Hopi Advisory Council Member

With the retirement of Leigh Kuwanwiswima, the new Hopi representative on our Advisory Council is Stewart Koyiyumptewa. Stewart is a member of the Hopi Tribe and the Badger clan. He is from the village of Hotevilla. He is the director, tribal archivist and ethnohistorian for the Hopi Tribe’s Cultural Preservation Office. He graduated from the University of Arizona with a Bachelor of Arts in Anthropology. Stewart is engaged in a variety of projects: recording Hopi oral history, conducting ethnographic research, and doing collaborative work with universities, museums, libraries, and state and federal governments. Aside from his work, Koyiyumptewa is actively involved in the Hopi culture as a husband, father, and farmer. We welcome Stewart with whom we have already worked on several projects including the National Film Preservation Foundation grant to restore the Billingsley Hopi dancers films, and on the current Hopi flute project.

Garden Getting a Ramada

Our Native American Traditional Use Garden will soon receive some needed shade for our volunteers and visitors. The ramada is being custom manufactured to our specifications by Arizona Correctional Industries, the same manufacturer of our benches and tables. The ramada is being funded from the initial garden donation from Donalyn Mikles of the Kling Family Foundation. Our thanks to Verde Valley Ancestral Gardens for their continued work on the garden.

Member Field Trips

Under the leadership of member Dale Bellisfield, our members have enjoyed a variety of field trips this past season such as Equinox at Hopi, Goat Camp Excavation Site, Hopi Art Trail, Tonto National Monument, Hopi Farm to Table, Zuni Experience, Excursion to Paquime, and Mayan World Tour. See pages 6 and 7 for images from some of these trips. Based on the positive feedback received, we are beginning to plan for these and other trips for the coming season. If you have any locations that you would like to suggest, please let us know at tours@vvarchcenter.org.

Summer Lecture Standing-Room-Only

We were very fortunate to have Dr. Maurice Crandall in town and available to give a presentation on July 17 to a capacity crowd. Dr. Crandall discussed the history of two prominent Yavapai first cousins–Mike Burns and Carlos Montezuma–who were both captured as children, raised in the East, and separated from their people for long periods. Both went on to become the first U.S. citizens from Arizona and found citizenship to be full of failings for American Indians of their time. Dr. Crandall is an enrolled member of the Yavapai-Apache Nation. He earned his PhD in History from the University of New Mexico, and is an Assistant Professor of Native American Studies at Dartmouth College in Hanover, New Hampshire.
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 prehistoric and American Indian history in the Verde Valley through the science of archaeology.

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President’s Message
Dr. James Graceffa

Summer is in full swing and many of our members are enjoying vacations in cooler climes or our snowbird members are back home. There are fewer vacationers this time of year so the Center receives fewer visits. But all the activities in the lab are still in full swing.

We are contemplating making changes to our display, so by the time Fall rolls around, I hope you will take time to come visit and see what is new. Also, our garden on our Homestead property is looking great. The time for harvesting some crops is close approaching. Take some time in the cooler parts of the day to visit and appreciate all that Gerry, Kato and their volunteers have done.

The Center is holding a contest for youngsters to name the animal statues along the trail. Pick up an entry form at the Center. Prizes will be given to the most creative names and drawings. It is fun just walking the trail and seeing the animal statues.

Field School this year will be held at the Champagne Springs site in Dove Creek, Colorado. The Center began its first field school there in 2011. We were there for two season there before moving to Mitchell Springs. Champagne Springs is a Pueblo 2 and early Pueblo 3 Ancestral Puebloan site with several Kivas and room blocks. We will be going back to try and finish the excavations we started years ago. One of the Kivas had a ritual closing with many posed animal bones. There were at least 21 turkeys, canines, rabbits and snakes. Those attending this year’s field school will find it very interesting and it is always fun. There is still time to sign up for one session for those who would like to participate.

Our Director of Archaeology, Dr. Todd Bostwick continues to challenge our lab volunteers with new projects, but also supplies instruction on identifying and cataloging various artifacts. At this time the lab volunteers are analyzing the articles we collected from the Hayfield Draw excavation, which was an early pithouse site on the Prescott National Forest. The number of pithouses in the immediate area are unknown, but it is believed that there are more than the ones we excavated. For now those others are safe from arroyo cutting.

The Hayfield Draw excavation was at the request of the Prescott National Forest Archaeologist. The challenge for this project was the need to use scaffolding for the excavation and this was a first. Few, if any, archaeologists have ever done an excavation using scaffolding.

To show the variety of activities in the lab, Dr. Bostwick, has arranged for someone to do XRF (X-Ray Flourescence) studies on the obsidian from Dyck Ranch and the Homestead property at no cost. The XRF on each piece of obsidian tells the source of that piece of obsidian. This fills in a piece of the puzzle about the people at those sites as to who their trading partners might have been. The scope of the work done in the lab varies from truly exciting to everyday busy work. But whatever it is, it is a necessary part of running a curation/research facility.

At the present we are in need of people who know how to do data entry on Excel and someone with experience in photographing still life. If you would like to help, please contact me.

Once again I thank all of you for being part of the Verde Valley Archaeology Center. On behalf of the Board of Directors, we wish you a safe and enjoyable summer.
Most people have heard of the Civilian Conservation Corps (CCC), a New Deal program that provided jobs during and after the Great Depression and resulted in the construction of buildings, roads, and trails in many national parks and forests. The Indian Division was largely overshadowed by the much larger regular CCC but was still a landmark program on federally recognized reservations during the 1930s.

With the ravages of the Great Depression hitting Native Americans particularly hard, Bureau of Indian Affairs (BIA) officials leaned on the Roosevelt administration in the hopes that the newly created CCC program could be used for conservation efforts on the massive reservations throughout the west. Roosevelt agreed, and the Indian Division (CCC-ID) was created as a separate organization from the larger CCC program, which allowed for many differences in enrollment and camp structure.

Tribal leaders, not the Department of Labor, would select the enrollees and projects, with technical assistance provided by the BIA. Only members from a particular reservation could apply to work on said reservation unless approved by tribal council. The program employed thousands of Native Americans and brought material aid and conservation efforts to their considerable land resources.

The CCC-ID also differed from the regular CCC in the ages of enrollees. While the regular CCC enrolled only those between 18 and 25 years old, the CCC-ID had no such restriction. In 1940 the approximate average age of the enrollees reported by the Northern Cheyenne Agency was 34.4 and records from the United Pueblos Agency show that in 1942 alone there were 172 enrollees over the age of 35, with three even being 75. While the higher age range may be partially explained by the growing manpower shortage following the country’s preparation and subsequent entry into World War II, it also highlights the flexibility tribes had in choosing the workers.

Unlike the regular CCC, where the enrollees were required to live in camp and received a flat $30.00 a month, CCC-ID enrollees could earn extra pay. They could receive $1.00 to $2.00 a day for use of their own horse and, in the absence of camps, $3.00 for room and $12.00 for board a month on top of the base $30.00 a month.

The Indian Division built roads, schools, dams, trails, fences, wells, telephone lines, sheds, stock tanks and clinics on 78 reservations across the United States. They also did firefighting, worked as hospital orderlies, and in the growing community gardens. These men were also responsible for the excavation and stabilization of archaeological sites in Chaco Canyon National Historical Park, including Pueblo Bonito and Pueblo del Arroyo. At Canyon de Chelly National Monument, the Indian Division built numerous trails that are still in use. Construction along White House Trail included cutting through bedrock to form two tunnels and long trail segments across slickrock.

As with the regular CCC, World War II spelled the end for the CCC-ID, and the program was shuttered in 1942. Four days after the U.S. House of Representatives rejected funding the program for the 1943 fiscal year, the CCC-ID director directed all agencies to set aside funds to liquidate the CCC-ID and make every effort to absorb CCC-ID personnel into regular BIA employment if possible. While the camps were shuttered and the supplies parcelled out to various federal agencies, many of the projects such as roads and dams can still be seen today. For the generation of Native Americans who weathered the Great Depression, the records of the CCC-ID provide a glimpse into their life and work.
Come, let me tell you a tale: Writing stories about the past

Our previously planned guest for the Gala had to cancel but we are very fortunate to have our friend, Dr. Brian Fagan, step in. Brian gave an unforgettably entertaining talk at our 2017 gala and is returning. From Central Africa to the United States, Brian Fagan uses his long career as an archaeologist and writer to reveal some of the challenges and excitement of writing about ancient times for the public.

British-born and Cambridge University educated, Brian Fagan is widely regarded as the world’s leading archaeological writer and has an international reputation as an author of influential books about major issues such as ancient climate change, the relationship between humans and water, past and present, and substantiality in ancient and contemporary subsistence level societies. His books have been translated into over nine languages. We will have his latest books for sale and available for him to autograph.

6:00 PM Cocktails, Silent Auction, Wine Pull and Raffle
7:00 PM Plated Dinner

Menu
Mixed Field Greens Salad with sprouts, cucumbers and tomatoes
topped with a Balsamic Vinaigrette Dressing
Grilled Salmon with Lemon Beurre Blanc OR
Tender Medallions of Beef with Bordelaise Sauce OR
Grilled Southwest Eggplant with Poblano Chili Vegan Cream Sauce
Chef’s Choice of Chocolate Dessert

Tickets are $125 ($75 tax-deductible) and can be purchased online or in the Center. Sponsorships are still available. Visit the website for details.

New this year will be a Wine Pull thanks to a grant from the Albertsons Companies Foundation, on behalf of Safeway. Most wines were purchased at the Sedona Safeway store for this event, one of the largest wine selections in the Sedona Verde Valley area. Other wines were donated by members and Page Springs Vineyard.

For $20 you draw a cork that will have a number. At the close of the Gala the numbers will be revealed to take your bottle(s) home.

Minimum value for a bottle will be $15 but most will be $20 and up to $50 with a chance to pull a cord on a single bottle worth $100.
Many of you have probably been to the V bar V Heritage Site and observed the sun calendar effects. The effects take place on the “Solar Panel” that contains 10 concentric circle and snake-like glyphs, often associated with prehistoric solar calendars. There is also a very unique image that incorporates a sun-like glyph with a pair of arched lines. This turned out to be the summer solstice marker. Another petroglyph image that drew attention during the observations was a series of “centipede-like” images. These images have been identified as “corn plants” and mark the times for the early, full and late corn planting periods. The effects are produced by two boulders. The boulders protrude from the cliff face and act as Gnomons (Figure 1) to cast shadows on the cliff face to create the calendar effects.

You may also have heard that one of the two boulders (Gnomon No. 1) fell to the ground during the effects of Hurricane Rosa. The strong winds and rain weakened the fragile wedge stones holding the boulder in place causing it to fall after being in place for at least 800 years. So why would this boulder have fallen after all this time? The study conducted by the Center in 2011 can help to explain this.

In 2011 we received an archaeological research permit to erect scaffolding because it was impossible to accurately assess the nature of the rock gnomons when viewed from ground level. The temporary scaffold (Figure 2) permitted an examination of the critical rock face up close. The scaffold was erected so as to not touch or damage the rock face.

The examination of the boulders was conducted by Dr. Todd Bostwick, geologist Paul Lindberg, Ken Zoll and Peter Pilles. The results were published by the Center in A Geological and Archaeological Study of the Solar Gnomons at the V Bar V Heritage Site available in the Center. Members can request a free pdf copy by bringing in a thumb drive into the Center.

Paul described the gnomons as follows: “All of the gnomons in the upper part of the rock art site are considered by the writer to be naturally occurring boulders that have been frost heaved outward to their observed locations. Each block came from within the rock fracture and were not placed there by human hands. The left-hand block (Gnomon No. 1) has been frost heaved outward and rotated noticeably downward. Gnomon No. 1 is so precariously balanced that its present position is considered to be caused by natural movement. Upon seeing this block up close the writer was astonished that it had not already collapsed. The block is held in place by a rock flange on its back edge that presses against the block to the right. Despite its precarious position, Gnomon No. 1 must have remained in its present position since the solar calendar was prepared over 800 years ago because the calendar still appears to operate correctly.” Paul’s drawing is shown in Figure 3.

Our close examination revealed conclusively that humans had purposely placed small rock wedges into the bounding edges of all three of the critical rock blocks in an effort to stabilize their further movement. Paul went on to note: “A critical geological feature was observed at the back side of Gnomon No. 1 where it has a rock flange projecting to the right (south) that presses against the wedge boulder to its right. It would outwardly appear that if that fragile rock flange were to fracture, the gnomon would break loose and collapse.”

It appears that Paul’s caution on the fragile nature of Gnomon No. 1 was well-founded with a little help from the wind and rain of a passing hurricane. We are very fortunate to have had the opportunity to conduct this study before its demise.
Members Enjoy a Variety of Trips

Hopi Art Trail
Our hostess, Hopi sculptor Evelyn Fredricks, led members on this unique two-day introduction to and visit with at least five other award-winning, gifted and culturally-significant artists.

Hopi Farm to Table
Bertram Tsavadawa, Certified Hopi Guide and artist, led a small group of members in May on this unique six-hour agricultural and culinary trip to Hopiland. In the image to the right, Bertram is giving instructions on how to use a planting stick.

Basketmaker Reba Ann Lomayestewa

Elroy Natachu studio of traditional textiles

Members participated in helping Bertram plant his field.

Silversmith Gerald Lomaventema giving a slide presentation on his work

Members participate in a Hopi feast
**Members Enjoy a Variety of Trips**

**Goat Camp Excursion**

Archaeologist J. Scott Wood and volunteers from the Rim Country Chapter of AAS guided members on this six acre site. Originally a Hohokam colony, this site was occupied continuously from around 750 to 1280 CE, into the Northern Salado Period. The next stop was Buckhead Mesa to see numerous petroglyphs on scattered boulders within this protected site.

**Experience Zuni**

Members spent four days in June learning the history, culture, food and arts of the Zuni People. Zuni archaeologists and guides led them to archaeological sites.

Archaeologist J. Scott Wood and volunteers from the Rim Country Chapter of AAS guided members on this six acre site. Originally a Hohokam colony, this site was occupied continuously from around 750 to 1280 CE, into the Northern Salado Period. The next stop was Buckhead Mesa to see numerous petroglyphs on scattered boulders within this protected site.
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