

## APPENDIX G

### Cultural History of the Verde Valley

## **Paleo-Indian Period**

Little archaeological evidence of Paleo-Indian (12,000–8,000 B.C.) use of the Verde Valley has been recorded; however, Pleistocene megafauna, including horse, mastodon, and mammoth, have been found along the Verde (Tagg 1986). Given the recent alluvial deposition in the valley, evidence of Paleo-Indian use of the area is most likely deeply buried.

## **Archaic–Dry Creek Phase**

Evidence of Archaic period (8,000 B.C.–A.D. 1) occupation of the Verde Valley is more abundant. The Dry Creek Site, believed to date to the late Archaic, is located just west of Sedona (Pilles and Stein 1981:608, Shutler 1950). Dry Creek phase sites have been identified along Dry Creek, Spring Creek, Oak Creek, and Coffee Creek; most of them reflect hunting and plant gathering activities. Artifact assemblages include ground stone, scrapers, choppers, knives, and hammer stones. Oval one-hand manos and basin metates, as well as small less formal ground stone implements, are ubiquitous on these late Archaic sites. No Archaic-period structures have been identified.

## **Squaw Creek Phase**

Breternitz (1960) has suggested that shallow pit houses and surface dwellings were first built in the Verde Valley during the Squaw Peak phase (A.D. 1–800). Associated material culture resembles artifacts from San Pedro Cochise and Basketmaker II sites. Ceramics, which appear for the first time in this area at the end of the Squaw Peak phase, include Snaketown and Gila Butte Red-on-buff, Lino Gray, and Lino Black-on-gray. The shift from small basin metates and one-hand manos to larger manos and trough metates near the end of the phase has been attributed to a shift to a more sedentary life style and a greater reliance on agricultural products (Pilles 1981a:8).

Immigration into the region by Hohokam people, may have contributed to dramatic cultural changes that occurred in the Verde Valley around A.D. 700 (Pilles and Stein 1981:8–12). Hohokam Buff Ware and Pimeria Brown Ware ceramics, shell bracelets, clay figurines and stone palettes, as well as Hohokam-style ballcourts, houses, cremation burials, and irrigation technology have been identified. Other studies suggest that the presence of Hohokam material culture should be attributed to intensive trade rather than immigration (Fish and others 1980).

## **Camp Verde Phase**

Many sites dating to the Camp Verde phase (A.D. 800–1125) have been located in the Upper and Middle Verde Valley. These sites are generally thought to have been occupied by the Southern Sinagua, an extension of the Sinagua cultural tradition

identified in the area around Flagstaff. The Southern Sinagua were sedentary farmers of corn, bean, squash, and cotton. Pottery manufactured by the Southern Sinagua was primarily undecorated Alameda Brown Ware, constructed with a paddle and anvil technique.

Two site types have been identified for this period: 1) small sites at elevations between 4,500–5,000 ft and 2) larger sites on the floodplain (Macnider and others 1991:5). The floodplain sites are often very large and include ballcourts, mounds and other public architecture. The early Camp Verde phase is characterized by Kana'a Black-on-white, Santa Cruz Red-on-buff, and Deadmans Black-on-red ceramics.

The late Camp Verde phase (A.D. 1000–1125) is marked by continued Hohokam influence in the Middle Verde Valley including red-on-buff ceramics, shell and stone ornaments, and clay figurines. Larger sites also often include Hohokam style houses, ball courts, cremation burials and adobe-capped mounds (Fish and Fish 1977; Pilles 1976). In the Upper Verde Valley, Hohokam influence seems to have ended by this period. Imported ceramics include mainly Winslow and Kayenta types, while plain wares are almost entirely Alameda Brown Ware (Fish and Fish 1977).

### **Honanki Phase**

The Honanki phase (A.D. 1125–1300) is marked by changes in settlement patterns, architecture, and material culture. Sites dating to the Honanki phase tend to be located at higher elevations than sites from earlier phases and consist of small pueblos and cliff dwellings, pit houses, and contiguous masonry rooms. Hilltop sites, often with thick outer walls, also occur during the Honanki Phase, and some researchers believe them to be defensive sites or forts (Fish and Fish 1977; Wilcox and others 2001). Hohokam ceramics do not appear in assemblages from Honanki-phase sites.

### **Tuzigoot Phase**

During the Tuzigoot phase (A.D. 1300–1425) the previously dispersed population aggregated; as many as 40 pueblos with at least 35 rooms each have been recorded. Tuzigoot, Montezuma Castle, and Hatalacva are the three largest sites attributed to this phase (Jackson and Van Valkenburgh 1954; Spicer and Caywood 1936; Spicer and Caywood 1934). Trade and influence in the Verde Valley seems to be mainly from the Flagstaff, Kayenta, and Winslow areas. Trade wares include Tusayan Black-on-white, Jeddito Black-on-yellow, and later proto-Hopi and Hopi wares. Wilcox (2001:158) has posited a Verde Confederacy, an alliance of large sites that stretched from Perkinsville to Davenport Wash along the Verde River, which was formed to protect the region against potential aggression by inhabitants of Perry Mesa. Wilcox (2001) includes three pueblo sites located along Fossil Creek in the Verde Confederacy. Fossil Creek Ruin (NA 3515) a 26-room, Pueblo IV pueblo, is approximately 20 km south of the project area at the confluence of the Verde River and Fossil Creek. Salome Ruin (NA 19,286), a 29-room defensive site, and Verde 10-12, a 30+ room defensive site, both are upstream from the project area.

## **Protohistoric Yavapai**

Until recently, the Verde Valley was thought to have been abandoned about A.D. 1425, but the Yavapai obviously entered the Verde Valley prior to A.D. 1540 and perhaps as early as 1300. Five protohistoric Yavapai sites have been reported from the Jacks Canyon area near the Village of Oak Creek (Logan and others 1996:1108–1109). Yavapai sites are likely underrepresented in archaeological site inventories, as they are difficult to identify. Yavapai material culture was easily transported and mostly perishable. Structures consisted of brush wickiups with rock placed outside the circle of brush; once the superstructure has disintegrated little would remain other than a small cleared area and possibly an arc or circle of rocks. A single course of rock is easily disguised by erosion, alluviation, or trampling by grazing herbivores. Don Keller and Pat Stein (1995) documented a twentieth-century Yavapai wickiup site near Prescott Arizona. Even with archival data, historic photos, and informant consultations, Keller and Stein (1995:4) had trouble distinguishing the structures: Within the study area at least 17 and perhaps as many as 29 individual wickiup shelter locations were seen (Figure 2). Each wickiup location consists of a vague clearing 10 to 15 feet in diameter relatively free of rocks and vegetation. Ill-defined semicircular clusters of stone, or stone alignments acting as retaining walls, are associated with some of the cleared areas.

Agave was a Yavapai staple, and roasting pits were constructed to cook it. Agave was also a staple of the Southern Sinagua, and roasting pits not directly associated with diagnostic artifacts have seldom been the subject of detailed studies that might determine cultural association.

## **Historic Yavapai and Apache**

Historic use of the Middle Verde and Fossil Creek drainages included both Yavapai and Apache groups. Fur trappers observed the Southeastern (Kewevkapaya) and Northeastern (Wipukpaya) Yavapai and Northern Tonto Apache in the Verde Valley (Basso 1983; Khera and Mariella 1983). Both Yavapai and Apache followed a pattern of seasonal encampments located near ripening plant foods, and both groups supplemented their diet with agricultural crops. Agave was a staple for Yavapai and Apache alike, and Fossil Creek was an important food gathering area. Agave was available on the middle slopes around the creek, the mouth of the creek was important for mesquite beans, and the lower portion of the creek was a source of cactus fruit (Aschmann 1963: 24–29, 202–208). Ceramics from this period consist of Tizon Brown Ware, and projectile points are small triangular points referenced as Desert Side-notched (Fish and Fish 1977; Pilles 1981a: 168–170).

In 1871, the Camp Verde Indian Reserve was established along the Verde River near present day Camp Verde; in 1875, the Federal government forcefully moved the Yavapai and Apache people then living in the Verde Valley to San Carlos (Stein 1981:23). The original Camp Verde Indian Reserve was simply eliminated, and Anglo settlers and

miners laid claim to the lands. In the early 1900s, the Yavapai and Apache were allowed to return to the Verde Valley and in 1910, the Camp Verde Reservation was established (Munson 1981).