah comes in. From reports on the street we learn that a man by the name of Perry was looking for land and stopped at Titus Buckbee’s store to procure something to eat, where he was shot and instantly killed by Zack Light who was clerking for Buckbee.

The affair took place Tuesday evening. Wednesday morning Light was in this place and in the afternoon Perry’s brother came in on his track.”

Another newspaper account is found in The Great Bend Tribune of Oct. 20, 1927.

“SKELETON MYSTERY RECALLS A SHOOTING OF PIONEER DAYS

The finding of a human skeleton in Ellinwood several days ago while workmen were excavating for a basement for the Joe Blasiar home, has recalled to Don Dodge of this city, pioneer resident, a shooting scrape that occurred at Fort Zarah in the early spring of 1872, and has caused him to believe that the

skeleton may not be that of Chas. Gilbert of Illinois, as Ellinwood residents report, but instead a man by the name of Perry.

In those days, Mr. Dodge pointed out in prefacing his account of the shooting, there was keen rivalry between Fort Zarah three miles east and Great Bend as to which should be the townsite. Great Bend outnumbered the fort when it came to store buildings and otherwise led as the most desirable place for a town, but despite this the fort had its boosters and they were quick to let anybody know about it.

Titus Buckbee had a store at Fort Zarah in that day, Mr. Dodge said. There was also a saloon and a few other store buildings. Early in the spring of 72, a man by the name of Perry, a rough and ready cowboy, entered the Buckbee store where four Light boys, Van, John, Leonard, and Zack, made their homes with the Buckbee’s. Zack was in the store that morning waiting on customers, Perry asked for some crackers and Zack delivered them to him. Then Perry asked for some cheese, but Zack was unable to supply it.

“This is a hell of a town,” Mr. Dodge said Perry remarked to Zack. “You’re letting this other town, (meaning Great Bend), get away with things. You don’t even have any cheese.”

“Damn you,” Zack countered, “if you don’t shut up, I’ll shoot you.”

“You wouldn’t shoot,” Perry queried Zack.

“Yes, by God I would,” the young man replied, at the same time drawing his pistol and firing it into Perry’s forehead and, he fell to the floor dead.

A few minutes later another man entered the Buckbee store. He spied Perry’s body lying on the floor and asked, “What’s going on here — somebody dead!”

The visitor turned the body over and he learned that the dead man was his brother, exclaiming, Mr. Dodge said, “My God that’s my brother, who killed him?”

He learned that the slayer had gone to the stable at the rear of the Buckbee store. Zack had acquired his employer’s fast riding horse and started out for Ellsworth. Perry started in pursuit, but Zack reached Ellsworth first and there gave himself up to the authorities. There was no Ellinwood in those days and Ellsworth was the closest town.

Perry’s brother was unable to get Zack but he remained in Ellsworth until the next day when Zack was taken to Fort Zarah for his preliminary hearing on a murder charge. The dead man’s brother followed a short time later, but he never reached the fort. Mr. Dodge believes that Zack’s brothers pursued him after leaving Ellsworth and he was killed near Ellinwood and there buried. The fact that Perry had vowed to get his brother’s slayer when starting pursuit led the residents here in those days to believe that Zack’s brothers saw that Perry did not return to avenge his brother’s death.

The body of the dead man remained on the floor of the Buckbee store when Zack Light was returned to the fort, possibly two days later. The preliminary hearing was held with the body lying where it had fallen. A Mr. Strong was the justice of the peace at the fort and E.J. Dodge, Don's father was the justice of the peace in Great Bend. Strong asked Dodge to set in with him during the preliminary examination and he did so. Zack was bound over to the district court for trial on the murder charge but for some unknown reason, the trial was never held and Zack went free.

The Light brothers, who Mr. Dodge believes were responsible for the death of the two Perry boys, were rough and were popular around the saloons."

The town of Zarah was first in the county, but its founders committed the biggest sin of all, not buying land from the new railroad. In the summer of 1872, AT&SF constructed two depots, one in Ellinwood and one in Great Bend. In July, 1872, Great Bend won the three-way vote to choose the county seat. Zarah businessmen moved their buildings six miles east to Ellinwood.

Titus moved his home too and wrote letters from the trail to his wife and son addressed Ellinwood. Titus worked for the merchants of Ellsworth as a trail guide. He would meet cattle drovers and talk them into driving their herds to Ellsworth.

While it's not certain where John Light and his brothers were immediately after the breakup of Zarah, it would appear that some, if not all of them, were with Titus on his trips as a trail guide.

A letter written by Titus to Nettie dated April 28, 1873 mentions Zack and "the boys," a term he used in other letters when referring to the Lights.

"Dear Nett:

I arrived here today and being the first chance I have to write, will improve this opportunity by writing you a few lines. We have had a good trip thus far, have been as far south as Salt Fork where we intended to stop for a short time. We have made us a nice camp where we have plenty of wood and water. I came up in ambulance to bring Mr. Cox RR mail. Will return tomorrow. It will take me three days from here. How did Zack make it getting home, I hope well. The boys was afraid that the Indians would capture him, I did not anticipate any danger or I would have kept him along. Has the boys found the mare, I presume not. Try and sell Buffalo and Spot and black yoke of oxen, write me at Sewell Ranch Indian Territory and I will get it. I will try and come up with first herd, write and oblj. yours as ever.

T.J. Buckbee"

From 1874 until his death, John Light's life can be documented from a number of sources.

His pension records state he went to Texas in 1874. He lived in Mason County, Texas (about 90 miles northwest of Austin), for the next 19 years. His life there is recounted in Historical and Biographical Record of the Cattle Industry, by Cox:

"In 1874, when he came to Texas to begin life anew, his total

fortune amounted to eight dollars, but his stock of youthful energy was by no means exhausted, and he felt confident of his ability to get another "start" in the way he had gotten the first. He secured employment with Ben F. Gooch of Mason County, to work on the farm at forty dollars a month; working for him one year, and then bought his employer's ranch, contracting to pay him \$18,000, on three years credit. There were 2,500 cattle on the ranch, and by purchase he secured enough to make up a herd of 5,000 head. This herd he drove to Ogallala, Nebraska, over the old Chisum trail, in the spring of 1876, and sold at a good figure. The money necessary to carry through this enterprise was furnished to Mr. Light by Seth Mabry of Austin, Texas, who realized a fair return upon his investment. By such ventures as this, Mr. Light met the indebtedness on his ranch as it became due, and at one time during his residence at this place could have sold his ranch and stock for \$100,000. In 1880 he went into partnership with Schreiner & Lytle, and was with them until their herds were ordered out of the Territory in 1885. During this time they were driving large herds to the Northern shipping points, handling many thousand head a year. The company had something like 7,500 head on the range in the Territory when the President's proclamation was issued requiring their removal; but the spring following, after their removal to Caldwell, Kansas, only 1,000 head could be gathered. The losses sustained through this forced move amounted to fully \$150,000, and decided Mr. Light to sell out his interest to Schreiner & Lytle and continue with them on salary. He remained in their employ for two years after this, getting \$2,500 a year for his services; but in 1892 went again into partnership with Mr. Schreiner, and for the past three years has been buying and fattening cattle, holding them in the Comanche and Kiowa country, I.T. where he has at present writing, 6,000 head of fine beeves. Mr. Light is also the owner of several rich mining claims, situated near San Augustine Peak, in the Organ Mountains, New Mexico."

By 1880, Dodge City was the shipping point of choice for most of the trail herds and Ellsworth had settled down to a fenced-in farming community. Titus went to Texas to live with "the boys."

A letter that mentions the Lights is dated Nov. 22, 1880 and mailed from Mason County, Texas. Titus writes about the boys and their cattle business. In part:

"Dear Nett:

I arrived here last Saturday night had a hard trip, found the boys all OK and hard at work gathering hogs and butchering and today they are hunting some fat cattle to sell. The Boy's Assn. will fail as I look at it, or in good shape to get rich. Found them in camp about the same as where they were on Thompson Creek⁷ New stove, use Dutch Oven to cook in, no dishes, no knives or forks, have coffee, meat and bread, is all a regular camp outfit.

Leonard is about to be married and as I understand wants to move to Kansas.

John wants me to buy his interest, don't know as I have not said anything to him about it.

John is out buying for other parties. He gets two hundred per month. Yours as ever, T.J. Buckbee"

The next letter, dated Nov. 28, 1880, states, "John wants me to buy Leonard's interest in the outfit, they are in good shape to make money." In a letter written in "Camp, December 26, 1880," Titus writes "John W. is out buying all the time and it may be such a thing that I will get a chance to come up with some one yet. Leonard and Zack are building fence and I am helping them to pass the time " Titus goes on, "I rode fence today, I do all I can to help the boys along as they are very good to me. I let John have three hundred dollars. He says he will pay me anytime I want it, he is trying to buy a herd to bring up but I guess he can't make it. He is well thought of here, he is at work for a firm, \$1,800 per year, all he does is to buy cattle."

"Mason, February 7, 1881

Dear Nett:

I and Zack has been buying fat cows for Austin. We took down one bunch, made forty dollars apiece and we start in the morning with some more and that will be the last as this is to late for fat cows. I have not bought any cattle yet as John has been putting me off and says there is plenty of time. They are worth seven dollars a head now. Yours as ever, T.J. Buckbee"

The next letter dated Feb. 24, 1881 has some interesting lines and reads as follows:

"I came in today to take care of Zack, he is sick with new monia. I am afraid it will go hard with him, he looks bad, Dr. says that he will be alright but I don't know.

John has gone below and when he comes back he will know weather he will go up the trail, if he comes up, I will come with him. Van was down here, but I did not get to see him as I was in Austin."

The last letter from Titus is dated March 22, 1881. In it he continued to worry about Zack and the high cost of operation. A drive up the trail was planned and Titus needed help because the local cowboys were charging too much. "Zack is well and back to the ranch, but looks bad yet. I wrote to him to bring his outfit and I will drive my own as we can't get any one to bring them under \$3.00 per head. The boys are very busy getting up their herd for the trail."

The ranch Titus writes of is the James River Ranch in west Mason County. Titus died on Sept. 3, 1884 at the age of 42. He must have done well by his last trail drives for soon after his death the Mason News reported that the wife of T.J. Buckbee had a \$350 monument erected.

The year of 1884 was one of the last great money making years for the trail herds. In November of that year, John married Margaret Dodd, an English girl he had met in Mason. The wedding was special because it became a double wedding. Meggie Dodd married John and her sister, Kate, married local businessman Louis French.



Prosperous cattleman John W. Light, C. 1884. Photo taken in Kansas City. (Courtesy Robert Yarmer)

John stated in his biography that the company was only able to gather 1,000 head and move them to Kansas, suffering a loss of \$150,000. John went to work for a salary of \$2,500 a year for his former partners and lost his James River ranch to Schreiner as well.

There is another version as to how John lost him money that involves Zack.

One year to the day after John married Meggie, Zack married Eugenia Hainel in the Methodist church in Mason. One month later, Christmas day, Zack shot and killed Joe Kyle in Tom Kinney's saloon. The brothers got a change of venue to Brady, Texas, and Zack was once again acquitted.

Before this last shooting, Zack was involved in a shootout with County Judge G.L.D. Adams. In his Brief History of the Early Days in Mason County, Marvin Hunter writes, "Zack owned a ranch and was in fairly prosperous circumstances. His brothers, John and Leonard, were among the biggest ranchmen and most highly respected citizens of this section. But it is said getting Zack out of trouble brought bankruptcy to the three brothers."

After the price drop and bankruptcy of the cattle industry, Leonard moved to

The Mason News headline read: "Mason ablaze with excitement and everybody happy---the double wedding." the editor wrote: "Nature was serene, the feathered songsters pealed forth their choicest notes." He said L.B. French was the junior partner in "French & Light, merchants of our town and John Light as a partner in the firm of Schreiner, Lytle & Light." John was credited as well heeled financially and uttering the words, "And feel that I am happier than I know."

The cattle companies were stocking the Indian Territory with cattle on ground they had contracted from the Indian Nations, mostly the Cherokee tribe. One newspaper clipping kept by Meggie Light tells of Ike Pryor of Austin buying the entire herd of the Dolores ranch west of San Antonio, some 30,000 head, and shipping them to the Territory.

In 1884 the government sent a shock wave through every cattleman in Texas and Kansas when it ordered all livestock out of the territory immediately. After some dithering, President Cleveland announced all leases would be canceled right away. It was not until six or seven years later that the Cherokee strip was finally cleared of cattle but the end had come. Railroads had taken over the trail drive and beef became a cheap commodity for the next few years.

John stated in his biography that the

company was only able to gather 1,000 head and move them to Kansas, suffering a loss of \$150,000. John went to work for a salary of \$2,500 a year for his former partners and lost his James River ranch to Schreiner as well.

There is another version as to how John lost him money that involves Zack.

One year to the day after John married Meggie, Zack married Eugenia Hainel in the Methodist church in Mason. One month later, Christmas day, Zack shot and killed Joe Kyle in Tom Kinney's saloon. The brothers got a change of venue to Brady, Texas, and Zack was once again acquitted.

Before this last shooting, Zack was involved in a shootout with County Judge G.L.D. Adams. In his Brief History of the Early Days in Mason County, Marvin Hunter writes, "Zack owned a ranch and was in fairly prosperous circumstances. His brothers, John and Leonard, were among the biggest ranchmen and most highly respected citizens of this section. But it is said getting Zack out of trouble brought bankruptcy to the three brothers."

After the price drop and bankruptcy of the cattle industry, Leonard moved to

Lipscomb County, Texas, and Zack popped up in Seven Rivers, N.M. During an argument over cattle money in Leslie Dow's saloon, Les shot Zack in the head. In the spring of 1891, Zack was buried in an unmarked grave at Seven Rivers. Court records show that during his stay in New Mexico, Zack had been charged with murder, assault, housebreaking, intent to kill and carrying deadly weapons.

John worked for Schreiner in Mason County for a few years and when the Indian Territory was settled, he moved his ranching business to the new town of Chickasha, Ok. John was familiar with the country since he had ran cattle there years before. His health had started failing around 1895 and he was suffering from several conditions which, while not life threatening, were certainly painful.

On one affidavit he filed for soldier's pension he described himself as "Disqualified from earning a support by manual labor by reason of chronic rheumatism and general debility." Another time he filed, his disabilities ran the gauntlet of old age symptoms: total loss of teeth as to make eating difficult, bone and gums ulcerated, lower half left lung, dullness on percussion, prostate gland enlarged 3/4, rheumatism, shortness of breath, etc. After much paper work and testimony that the symptoms were not caused by vicious habits, he received a soldier's pension of \$12 per month, raised to \$18 by the time of his death in 1913.

John must have felt he was in a rut or was just tired of things in Oklahoma because late in 1909 he moved to the Sulphur Springs Valley and started a ranch on which he had a store and the post office of Light, slightly north of present day Sunizona.

A front page story in the Courtland Arizonian of Jan. 25, 19(10?) headlined an article IRRIGATION PROJECT. "Having spent four days at Light, inspecting a proposed site for a large irrigation dam, together with the agricultural possibilities of the neighborhood, a party of prominent citizens of Oklahoma, passed through Courtland Tuesday, on their return." The story says the chief engineer of the Oklahoma Central Railroad, Captain Hand, was to pass judgment on the project and upon his report the future of the plan would rest.

"Should the report of Captain Hand be such that the gentlemen that he represents, would take hold of the task, a dam will be constructed that will impound sufficient water to irrigate many thousand acres, furnishing that one element so needed to make this valley a vast garden.

"It has been the contention of John W. Light, and it is through his persistent and consistent efforts that this party, capitalists themselves and representing other prominent men of wealth, was induced to make this trip. And if it results in the carrying out of the plan, Mr. Light will be the one that will have earned great credit for having conceived the idea and succeeded in setting in motion the forces that shall bring about such beneficial results as will be bound to come from such work."

At the top of this page John wrote in pencil, "You can see why I am here, JWL."

In the fall of 1913 John invited his family to join him in Arizona for a winter reunion. Brother Coleman, sisters Hanna Jane Partrick, Nettie Buckbee and his wife's sister and her husband, Mr. and Mrs. L.B. French, planned to be with John for the winter.

Nettie left Port Arthur, Texas, to spend a few days with her son, Walter, in Blanchard, Ok. Before going to Light, she passed away Oct. 4. Walter buried her next to Titus in Mason, Texas.

L.B. French and his wife planned the trip but on Dec. 3, 1913, L.B. crossed

over the river and was buried in Kansas City. Twenty four hours after the burial of L.B. French, on Dec. 6 John died.

Under the heading "GOOD MAN GONE" the obituary reads in part:

"He came to Sulphur Springs Valley, locating at and bringing about him, many of the sterling settlers of the community that bears his name. The funeral was held at Douglas, Monday at 2:30 p.m. at the chapel of the Ferguson Undertaking parlors. The Rev. Mr. Brewer of the Presbyterian church, assisted by the rector of the Episcopal church officiated. One very large and elaborate design in carnations and calla lilies, ordered by Oklahoma friends, arrived from El Paso, just in time for the funeral."

Meggie lived at the store/post office for a few years, then she closed out the business and moved to Pearce. She stayed in Pearce until 1923 when she moved to Douglas, living at 1038 10th Street.

Meggie died July 1, 1932 and was buried next to John in Calvary Cemetery in Douglas. She was receiving a widow's pension of \$40 and the June check came after her death. Her lawyer wrote the government saying he wanted to keep the last check to pay her funeral bill.

The law office of John Ross wrote again saying the government's answer was received by the executor of Mrs. Light's estate, her brother, Adam Dodd, who lived in the country and was 82 years old. He'd lost the reply. The executor wrote Ross he'd have to pay the expense of the last sickness and funeral expenses and was close to ruin.

After John's death, Meggie filed for the widow's pension and had to send her marriage certificate to Washington for proof. A note she sent with this certificate said, "Do please return this to me. I value it more than I can tell." The government did send the certificate back to her with a nice letter saying they needed it no longer.

Notes

1. James Cox, *Historical and Biographical Record of the Cattle Industry*, St. Louis, 1895.
2. Born June 5, 1839, Van became the lawyer in the family. He and John were together on the frontier until the cattle industry failed in 1887. Van died in Chambers, Texas, after the turn of the century.
3. Located in what is now Pawnee County, Kan., Ash Creek was named for the trees along its banks. It was a camping stop on the Santa Fe Trail.
4. William Mathewson (b. Jan. 1, 1829, d. March 21, 1916) is buried in Wichita, Kan. From 1856 until 1861, Bill ran a trading post on Cow Creek on the Santa Fe Trail in what is now Rice County, Kan. After that he traveled among the different tribes on trading expeditions.
5. Cox.
6. Established Sept. 6, 1864, Fort Zarah started out as a sod building along Walnut Creek. Gen. Curtis named the camp Zarah, after his son, Maj. Henry Zarah Curtis, killed on Oct. 5, 1863 in Quantrell's Baxter Springs, Kan., raid. In 1867 the stone building was completed at a cost of \$110,000 but the fort was abandoned in March, 1871.
7. Thompson Creek, Ellsworth County, Kan., where Titus lived in 1874.

About the author: Robert E. Yarmer is a business owner in Ellinwood, Kan. His wife, Madge, is the great great niece of John Light.

AN ARCHAEOLOGICAL SURVEY OF THE INTERNATIONAL BORDER IN THE DOUGLAS-NACO AREA

By Rick and Sandy Martynec

The current uses of the land along the border between Mexico and the United States in the Douglas-Naco area can, for the most part, be traced back through time. Nor was the area ignored by late prehistoric populations whose ruins can be seen at a number of locations east and west of Douglas and near the San Pedro River. Even farther back in time, perhaps into the early Archaic period, there is evidence that man was using the natural raw materials from the ancient terraces of Greenbush Draw and the San Pedro River to make stone tools.

Archaeological surveys were undertaken by Geo-Marine, Inc. for the U.S. Army Corps of Engineers in 1991 and 1992. These surveys covered a 100-meter-wide corridor along the International Border beginning at Silver Creek (slightly west of San Bernardino Ranch) and terminating at the base of the Huachuca Mountains. Altogether, 48.5 linear miles were surveyed, resulting in the examination of 41 sites.

Historic Period Sites

While many of the historic period sites are nothing more than trash scatters (probably dumps), the remains of several homesteads, commercial endeavors and military positions were identified. Also included in this section is a description of an enigmatic rock alignment we discovered west of Naco.

Historic Period Commercial Sites

Possibly the most interesting of the commercial enterprises investigated were the Copper Queen Naco store and neighboring businesses. What we found are mere shadows of what once must have been a thriving mercantile district. Now all that is left are the remnants of the store, a pile of slag that served as the railroad bed, a melting adobe-walled compound, the crumbling concrete foundations of a livestock dipping station and, of course, trash.

The store is east of the U.S. Customs building at Naco. The compound and dip station are slightly farther east and the railroad bed, which ends at the dip station, is immediately south of the store and compound.

The Copper Queen Consolidated Mining Company's Naco branch store (AZ FF:9:25) began business in a wooden building sometime around 1906. Its location along the railroad made it an ideal supply point for the town, as well as for local ranchers and miners.

While it is not clear when the structure was rebuilt using bricks, it is known that the store was vacant by 1932. The walls were recently razed as a safety precaution and abandoned cars, a safe and a substantial amount of modern trash have found their way inside what is left of the structure.

Just east of the store is a three-sided, adobe-walled compound that encompasses nearly an entire city block. Inside the melting walls are concrete pads, the ruins of a small building or shed, and what appears to be a mount for a large machine. On either side of a 12-foot-wide break in the eastern wall are hinges and wire joined to upright 10-foot-long wooden beams. Swinging gates probably were attached. The compound probably was a blacksmith shop and/or livery stable.

Immediately south of the store and adobe compound and north of the border fence was a spur line of the El Paso and Southwestern Railroad. The east-west oriented spur line connected the cattle dipping station with the main railroad line one block west of the U.S. Customs building. From there, it is a short distance to



The Copper Queen Consolidated Mining Co. opened a branch of its mercantile business in Naco about 1906. The wooden building was next to tracks of the El Paso & Southwestern railroad and east of the U.S. Customs station. (Courtesy Rick Martynec)

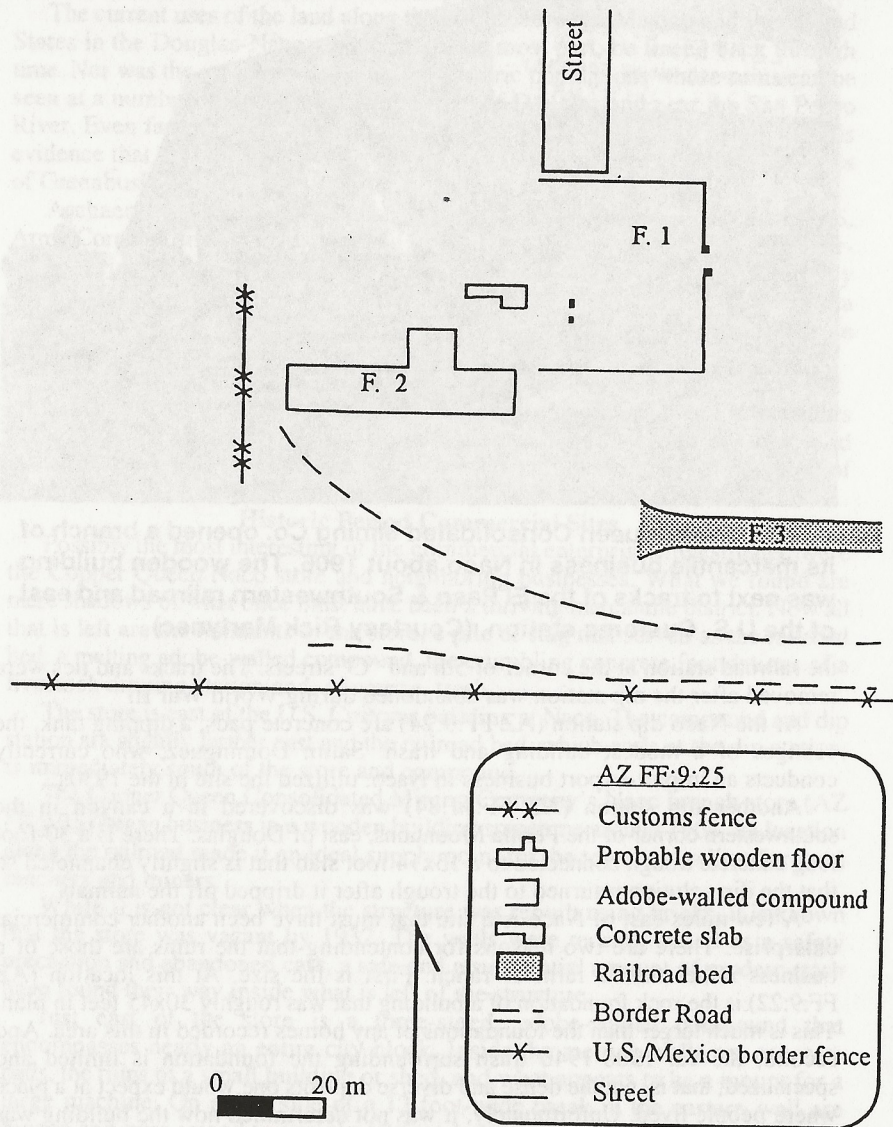
the railroad station at the corner of 5th and "C" streets. The tracks and ties were removed after the dip station was abandoned during World War II.

At the Naco dip station (AZ FF:9:24) are concrete pads, a dipping tank, the vestiges of a modest building and trash. Salim Dominguez, who currently conducts an import-export business in Naco, utilized the site in the 1930s.

Another dip station (AZ FF:11:84) was discovered in a canyon in the southwestern corner of the Perilla Mountains, east of Douglas. There is a 30-foot long concrete trough connected to a 13x14 foot slab that is slightly channeled so that the dip solution returned to the trough after it dripped off the animals.

A few miles east of Naco is a site that must have been another commercial enterprise. There are two reasons for contending that the ruins are those of a business rather than a farm or ranch. First is the size. At this location (AZ FF:9:22) is the rock foundation of a building that was roughly 30x45 feet in plan. This is much larger than the foundations of any homes recorded in this area. And second, the ca. 1900-1940 trash surrounding the foundation is limited and specialized; that is, not the dense and diverse deposits one would expect at a place where people lived. Unfortunately, it was not determined how the building was used or by whom.

A curious occurrence was first noticed at AZ FF:9:22. Except for a low mound of earth covering the foundation, there are no wooden beams or adobe blocks that might have served as the walls or roof. This situation was repeated at all of the homesteads, too. While it is possible that the walls and roofs of these buildings were of adobe, there does not appear to be enough dirt mounded on the foundations for this to be the case. Furthermore, it does not seem likely that the



Site plan of Copper Queen's Naco store and associated features.
(Courtesy Rick Martynec)

superstructures could have melted entirely in such a short period of time. What does seem likely is that an enterprising individual scavenged the wood and building blocks which are now incorporated into a building somewhere else.

Historic Period Homesteads

We found the remains of three homesteads during our survey. At these sites are the remnants of comparatively small buildings (foundations) and trash. In each instance the types of artifacts indicate that whoever occupied these sites performed a wide assortment of activities and had access to a variety of goods and, perhaps, services.

At the Hoffman Homestead (AZ FF:10:20), just west of Douglas, are a concrete foundation, five mounds of dirt, a pit, two piles of mining slag and trash. As noted elsewhere, there is no wall or roof fall. In fact, it almost looks as if someone has swept the concrete foundation clean.

From a records search, we know that Mr. Hoffman patented the property Jan. 3, 1903. What is not certain is whether Mr. Hoffman constructed the building. The cause of confusion is the ca. 1920s-1930s trash scattered nearby and because the solid concrete foundation is more typical of recent building techniques.

Between Douglas and Naco, a few miles west of the Christiansen Ranch, are the ruins of another homestead (AZ FF:9:21). Found were rock foundations of five buildings, two rock walls and a trash dump. No well was located and, once again, there is very little roof or wall fall.

Unfortunately, our records search failed to provide any clues as to who lived there, but from the types of trash it was learned that the residence was occupied between 1880 and 1920. In the trash dump are cut nails, bullet cartridges, horseshoes, cans, shell buttons, part of a cast iron stove and purple glass (pre-1917).

A particular artifact from this homestead is worth mentioning. It is a piece of brown bottle glass that has been bifacially chipped on one edge. The possibility that this is the result of animals trampling the glass is scarcely within the realm of credibility. What seems to be a more realistic explanation is that the artifact was intentionally fashioned and used, perhaps as a knife.

The "D" Hill Ranch site (AZ FF:11:83) is east of Douglas. At this site are the rock foundations of two buildings, a windmill, a concrete water tank, a pit, trash and what is probably a limestone quarry. The quarry consists of a pit, a pile of caliche and mounting brackets bolted onto two vertical I-beams driven into the ground. The mount may have secured a crushing machine.

From the type of trash we think the place was established about the turn-of-the-century and was abandoned in the 1920s. The "1917" date inscribed in the concrete water tank supports this view. But at this point, we do not know who inhabited the site, where the quarried material went or what happened to the walls and roofs of the buildings.

Historic Period Military Sites

The Machine Gun Ridge sites (AZ FF:9:12 and AZ FF:9:13) were manned by the U.S. Army as defensive positions during the Mexican Revolution of 1929. Both Jim Willson and Lou Bowman, two long-time ranchers in Naco, Ariz., remember the deployment of military personnel and machine guns on two ridges, one east and the other west of Naco. The U.S. Army was not involved in the fighting and today all that remains of the machine gun ridge sites is trash left by the troops.

Naco Rock Alignment

As with almost any archaeological project, there are a number of discoveries that defy identification. Often, by way of explanation, one hears "Oh, it must be ceremonial." In this respect our project was no different, except that we have the dubious distinction of having found an entire site (AZ FF:9:26) that cannot be identified. So, without going into our speculations and conjectures, it is probably



Rocks aligned in a row west of Naco. (Photo courtesy Rick Martynec)

best to simply describe the findings.

There are two rock alignments on the top and side of a ridge that form a terrace of Greenbush Draw. The 115x75 meter site is west of Naco. The shapes of the two alignments are not similar and, except in a general sense, are not parallel. The technique used to make each is, however, identical.

Head-sized rocks, each with a flat face, were arranged to construct the inside edge. Fist-sized rocks fill the interior and define the outer edge. The placement of the smaller rocks does not seem to be patterned. Both alignments have fairly constant widths of 50-60 centimeters.

Since no artifacts were detected nearby, there is no way for us to accurately date the rock alignments or determine their purpose. But observations can be offered for your consideration. Probing the ground beneath the rocks failed to locate additional rocks and so it's a safe bet that the features are surface manifestations.

Soil has built up on the up-slope sides of the rocks, but not to the point where they are completely buried. Nor is there sufficient soil trapped in the rocks to raise crops. Therefore, the alignments are not *trincheras*.

As for how old the alignments are, the lack of appreciable soil build-up on the rocks farthest down-slope would argue that the features are not ancient. But mature mesquite trees are growing through the rocks in several spots and a two-track dirt road cuts the western border of the northern alignment. For these reasons it is suspected that the features were not assembled recently either.

Prehistoric Period Sites

Old and New Stone Tools

Before discussion of sites that are believed to be from prehistoric time periods, a word about how they were classified is in order. It is a common practice in archaeology to presume that pottery, groundstone and chipped stone tools indicates a prehistoric site. Artifacts such as glass, metal, leather and rubber unquestionably arrived after Spanish contact.

What is not clearly understood is exactly when did people quit using stone tools and pottery. While firm evidence that these items were employed until the 1900s was not discovered in the Douglas-Naco area, it was established for sites along the International Border on the Tohono O'odham Indian Reservation (Martynecs and others).

It is, of course, fairly certain that the Anglo-Americans who settled near Douglas and Naco in the late 1800s and in the 1900s probably did not use stone tools and very little, if any, pottery. But what about those who occupied the region prior to, during and after the European invasion? Is it not reasonable to assume that they continued to utilize the technology that had served them well for so long, perhaps adding Spanish and Anglo-American material culture slowly as it became more readily available and affordable?

If this is the case, and we are convinced it is, then the possibility that at least some of the Douglas-Naco sites with pottery and stone tools might be from the late 1800s, and maybe even the early 1900s, must be acknowledged.

Faced with this situation, it's necessary to be especially cautious when classifying sites. Fortunately, observant crew members may have partially solved the problem.

While examining stone tools, crew members noticed two classes. Group I chipped stone artifacts display flake scars that are weathered and patinated; Group II artifacts do not. Often Group I flake scars are weathered to such a degree that

the edges are no longer sharp and a dark patina has formed on the exposed surfaces. In contrast, the Group II artifacts have sharp, well-defined flake scars and never exhibit a patina.

These stone tools seem to fall into two groups of preferred materials. Group I is comprised almost exclusively of rhyolite, basalt and chert. Group II includes fine-grained crystallines such as jasper, quartzite and chalcedony.

The sizes and shapes of the tools for the two groups are also distinct. Most Group I specimens are quite large and crude. Many are football-shaped chopping and battering devices that exceed 20 centimeters in length, 10 centimeters in width and 5 centimeters in thickness. In comparison, nearly all of the Group II types are smaller, generally less than 4 or 5 centimeters in length.

So has the issue of what constitutes a prehistoric site been resolved? Not entirely. We still do not know if the Group II chipped stone artifacts are 50 or 2000 years old. Nor is it certain that a site with pottery is prehistoric.

What is obvious to us is that it takes a considerable amount of time to weather the flaking scars on a chipped stone artifact. In all likelihood, it also takes time for a patina to develop.

Researchers familiar with artifacts comparable to those defined as Group I have suggested that they are quite old, possibly dating to the Paleo-Indian period (Hayden Personal Communication 1992). As will be discovered in the following discussion of the S-O Ranch site, archaeologists arrived at similar conclusions.



A Group I patinated artifact. (Photo courtesy Rick Martynec)

Prehistoric Lithic Reduction Sites

Twelve sites are thought to be locations where only a few tasks were performed, perhaps where people stopped to camp and test the local stone to see if it could be used to make a tool and then moved on. Artifacts at these sites consist almost exclusively of chipping debris. All are virtually devoid of pottery, stone and features such as rock rings or fire-cracked rock clusters that might indicate that an assortment of on-site activities occurred.

Aside from chipping debris, there are clear, multi-faceted quartz crystals at three lithic reduction sites west of Douglas. The crystals are battered on one end and some on both ends. It may be that these objects functioned as tools rather than as ornaments. Quartz crystals with similar wear patterns and shape, but much smaller in size, are known to have been employed as tools to produce holes in shell and stone jewelry (Martynec and Marmaduke 1990).

Prehistoric Resource Procurement and Processing Sites

Evidence gathered from nine sites implies that more endeavors were conducted at them than at lithic reduction sites. Chipped stone tools and debris are at all nine sites, groundstone tools are at five, concentrations of fire-cracked rocks at four and pottery at three. It is, however, doubtful that any qualify as more than temporary camps because we did not find dense artifact concentrations normally expected at a village or base camp.

It is worth mentioning that four of these sites are where the contrast between the Group I and Group II chipped stone artifacts was first recognized. Each site is on a wind-swept terrace cut by washes that drain into Greenbush Draw. Along these washes, where bedrock outcrops of chert, basalt and rhyolite are exposed, people quarried raw materials for stone tools. Since both Group I and II artifacts are abundant at all of these sites, it appears that these stone outcrops were exploited for a long time.

An example of this type of site is the Mine Ridge site (AZ FF:10:22). On a



A cracked rock concentration from the Mine Ridge Site. (Photo courtesy Rick Martynec)

terrace above Whitewater Draw, it is dissected by numerous dirt roads and partially covered by a slag pile. Despite this, it is still evident that many different types of tasks were undertaken over a considerable span of time at this location. There are Group I and II stone tools, groundstone, fire-cracked rock concentrations, pottery and historic trash present.

The cobbles of chert, basalt and rhyolite, exposed at the ridge-wash edges, offered people a wealth of materials for stone tools. Cores and flakes from chipping imply these cobbles were not ignored. It can also be reasoned that mesquite was present in the past, since there are several grinding implements implying food use of beans, and cracked rock concentrations implying use of the wood for fire. Projectile points indicate hunting occurred at the Mine Ridge site, too.

One of the large resource procurement and processing sites we examined is probably the S-O Ranch site (AZ EE:12:37). The S-O Ranch site was partially excavated by Jeff Adams (1974) for his masters degree thesis at Northern Arizona University. The uncertainty lies in our inability to relocate Adams' datum stake.

The S-O Ranch site, as mapped by Geo-Marine, extends along the border and, no doubt, south into Mexico. The site appears to be a series of artifact concentrations in the midst of a low-density lithic scatter with at least one activity area.

It is no accident that the artifact concentrations co-occur where washes have down-cut through the ridge, exposing outcrops of rhyolite, chert and basalt. In the 30-meter diameter activity area are three basalt manos, a basalt basin metate and chipped stone tools.

The history of this site is worth reviewing, especially from the perspective of the Group I and II chipped stone artifacts. An amateur archaeologist, Herbert Reay, then of Douglas, discovered the S-O Ranch site in January, 1970. Reay dug into a cairn of metates and uncovered the burial of a female mongoloid of approximately 20 years in age (McWilliams 1971:24-30).

The way the deceased was interred closely resembles that of the Cochise Culture (Sayles and Antevs 1941). Edward Sayles, of the Arizona State Museum, identified the artifacts from the burial as from the early Chiricahua stage of the Cochise Culture, a time dated by Whalen (1975:205) to about 3500 B.C. The artifacts were also inspected by Charles DiPeso, of the Amerind Foundation, and classified as either of the Chiricahua or San Pedro stage of the Cochise Culture.

The site was brought to Adams' attention in early 1973 by Richard Meyers, Director of Cochise College's Archaeological Resource Center. Because so little was known of the Cochise Culture (and still is), the decision was made to study the site through excavations and surface collections.

Adams spent nearly the entire summer of 1973 doing just that, but the excavations failed to reveal subsurface features. Even so, the analytical results are informative. Adams collected 64 groundstone tools, 357 chipped stone artifacts and 587 pieces of chipping debris. The only unbroken point "bears a close resemblance to Cazador and Chiricahua stage points" (Adams 1974:57).

From an examination of the handstones, metates and projectile points recovered by Adams, Sayles once again assigned the site to the early Chiricahua stage, a conclusion Adams also reached (1974:59). Interestingly, Adams mentioned that "specimens recovered from the surface generally show heavy patination on one side while sub-surface specimens are generally patinated on all sides" (1974:51).

Prehistoric Village Sites

Three prehistoric villages were investigated. Of these, the Smith Ranch and the Christiansen Border Village have been previously recorded. The term "village" does not presuppose sedentary occupation or permanence. Rather it implies that the site was used either extensively or repeatedly, a judgement based on the density and diversity of the artifacts present. At all three sites are features, pottery, chipped stone tools and debris, groundstone tools and ornaments.

The Smith Ranch site (AZ EE:12:39), on the western floodplain of the San Pedro River, was recorded in 1987 by Diane Langston and students from a local elementary school as part of the Palominas Gate Project. From the pottery types reported by Langston and those we observed, it is fairly certain that the site was inhabited between A.D. 1300 and 1450.

Since the only identifiable types are from this time period, it is possible that the site was intensively utilized during this comparatively short duration. It must be cautioned, however, that some of the untyped pottery might be from earlier or later periods.

The variety of artifacts we noted and those reported by Langston indicates a number of tasks were undertaken at the Smith Ranch site. The floodplain setting is ideal for agriculture as well as a good base for gathering wild resources and hunting.

Along with projectile points and other chipped stone tools are grinding implements manufactured from both fine and coarse grained stone. It has been argued (Halbirt 1985) that fine grained materials are more suitable for grinding small seeds like mesquite beans, whereas coarse grained materials are more desirable for large seeds such as corn.

The "D" Hill site (AZ FF:11:82) is at the foot of a hill east of Douglas. Even though there are patches of caliche visible on the flat at the center of the site, thick stands of sacaton grass and mesquite trees indicate that the soil is not too alkaline for plants. No doubt, then, this would have been a good location for gathering wild resources, hunting and, maybe, agriculture.

If one considers the assortment of artifact types, it is obvious there were many reasons the "D" Hill site was used. Some tasks may have been restricted to particular zones while others seem to have occurred everywhere. For example, there are thousands of fire-cracked rocks scattered and clustered at this site; all are on the lower flat. All of the grinding tools are on the flat but nearly 80 percent of the chipped stone tools are on ridges overlooking the flat.

Approximately 10 percent of the Christiansen Border Village (AZ FF:9:10) was excavated over a span of eight years by members of the Cochise County Historical and Archaeological Society. In 1985, John Kurdeka prepared both formal and informal site reports. The artifacts and field notes are curated at the Cochise County Museum in Douglas.

The excavation report states that artifacts extended to a depth of 30 centimeters below the present ground surface, but pottery was encountered only in the upper levels. This suggested to Kurdeka that the lower deposits represented a preceramic horizon. The large projectile points found support this suggestion as they appear to correspond to those generally associated with the Archaic period.

The 10 excavated features included a stone-lined storage pit, a firepit, a pit partially filled with sifted kaolin, an agave roasting pit, two piles of fire-blackened rocks and four secondary cremations. Among the lithics, the most common artifact

types are projectile points, scrapers, blades and chipping debris.

Because the groundstone implements were limited to one-hand manos and basin metates, Kurdeka (1985:15) concluded the community was not committed to agriculture. Considering the upland physiographic setting of this site, this conclusion is reasonable.

The results of the excavations indicate AZ FF:9:10 was a village (Kurdeka 1985). The discovery of four cremated individuals, the definition of activity specific features and the diverse array of artifact classes along with ceramic and preceramic deposits implies that the site was utilized intensively and for a long duration. To echo a sentiment expressed by Kurdeka, it is surprising that structural remains were not found.

Summary and Conclusions

What has been learned from this project? In all honesty, more questions have probably arisen than answers found. It is clear that the zone along the international border has been in use for a long time.

Because of the project, it's now known that prehistoric populations, those bearing pottery, had well-established villages near "D" Hill, near the Christiansen Ranch and on the west bank of the San Pedro River.

There are, however, numerous questions to be answered about these sites. Were they full-time villages? Why did their inhabitants choose those locales to settle? Was there more water? More mesquite beans or grasses? Better agricultural land? And, of course, when did people occupy the sites? Was it just for a short duration, as hinted by the pottery types at the Smith Ranch site? Or, were the sites always desirable property as indicated by the ceramic and preceramic horizons excavated at the Christiansen Border Village?

There are tantalizing clues about the people who roamed the area back even farther in time. For instance, it is now known that they quarried rock from terraces above Greenbush Draw and the San Pedro River for stone tools. Further, we are fairly confident that this use can be separated into two distinct time periods based on the degree of weathering and patination on the flake scars.

What is still unclear is the full nature of their stay. Were they after only the local rocks or were other resources such as mesquite beans, grasses or game of interest too? Were the larger sites temporary stopping points or were they base camps where people remained for some time? Just how old are the stone tools whose flake scars are dull from weathering and upon whose surfaces has formed a patina?

These, and many additional issues, are left for future investigators armed with new technology. For as great as the recent advances in archaeology seem to be, we are reminded of the line "you ain't seen nothing yet."

Acknowledgements

Our identifications and interpretations were greatly enhanced by the assistance of members of the Cochise County Historical Museum at Douglas and other interested individuals.

Gene Riggs, who served as a crew member on the survey and monitored road construction, proved to be very knowledgeable about the prehistory of the Douglas-Naco area. Jim Willson showed us where the machine guns were set up during the 1929 Mexican Revolution and filled us in on the recent history of Naco. Salim Dominguez was extremely helpful with photographs and the identification of several buildings near downtown Naco.

We express our appreciation to Julian Hayden who assisted us with his

knowledge of ancient stone tools and who kindly visited a number of the Douglas-Naco sites to examine our Group I and II chipped stone artifacts. And finally, thanks to Duane Peter of Geo-Marine, Inc., without whose patience this project might never have been completed as well as it was.

References Cited

Adams, Jeffery, 1974, "The S-O Ranch Site: A Chiricahua Stage Multiple Activity Location." Unpublished master's thesis, Department of Anthropology, Northern Arizona University, Flagstaff.

Halbirt, Carl, 1985, "Pollen Analysis in Metate Wash Samples: Evaluating Techniques for Determining Metate Function." Unpublished master's thesis, Department of Anthropology, Northern Arizona University, Flagstaff.

Kurdeka, John L., 1985, "The Christiansen Border Village." *The Cochise Quarterly* 14(13):25-40. Cochise County Historical and Archaeology Society, Douglas, Ariz.

Martynec, Richard, Sandra Martynec and Duane E. Peter, In Review, "Cultural Resources Monitoring Survey of the Douglas-Naco, Arizona Sector of the U.S.-Mexican Border." *Miscellaneous Report of Investigation No. 36*. Geo-Marine, Inc., Plano, Texas.

Martynec, Rick, Sandy Martynec, Sharlene Allday, Duane E. Peter, In Review, "Cultural Resources Survey of the Tohono O'odham Sector of the U.S.-Mexican Border." *Miscellaneous Report of Investigation No. 39*. Geo-Marine, Inc., Plano, Texas.

Martynec, Richard and William Marmaduke, 1990, "Excavation at Hind Site and Shelltown." Northland Research, Flagstaff, Ariz.

McWilliams, Kenneth R., 1971, "A Cochise Culture Human Skeleton from Southeast Arizona." *The Cochise Quarterly* 1(2):24-30. Cochise County Historical and Archaeological Society, Douglas, Ariz.

Sayles, E. B., and E. Antevs, 1941, "The Cochise Culture." *Medallion Papers*. No. 29. Gila Pueblo, Globe, Ariz.

Wagoner, Jay J., 1975, "Early Arizona: Prehistory to Civil War." University of Arizona Press, Tucson, Ariz.

Whalen, N. M., 1975, "Cochise Site Distribution in the San Pedro Valley." *The Kiva* 40(3):203-211.

About the authors: Rick Martynec holds a master's degree from the University of Arizona and Sandy Martynec is certified by Pima College. Together the Tucsonans have 19 years of archaeological experience. Geo-Marine of Plano, Texas has an on-going contract with the U.S. Army Corps of Engineers to do archaeological surveys.

Reviews

"Wyatt Earp's Tombstone Vendetta" collected and edited by Glenn G. Boyer, 1993. Talei Publishers, P.O. Box 25098, Honolulu, HI 96825. 325 pages, photographs, \$29.95, plus \$5 p&h.

"The Illustrated Life & Times of Wyatt Earp" by Bob Boze Bell, 1993. Boze Books, P.O. Box 4410, Cave Creek, AZ 85331. 127 pages, numerous illustrations, soft cover, \$21.95, plus \$3 p&h.

"The Earp Papers: In a Brother's Image" by Don Chaput, 1994. Affiliated Writers of America, P.O. Box 343, Encampment, WY 82325. 261 pages, photographs, bibliography, index, \$24.50.

"Virgil Earp: Western Peace Officer" by Don Chaput, 1994. Affiliated Writers of America, P.O. Box 343, Encampment, WY 82325. 255 pages, photographs, bibliography, index, \$24.50.

The recent surge of interest in the Earps and their time in Tombstone has resulted in two major motion pictures and a spate of books. The four books reviewed here have different points of view and use different styles to examine the Earps and their times.

In "Vendetta," Boyer pulled together material he gathered over the last 50 years. Boyer uncovered documents and interviewed numerous Earp family members and connections.

This life-time effort resulted in much new information. For instance, the story of Josie Earp and the part she played in Tombstone events and Wyatt's life was the result of Boyer's work. He also determined who Big Nose Kate, Doc Holliday's companion, really was.

These discoveries are part of this book plus others covered in previous books and articles. Unlike the predecessors, this book is a novel, a nonfiction novel, but a novel. This melding of fact and fiction undoubtedly has proven to be hard to swallow by straight and narrow historians and welcomed by those who don't mind saying they enjoy Louis L'Amour books.

Many will find the book enjoyable but uncomfortable reading. Enjoyable because of the easy going style, but uncomfortable because Boyer always seems to be boasting of his accomplishments and playing games with the reader.

In the world of Earpiana where even the most mundane detail can be attacked and using material without giving proper credit distressingly common, Boyer trying to set the record straight as to what he found is understandable. But using a fictitious name for the first-person narrator and then dropping clues as to his true identity seems a disdainful challenge to readers.

It also undermines the veracity of the book. Boyer has said, with some justification, that new sources may not talk to him if he can't be trusted with their secrets.

"Vendetta" undoubtedly is pro-Earp just as "Life & Times" is not. From describing Doc Holliday's departure as slithering to a sarcastic aside about Josie's story of where her marriage record went, "Life & Times" gleefully puts forth everything bad about the Earps with the one-sidedness of Frank Waters.

"Life & Times" is part of a series. A previous title looked at Billy the Kid; others in the works are on Geronimo and Doc Holliday. These titles will include the author's art work and his point of view. For example, the first page of "Life &

Times" is a quote: "You won't like him. He's not who you think he is — A noted historian." It's not until the end of the book you learn the noted historian is the author.

The book is handsomely produced with the text taking the form of a chronology. There's at least one and often several illustrations on each page. But there's the rub; 1880s photos are mixed with posed photos taken for this book and no attempt is made to differentiate. One modern photo is even superimposed over a Fly's Gallery card and there are other attempts to make the reader think modern photos are old photos.

Illustrations are the weak point of "The Earp Papers" and "Virgil Earp." Most are fuzzily out of focus; the one of Judge Wells Spicer is especially bad. But this is because they've been copied from other sources. Even the most commonly used photo of Wyatt Earp, although credited, shows the dots of a photo "lifted" from another publication.

Fortunately, the text doesn't have the same sloppiness. "The Earp Papers" is a compilation of all the little bits of information pulled from diverse places that a historian accumulates as he researches a subject over an extended period of time. Chaput strings together U.S. Census information, newspaper accounts, diary entries and other sources into a cohesive look at the Earp family.

"Virgil Earp" utilizes the much same sources (and, unfortunately, photos) for an in-depth look at the second-oldest son of Nicholas and Virginia Earp. Chaput contends Virgil was the Earp who made law enforcement more of a career than did some of his brothers, who slipped in and out of it.

Chaput writes objectively. For

instance, instead of highlighting all the elections Virgil lost and downplaying the ones he did win, Chaput gives a complete list of the offices Virgil held and notes he held some even after he was wounded in a Tombstone ambush and subsequent operations left him with a virtually useless left arm.

If you aren't immersed in Earpiana and want to read just one of the above books, you may wonder which to pick. It depends on how you like your history. If you want a novel, read "Vendetta." If you like picture books, flip through "Life & Times." If your tastes run toward more conventional history books, select "The Earp Papers" or "Virgil Earp."

— Cindy Hayostek

"Shadows in My Hands" by Jane Candia Coleman, 1993. Ohio University Press, 11030 S. Langley Ave., Chicago, IL 60628. 117 pages, photographs by the author, \$23.

This book is very much what its subtitle declares it to be, "a southwestern odyssey." The author writes about her wanderings and the sometimes painful discoveries she's made about herself and others during her journey.

Unlike her previous book, "Stories from Mesa Country," this volume doesn't have stories based in Cochise County history. It does have gracefully written stories of the author's history set in a format much the same as "Stories from Mesa Country," which won a Western Heritage Award.

The author's first Western Heritage Award came for a poetry book, "No Roof But Sky." She lives in the San Bernardino Valley.

— Cindy Hayostek