



Verde Valley Archaeologist

A Quarterly Publication of the Verde Valley Archaeology Center

Children's Adventure Room Opens



The Grand Opening of the Children's Adventure Room was on Saturday, May 28. Above, the sponsors of the room, Tom and Janet Taylor, cut the ribbon. The room features an augmented reality sandbox that combines the classic feel of a playground sandbox with the advanced technology of a virtual reality excavation. Other features in the room include Discovery Drawers, Pueblo Search, as well as activities such as puzzles and drawing. Time in the room must be reserved through the Website to ensure volunteer coverage.



Heritage Trail To See Improvements

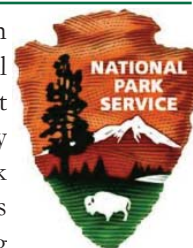
The Native American Heritage Trail will soon see \$159,066.80 in improvements, primarily from a \$150,000 grant from Arizona State Parks and Trails.

This grant provides for Trail Maintenance to repair damage caused by monsoons and vandals but primarily to make the trail fully ADA (wheelchair) compliant, and provide a concrete ADA parking lot pad. It also provides for Public Restroom Construction to provide a permanent two-stall ADA compliant restroom to replace the current portable toilet. Trail work will begin in the Fall, and toilet construction when delivered in January.



VVAC Renews Partnership with NPS

The Verde Valley Archaeology Center has been the official nonprofit partner of the National Park Service for Montezuma Castle and Tuzigoot since 2017. A renewed contract was recently signed by President Cheri Meyerhofer and Park Superintendent Lloyd Masayumtewa. Lloyd has more than two decades of experience working with the National Park Service. After earning his master's degree from Northern Arizona University in 2001, Lloyd started working as a National Park Service archaeologist. His former positions include deputy superintendent for the Southern Four Corners Group of parks, which include Navajo and Canyon de Chelly National Monuments and Hubbell Trading Post National Historic Site, and ruins preservation and archaeology program manager at many Flagstaff-area national monuments.



Letter from the President



Dear Members,

This letter begins with some news of transition. Friday, September 2, is the Twelfth Anniversary of the VVAC's formation. It is also the day that Ken Zoll, our illustrious Executive Director for the past 11 years, will step down from his position. Although he wants to "quietly fade away," his efforts to create and grow VVAC cannot go unremarked. Ken not only kept the organization viable, he had the vision, creativity and perseverance to grow the organization and make our current building and activities a

reality. He won't disappear entirely. He promises to continue to conduct classes and give lectures. You will also see him at V-Bar-V as a docent, and as a lecturer around Arizona. Words cannot express our gratitude to Ken and Nancy Zoll!

Monica Buckle, our Deputy Executive Director, has been engaged in reaching out to partners in the Verde Valley area. On April 20, VVAC hosted the Sedona Chamber of Commerce Mixer with about 100 in attendance. It was very positively received, resulting in new memberships, donations, and most importantly, an awareness of who and what VVAC is. She also arranged for a partnership with the Courtyard by Marriott in West Sedona to promote VVAC guided tours. Saturday tours will start with picking up their guests and bringing them to the VVAC, then on to Montezuma Castle and then a picnic lunch at the Well.

On May 28 we had the Grand Opening of the Children's Adventure Room, which was a huge success. Thanks to Tom and Janet Taylor for making this room possible!

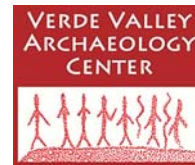
The Garden crew, under the leadership of Rob Estrada, is continuing its good work. Rob has a small, albeit dedicated, crew of volunteers at the Garden this year. They include Derek Nadvornick, Laura McVay, and Donna Ullner. The experimental 'dry farm' project has produced mixed results. The ornamental succulents, beans, and melons are doing well. However, the corn has succumbed to both the heat and the rabbits.

Make sure you check out our website on a regular basis: www.verdevalleyarchaeology.org. We are offering member only hikes, educational classes and lectures. Our next hike is being led by Peter Blystone to Veit Springs on the San Francisco Peaks on July 11. May and June were busy months with the following classes being offered: Learn to Play the Native American Style Flute, Rock Art of the Verde Valley, Archaeology of Sedona and the Verde Valley, and Ancient Astronomy of Arizona. Let us know what classes would interest you!

We will move some of our lectures from Wednesday evenings to Sunday afternoons to make it more convenient for our members to attend.

We appreciate your continued support through volunteerism, memberships and donations! Suggestions are also appreciated. Thank you!

Cheri Meyerhofer



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NATIVE AMERICAN GARDEN & PATHWAY

Summer Garden

Rob Estrada

JUST ADD WATER! I am frequently asked, “The garden looks amazing; how do you do that?” My short response is, “Just add



water.” It is pretty impressive what farmers can do in the desert with just a nominal amount of irrigation.

This year, as I mentioned in the last issue, we are taking on a ‘dry farm’ experiment at

the north end of the property on Homestead Parkway. So far, our ‘dry farm’ project has produced mixed results. A few bean stalks and Native melons have good vegetation and show signs of entering the flowering stage. The ornamental succulents planted at the base of the two pruned mesquites also offer new growth. Unfortunately, the same can not be said for the small field of white corn from Third Mesa.

On Third Mesa, the corn is not exposed to our high temperatures, lack of morning dew, and the late monsoons. As a result, most have withered and died. When the monsoon season arrives, I may replant and see if we can get a late crop with the help of the natural precipitation of late summer. Another culprit at the ‘dry farm’ has been the rabbits which trespass through the neighboring farm’s fence. I wanted to attach chicken wire to the lower third of the fence, but the property owner does not wish anything to be attached to the existing fence.



for Derek Nadvornick, Laura McVay, and Donna Ullner to reach

at least two-thirds of the foliage along the trail while watering. I am optimistic that the four of us, working together, will now be able to save the new junipers bordering the housing development.



Agave verdensis at the Desert Botanical Garden

When you visit the garden and trail, you’ll see an Agave grove near the entrance of the original Ancestral Garden facility. These plants were donated to the VVAC by Wendy Hodgson of the Botanical Garden several years ago. Two of these species are endemic or unique to our own Verde Valley. Forty-three agave gardens have been discovered near pre-Columbian sites. *Agave Verdensis* can be found in the Canyons North and East of Sacred Mountain. *Agave Yavapaiensis* is readily located in the vicinity of Page Springs. These Agave varieties reproduce through a vegetative process that manifests with ‘pups’ or ‘baby agaves.’ These ‘pups’ have been protected from javelina and rabbits with wire cages. This Winter, we’ll begin transplanting the ‘pups’ to new locations in alluvial soil in much the same manner practiced by the Sinagua.

The future trail improvements described in Page 1, will make it possible to complete the new section of the trail, which will lead visitors to the Hopi ‘dry farm’ and the Yavapai Apache Nation-sponsored Wikiup Village. These two features will require two bench installations. As with the trail benches, each bench will have a plaque with the donor’s name. If you are interested in possibly sponsoring a \$500 bench, please contact Rachel Wilkin at manager@vvarchcenter.org.



THE YAVAPAI - APACHE NATION

The Yavapai-Apache Nation has been represented on the Verde Valley Archaeology Center's Advisory Council since 2011. This is part two of the Nation's history taken, with permission, from "A Short History of the Yavapai-Apache Nation" written by Vincent Randall, Apache Cultural Director, and Christopher Coder, Tribal Archaeologist.

EXODUS

Despite the death and complete disruption of the old way of life, the People survived and made do with what little they were given or could scrounge. They even had some good success in farming along the river. They supplied the cavalry with hay and the soldiers with vegetables, and a few had gardens for themselves. They were so successful in fact that it cut into the profits of the government contractors in Tucson that supplied the army with hay and food.

The government was more concerned with the happiness of their federal contractors than the promises made to Indians. After pressure from contractors, President Grant rescinded (abolished) the Rio Verde Reserve by Executive Order in April 1875, the month after our ancestors were removed from our home country. But it was really even more complicated than that. The government simply used the contractor issue as an excuse to remove the People from the Valley. What the government wanted was the water in the Verde River for the white settlers and their livestock. There was not enough room for the new Americans with their cattle and the First Americans in the Valley. So, our Ancestors were removed to a dry place far away to make room.

Without consultation or consent, after less than three years, the land given to the Dilzhe'e and Yavapai was taken away for a second time. All of the people were force-marched in the dead of winter to the concentration camp at San Carlos located east of Phoenix. Over 400 Apaches escaped from the column and spent the next 28 years hiding from the cavalry sweeps in places like Fossil Creek, West Clear Creek and the Mogollon Rim country, and missed the entire exile of San Carlos.

"Dilzhe'e" is an alternate name for the Western Apache tribe. It is used by many Western Apache people, particularly the Tonto Apaches and San Carlos Apaches, to refer to their own communities. The origin of this name is uncertain.

Colonel William Henry Corbusier served as a surgeon for the U.S. Army in Arizona Territories from 1872 to 1875 and from 1884 to 1888. He was present on the awful journey and

described the trip as follows:

"That band was composed of all ages, from babes in arms to old men; the sick and the lame, and pregnant women; all with burdens, on foot and discouraged; slow, stubborn cattle to be driven over rough mountain trails. All of these with inadequate clothing, worn-out shoes or moccasins, or none at all - and snow at every turn. It was a cruel, cruel, undertaking, and the marvel of it is that any of them reached their destination."

This event is what is now called Exodus Day, commemorating the departure on February 27, 1875, of our ancestors on that terrible 180-mile journey.

EXILE

An entire generation of Yavapai, Dilzhe'e, and hundreds of other Apaches were born and raised at San Carlos. From 1875 to 1900, it was the temporary home of our people. While our ancestors stagnated at San Carlos as prisoners of war, our homelands were confiscated by the federal government and doled out to the new settlers. It was at San Carlos where the old way of mobile hunting and gathering finally ceased as a way of life. Life was completely regulated by the Army; they controlled food rations, permits to leave the reservation, and who could be a scout. They suppressed the traditional religion. During these years, the healthy traditional diet was replaced with a nutritionally useless diet of coffee, scrawny beef, white flour and sugar. It was this diet that put our people on the road to diabetes.

Apache Cultural Director Vincent Randall's Grandmother told him that the Apaches became sick from eating the unhealthy white food so her family would sneak off the reservation on moon lit nights so they could collect the traditional foods they missed. This was brave because if they were caught they could have been shot.

It was also at San Carlos where people lost their old names. The Army personnel and employees of the Indian Service could not speak Yavapai or Apache, let alone pronounce the names of the people, so one of the major changes "on the road to civilization" was the shedding of old names for new Anglo ones. This was accomplished over a number of years beginning in the 1880's. During each annual census, in conjunction with church services, we were given baptismal names and stripped of our real ones.

The very old folks were not forced to change their names, but with each new baby, there was pressure to have them baptized



THE YAVAPAI - APACHE NATION

and given a Christian name. Often, the child was given one of his or her parents' or Grandparents' traditional names as a last name. A couple examples on the Yavapai side are the corruptions of *Kw'al* to Quail or Kwail, and an old man named *Ba-na-ha*, having his whole name turned into Bonnaha with Christian first names. On the Apache side, the Anglo officers and census men were so befuddled by Apache names that they gave them simple names, often making use of the soldier's names like Smith, Joe Tonto or Smiley.

THE RETURN

By the 1890's, the United States wars of conquest in the West were over. The funding and focus required by the Army or Indian Service to administer reservations as prisoner of war camps was drying up. Many established Reserves quit operating and Indian people were simply allowed to leave. That was the case at San Carlos, which remained an official reservation, but there was no longer military authority to enforce who came and went. When people realized that they could leave, a lot of them did just that. Families and individuals began the long walks back to their home country in Payson, Camp Verde, Red Rock Country, from Flagstaff and Prescott downhill to Wickenburg and even westward toward Bagdad, Arizona.

BACK HOME

Some people took years to make it home, stopping at one place for a season, stopping at another for six months to work on a road or dam project, stopping at another place because a new baby being born or an old person being sick. One way or another, many people made it back to where they or their parents had lived before the wars and the forced Exodus. But when they came back into their old homelands they were in for a shock. In the twenty-five years they were gone, the old places had filled up with settlers, farmers, ranchers, merchants, teamsters, teachers and government workers. All the best land and springs were spoken for and instead of returning to their own lands, the people were pushed to the margins and treated as second-class citizens. Once again the hardship was not over and they were forced to make the best of a bad situation, but at least they were "home" to some degree.

By 1905, dozens of Yavapai and Dilzhe'e families were living in the nooks and crannies of the old home country. Families were mostly around the Verde Valley from Clarkdale to Fossil Creek, and from Red Rock Country through Mormon Lake, but beyond these areas as well. Around 1906, the government appointed a school superintendent to oversee the welfare of

"the Camp Verde Apaches," which meant all of the Indians in the Valley, Yavapai and Dilzhe'e alike. In 1908, the superintendent complained that he had "Indians spread out in family camps for over 100 miles" with no means of counting them or keeping track of their coming and going. He requested funds to purchase a few acres in Middle Verde to build a school and establish goodwill that would be a safe place for families to come to, and a place to educate their children. The first of their old lands with water rights was purchased in 1911 to establish the nucleus of what would become the Reservation. By 1915, several more acres were set aside for "the Apache Community of the Verde Valley," consisting of Yavapai and Dilzhe'e families.

The Indian children living in the Valley were able to attend Indian Day Schools in Middle Verde and Clarkdale from around 1910 to the late 1920s. At that time, Yavapai and Dilzhe's children were mainstreamed into public schools run by the state of Arizona because Indian parents were paying sales, wheel and local taxes. Indian children were attending public schools everywhere in the Valley except at Camp Verde, which refused to allow Yavapai or Apache children into the classroom. This caused legal wrangling that went on for many years until 1943. Until then, tribal children from Camp Verde were sent to either Phoenix Indian School or out of state. Often families moved to Cottonwood or Clarkdale for the school year to make sure their children could stay at home.

TRANSITION

Two big events shaped modern Yavapai-Apache history: the Indian Reorganization Act of 1934, which established the Yavapai-Apache Tribe as a Sovereign identity, and America's entrance into World War II. The ratification of the Yavapai-Apache Tribal Constitution in February 1937 brought assurances of sovereignty. World War II brought Yavapai-Apache men into the mainstream of American life. Yavapai-Apache men from the Verde Valley saw action all over the world, where they were regarded as fine soldiers and in many cases, as heroes. That respect carried over into the years after the war.

Today, the Yavapai-Apache Nation is comprised of five tribal communities: Tunlii, Middle Verde, Rimrock, Camp Verde and Clarkdale. With 2,596 total enrolled tribal members (as of April 2019) with over 750 residents living in the five tribal communities.



ARCHAEOLOGY 101: EDGAR A. MEARNS

Fort Verde, Arizona.
March 31, 1888.

To Mr. Morris K. Jesup,
President of the Am. Mus. Nat. Hist.,
77th St. & 8th Ave., N. Y. City.

Dear Sir:

On October 6th, 1887, I addressed a letter to Prof. Albert S. Buckmore, Curator of the department of Archaeology and Ethnology, a copy of which I enclose herewith for your information, transmitting a collection of ^{archaeological} 2,000 specimens from the cliff- and cave-dwellings of the Verde Valley, Arizona. In this letter I offered my services to the Museum to superintend excavations in an important ruined casa grande, for the purpose of adding to the Museum Collection. I also offered to embody the ~~results~~ information acquired during four (4) years study and field research in a "bulletin" of your archaeological department, having observed that comparatively little literature has hitherto ^{been} ~~therefrom~~ ^{published} therefrom.

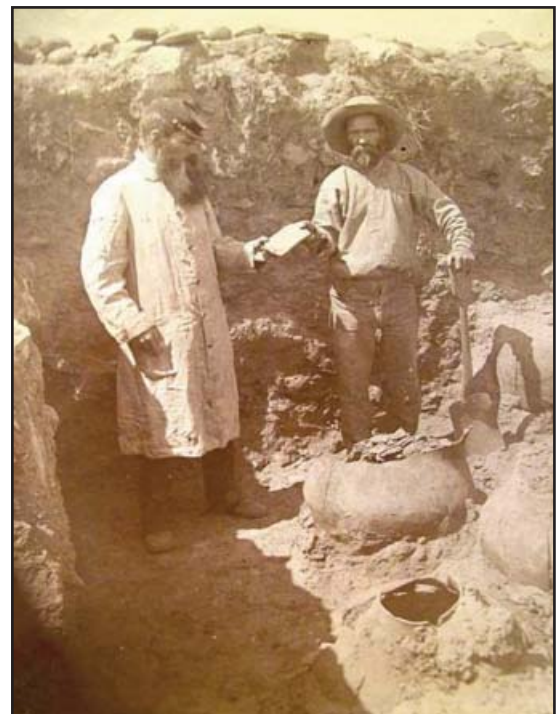
I have the honor to be
Very respectfully
Your obedient servant,
Edgar A. Mearns
Asst Surgeon, U.S. A.



Dr. Edgar Mearns on the porch of Fort Verde with many of the artifacts that he sent to the American Museum of Natural History in New York City in 1888.

metates, axes, grinding stones, "stone hammers," arrow straighteners, obsidian spearheads, sandals, knives, picks, pestals, baskets, mats, cotton cloth, needles, "food substances," coils of cords, bundles of cotton cloth, human hair, spindle whorls, animal bones, sea shells, red, blue and black "paint," "sticks with braided cord" (probably prayer sticks), arrow points, "wooden implements," and decorated and plain pottery fragments.

Mearns' report on the "Ancient Dwellings of the Rio Verde Valley" is particularly insightful both for its map of all the major sites, and his detailed discussions of his excavations in Montezuma Castle and in what he called the "Middle Verde Ruins." The latter site (see photo below) lies partially on Yavapai-Apache Nation land today.



Edgar Mearns on left and Mr. Morse, a practical miner, paid \$2 a day for excavation. Photo courtesy of the Library of Congress courtesy of Peter J Pilles, Jr.

Curiosity about the Indian ruins of the Middle Verde Valley by Anglos began in the middle nineteenth century. The first systematic scientific study was by Edgar Augustus Mearns (1856-1916), a US Army surgeon and field naturalist stationed at Fort Verde, 1884-1888, who published an account of his investigations in the *Popular Science Monthly* in 1890. By then he had given his collections to the American Museum of Natural History in New York City.

At the heart of why the Verde Valley Archaeology Center was formed, was the realization that archaeological artifacts of the Sedona/Verde Valley area have been removed and sent to other locations beginning with Edgar Mearns. A portion of the letter from Mearns, shows how he sent "2,000 archaeological specimens from the cliff- and cave-dwellings from the Verde Valley," that he collected from 1884 through 1887, to the American Museum of Natural History in New York City, in 1888. Attached to the letter was a 21-page list of artifacts itemizing



LAST ISSUE - THANKS FOR THE MEMORIES

This is my last issue as Editor of the *Verde Valley Archaeologist*. I am retiring from the Verde Valley Archaeology Center (VVAC) as of September 2, 2022 - which happens to be the twelfth anniversary of the formation date of VVAC. I have been asked to write down the history of VVAC, so I'll be working on that this summer - along with a couple other projects to keep busy. Forgive a bit of nostalgia, but here is a little "photo history" to start based on questions that I have been asked since opening the new Center.



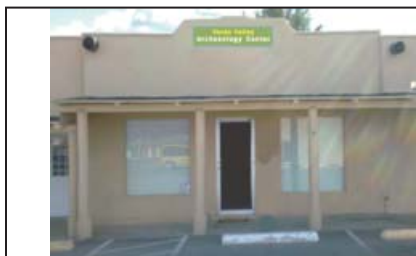
My interest in archaeology began in 2004 as a docent at the V bar V Heritage Site. The discovery of the solar calendar led me to the Sedona Chapter of the Arizona Archaeological Society. I was eventually coerced by Jim Graceffa into being Chapter President from 2006 to 2010.



At a lecture in 2009, Stewart Deats talked about excavations at the Grey Fox development. After the presentation, we inquired as to when we could see the items. We were told - never, as they will go to Sharlot Hall museum for storage. This started the quest for the creation of a repository that could keep all future artifacts in the Sedona/Verde Valley area.



The VVAC was formed in September 2010. Looking for a "home," we were offered the use of some classrooms in the Yavapai College Camp Verde campus (since closed). Here Bud Henderson, Diane Graceffa and Gary Hellems examine pottery from a project for the Forest Service.



Yavapai College decided to close the campus so we looked for space and ended up renting a 650 sq.ft. storefront behind Thanks-a-Latte. The grand opening in May 2011 drew over 350 people which demonstrated to Town officials the potential that we offered Camp Verde.



Within a year we were offered a lease on the 3,300 sq.ft. Town-owned building on Main Street. We jumped at the chance for more space and began renovations. The grand opening was held on November 2, 2012. This was our home for almost ten years.



Even with the new space, we eventually filled it to capacity and were in desperate need of a larger facility. As most of you know we were successful in acquiring a \$5 million loan from the U.S. Department of Agriculture to build a new facility on our Homestead property - then COVID hit. USDA backed off the loan amount fearing that another pandemic could close the museum, preventing us meeting the mortgage payments. This caused us to look for existing space. The former Verde Valley Medical Clinic had been vacant for several years and seemed to fit our needs. Long story short, with the help of many, many people, we were able to purchase the current facility on July 29, 2021. Our third facility grand opening ceremony occurred on March 19, 2022.

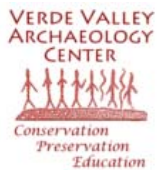
This has been a remarkable journey since my retirement in 2004 from Chicago. Little did I know that I would start an entirely new "career," albeit in volunteer positions. This journey was shared, along the entire path, with Jim Graceffa and my wife Nancy. We would not be where we are today without Jim's quiet but steady leadership, and Nancy's support and understanding of the many hours away from home. I was the new kid in Arizona, but Jim listened to, and accepted, some crazy ideas. He smoothed the path with those who wondered what was happening. Nothing of the magnitude of

the Center's development happens without the support and work of many people - much of which happened with Jim's leadership. When Jim stepped down we were extremely fortunate to find Cheri Meyerhofer as his replacement. Sometimes it takes a little extra push to get over the finish line, and Cheri provided that push to make our current facility a reality. I will be forever grateful to both of them. Some people have said that I cannot retire as I am "the face" (OMG) of the organization. But the time is right to let newer faces take over with fresh ideas and approaches. I hope you will give them your full support.



So as I retire from my retirement, I will be turning full circle and returning to the V bar V Heritage Site as a docent. If you stop by with some of your out-of-town guests, maybe the docent will look a little familiar, so say "Hi. Are you that old guy from the Archaeological Center or Society?" He might answer "Yes."





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