



## Meet The Board

We are pleased to announce and introduce the three new Board Members who have joined us this year.



**James Hose** retired in Santa Ynez, CA after 48 years in banking, of which 38 years was spend in Human Resources (VP/Manager/Officer). He relocated to Sedona in March 2014. He grew up in Tucson, graduating from U of A with a focus in Child Development and Family Relations in both undergraduate and graduate programs. He completed the graduate program in Organizational

Management from the University of Phoenix. He is currently on the Board of Directors (Vestry) at St. Andrew's Episcopal Church in Sedona (Vice President). He became a Life Member at VVAC in 2016. He enjoys working in the Lab and participating in Field Surveys and Excavations.



**Sandra Lynch** holds degrees from Colorado State University and the University of California, Riverside. She completed her PhD in Anthropology while just beginning a twenty-year career as Curator of Anthropology at Sharlot Hall Museum in Prescott, AZ. Sandra specialized in both Economic Anthropology and Archaeology under the UC discipline, her dissertation: *Chasing Midas's Moccasins: The Business of*

*Indian Art* became the platform launching the museum's successful Prescott Indian Art Market – now in its twenty-first year.



**Cheri Meyerhofer** is a retired Human Resources professional. She was Director of HR at Flagstaff Medical Center for 14 years, then moved to Vancouver, WA as Vice President of Human Resources at PeaceHealth. Since 2012, Cheri and her husband Nicholas (a docent) have divided their time between Newberg, Oregon and Lake Montezuma, Arizona. Her specialties include HR strategy and operations, compensation, benefits, and employee

recognition. She has a BA from Gustavus Adolphus College in Minnesota, and a MBA from Indiana University. Cheri has served on several boards and has held the office of president for Northland Family Help Center in Flagstaff and Second Step Housing in Vancouver, WA. Cheri served as a docent at the Museum of Northern Arizona when she first moved to Flagstaff in 1990, and she enjoys learning about the various cultures and history of Arizona.

## We Are Outgrowing Our Space



If you have driven near our Homestead property, you may have noticed a large shipping container in the southwest corner. This unit was recently purchased to help alleviate the storage

problems the Center is experiencing. With this new area for storage, the Center will no longer have to rent a storage unit.

Metal shipping containers are often used for short- and long-term storage during museum expansion and renovation. This unit will be used mostly for non-collection items such as furniture and supplies. This will free up some space within our current collections area which is rapidly reaching its maximum capacity.

## Center Hosts Hopi High School Groups



Executive Director Ken Zoll was asked by the U.S. Forest Service to give a talk at the V Bar V Heritage Site for the Vernal Equinox. The crowd of about 160 included a Hopi group from Second Mesa. After this talk, Ken was asked to give a talk on ancient skywatching methods to the six Native

American Studies classes at Hopi High School. The talks on April 13 to all six classes went very well.

In addition, the Center will host two buses of Hopi High School students for visits to the Verde Valley in May. One group will be taken to Montezuma Castle National Monument and then to the V Bar V Heritage Site. Another group will visit Montezuma Well and the Tuzigoot National Monument. The groups will be provided with water and snacks and be lead by guides from the Center's Verde Valley Archaeology Field Institute.



*The mission of the Verde Valley Archaeology Center is to preserve archaeological sites and collections, to curate the collections locally, and to make them available for research and education; to develop partnerships with American Indians, cultural groups and the communities it serves; and to foster a deeper understanding of prehistory and American Indian history in the Verde Valley through the science of archaeology.*

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# President's Message

Dr. James Graceffa

Spring time at the Center. For the Board of Directors and the volunteers, it is not a time to sit back and smell the roses. It is a time for us to review and critique the Fair and plan for the summer activities. It is also a time to say good-bye to our winter visitors. They are important to us from many standpoints, including the volunteer help they provide. We will miss them and their support and look forward to their return.

Our international trip to Mexico and Central America concluded in March. Those able to participate had a wonderful experience into the Mayan Culture. Dr. Bostwick once again, made this trip extra special. We will offer a shorter trip to that part of the world next year. The 2019 trip will be led by our fantastic Mayan guide, Juan Canul and will feature “new” ruins.

A special exhibit of some of Paul Dyck’s original painting went on display for the Fair. These paintings were loaned to the Center by the John Dyck family. They were so well received that the exhibit had to be extended. Some prints by Paul Dyck were donated by the John Dyck family and are for sale in our gift shop. It is an inexpensive way to be a part of the famous Dyck Collection.

The Archaeology Fair, with the films and lectures, was once again a great success. One of the lecturers was Dave Dove, who heads up our field school in Colorado. Dave informed me that we will once again have one field school on August 14-17. If you have never attended one, it is a “must” for anyone who wants to get the real feel of archaeology. As part of the Fair there was a preview of our newly constructed trail and the beginning of our Heritage Garden. We plan to have a more formal opening the end of June after Homestead Parkway is paved.

The Center also sponsored many classes so far this year and we plan to do more in the fall. We had classes about working bone and antler, identifying pottery of the Verde Valley and even the pre-history of the southwest. If any member has an idea for a class, please let us know and we will try to make it happen. Also, if you would like to teach a class, please let us know. One of the goals of our Mission is education in all forms and to all ages.

We would be remiss if we did not thank Jan Anderson and her group of volunteers who staff the educational outreach program to our elementary schools. They finished another successful year by presenting to over 20 classes.

**VOLUNTEERS**

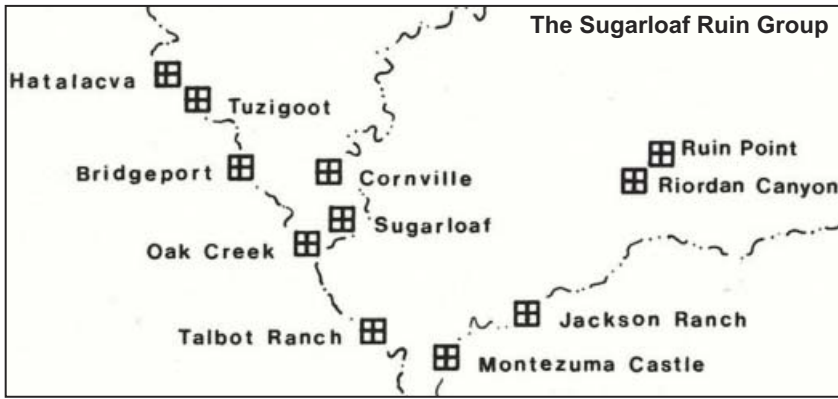
Volunteers are the life blood of any non-profit organization. The archaeology Center is blessed to have such dedicated volunteers. But we are always in need of more volunteers. The variety of jobs for our volunteers in never ending. We have a job for whatever your interest may be. Maybe you would like to try something new. No problem, we will train and tutor you in that interest. Some of the jobs include, helping with the library, working with the collections, photography, children’s outreach, data entry, field work, docents, social media, membership, maintenance of our facility, trail monitors, field trip leaders, special events such as the Fair and Gala. We even need someone to monitor for temperature and humidity of the repository and someone to monitor for insects.

As you can see there are all types of volunteer jobs. You might say with so many jobs, you are lucky to have so many volunteers. Truth is we are in the need of volunteers for any and all of the aforementioned tasks. I would like to invite anyone interested in volunteering to come and talk to me at the Center. You can usually catch me in the lab on most Thursdays or Fridays. You can email me at [president@verdevalleyarchaeology.org](mailto:president@verdevalleyarchaeology.org) or call the Center and ask for me. The amount of time you would like to donate is up to you. There are people who donate one day a month to 3 days a week. Any time will be appreciated.

We are working on a new exhibit, so you will have to pardon our dust this summer as a new Yavapai and Apache exhibit is being installed. Curation lab work continues on Thursday and Friday through out the spring and summer. The lab is primarily working on analyzing and cataloging the Dyck artifacts, but we also analyze and catalog other collections. Working in the lab is not only a rewarding experience, but can be a chance of having hands on with some fantastic collections. We are always looking for more volunteers. No experience necessary, just a desire to have some fun, learn about archaeology and do it with other great volunteers.



# THE ARCHAEOLOGICAL RECORD - OTTENS PUEBLO



The Ottens Pueblo (formerly known as the Sugarloaf Ruin) is located on a mesa and nearby hilltop near Cornville adjacent to Oak Creek, a perennial stream which would have provided a year-round source of water and riparian resources to the prehistoric inhabitants of the area. This ruin is included in the Sugarloaf Ruin Group. Ottens Pueblo is one of three Southern Sinagua pueblos containing more than 20 rooms and located on the lower reach of Oak Creek; the other two are the Cornville Ruin and Oak Creek Ruin (aka Atkeson Pueblo).

The Southern Sinagua region encompasses the upper and middle reaches of the Verde Valley, between Perkinsville on the north and the confluence with the East Verde River on the south, the Black Hills on the west, and the Mogollon Rim to the east. These industrious people occupied two major environmental zones – pinyon-juniper forests at higher elevations and the Verde lowlands consisting of grasslands and creosote flats.

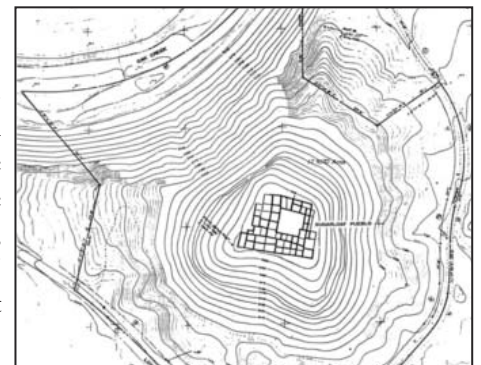
The Southern Sinagua time period is divided into a series of phases, with the earliest phase beginning in AD 650. For the first several centuries the Southern Sinagua lived in pit houses that varied in size. Masonry pueblos and cliff dwellings became popular as domestic structures after AD 1150, during the Honanki and Tuzigoot phases, although pit houses with masonry walls also were built at that time. Well known examples include Tuzigoot and Montezuma Castle National Monuments. During the Tuzigoot Phase (AD 1300-1450), the Southern Sinagua aggregated into multi-storied pueblos containing more than 20 rooms, many of them located close to permanent water sources or on hilltops, such as Ottens Pueblo on Sugarloaf Hill.



Ottens Pueblo has been known about since the late 1800s, although no systematic excavations have ever been conducted. It has been extensively pot hunted, however, and has been the subject of considerable controversy due to an aborted attempt by a private land owner to build a house on top of the pueblo. When burials were uncovered during the construction of a road to the top of the hill, Cornville residents protested adamantly. The controversy that ensued helped to lead to the eventual passage of Arizona legislation protecting burials on private lands. Due to the protests, the owner halted work and began a dialogue with the concerned citizens. The Archaeological Conservancy entered the discussion and an agreement was eventually reached for the Conservancy to purchase the land for \$110,000. This was accomplished in 1991 with the help of a grant for \$49,568 from the Arizona Heritage Fund, when the name was changed from Sugarloaf to Ottens for the major donor to the project.

Edgar Mearns, a US Army surgeon and naturalist stationed at Camp Verde from 1884 to 1888, visited Ottens Pueblo during his extensive study of ancient ruins of the Verde Valley. Cosmos Mindeleff (1896) of the Bureau of American Ethnology conducted a reconnaissance survey of the Verde River in the 1890s from Camp Verde south to its confluence with the Salt River. He included Ottens Pueblo on his map of ancient ruins of the Verde Valley. In 1930, Richard Piela recorded a number of sites in central and southern Arizona for the Museum of Northern Arizona. He discovered four Southern Sinagua sites in the Sugarloaf Ruin area. This group of sites later become known as the Sugarloaf Ruin Group. Piela noted that Ottens Pueblo on the hilltop covered one and one-half acres and that “most of the rooms are two stories high.” He also observed a large court in the center of the mass of rooms at the site and commented that pottery and wood specimens were abundant.

The Ottens Pueblo is a unique Tuzigoot phase ruin, having an estimated 54 ground rooms organized around a central plaza. The walls were constructed of native limestone cobbles and some wall segments still stand over a meter high. A few rooms extend down the slope of the mesa which are littered with pottery sherds and ground stone fragments thrown over the edge by the Sinagua as trash. At the base of the mesa is a block of ten rooms of a satellite pueblo, and other satellite pueblos and field houses have been identified within a half-mile radius of the site. The site was abandoned by about A.D. 1425, although the reason for the abandonment of this and other sites is still unknown.





## NATIVE AMERICAN HERITAGE PATHWAY

### PATHWAY OPENS ON SATURDAY - JUNE 30

Work on the Native American Heritage Pathway has been ongoing this year. We are nearly done. Even though a few finishing touches remain, we will open the pathway to the public on June 30, after Homestead Parkway is paved - currently scheduled to be done by the end of June. A formal dedication of the Native American Heritage Preserve will take place in September.



The Yavapai-Apache Nation donated 350 tons of trail base material to the project with an estimated cost of over \$5,000.



Work on the trail began with leveling and clearing the pathway.



To level the trail for handicap-accessibility, four culverts needed to be constructed along the trail. These washes had water flow during last year's monsoons.



Before the trail material is laid down, the soil must be compacted with a rented roller.



As the trail material is laid down, the volunteers grade and level the materials. A rented roller then compacts the base material.



Final touches are applied to the trail to remove any uneven patches.



## The Exodus

This forced march known as the “Trail of Tears” took two to six weeks. It was February 1875, the middle of winter, when our people were told they were going on a long trip. Our people were so excited and eager with anticipation, they feasted and danced until the wee hours of the night not realizing their fate; however, this was to be their last healthy traditional meal and their joyous dancing was to the beat of the drums. In their merriment, the women invited a couple of the U.S. Army Officers to dance with them to the Traditional Yavapai songs; swaying four steps forward and four steps backwards. What an enchanting evening! These same men, William H Corbusioier the U.S. Army Doctor, U.S. Army Officers Lt. Schyuler and Lt. Eaton, were the guides who accompanied our people on the march.

From the Rio Verde Reservation, with only the clothes on their backs, a few belongings, and a small herd of cattle, our Yavapai People under the watchful eye of the U.S. Cavalry set out for San Carlos, a dry desolate land. They walked over rough rugged terrain, crossing swollen creeks and rivers that were at flood stage with the run-off of melting snow from the north. Even with ropes being used to cross these swollen rivers, the strong current washed many people away! Our Elders and children wore no shoes or moccasins, had no warm clothing or blankets and were forced to walk over steep mountains thick with thorns and cactus brush. Many babies were born and died along the way from exposure and had to be left behind on the trail because the Army Officers would not allow the people to bury their dead. It is a wonder that approximately twenty-five new babies arrived at San Carlos! One elderly man lovingly carried his ailing wife on his back the entire trip in a larger burden basket with holes cut out for her legs to hang out. With no food left, our people hungry, cranky and weary trudged on until they reached that desolate unforgiving land!

## Life at San Carlos

Life at San Carlos was harsh and brutal! Our Yavapai People were not used to the heat of the land and the desert landscape was unbearable! They were a sad and lonely people, always yearning for their lush green pastures and the mountainous hunting grounds of *Madth wii-jab* (our homeland)! Our Yavapai People were forbidden to speak *Nyah gvaaw-jaw* (our traditional language) or practice our traditional ceremonies in song and dance. Neither were they allowed to gather medicinal and edible plants, nuts and berries and hunt for wild game. Instead, our people were given rations of white flour, sugar, salt, lard and coffee; White man’s food that our bodies were not accustomed to. Our people were also given blankets lace with the Small pox disease and many died. This surely was a Genocide Campaign.

While at San Carlos, children were forcibly taken away from their parents and grandparents and forced to attend Government Indian Schools at far away unknown places - sometimes never to be seen or heard from again! There, the children had their long hair cut, were made to wear similar uniforms and if caught speaking their native tongue, had their mouths washed out with soap! However, at the hands of these government employees, many of our grandparents as children learned to read and write the English language and learned other day-to-day living skills. Our men learned how to raise cattle and worked fields of agriculture; raising hay and feed for the cattle. Before the march, our men had already learned the art of irrigating so this came easy.

For the mothers and grandmothers left at home without children, many took up their old lifestyle of weaving baskets and learned how to sew clothing. Also, using the commodity rations our women had to invent new recipes for meals. This Commodity Government Issue, was the birth of the famed “Indian Fry Bread” because our women did not know how else to use the white flour. What an amazing journey! Our Yavapai People had learned a foreign language, learned how to read and write and learned how to work; now they would be allowed to return home to *Mabdt wii-ja* (our home land), the Verde Valley!

## Return from Captivity

At the turn of the century and twenty-five long years of exile and inter-marriage with the Apache, our Yavapai People were allowed to return home! As our people reached the top of the mountains in view of the Verde Valley, they gleefully cried, “*Mabdt wii-jab! Mabdt wii-jab!* (Our homeland! Our homeland!) however, they found our beloved homeland was now occupied by many White settlers and ranchers. Immediately a campaign of protest was begun by these Verde Valley ranchers. From the approximately three hundred families of the Old Camp Verde Pioneers, about a dozen of them sent letters to Washington D.C. demanding removal of these “dirty Indians”; afraid our children would demoralize their children. One of these letters was written by a Reverend Bristol, who preached the first Baptist sermon under a Cottonwood tree at Middle Verde on the Yavapai-Apache Reservation. At the Middle Verde Rock Church parking lot there was once a small cement monument erected in his honor. These same letters are now housed in the National archives of the Historical Museums in Washington D.C.

This was the early 1900’s and our Yavapai and Apache People were once again, unwanted, homeless people. The Indian Agent, stationed at Camp Verde, gave the ‘returned’ thirty (30) acres at Middle Verde, our old stomping grounds before the “Trail of Tears March”. Life here was not any easier as our children were not allowed to attend the Camp Verde Public Schools so many of them were sent away to Boarding Schools in New Mexico, Nevada and California. For our children, attending Government Boarding schools was just as bad, wherein, the students were forbidden to speak our native tongue.

In 1906 the sympathetic School Superintendent Taylor Gabbard, petitioned the government for money to purchase lumber to build a school for our Yavapai-Apache Children at Middle Verde where the footing remain. The Camp Verde Indian Reservation was created in 1910 or thereabouts and the Middle Verde Indian Reservation about 1916 by the U.S. Government. The Indian Reorganization Act of 1934 and the subsequent ratification of the Yavapai-Apache Tribal Constitution in 1937 established us as a federally recognized entity.



Our museum collections reflect our amazing world, inspire wonder and form the foundation for scientific discovery. In each issue of the *Verde Valley Archaeologist* we explore some of the objects in our collections.

## Datura Plant Effigy Pots

The use of the datura plant for medicinal and ceremonial use has been known over a wide area in prehistoric North America, especially from the Southwestern United States to Southern Mexico and Guatemala. *Datura* is an herbaceous perennial plant, which is grown in temperate and tropical regions of the globe. All the species of *Datura* are poisonous in nature. *Datura* use is known to produce a feverish state and even death. However, it is also used as medicine and in rituals. *Datura*, a flowering plant with potent hallucinogenic properties, was utilized for vision quests throughout the Southwest and greater Mesoamerica.

*Datura* still grows on many archaeological sites today, and was the most powerful mind altering drug used by a variety of prehistoric Southwestern cultures. Over this same geographical area a number of ceramic forms have been found that bear a marked resemblance to the distinctive spiny fruit characteristic of the North American species of this genus.

The first link between *datura* and this uncommon vessel form was proposed by Litzinger (1981)<sup>1</sup> who presented a case for the identification of the distinctive pot as a *datura* effigy. He noted that many of these uncommon vessel forms bore a striking likeness to the spiny fruit found in most North American members of the most common and widespread native species, *Datura innoxia* (Figure 1). These so-called “spiked” or



Figure 1. *Datura innoxia*

“hobnailed” ceramic forms are thought to represent objects that were associated with *datura*. *Datura* seedpod effigies have been found at archaeological sites throughout the Southwest. There are two examples in the Center’s collection (Figures 2 and 3). There is also a *datura* effigy pot in the Dyck Collection.



Figure 2. *Datura* effigy pot



Figure 3. *Datura* effigy pot

While others had noted this link between the plant and vessel form, no systematic effort was undertaken until the publication in 2007 of the book<sup>2</sup> “*Religion in the Prehispanic Southwest*.” The authors identified 150 such vessels and sherds from southeastern Utah and southwestern Colorado south into Central America. They defined a *datura* effigy pot as being “a round or cylindrical vessel with the applique of bumps.” In addition to applying these bumps to the exterior of the vessel, some had the bumps formed by pressing the unfired vessel wall out from the inside. The American Southwest cultures represented in the study included the Ancestral Puebloan, Mogollon, Western Pueblo, Mimbres, Sinagua, Prescott Culture, Hohokam and Salado. They noted concentrations in southwestern Colorado, the Mogollon highlands, the Mimbres valley and the Hohokam area.

Considerable variation was found in vessel size, form and knob treatment. The forms included bowls, jars, seed jars, pitchers, mugs, and beads. Jars accounted for more than 70 percent of the vessels. Most were plain ware, with very few having been painted. The Sinagua samples were named Tusayan Applique.

Rock art studies have also identified *datura* representations. A particularly interesting pictograph in the Red Rocks area north of Sedona can be seen in Figure 4.

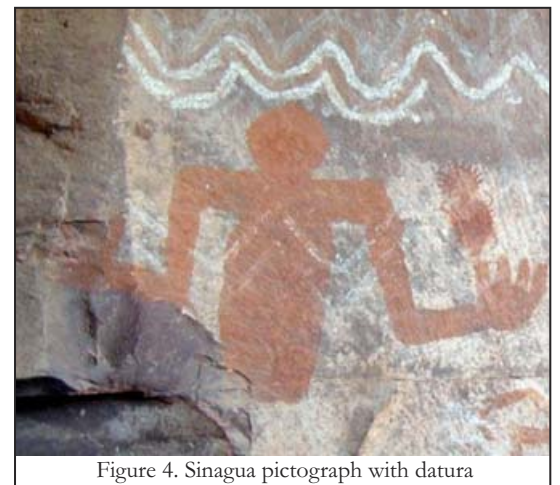


Figure 4. Sinagua pictograph with *datura*

<sup>1</sup> Litzinger, William J. 1981 “Ceramic Evidence for Prehistoric *Datura* use in North America” in *Journal of Ethnopharmacology*, 4:57-74, Elsevier Sequoia.

<sup>2</sup> VanPool, Christine S, Todd L. VanPool, and David A. Phillips. 2006 *Religion in the Prehispanic Southwest*. Lanham, MD: AltaMira Press.



The 2018 Verde Valley Archaeology Fair was held in conjunction with the Camp Verde Spring Heritage, Pecan and Wine Festival on March 17-18. The Native American Art Show was held with the Archaeology Fair. For the first time, awards were presented to the artists, as shown below. The archaeology films and lectures were all attended to the capacity of the room.

There will be several changes to the Fair for next year. For one thing, the Camp Verde Spring Pecan and Wine Festival will change to a one day event and be separated from the Archaeology Fair. The Archaeology Fair will probably be rolled into a new Camp Verde Heritage Fair that will include the Historical Society, Fort Verde State Historical Park, and the Archaeology Center. This will allow each organization to expand and concentrate on their individual interest groups.

Planning for next year's event will begin soon. If you would like to help develop this new format from the beginning, please contact Executive Director Ken Zoll for more information.



Gerry Quotskoyva - Best in Show winner



Alvin Marshall - Award of Excellence winner



Dorleen Gashweseoma - Award of Merit winner



P. Ronald Schneider - People's Choice winner



Dale Bellisfield greets visitors to the Native American Heritage Pathway



Gerry Quotskoyva and Kayo Parsons-Korn describe the future Native American Traditional Garden to visitors

### Summer Volunteer Gardening Internships Available

Like to garden but lack the time or space? Opportunities are now available to volunteer at the Verde Valley Archaeology Center's Heritage Garden located on the grounds of the future Archaeology campus in Camp Verde. To see the progress of the Heritage Garden construction, please visit the Facebook page of the Verde Valley Ancestral Gardens (VVAG). For more information or to register to volunteer, please call Gerry at (928)300-2206 or by email at [director@verdevalleyancestralgardens.org](mailto:director@verdevalleyancestralgardens.org).



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