A MASTER DEVELOPMENT PLAN
FOR
GOAT CAMP RUIN
PAYSON, GILA COUNTY, ARIZONA

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PART I

GOAT CAMP RUIN

Goat Camp Ruin, located within the Town of Payson, Arizona, is a relatively small but well preserved prehistoric village containing 18-20 surface rooms with stone masonry foundations and jacal walls, a central plaza, a number of small stone retaining walls and check dams, a large, partial enclosing retaining wall, an earlier (buried) pithouse component, and several roasting pits that are probably Apache. The site originally measured approximately 300 meters by 160 meters and was occupied at more or less the same time as Shoofly Village, a nearby archaeological site developed by the US Forest Service (USFS) as a public heritage recreation area. Goat Camp Ruin is mostly owned by the Town of Payson; however, the Tonto National Forest still owns and manages the northern extent of the site complex. The Town proposes to develop this site into a small interpretive archaeological park and point of interest along the Payson Area Trail System (PATS) in order to provide public interpretation and protect and preserve it for future generations.

The site was occupied by Native people archaeologists call the Northern Salado, a sub-tradition of the widespread Central Arizona Tradition, sometime between A.D. 850 and 1280. It has been known to the historic and modern residents of Payson since the 1880s and got its name from nearby Goat Camp Creek, an area used historically by local goat ranchers to water their flocks. It was first scientifically recorded as site number AR-03-12-04-968 by the USFS in 1991 just north of what was then the corporate boundary of the Town of Payson. It was acquired from the Tonto National Forest through a Federal Land Exchange in 1994; small “test” areas within the site were excavated by Arizona State University prior to that as part of the mitigation for that exchange. The area available for park development consists of an undivided parcel of approximately six (6) acres on the north side of Tyler Parkway. This area is zoned residential on large lots of similar size. The Town parcel is bordered on three sides by private land and on the north by the Tonto National Forest. Some construction has been undertaken in the area but it remains semi-rural in character and heavily wooded, providing very effective vegetative screening between houses and all around the Town parcel. Upon entering the Town parcel to visit the ruin it is as if you were already on the Forest. Indeed, without interpretation, the average visitor standing in the middle of the ruin would have no sense that it is other than a natural landscape; even the long-established Alpine Heights residential area south of the Parkway is difficult to discern through the trees.

Stewardship of the site is provided by the Town and the Rim Country Chapter of the Arizona Archaeological Society (RCC/AAS) by agreement with the Town, with assistance from the Tonto National Forest acting as agent for the Town for compliance with Section 106 of the National Historic Preservation Act, per a Memorandum of Agreement (MOA) between the Town, the Forest, and the State Historic Preservation Officer (SHPO) under which Forest retains "lead agency" status regarding the site for the purposes of Section 106 consultation with SHPO.

This plan describes the resources of the Goat Camp Ruin site and directs its development as an interpretive park. Initial development will be limited and will focus on local residents and visitors but over time, as funding becomes available, Goat Camp Ruin will be connected to other points of interest around Payson as part of the PATS and may begin to attract destination visitors to Payson as part of a larger cooperative interpretive and recreational program with the Tonto National Forest that will include the developed site of Shoofly Village, Houston Mesa Campground, and several USFS trails that connect them. Visitor experiences proposed for the site include both a self-guided interpretive trail and a public program that may include incorporation into local school curricula and guided tours by knowledgeable members of the RCC/AAS. Eventually, a small

parking/picnicking facility immediately north of Tyler Parkway may be added to accommodate increasing visitor interest.

Both the Town and the private sector will participate in the development of selected park facilities; through its stewardship agreement, the Town expects to rely heavily on RCC/AAS for implementation, monitoring, and maintenance of the property. All phases and aspects of this project anticipate a significant volunteer program to conduct the necessary excavations and stabilization activities, build and maintain the trail, and install and maintain the interpretive signs. All archaeological excavation and stabilization will be conducted primarily by both local and statewide members of the Arizona Archaeological Society, under the direct supervision of a qualified professional archaeologist who will be responsible for designing, implementing, and documenting these activities. Technical assistance will be available from the Tonto National Forest, particularly in the area of Section 106 compliance. Protection of the site will be provided by a physical barrier (vehicle-resistant fencing with controlled access portals around the parcel perimeter) and by periodic monitoring by RCC/AAS after the manner of the Arizona Site Stewards. Law enforcement will be provided by the Payson Police Department.

THE NATURAL SETTING

Goat Camp Ruin is located within the pinyon-juniper woodland below the escarpment of the Mogollon Rim. This major geological feature not only divides Arizona basically in half, but provides a range of various environmental settings which, in turn, provided prehistoric people who lived here with a wide range of different natural resources. Both the Town of Payson and the site itself are located within a sub-Rim area that has been termed the "Payson Basin," basically the area between the Mazatzal Mountains in the west and the headwaters of Tonto Creek in the east.

Generally, the Payson Basin can be characterized by high, open mountains and sediment filled basin lowlands; elevations range from 4,800 feet to 5,600 feet above sea level. Major drainages tend to flow south to southwest. Steep slopes generally occur at mesa edges or along deeply entrenched drainages. Most of the gently sloping land is found within the sediment-filled basin lowlands and on the uplands located in the northeast quarter of the basin.

Vegetation varies significantly throughout the Payson Basin, a characteristic that made it particularly attractive to hunters and gatherers. Overall, the region can be characterized as an ecotone or transition zone with woodland, chaparral, and grassland being the dominant plant communities in the lower elevations (after Lowe 1972). Ponderosa pine forest dominates the higher elevations. Goat Camp Ruin itself, at an elevation of about 5,140 feet, is characterized by an eclectic mix of Pinyon pine (Pinus edulis), Utah juniper (Juniperus osteosperma), alligator juniper (Juniperus, cleppeana), Ponderosa pine (Pinus ponderosa), scrub oak (Quercus turbinella), Emory oak (Quercus emoryi), Gambel oak (Quercus, gambelii), manzanita (Artostaphylos sp.), catciaw (Acacia greggii.), prickly pear (Opuntia sp.), and various species of yucca (Yucca sp.). Many of these plant forms, coupled with the many wild grasses and forbs, would have formed a large and divergent natural resource base of both foods and medicines for the Payson Native populations. No plants identified either on-site or immediately offsite appear on any Federal or State list of threatened or endangered species.

This plant community supports an equally diverse animal community including elk, whitetail deer, mule deer, bear, lion, coyote, jackrabbit, cottontail rabbit, squirrels, turkey, chipmunks, skunks, gophers, and raccoons. Numerous other small mammals, birds, and reptiles also inhabit this area. This diversity of wildlife also had a lot to offer the Payson Native populations.

There are also a variety of geological resources in the area. In particular, chert and quartzite suitable for producing chipped-stone tools, sandstone and limestone suitable for use as building materials, and both fine and coarse grain basalt suitable for producing grinding stones for processing plant foods, heavy duty flaked stone cutting tools, and hammerstones for making other tools. In summary, it is apparent that the environmental zone which characterizes the Payson Basin provides a diverse resource base for human occupation.

However, it is also characteristic of the Payson Basin that none of these resources occurs in such abundance as to support a human population of any size on its own. As a result, like most prehistoric people in the American Southwest, the former residents of Payson utilized a mixed economy split in varying degrees from year to year between wild plant resource gathering, hunting, and farming – at least until all of these strategies would have failed during the great drought of the late 13th century that appears to have caused the wholesale abandonment of the region for over 200 years.

THE CULTURAL SETTING

It is not known what the prehistoric people of the Payson Basin called themselves but they are called the "Payson Tradition" by archaeologists who see them as a local development within a larger cultural network of linguistically and culturally related people living throughout central Arizona. This phenomenon, stretching from west of Prescott to as far east as Whiteriver, is called by the rather prosaic name of "Central Arizona Tradition" (CAT). The CAT appears to have developed indigenously sometime during what is called the Archaic (pre-pottery) Period, roughly 1300-8,000 years ago. Local traditions developed out of that larger context in the Payson, Prescott, Verde Valley, Tonto Basin, and Phoenix Basin areas as the scattered hunters and gatherers began to coalesce into increasingly permanent settlements to take up agriculture and, later, pottery manufacture, new technologies introduced into the Southwest from Mexico. The Payson Tradition people also acquired a lot more from the south, specifically from their linguistic cousins from the Phoenix Basin that we know today as the Hohokam. Indeed, it appears that the Payson area was colonized to a certain extent by Hohokam from the lower Verde Valley from as early as 750 or 800 AD to about 1000 AD. After acquiring Hohokam technology, architecture, and various other cultural traditions over the course of several generations of close relations, by the mid 9th century the Payson Tradition people had clearly joined the Hohokam regional political and economic system. It was within that context that Goat Camp Ruin began to develop some time around 850 AD.

There is a considerable amount of archeological research on the Payson region that is available to draw on to develop the interpretation of Goat Camp Ruin. Most of the early work was done by the Forest Service, under contract to ADOT for highway work, and by Arizona State University which operated a field school at Shoofly Village in the 1980s (e.g., Jeter 1978; Lightfoot et al 1977; Henderson n.d.; Green and Effland 1983; Stafford 1979; Tjaden 1978; Kelly 1969; McAllister and Wood 1981; Wood 1983a, 1983b, Redman 1984, Redman and Hohmann 1986, Hohmann and Redman 1988, Redman 1993, Howell 1994). After ASU lost interest in the area, the Forest Service continued to conduct archaeological surveys and after a while, new excavation projects were undertaken in the area, notably for the Tonto Apache Land Exchange and a continuing investigation sponsored by ADOT along the SR 260 corridor east of town which is continuing to provide a great deal of information on the prehistory of the area, especially regarding the entry into and settlement of the Basin by the Tonto Apache.

THE CONDITION OF GOAT CAMP RUIN

Goat Camp Ruin was first scientifically recorded by Michael Sullivan of the Tonto National Forest in October of 1991. It was re-recorded by archaeologists from ASU as part of a major survey conducted for a proposed federal land exchange in February 1992. (see Allison and Ohnersorgen 1992). The site was subsequently test excavated by ASU during 1993 (see Howell 1994).

The visible surface expression of the site (Figure 3) consists of a series of small masonry and jacal houses, a number of small retaining walls and checkdams, and a central structure (Feature 8) of more substantial construction than any other building on the site. The main cluster of structures is partially enclosed by a large, low retaining wall (Feature 26) which extends around the western and southern edges.

Most of the structures are clustered in the southwestern portion of the site but there are two outlying detached rooms (Features 19 & 20) near its northeast boundary. In between those rooms and the rest of the surface architecture is an area (Feature 27) devoid of any surface structures but with a relatively high density of artifacts. The earliest ceramics identified on the site, including several varieties of Hohokam painted pottery, and fragments of stone tools made from materials found only in the lower Verde and Agua Fria River areas come from this part of the site, indicating that there is an earlier component to the occupation and more than likely a small cluster of buried pithouses.

Several other features within the site are also of note. Within the southern portion of the masonry house cluster is an open plaza (Feature 21) defined by the arrangement of the houses. In addition to being a likely focus for many village activities, it also appears to have served as the site's cemetery. Finally, there are three small roasting pits (Features 23, 24, & 25) at the outer edges of the site, two of which remain open, i.e. their central pit was not filled in after use. None of them are associated with any diagnostic artifacts (so far) and they appear not to be contemporary with the rest of the structures on the site. These three features appear to represent a reoccupation of the site by Apaches, centuries after the prehistoric village had been abandoned.

The overall condition of the site is fair to good. It has suffered some erosion on its east side, despite all the retaining walls, and some of the structures are partially disrupted by vegetation growing on them, despite the fact that a lot of brush and lower limbs of trees were removed as part of the Louis Berger & Associates mapping project in 1995.

Another existing condition at the site which must be considered is the presence of the remains of a jeep road/trail. Now heavily eroded and disappearing back into the landscape, it appears to have done very little damage to the site. More recently, however, ATV trails have appeared at the northwest edge of the site. So far they have done little direct damage to it but vehicular access into the site boundary should be eliminated as soon as possible to prevent this activity from spreading.

In 1993 three rooms were test excavated by ASU as part of the land exchange mitigation (Howell 1994). These units were backfilled but improperly compacted and they are now currently eroding. By far, however, the biggest impact to site integrity has been vandalism. Recent observations combined with the findings of a damage assessment conducted in 1988 have identified at least 24 potholes going back several decades in and around the masonry structures. In addition, the plaza shows signs of many naturally filled in and partially healed over potholes, suggesting that the cemetery was extensively looted in the past (Figure 4). The most recent inspection of the site (2008) revealed no new vandalism.

PART II

PLANNING AND IMPLEMENTATION

Cultural attractions in and around Payson related to the archaeology of the area are relatively few: Shoofly Village on the Tonto National Forest, the Rim Country Museum in Payson, and Tonto Natural Bridge State Park. Development of Goat Camp Ruin will add significantly to the interpretive opportunities in the area.

GOALS FOR DEVELOPMENT

There are four principal goals for the development of Goat Camp Ruin. These are:

1. First and foremost, the long-term management of Goat Camp Ruin for the protection and preservation of cultural resources that are important to both the general public and the scientific community,
2. The development of an on-site interpretation and education program integrated into the PATS,
3. The development of off-site visitor awareness of the significance and value of cultural resources in general and in the Payson area in particular, leading to the development of a sense of stewardship among the residents of and visitors to Payson, and
4. The integration of the surrounding natural resources into the interpretive aspect of the site's cultural features, maintaining the natural setting of the site during the development of on-site facilities and integrating a general sense of environmental awareness and a conservation ethic into the interpretive message.

DEVELOPMENT AND INTERPRETIVE POTENTIAL

The interpretive and recreational potential for Goat Camp Ruin is substantial, especially if developed in conjunction with the Payson Area Trail System.

Site development would require minimal efforts and funding to create the initial park facility: fencing the parcel, establishing trails, and installing identification and interpretive signs. In this initial phase the site will be left in essentially its existing condition, though a limited amount of additional brush and tree removal and periodic vegetation management will enhance the interpretive potential of the site and reduce the continuing disruption of features.

Subsequent developments will include the construction of a small parking lot and trailhead, excavation and stabilization of masonry features that are at risk from erosion or that might pose a hazard to public safety in their current condition, and expansion of the interpretive program with more exhibits and additional lines of interpretation for the native plants and other resources within the park.

RESOURCE MANAGEMENT

The primary goal of the interpretive program is to present Goat Camp Ruin in as natural a setting as possible with minimal intrusion from facilities, including interpretive media such as signs and exhibits, so as to both preserve as much of the site as possible and enhance the sense of discovery felt by the visitor. Nevertheless, the development of any archaeological site for public interpretation necessarily involves compromises between the need to make changes to the site and its environment to accommodate visitors and the need to protect and preserve the resource. Such site development activities include (1) facility development, including stabilization and repair

and the excavations necessary to support that activity; (2) landscape modifications, including trail construction, erosion control, and sign installation; (3) visitor impacts; and (4) additional archaeological investigations.

Facility development at Goat Camp Ruin will be carefully evaluated for possible impact resulting from construction activities by both a professional archaeologist and an environmental planner prior to the actual start of work. If a previously unidentified cultural or natural resource is encountered during these preconstruction examinations, the construction program should be so revised as to accommodate the new situation. And, as directed in the MOA, any action with a potential for impact must be compliant with Section 106 of the National Historic Preservation Act prior to implementation.

PHASED IMPLEMENTATION

Development of the site requires a number of different activities, some of which can be undertaken simultaneously while others must occur in sequence. These activities have been organized into eight phases to be implemented over a multi-year period:

I. Initial brush clearing and general mapping of surface features and boundaries (done).

II. Construction of a vehicle-resistant fence around the parcel.

III. Construction of an access trail from Tyler Parkway into and through the Goat Camp Ruin parcel to connect with USFS trails as part of the PATS system and laying out an interpretive trail from the PATS trail into the main architectural core of the ruin. Also included in this phase will be the preparation of an initial monitoring plan to periodically assess the condition of the site, trails, and installed facilities.

IV. Clearing and delineating an interpretive loop trail through the ruin, originating from the PATS trail.

V. Development and placement of interpretive exhibits or trail stations and an accompanying brochure/trail guide.

VI. Stabilization and repair of the ruins, beginning with a detailed map of all surface features and limited excavations necessary to prepare for the stabilization work.

VII. Construction of a parking lot adjacent to Tyler Parkway with associated visitor facilities.

VIII. Upgrading of initial interpretive exhibits and continuing monitoring and maintenance of the site and its facilities.

As noted, some of this work has already been accomplished (Phase I). Other Phases need not be sequential but will be pursued as funding becomes available or as the need arises. During the initial stage of development (Phases I – III) the site will remain in its current condition, but it will eventually need some work, especially as word of the park spreads and visitation increases.

Several of the facilities and activities planned for the site will necessarily impact the cultural resource to varying degrees. Proper planning and placement is, therefore, of paramount importance in order to minimize the overall level of effect and retain a high degree of site integrity. To ensure that protection and preservation remain at the forefront of planning, a qualified professional archaeologist will review all planning and implementation within the parcel, directly supervise all excavation and stabilization of the ruin, and monitor all construction activities in the parcel. In addition, the Town will request review at all stages by the Tonto National Forest Archaeologist in order to ensure consistency with the plan and compliance with both the MOA and Section 106.

ADDITIONAL PLANNING, REPORTS, AND CONSULTATION REQUIREMENTS

Several of these activities will require additional planning, documentation, and/or Section 106 consultation. The development of interpretive media for the site (Phase V) will require the preparation of a final Interpretive Plan (a draft plan is included here as Appendix B). A Stabilization and Repair Plan will also be prepared for the activities identified as PhaseVI. This plan will address the specific needs for stabilization and repair, identify the locations requiring it and the specific methods to be applied in each location, including any excavations needed as preparation. This plan will also include a mitigation/data recovery plan to resolve any issues related to the impacts derived from all of these activities. This plan will require Section 106 consultation with SHPO. Upon completion of the excavation, stabilization, and repair work a report documenting that activity will be prepared. Included in that report will be an addendum or revision of the Monitoring Plan with a schedule for periodic inspection of the ruin and its repairs that will identify routine maintenance procedures that can be performed as part of the monitoring effort.

PARK BOUNDARIES

As Figure 2 illustrates, the park parcel is bounded on two sides (east and west) by private land that either has been or will be developed for residential use. As a good neighbor, park facilities will be located or at least vegetatively screened in such a way as to minimize visual and auditory intrusions into these properties. Tyler Parkway bounds the south side of the parcel and will provide its primary public access (initial development calls only for the PATS trailhead to be located adjacent to the road, utilizing the wide shoulder below the road cut as a makeshift parking area; subsequent development will include a small parking area outside the road prism and inside the parcel boundary). The land at the north boundary of the parcel is entirely Tonto National Forest. USFS manages this area, including the northernmost portions of the Goat Camp Ruin site. An alternative but strictly non-vehicular access into the parcel will be provided by the connection of the PATS trail to the USFS trail system. The entire six acres which constitute the park parcel (Figure 5) will be fully utilized for proposed park development, either for facility construction or as protected and preserved areas of natural environment (e.g. green belt, audiovisual screening). The entire park boundary – except that section along Tyler Parkway adjacent to the road cut – will be fenced in such a way as to prevent vehicular incursions.

PARKING AND ENTRY

Access to the proposed Goat Camp Ruin archaeological park will be limited to the two formally designated entrances noted above. The PATS entry trailhead along Tyler Parkway will be located about midway along the south boundary of the parcel. As funds become available a formal parking area will be developed in the southeast corner of the parcel outside the archaeological site boundary. Because of the limited space available (Figure 5), this facility will necessarily be small, probably accommodating no more than 6-8 cars at one time on an unsurfaced lot at the same level as the existing road shoulder. It would be accessed directly from the road, and connected to the PATS trailhead with a short secondary trail running parallel to the Parkway. Construction of this initial parking facility would be minimal, involving little more than clearing vegetation and laying in fill. As funds become available, future expansion might include enlarging the parking area, curbing and paving the surface, and adding another interpretive kiosk, picnic ramadas, and a toilet. This would necessarily encroach upon the site boundary, at least into an area characterized by a sheetwashed scatter of surface artifacts. These developments will, of course, be subject to Section 106 compliance and possibly, in the case of an expanded parking/picnicking area, a mitigation program for any identified impacts to the site.

TRAILS AND FACILITIES

Circulation within the Park will be restricted to pedestrian trails; no vehicular roadway will be permitted within the park boundary and the existing jeep trail will be abandoned and allowed to continue its return to nature. The primary artery, the PATS trail, passes through the parcel and out onto the National Forest. The interpretive trail will be a loop bringing visitors back to the PATS trail from which they can return to their cars or continue on into the Forest. The development of interpretive trails, signs, and other facilities will be undertaken with special attention given to environmental, cultural, and visual concerns in order to harmonize with both the cultural and natural landscape. Interpretive signs, exhibits, kiosks, etc. will be located only along defined trails and kept as unobtrusive in size and color as possible. Topographic modification of the site to reduce trail grade for erosion control will be kept to a minimum.

Both the PATS and interpretive trails will consist of cleared natural tread, unpaved and untreated by chemical stabilizers or mineral augmentation. Steeper grades susceptible to erosion will be water-barred using staked juniper logs. Based on USFS experience at the Sears-Kay Ruin interpretive site, which has hosted thousands of visitors annually since 1994 on minimally defined, natural surface trails on similar soils, no appreciable impact to Goat Camp Ruin is expected from this kind of construction for many years. Should periodic monitoring and annual inspections identify a potential for increasing runoff and erosion, protective measures will be evaluated and implemented following Section 106 compliance.

Other non-trail related facilities that might appear intrusive or out of character with the nature of the archaeological site (e.g. picnic ramadas, toilets, benches, trash cans) will be sparingly introduced and restricted primarily to the southeast corner of the parcel. As far as feasible, the designs for such facilities will harmonize with both the natural and cultural setting, recalling late Payson prehistoric architectural styles. An example of how one such structure, a picnic ramada, might look has been prepared by Don Ryden (Figure 6) utilizing building materials that follow the visual expression of late prehistoric architecture in a manner similar to what has been created by the Forest Service for the Shoofly Village interpretive site.

UTILITIES

Underground electric, water, and sewer service to the parcel are currently available. While lighting is not an issue (see below), future development may include toilet facilities that, depending on their design, may require electricity. Should funding become available for a toilet, it should be possible to connect with the Town water and sewer systems, in which case a water fountain should also be possible. If for some reason it is not (e.g. water shortages in the Payson area), a less expensive vault or composting toilet may be acceptable. Composting units often require electricity to run ventilation fans; this can be supplied from grid or through the use of solar panels.

OPERATING PLAN

Considering both the safety of the visitor and the location of the park within a residential area, operating hours will be limited to daylight only. No other hourly, calendric, or seasonal restrictions are anticipated. Until trash receptacle and pickup are added to the parking lot area, the site would be signed “pack it in, pack it out.”

INTERPRETIVE TRAIL PLAN

The interpretive program for Goat Camp Ruin will combine three primary interpretive techniques: trailside signs, a site brochure, and on-site volunteer personnel to conduct occasional group tours to appeal to a wide range of visitor interest and knowledge.

Trail side signs placed at interesting features throughout the site would be brief, graphic, and contain the basic information to explain the various phenomena to a general audience. A printed trail guide/brochure available on-site, at the Town Parks and Recreation Department office, Chamber of Commerce visitor center, Payson Ranger District Office, local realtors, and other participating local retail stores in Payson, will provide support for the on-site interpretation and provide information expanding on that available on the trail side exhibits. It will contain a map of the site and the loop trail and additional information that can place the site in an expanded local and regional context, and it can function as a souvenir. On-site volunteer tour guides from RCC/AAS will serve as a third level of interpretation, providing scheduled guided tours and conducting other public events on-site.

The initial phase of interpretive development will be minimal On-site interpretive signs will be limited to introductory/identification information on kiosks at the trailhead and PATS/interpretive loop trail junction. Along the interpretive trail points of interest will be identified with numbered Carsonite signs keyed to the trail guide/brochure. As funding becomes available in the future, this system will be replaced by actual wayside exhibits.

GENERAL INTERPRETIVE THEMES

The level of experience at which Goat Camp Ruin will be presented to the public will be that of discovery, allowing the visitor to encounter the ruin at their own pace and in a more or less "natural" state, with minimal stabilization, no reconstruction, and only enough vegetation removal to address issues of presentation visibility and visitor safety. The model for this program is the one used successfully at the Tonto National Forest interpretive sites of Shoofly Village and Sears-Kay Ruin over the last 14 years.

Emphasis will be placed on daily life at Goat Camp Ruin, its changes through time, and its relationship to other sites in the surrounding area, especially Shoofly Village. Topics will include the identity and origins of its occupants, its place in time, social units and organization, architecture, technology and economy, including both local subsistence and trade, and the management of cultural resources. The interpretive stations at the site will be placed at vantage points selected to obtain views of specific features selected to relate to one or more of these topics.

The interpretive loop trail will allow the visitor to move through the central residential complex, with stops at various rooms and other features (Figure 5). The main part of the interpretive trail will only address issues of who lived at the Goat Camp Ruin and when and what the prehistoric occupants of this site did for a living, and larger interpretive issues such as social divisions and local and regional economic systems. Further, it will indicate various relationships and interactions with surrounding groups within the region, perhaps even leading to discussions of the relationship between Goat Camp Ruin and Shoofly Village. One of the small roasting pits will also be included on a secondary loop as an opportunity to interpret the Apache occupation of the area. The interpretation will also address the probability of an earlier site component which will lead directly to discussions of change and growth at the site and for the region, but the pithouse area will not be included along the trail. Likewise, the two outlier rooms along the Forest boundary will not be incorporated into the interpretive program, although interested visitors will likely seek them out using the site map, thus enhancing their sense of discovery.

A subtheme for the interpretation will address the preservation and management needs of this and all archaeological sites. The interpretation will stress the differences between pothunting and professional investigation and will discuss the role that archaeology plays in providing insights into different cultures and lifeways. Included within this interpretive scheme will be a discussion of vandalism and the damage resulting from pothunting in order to foster respect for archaeological sites and a sense of communal ownership and stewardship responsibility..

THE INTERPRETIVE TRAIL

The initial development of Goat Camp Ruin is proposed to conform to the natural terrain of the site with minimal landscaping or site modification. Regrettably, then, the site will not be handicapped-accessible. Both Federal and State regulations regarding handicapped accessibility recognize that outdoor, natural and cultural recreational facilities/trails may not always be able to attain the preferred grade/slope, especially if the creation of such a trail system would significantly alter, impair, or impact adversely the natural and/or cultural feature being displayed/interpreted. The initial Goat Camp Ruin entrance sign will indicate that Shoofly Village Archaeological Site is fully handicapped accessible. Should funding become available in the future a design study will be undertaken to relocate or modify the PATS and interpretive trails and evaluated for effect through Section 106 consultation.

In its initial phases, at least, the interpretive trail will have a natural tread surface delineated by clearing rather than construction and by the placement of the interpretive sign markers. Defined tread will be no more than one meter wide. Any water bars necessary on steeper slopes will be constructed of staked juniper logs with no excavation.

Two major entrance signs and 11 interpretive trail signs will be placed along the trail; it is currently anticipated that it will take the visitor 45 to 90 minutes to complete the trail starting from Tyler Parkway. A draft exhibit plan with suggested topics and narrative for each of the stations on the trail is presented as ***Appendix B***.

The initial development plan calls only for numbered stations keyed to a trail guide/brochure; as soon as funding becomes available for design and construction, these will be replaced with on-site wayside exhibits. These will most likely be fabricated from etched anodized aluminum similar to those in place at Shoofly Village. These signs require little or no maintenance and have a life span of over ten years. They are also highly vandal resistant.

EXCAVATION

Goat Camp Ruin was subjected to limited archaeological testing by Arizona State University in 1993 (Howell 1994). This work was limited to five small units, three inside Features 1, 8, and 12, and two in the open areas of the plaza, Feature 21, and between Features 4 and 6 (Figure 4). Future excavations under this plan will be limited to work in support of stabilization and will be detailed in a subsequent Stabilization and Repair Plan to be appended to this Master Plan.

These excavations will be designed to expose features for stabilization and interpretation and recover any data displaced by such excavations in a scientific manner. They will also be designed to affect no more of the site than is necessary in order to preserve as much of the underlying undisturbed cultural deposits as possible.

Indeed, relatively little excavation work need be undertaken. Most of the features are suitable for interpretation at the discovery level of development in their present state. Pending the results of the Stabilization and Repair Plan analysis, only three architectural units have been selected.

These are the room on the south side of the plaza (Feature 1, tested by ASU), the central structure (Feature 8, also tested by ASU), and the southernmost of the row of houses on the east side (Feature 15). The first two of these structures were tested by ASU, and suffer from both pothunting and erosion. In the case of Feature 1erosion as a result of exposure from vandalism is disturbing and removing cultural deposits from inside the room. Feature 8, probably the most severely vandalized structure on the site, has suffered the loss of interior deposits due to erosion resulting from the destruction of one of its walls. The last structure, Feature 15, was not previously tested by ASU but is suffering the same effects, especially as a small gully has begun to form leading into the exposed, open doorway and is rapidly eroding the contents of the room. A detailed analysis of the situation will be prepared for the Stabilization and Repair Plan but it is expected that excavation will recover what information is still contained in the remaining undamaged deposits within these features and prepare them for stabilization. Such excavation will be undertaken as a professional scientific data recovery project designed and supervised by a qualified professional archaeologist using volunteer labor. Needless to say, the Town will rely heavily on the trained and certified members of RCC/AAS to provide this labor force. Collections from this effort will be curated at the Rim Country Museum.

STABILIZATION AND MAINTENANCE

Goat Camp Ruin is planned as a local community asset, designed primarily for the use and enjoyment of Payson area residents. This focus will help to generate a sense of ownership and stewardship within the community which, combined with relatively low levels of visitation and size of visiting groups, reduces the need to "harden" the site unnecessarily. This, in turn, allows us to keep the site in something like its "as found" condition to maintain the interpretive theme of discovery. That is not to say, however, that the ruins can be expected to last indefinitely under visitation or that the present condition of all of its features is conducive to either long-term preservation or interpretation. It will require some level of stabilization and repair.

Before outlining these stabilization needs, it is important to define the differences between stabilization, repair, and reconstruction. *Stabilization* refers to maintaining site features as they exist once exposed by excavation without any rebuilding or modification. It also includes terrain modifications to correct drainage problems and recontouring previous disturbance (e.g. backfilling potholes). *Repair* refers to the fixing of exposed features with slight modification to the exposed areas, such as capping or reinforcing exposed foundations. Neither stabilization nor repair includes any form of reconstruction, which refers to actual rebuilding of prehistoric features to duplicate their original prehistoric state. That would defeat the whole theme of discovery in any case.

Both stabilization and repair are needed. All such activities carried out on the site will be planned and directly supervised by a qualified professional archaeologist and, again, the Town will rely heavily on the trained and certified members of RCC/AAS to provide the labor force.

Much of the stabilization work to be undertaken at Goat Camp Ruin will consist of removing unwanted vegetation that either threatens the structural integrity of architectural features or obscures them from view. This will also constitute a major aspect of site maintenance over the years. The second priority will go to backfilling and recontouring potholes (Figure 4) and cleaning up loose wall fall. These loose stones will be removed only from areas where the visiting public will be directed to walk, to ensure both the safety of the visitor and the safety of the site. Where appropriate, they will be replaced into the wall or feature they appear to have come from. If identifying their origins is problematical, they may be used for repairing checkdams and

retaining walls to improve water management and erosion control as there are also some issues with drainage and erosion from gully formation, especially on the east side of the main architectural group where, as noted above, they are threatening to erode the walls and interior contents of several rooms. This issue will be addressed in the initial stages of stabilization by repairing several original checkdams and retaining walls and the installation of additional checkdams of similar construction farther down the gullies. These new checkdams will be located as far from view of the interpretive trail as possible to avoid giving the impression that they are part of the original architecture of the site.

Later stabilization efforts at the site will need to be assessed after the interpretive program has been implemented as part of a long-term, continuing condition monitoring process.

Once stabilized, the most significant maintenance problems at Goat Camp Ruin will probably be related to moisture. Stabilized and repaired features at the site will be checked frequently for erosion from water runoff, wall fractures, and surface drainage problems during the snowy winter and rainy summer seasons. Interpretive trail wear will be checked and repaired where necessary using sterile fill from the northwest corner of the parcel.

Plant growth will be another major maintenance consideration. In areas where stabilization 'and repair have not been undertaken, natural plant growth can be left alone. Those portions of the site which have been stabilized and/or cleared of any vegetation will be maintained in the same condition. To suppress the introduction of noxious and invasive species any fill material brought onto the site from outside the parcel will be treated with a pre-emergent herbicide approved by the Forest Service. As well, since Goat Camp Ruin will function as a gateway onto the Forest, the Town will coordinate its weed suppression activities with the Payson Ranger District.

Finally, all stabilization, repair, and maintenance activities will be documented to facilitate continuing monitoring of site conditions. This documentation will be filed with both the Town and the Payson Ranger District and will be available for SHPO review.

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APPENDIX A

MAPS, FEATURES, AND PHOTOGRAPHS

Table 1. Features identified on the site plan (2008 map by D. A. Ryan and J. S. Wood, USFS)

1. Masonry and jacal room with attached retaining walls; heavily vandalized in the past and eroding. Tested by ASU.
2. Partial masonry and jacal room on the slope below the main ruin; heavily eroded.
3. Partially enclosed courtyard bounded by the primary retaining wall (F. 26); evidence of past pothunting.
4. Masonry and jacal room with wing wall partially enclosing F. 3; vandalized.
5. Masonry and jacal room apparently connected by walls to F. 4; vandalized.
6. Oval jacal room with low masonry foundation; detached, but enclosed within the primary retaining wall (F. 26). Pothunted, but not extensively.
7. Rectangular jacal room with low masonry foundation; detached but enclosed within the primary retaining wall (F. 26). Pothunted, but not extensively.
8. The central structure on the site, very heavily damaged by pothunting. It appears to be one large room, perhaps two, built of full masonry (lots of displaced wall fall) on a double-row foundation of large imported and dressed Tapeats Sandstone blocks. Tested by ASU.
9. Detached masonry and jacal room with wing wall attaching it to the primary retaining wall (F. 26). Vandalized both in the past and relatively recently.
10. Detached masonry and jacal room; vandalized both in the past and relatively recently.
11. Partial (buried?) jacal room with low masonry foundation; appears to be undisturbed.
12. "Carport" style detached masonry and jacal room; east half pothunted. Tested by ASU.
13. Semi-detached masonry and jacal room with a wing/retaining wall connecting it with F. 13; pothunted in the past.
14. Semi-detached masonry and jacal room with a wing/retaining wall connecting it with F. 14; pothunted in the past.
15. Detached masonry and jacal room with associated retaining walls; extensively pothunted in the past. Gully erosion headcutting has exposed a doorway and is working its way into the cultural deposits within the room.
16. A cluster of building-material sized rocks that may represent a structure of some kind or displaced wall fall from excavations in F. 15.
17. Rough retaining walls of unsorted stone; eroding.
18. Trash midden, as defined by ASU. Extensive trash deposits are actually found on both

sides of the ridge.

19. Detached masonry and jacal room, lightly pothunted.
20. Detached masonry and jacal room, heavily vandalized.
21. Central plaza and cemetery. Some relatively recent potholes in evidence, but it appears to have been thoroughly looted in the past. Tested by ASU.
22. Partially buried masonry foundation for a jacal room between F. 5 and F. 6.
23. Roasting pit, possibly Apache.
24. Roasting pit, possibly Apache.
25. Roasting pit, possibly Apache.
26. Primary retaining wall along the ridge crest. Eroded and collapsed today it appears never to have been built as a proper wall but rather as a loosely piled alignment of unsorted boulders (some of which are quite large) on its south end across the top of the ridge and as a sort of rip-rap/revetment along the top of the slope on the west side. Disrupted by vandalism in places.
27. High density artifact scatter with various early ceramic types and other materials indicating the presence of buried features, probably including pithouses. No surface structures, no pothunting; minor surficial damage and erosion associated with an old jeep trail (closed for the last 15 years).

In addition to the numbered features identified above, there are several miscellaneous piles of rock and possible, partial alignments visible throughout the site that, owing to being obscured by vegetation or vandalism, have not been identified as features on the site plan but which merit further study and may prove to be structural if they were ever to be tested.

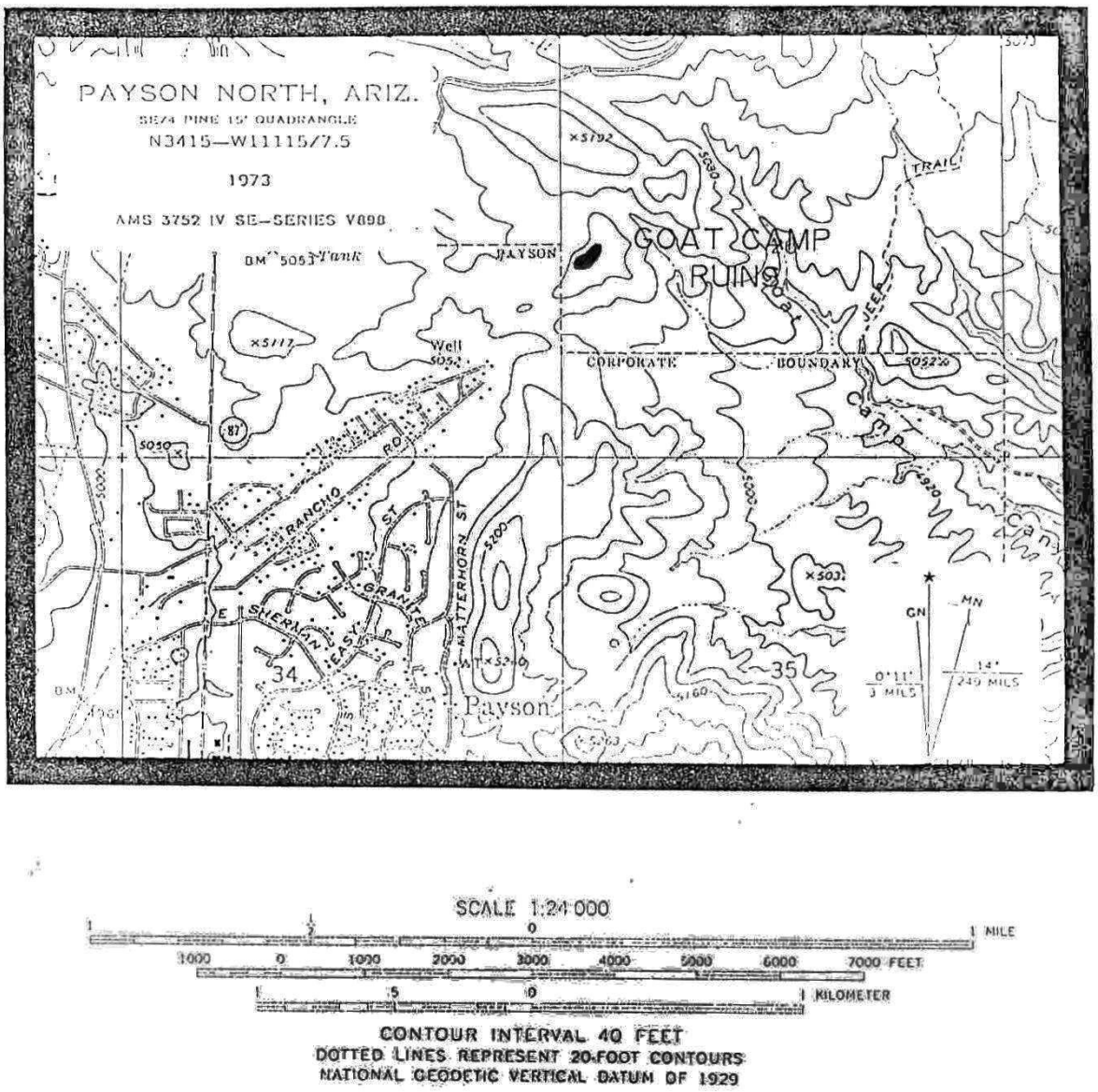

Figure 1. Locational Map of Goat Camp Ruin

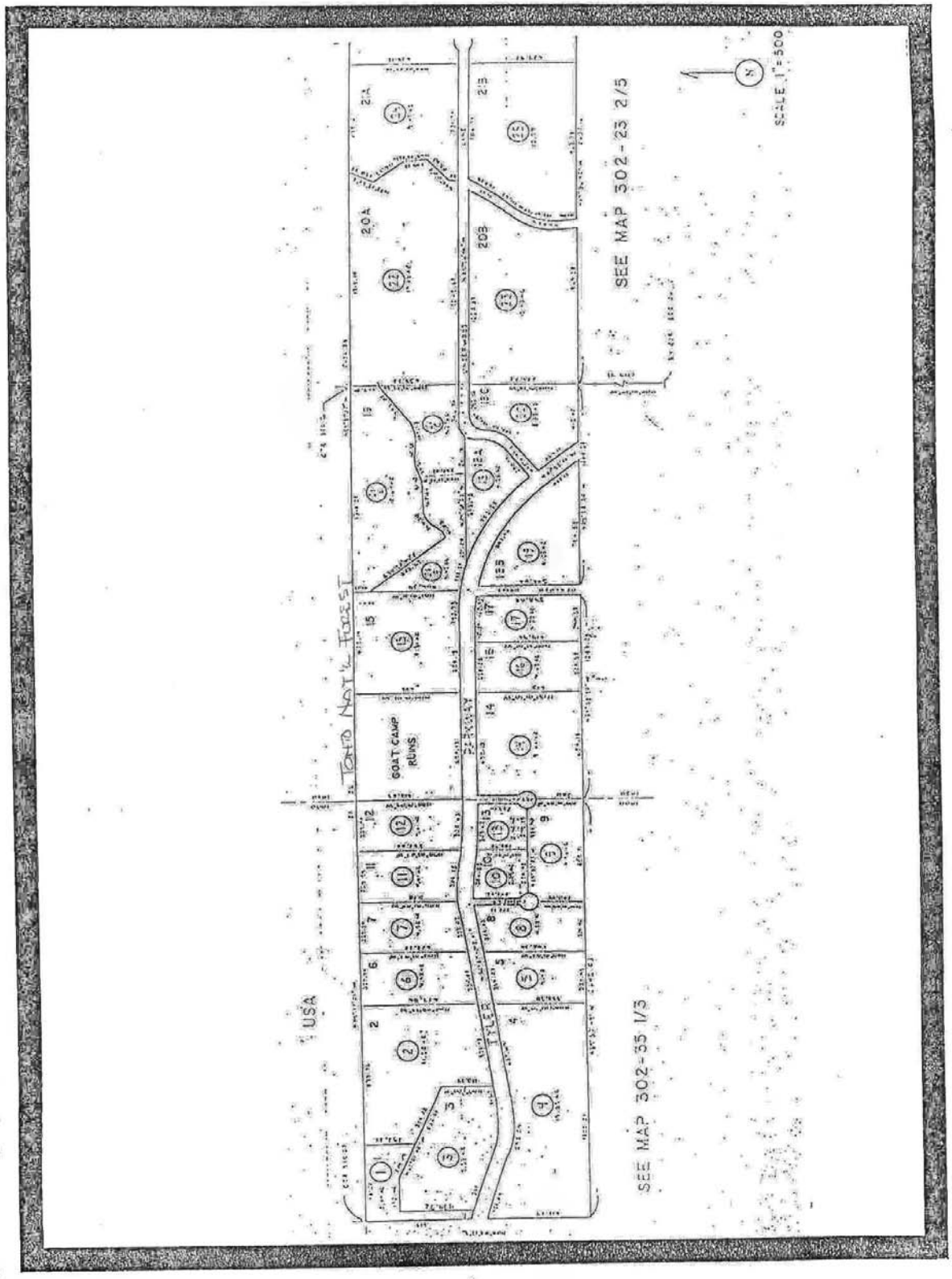

Figure 2. Locational Map of Tyler Parkway and Surrounding Property.

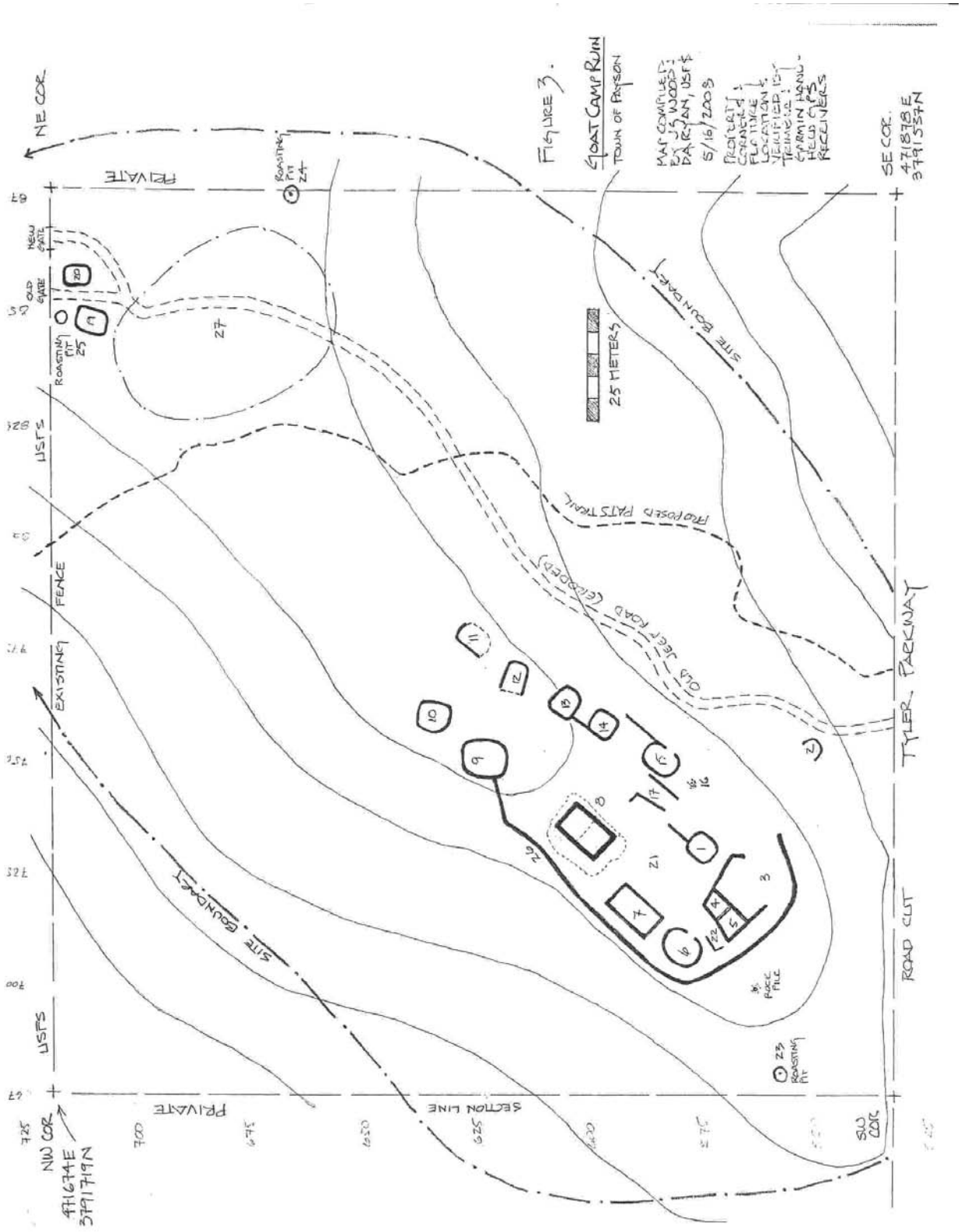

Figure 3. Site Map of Goat Camp Ruin: Features and Boundaries

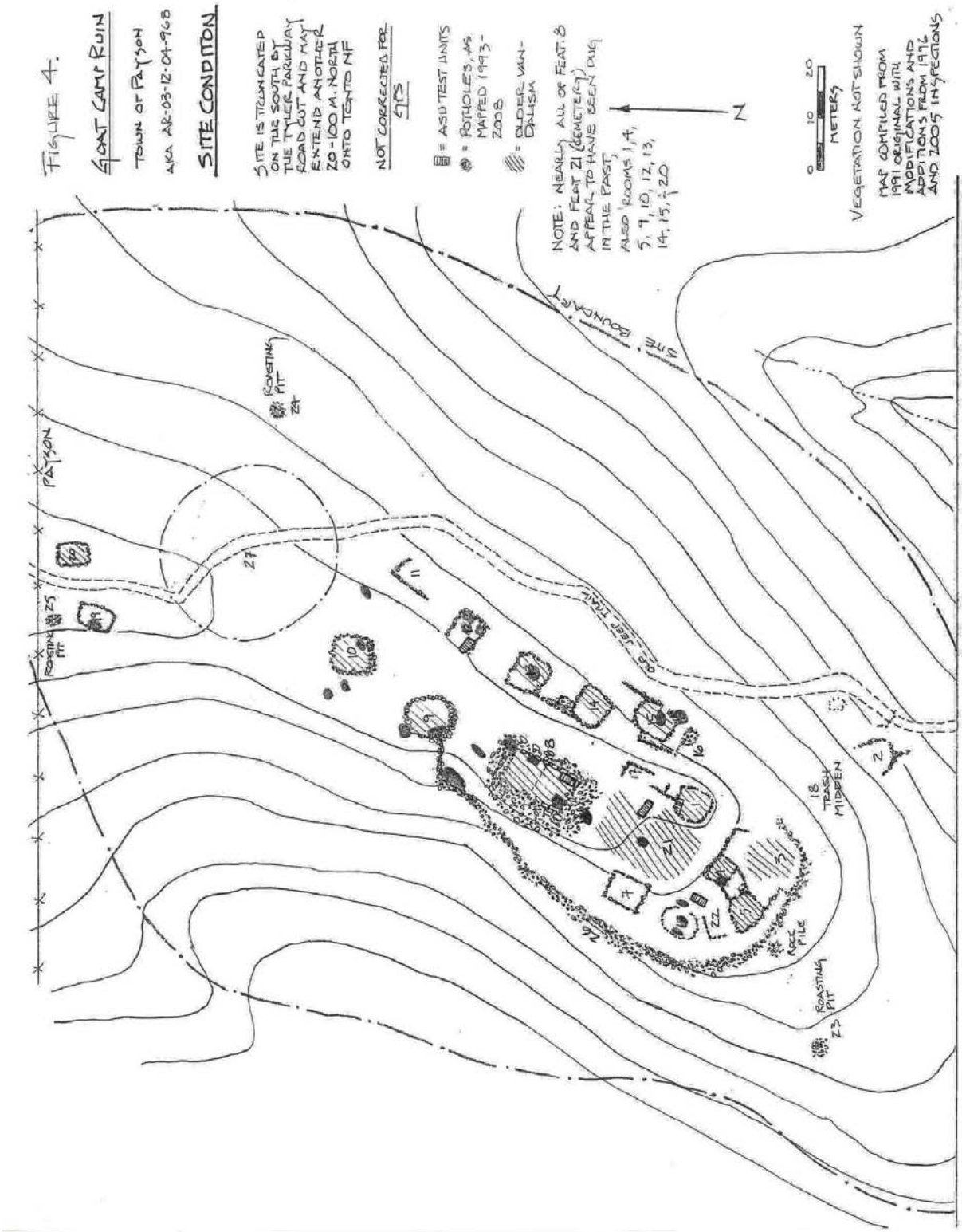

Figure 4. Site Map of Goat Camp Ruin: Disturbance

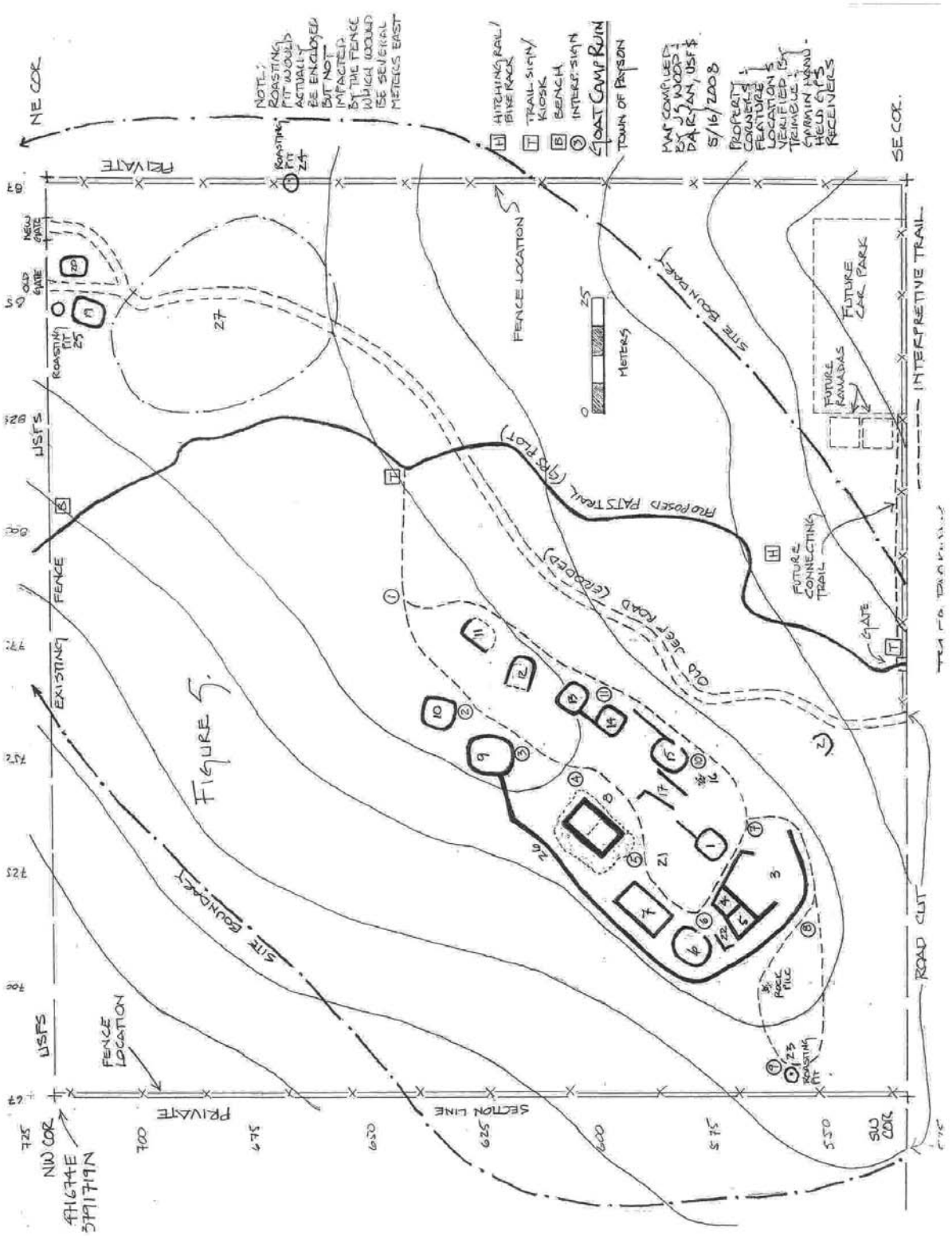

Figure 5. Site Map of Goat Camp Ruin: Interpretive Trail, Sign Loci, and Parking Lot

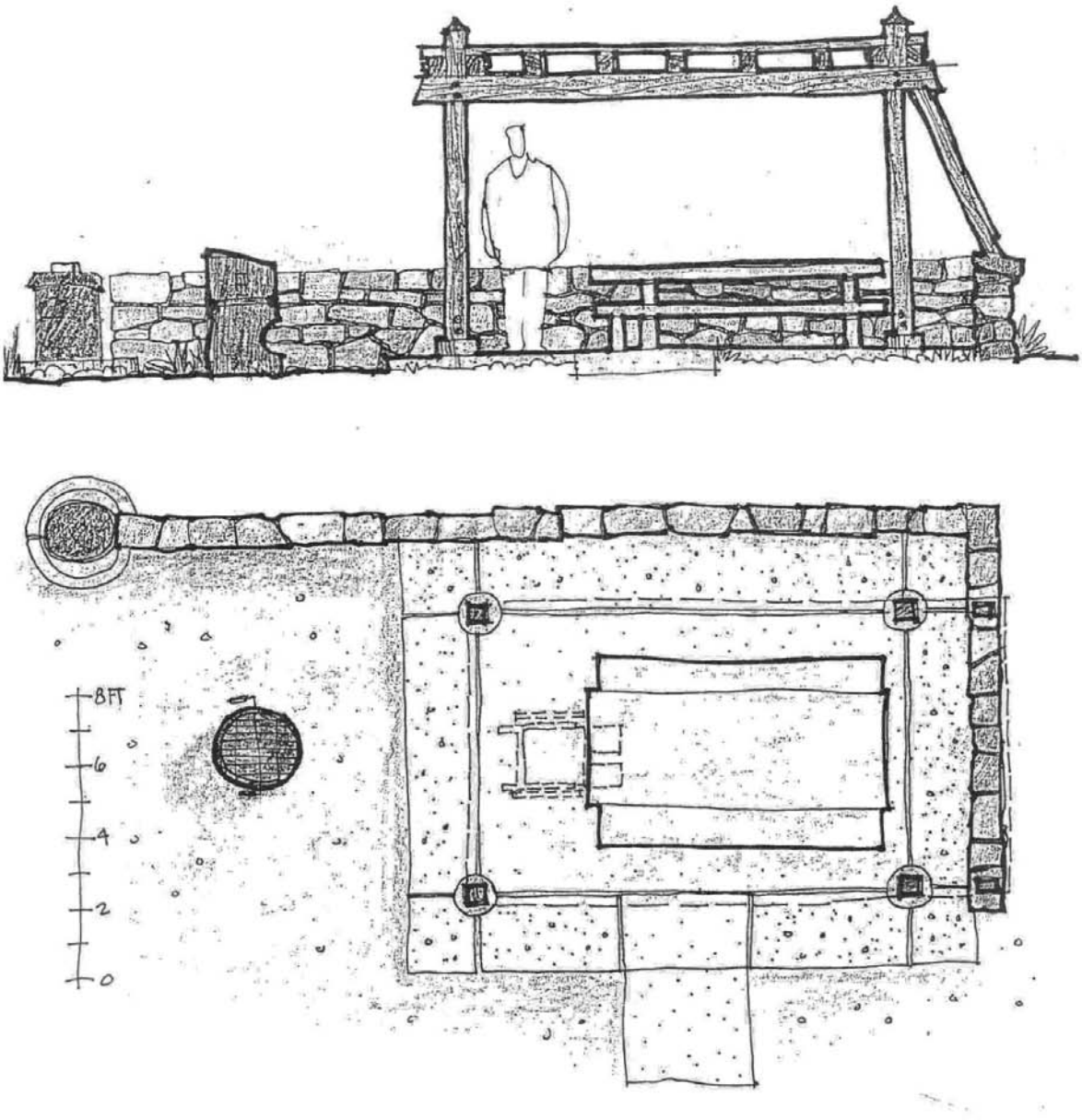

Figure 6. Plan View of the Proposed Picnic Ramadas at Goat Camp Ruins Archaeological Park and Profile of the Proposed Picnic Ramadas at Goat Camp Ruins Archaeological Park.

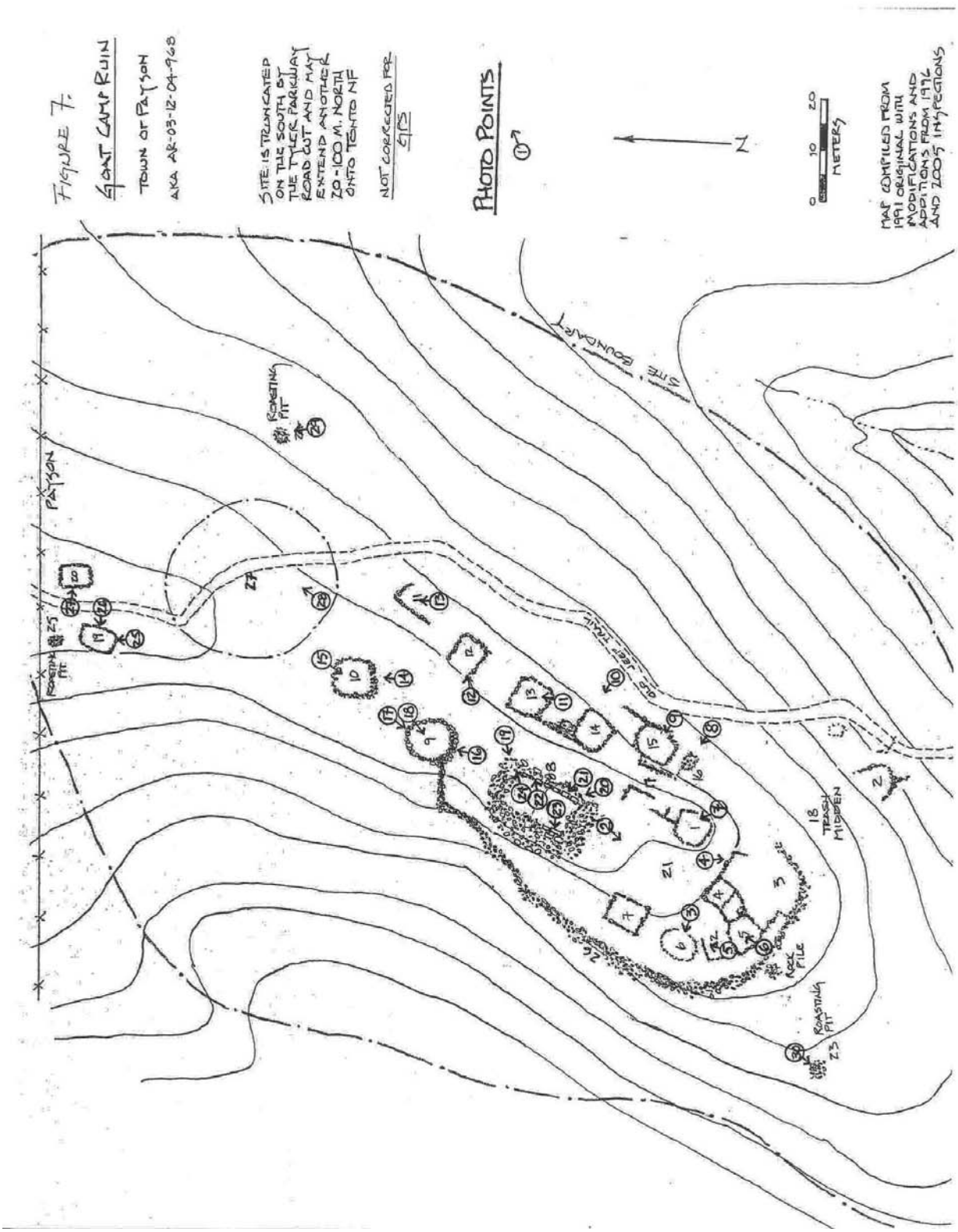

Figure 7. Goat Camp Ruin: PhotoPoints

APPENDIX B

DRAFT INTERPRETIVE PLAN FOR GOAT CAMP RUIN

The interpretation of Goat Camp Ruin is designed to provide the visitor with an exciting and nearly unique perspective: discovery. By keeping development and landscape modifications to a minimum, visitors will be allowed to "discover" the site on their own as they walk the trail. This same philosophy formed the basis for the interpretive development of Shoofly Village by the Forest Service, but it will be better implemented at Goat Camp Ruin: Shoofly is located on the open top of Houston Mesa and has had the bulk of its tree cover removed. The visitor can stand on the high point of the ruin and see the whole thing. That, combined with the rather obvious paved, handicapped accessible trail, diminishes that sense of discovery considerably. Goat Camp Ruin, on the other hand, even after stabilization treatment of vegetation will retain nearly all of its tree canopy cover intact. It will still remain somewhat "hidden" and, for the most part, in its "natural," self-stabilized condition. At any given point along the interpretive loop, visitors will only be able to see portions of the site; as the trail enters from the junction with the PATS trail isolated rooms are the first features to be encountered, first one, then two, then another until the visitor is drawn in as much by curiosity to see "what's next" as by any intellectual interest in the site itself. Of course, the sense of discovery and the ability to draw visitors into the site by curiosity must be balanced against the needs for stabilization, exposure of enough of the structural remains to make the visit interesting, and the physical safety of the visitor, but the nature of the setting and the architectural remains lend themselves well to achieving both goals.

A key aspect of such an interpretive model is the use of media appropriate to the setting that focuses on themes and information that also draw visitors into the site, answer the questions they would naturally ask upon making a discovery of their own and then expand upon that information to give them a sense of connection to the people that once lived there.

INTERPRETIVE THEMES

When the average person visits an archaeological site, the first two questions they frequently ask are "How old is it?" and "Who lived here?" If they can be drawn into the site, more questions arise: Where did they come from? Where did they go? How did they make a living? Building from this natural human curiosity, effective interpretive programs strive to relate the physical remains of the site to the people who once lived there using themes and topics that visitors can relate to in their own lives. To achieve this goal, the interpretive program at Goat Camp Ruin will explore the relationship between the visible architectural remains and the social development of the prehistoric Payson people and the ties between both of those to the natural environment and how all of those relationships changed over time.

Using these themes will both address the natural questions of visitors and provide an overall interpretive framework within which larger issues can be addressed, such as the prehistoric social and economic structure of the Payson area, interactions between the Payson folk and their neighbors, and how all of these people fit into the larger natural and cultural landscape of the region..

A secondary theme concerns the methods, goals, and importance of the science of American

archaeology, and the management and preservation methods applied to archaeological sites, particularly how such non-renewable resources can be preserved for the future. Some of these topics may prove difficult to address in the initial implementation of the interpretive program but will be more fully developed as the program matures and additional interpretive opportunities are incorporated. Some of the additional opportunities that will be pursued include articles in the local newspapers, volunteer guided tours, public lectures and presentations at the Rim Country Museum, and tie-ins with other interpretive programs in the area, especially the USFS program at Shoofly Village.

The themes and topics that will be developed in the interpretive program for Goat Camp Ruin are as follows:

Theme 1: Prehistoric Settlement and Change in the Payson Region

In the context of this theme we will address who the prehistoric Payson people were, when they occupied Goat Camp Ruin, and the technology they used to survive in this distinctive natural setting. We will address how they may have affected their natural environment and how changes in that environment affected their history. We will also address the role of the cultural environment, recognizing that changes in the archaeological record also reflect social and/or economic changes unrelated to any variation in the natural environment.

Subthemes:

1. Who lived here? The prehistoric Payson people of the Central Arizona Mountains

    A. "Ethnic" identity and general culture history of the region and the Payson Basin
    B. Dates of occupation at Goat Camp Ruin
    C. Settlement systems in the Payson Basin

2. How did they live here? Survival in the Mountains.

    A. Economy of Goat Camp Ruin; available resources and modes of production

        (1) Water as a critical resource: survival and agriculture
        (2) Plants, animals, and other resources provide food, clothing, tools, shelter
        (3) Trading to acquire non-local resources

    B. Technology: tools, crafts, architecture/construction, cooking, storage

    C. Social organization

        (1) How were people organized to exploit this environment given their types and levels of economy and technology
        (2) How were they organized relative to other social needs such as family, group identity, and integration
        (3) Reflections of social organization in architecture: family vs. communal areas

3. What was the relationship of Goat Camp Ruin to other local and regional communities?

    A. Settlement types and distribution in the region including changes over time
    B. Relationships between Goat Camp peoples and other local and regional populations, as evidenced by architecture and material culture, especially trade goods

Theme 2: Archaeological Site Protection and Management

We will inform visitors and the residents of Payson in general that archaeological sites are a limited but important and non-renewable resource and how archaeologists discover information about past cultures and lifeways. We will describe how vandalism is a constant threat to the existence and integrity of these scarce, fragile cultural resources and how agencies, archaeologists, and the public can work together to preserve cultural resources for the future and protect them from vandalism with an emphasis on how the public can play a vital role in these preservation/protection programs..

Subthemes

1. Interpreting prehistoric lifeways

    A. Archaeological methods for identifying past behavior and their limitations
    B. Goat Camp Ruin as an example of how those methods are utilized

2. Preserving the past for the future

    A. Site preservation and conservation

        (1) Archaeological and historic sites as non-renewable resources
        (2) Managing sites as a resource

    B. Site protection

        (1) Vandalism

            (a) Effects
            (b) Methods of prevention and protection

        (2) Natural destruction (erosion, etc.)

            (a) Effects
            (b) Methods of prevention and protection

3. How the public can participate in these efforts and develop a stewardship ethic toward Heritage resources.

METHODS AND MEDIA

The primary focus of the interpretive program for Goat Camp Ruin will be the on-site visitor experience of walking the trail and being able to see the archaeological site in person, in its more or less natural setting. A secondary focus, in many ways just as important if not more so, will be a parallel program presented in off-site venues.

Given the limitation in space necessary for an effective exhibit based program, the on-site interpretation of Goat Camp Ruin will focus primarily on the topics identified in our primary theme. These are the topics most closely related to the site itself and that address the kinds of questions most visitors ask when viewing an archaeological site. It is in the context of the off-site program that the greatest emphasis on our secondary theme of archaeological site protection and management will be made.

ON –SITE PROGRAM

After the construction of PATS and interpretive trails, the first facilities to be installed in the park will be two trailside kiosks. One of these will be located at the PATS trailhead along Tyler Parkway and will contain information primarily about the trail and its connections to the Forest and points beyond but it will also inform the visitor of the presence of Goat Camp Ruin with an invitation to visit. The second kiosk will be located at the junction of the PATS trail and the interpretive loop trail and will provide more specific information on accessing the site. The initial on-site development of interpretive media along the loop trail will most likely involve the use of numbered Carsonite trailside markers keyed to a printed trail guide/brochure. The method and medium were selected to begin the program simply because they are cost effective and allow a rapid program start-up. Carsonite posts with number labels are inexpensive, readily available, and easily installed be being driven into the ground with a simple post pounder. An effective trail guide/brochure with (or without) graphics and screened photographs can be prepared quickly and produced cheaply in large quantities in a simple two- or three-fold format on ordinary copier paper. These would be provided on-site at the entry kiosk on the PATS trail and at those locations participating in the off-site program (see below).

As funding becomes available, the self-guided interpretive trail will be equipped with on-site interpretive signs or wayside exhibits that will provide specific information related directly to that the visitor can see at that location. This form of exhibitry has proven highly effective in the past, but it has limitations. You can only put so much information on an exhibit and you can only place so many exhibits before overwhelming the site to the point that visitors can't see the site for all the signs in the way. The context is compromised and the sense of discovery is lost. For this reason only 11 exhibits will be placed on site along with the park entry kiosk at the Tyler Parkway trailhead and the site entry kiosk at the trail junction.

The exhibit medium selected for Goat Camp Ruin is one that is in wide-spread use in Arizona: photo-etched anodized aluminum plaques mounted on vandal-resistant steel posts set in concrete. The overall color scheme for these exhibits – dark brown for the mounts, natural aluminum graphics on a dark bronze background for the plaques – is subdued and does not intrude on the natural setting of the site. This same medium is also in use at Shoofly Village and many other interpretive sites in the Southwest.

The trail guide/brochure will not be abandoned at this point; it will be upgraded to include graphics and illustrations from the wayside exhibitry. It will continue to play an important part in the program, both as an on-site experience souvenir and as a key element in the off-site program.

OFF-SITE PROGRAM

The off-site interpretive program for Goat Camp Ruin will be flexible, situational, and involve a variety of media and venues. Its primary focus will be to engage the community in its archaeological heritage and in the development of Goat Camp Ruin itself as part of the Town's Parks and Recreation program, and to increase public awareness of the value of heritage resources and the methods used to study, protect, and manage it. This program will be initiated by the use of articles in the local newspapers informing area residents of the project and accompanied by articles written by local or otherwise associated archaeologists about Goat Camp Ruin itself and how it came to be developed as a public asset. Temporary exhibits will be prepared for display at the Rim Country Museum and the trail guide/brochures will be made available at the Museum, the Parks and Recreation office, the Chamber of Commerce visitor Center, the Payson Ranger District Office of the USFS, and such other commercial or other enterprises in town as want to participate. As other opportunities arise, volunteer guided tours, public lectures and presentations at the Rim Country Museum, and tie-ins with other interpretive

programs in the area, especially the USFS program at Shoofly Village will be incorporated. The Town will rely heavily on its partnerships with RCC/AAS and USFS for the implementation of this part of the plan.

THE INTERPRETIVE TRAIL

The self-guided interpretive loop trail through Goat Camp Ruin has been laid out (Figure 5) as a primary loop, beginning and ending at the PATS trail junction. There is also a secondary partial loop at the far end of the primary loop accessing an isolated feature. This layout allows the trail to maintain a fairly level grade throughout and avoids crossing any walls or features. It also skirts those parts of the central plaza that have been most heavily vandalized, staying instead on a rocky natural ledge. As a result, issues with erosion and site disturbance have been minimized. This allows us to use an approach to trail construction similar to that used by USFS at the Sears-Kay Ruin interpretive site on Tonto National Forest. The trail will be minimally developed and add little or no new disturbance to the site. In fact, it will be more cleared more than constructed since it largely follows existing user-defined paths and elk trails. The tread, therefore, will be the natural ground surface, at least until such time as use monitoring indicates that plating the tread with compacted decomposed granite or other material may be necessary to control erosion. However, in the 14 years since the Town acquired the site and it has been informally monitored by both RCC/AAS and USFS personnel, no significant degradation of the surface of these trails has occurred, despite both increased visitation and several severe storms with significant local flooding events.

The tread will be established at a width of no more than four (4) feet to keep disturbance to a minimum and still allow two people to walk side by side or pass. Since the site has already been determined not to be handicapped accessible, these dimensions will be more than adequate. In those areas where the grade appears sufficient to allow runoff to develop gullies, simple juniper log water bars will be staked in place without excavation.

It is recognized that interpretive trails often dissipate in large, open areas and Goat Camp Ruin is not expected to be an exception. However, this will present no problem since the only area where this may happen is the central plaza. While the trail is routed around it to avoid concentration of activity, the area has been extensively disturbed by vandalism and, after stabilization, remaining buried deposits will be well protected from occasional, random, and dispersed foot traffic.

DRAFT NARRATIVES FOR INTERPRETIVE EXHIBITS

The following draft narratives represent the basic elements of information and interpretation to be presented at each of the entry kiosks and wayside exhibits and/or interpretive stations described in the trail guide/brochure. Final design of these elements will be developed as funding becomes available and will include illustrations similar in style and composition to those at Shoofly Village. The narratives may vary somewhat from what is presented here as new information about the site is discovered as a result of additional archaeological research in the Payson area or from Tribal consultation – or as a result of better editing. Some changes will also be required once the wayside exhibits are in place.

The kiosk information signs described here refer only to the archaeological site and its visitation. Other signs, especially on the Tyler Parkway entry kiosk, will describe the PATS trail, identify it as non-handicapped accessible and describe trail conditions and the need for wearing sturdy shoes and carrying enough water, etc.. They will also discuss the connections that trail will make to Forest Service trail on the other side of the park, including the potential to hike all the way to

the Shoofly Village interpretive site on the Houston Mesa Road just east of the Mesa Del Caballo subdivision.

ENTRANCE KIOSK SIGN 1: TYLER PARKWAY TRAILHEAD

WELCOME TO GOAT CAMP RUIN TOWN PARK

Goat Camp Ruin is a prehistoric village occupied between 850 and 1280 A.D. An interpretive trail will lead you throughout the site – it takes off a short distance up the PATS trail. This site and facilities are part of the Town of Payson Parks and Recreation Department, and therefore, subject to Town Ordinance 444, Section 4. Park hours are from sunrise to sunset.

ENTRANCE KIOSK SIGN 2: INTERPRETIVE TRAIL JUNCTION

GOAT CAMP RUIN INTERPRETIVE TRAIL

Goat Camp Ruin is an archaeological site, the remains of a small prehistoric Indian village of about 18-20 houses built by the Northern Salado, a native people related to the Hohokam archaeological culture of the Phoenix Basin. It began as a small settlement of pithouses some time around 850 AD. It is not known how long this settlement was occupied but after several hundred years, by which time the pithouses were probably abandoned, buried, and no longer visible, new houses were built nearby on the surface with stone masonry foundations. At its height, between 50 and 100 people may have lived here. This new village was in turn abandoned some time before 1280 AD, possibly as a result of a major drought in the late 13th Century. Centuries later still, a new people moved in, the *Dilzhée*, also known as the Tonto Apache. The trail will take you through the heart of the masonry village and return here. Please take a brochure. It will act as a trail guide. As you walk the trail, signposts will refer back to the brochure to provide information about the site and its various structures.

Feel free to take photographs but please leave the site as you find it so that others may continue to enjoy it after you leave. The trail will take about 45 minutes to complete at a leisurely pace.

INTERPRETIVE TRAIL EXHIBIT/STATION 1

THE LAND AND THE PEOPLE

The land under the Mogollon Rim provides an abundance of natural resources – pinyon and oak trees provide nuts and acorns, agaves and yuccas provide both food and fiber, and the manzanita and prickly pear offer sweet fruit. Deer, rabbits, and wild turkey can be hunted here for meat, bone, antler, and feathers, and a wide variety of stones for making tools can be found in every drainage. With enough rainfall, corn and other Native crops can be grown along many of the local streams and on top of broad mesa tops like Houston or Buckhead by collecting rainfall runoff with stone terraces and check dams.

However, back then, just as today, water was the critical resource in all of Arizona – without it you would have had to move somewhere else or die of thirst and starvation.

The Payson area may have been occupied by Native people as early as 10,000 years ago by nomadic hunters and gatherers. The later Northern Salado who lived here were related to the more famous Hohokam and Salado of the Phoenix and Tonto Basins. Also starting out as hunters and gatherers, by 700 AD or so, they began to settle into small homesteads and farming villages from which they continued to farm, hunt, gather wild plant foods, and trade with other people in

central Arizona until they were forced to leave during the Great Drought of 1275-1300 AD, most of them going south to live with their Salado relatives in Tonto Basin.

INTERPRETIVE TRAIL EXHIBIT/STATION 2

DISCOVERY

The stones at this location seem to look out of place, don't they, not like what you would expect from Nature. That's because you are looking at the archaeological remains of a prehistoric house. The walls, made largely of wood and mud, have melted away, trees and brush growing in their place. All that remains above ground are the tumbled lines of stones from its short masonry foundation.

As you look around you may also see some of the artifacts these people left behind – their tools were made of stone, bone, wood, and pottery and fragments of them can still be seen on the ground today.

You are seeing this ruin just as an archaeologist would see it discovering it for the first time.

INTERPRETIVE TRAIL EXHIBIT/STATION 3

ARCHITECTURE

Construction methods at Goat Camp Ruin were relatively simple. For the later houses, like this one, local stone was gathered and laid up in rough courses with mud mortar to form a short wall to act as a foundation. The upper parts of the walls were framed with juniper posts and filled in with a heavy mud plaster, a technique known as *jacal*. Roofs were made up of crossed logs, poles, and brush resting on posts and the tops of the walls and were covered with a thick layer of more mud. Most of the timbers used at here were probably juniper cut locally with stone axes.

The earliest houses at Goat Camp Ruin were built in pits and made entirely out of wood, brush, and mud with no masonry foundations. These pithouses are no longer visible on the surface.

INTERPRETIVE TRAIL EXHIBIT/STATION 4

SOCIAL ORGANIZATION

For the most part all of the houses in Goat Camp Ruin are pretty much the same. Except this one. The structure you see here was the central focal point of the village. Even though vandals and looters have damaged it severely, you can still see that the masonry foundation of this structure was more substantial and took more labor to build than any other house in the village. More than likely this house was the residence of the leading family of the village, but even though it was bigger and better made than the rest, it shared one characteristic with every other house in the village – it was a single room, home to an entire family. Was its head of household the "mayor" or just the richest man in town? Because of the damage caused by pothunters, we may never know for certain.

INTERPRETIVE TRAIL EXHIBIT/STATION 5

THE PLAZA

The prehistoric people of Arizona didn't spend that much time indoors, especially during the

summer. Work, play, tool making, food preparation and cooking, religious ceremonies – all of these took place outside, often in a common area at the center of a village. The open area here was that place for Goat Camp Ruin and probably had a variety of hearths, shade armadas, and other work areas scattered around it.

You will notice that the ground here is somewhat uneven. That is because it has been vandalized by pothunters digging up burials: these common areas were often used as cemeteries as well as activity areas.

Try to imagine this space without the trees and surrounded by houses. When the site was occupied, there were probably no trees and very little brush inside the village and probably for quite some distance outside, all of them having been cut for construction material and fuel.

INTERPRETIVE TRAIL EXHIBIT/STATION 6

AN OVAL ROOM

Most of the houses at Goat Camp Ruin are more or less rectangular. This one is oval. This tells us that it is one of the earliest houses in the village after the pithouses, probably built around 1150 AD. Payson area pithouses were commonly oval in shape and the first surface houses built after the pithouse idea was abandoned were often built the same way. Later, especially once people began building houses next to each other, they became rectangular and even shared common walls. This pattern never developed at Goat Camp Ruin but it can be seen nearby at Shoofly Village.

Note the mostly buried remnant of what may be an even earlier wall next to the oval room.

INTERPRETIVE TRAIL EXHIBIT/STATION 7

ROOM ONE

This is a single-room house typical of contemporary houses throughout the Payson area. This particular one has been eroded, vandalized, and partially excavated by archaeologists from Arizona State University. It has since been lightly stabilized to prevent further deterioration. Like all the houses here it once heldan entire family. Just inside the doorway it would have had a small clay-lined pit hearth and several large posts in the middle of the room to help support the roof. There may also have been storage pits under the packed earth floor and a metate for grinding corn when it was raining or cold outside.

INTERPRETIVE TRAIL EXHIBIT/STATION 8

WALLS

Because Goat Camp Ruin was built on a ridge top, much of the terrain inside the village sloped off to either side. To prevent erosion and level the ground for construction, the villagers built a series of retaining walls on the east and west sides of the ridge, some large and obvious, others small, subtle, and today partially buried. Often, walls like the one on the south and west sides of the village stood chest high and surrounded the village, transforming it into a defensive compound, but that doesn't seem to be the case here. The nearby site of Shoofly Village, much larger at 85+ rooms, was just such a defensive compound, at least in its later stages of occupation. If warfare became an issue in the Payson area during the 13th Century, perhaps the people of Goat Camp Ruin

moved into Shoofly for a while before the entire area was abandoned.

INTERPRETIVE TRAIL EXHIBIT/STATION 9

ROASTING PITS AND APACHES

This is one of three small roasting pits on the site. The mound of rock is a byproduct of earth oven technology – the stones were heated by a fire in the bottom of the pit and the heat they retained was used to bake foods like agave which were laid in the pit on top of the rocks and then covered with other rocks and earth. After a number of uses, the heating rocks were discarded, resulting in the build-up of a mound of rocks surrounding the pit itself. This technology is thousands of years old and was used by many different people around the world.

The pits at Goat Camp Ruin are thought to be much later than the occupation of the prehistoric village and are probably the work of Tonto Apache folk after they moved into the Payson area not long after 1500 AD.

Primarily hunters and gatherers, the Dilzhée also grew corn and other Southwestern crops in small quantities, frequently camped on or near the prehistoric ruins, and harvested and roasted large quantities of agave wherever the found it. Since they made little pottery and rarely used any masonry component in their houses, they left a light footprint on the ground. Often the only evidence of an Apache occupation is their distinctive agave roasting pits.

INTERPRETIVE TRAIL EXHIBIT/STATION 10

A ROW OF HOUSES

Along the trail through here is a series of individual houses, some of which are seemingly connected by retaining walls. One of these is a three-walled structure known as a "carport." Another one is almost completely buried with only two visible walls. This was probably a small neighborhood within the village, with all of the families along the row being closely related.

The villagers of Goat Camp Ruin and other settlements in the Payson area did not live in isolation, however. They had contact, mostly through trade but also through kinship and marriage, with the Salado in Tonto Basin, the Hohokam in the Verde Valley, and with various other local groups throughout central Arizona.

What sorts of things did they trade for? Among other things, they probably got cotton cloth and clothing from Tonto Basin, painted pots from as far away as Phoenix and Springerville (since they made none of their own locally), shell jewelry from Hohokam groups in the south, and various stones for making tools from all along the Mogollon Rim.

INTERPRETIVE TRAIL EXHIBIT/STATION 11

PROTECTING THE PAST

Archaeological sites like Goat Camp Ruin are non-renewable cultural resources that preserve priceless information about past cultures, climates, and environments. Once a site is destroyed its

unique record of the past is lost forever and cannot be replaced. It is important that we protect these fragile resources. The Town of Payson is doing its part as well by preserving this site and opening it to public visitation. Feel free to pick up and look at the artifacts, but be sure to put them back where you found them; this site is Town property and is protected under both town odinances and Arizona State law.

Government agencies like the Forest Service are also working to locate, record, and protect archaeological sites on the Tonto National Forest which surrounds Payson and adjoins Goat Camp. You can play a role as well by refusing to deface, dig up, remove artifacts from, or otherwise disturb archaeological sites and by reporting vandalism, looting, and other destructive activity on public or municipal lands. Volunteer organizations like the Arizona Site Stewards, the Arizona Archaeological society and you as an individual can help to preserve the past for the future.

To report vandalism or looting at Goat Camp Ruin, contact the Payson Police department.

FUTURE EXPANSION

In addition to the exhibits described above, as funding allows a separate set of smaller exhibits will be added describing the local biological and geological resources, prehistoric craft specialization and trade, farming techniques, and other topics to expand the interpretive program.