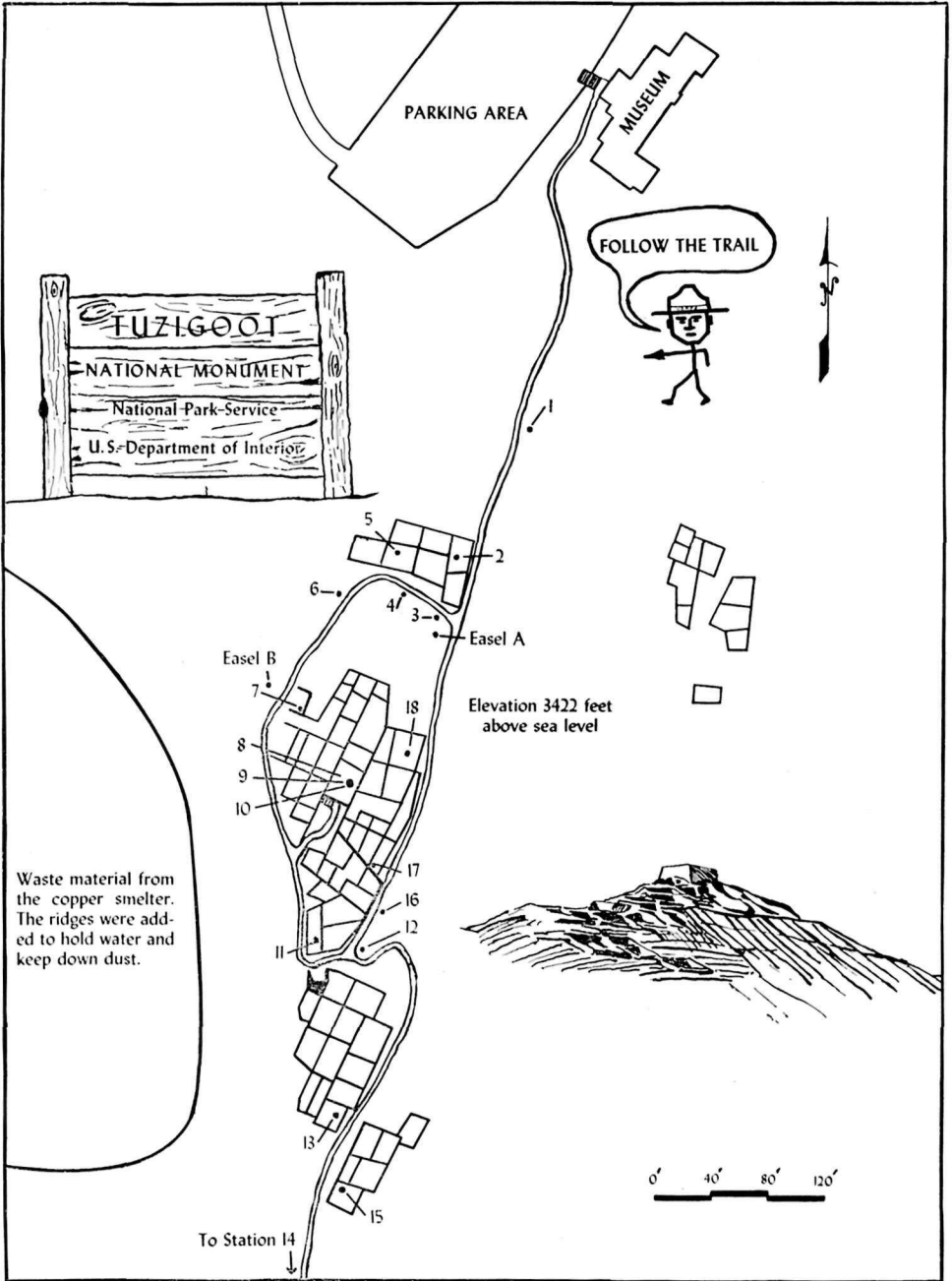


TUZIGOOT TRAIL . . .



PRICE 15 CENTS IF YOU TAKE THIS BOOKLET HOME

TUZIGOOT NATIONAL MONUMENT
ARIZONA



1950
1950

GETTING ACQUAINTED

This village, TUZIGOOT, was begun about A.D. 1125 by Pueblo Indians. (Tuzigoot is pronounced TOO-zee-goot. Pueblo is a Spanish word meaning town.) It reached its peak between A.D. 1300 and 1400 when the village of 110 rooms was occupied by about 200 or more Indians. Sometime after A.D. 1400 Tuzigoot and its sister pueblos in the Verde Valley were abandoned. To this day archeologists cannot fully explain why. Perhaps it was due to crop failure, disease, inter-village strife, or marauding tribes.

TUZIGOOT comes from the Apache language and means "CROOKED WATER." The Pueblo was named Tuzigoot because of the crooked Verde River; notice how it winds.

TUZIGOOT TRAIL

Numbered markers along the trail refer to numbered paragraphs on the following pages which describe features at each of these points. See the map on the opposite page for the trail route. *Please make it your responsibility to see that your group stays on the trail and off the walls.*

1. The modern Hopi Indians often use small bedrock mortars like this to catch rainwater. This water is then used to mix ceremonial paints.

2. This was a fireplace; the stone slabs confined the fire in a small area. During cold winter months they were used for cooking and as "floor lamps" at night. Lack of chimneys and sufficient ventilation made the rooms smoky and caused thick deposits of soot on living room walls and ceilings. For fuel the Indians probably used almost any native wood or burnable waste, including corn cobs. Pine knots, from river drift, are



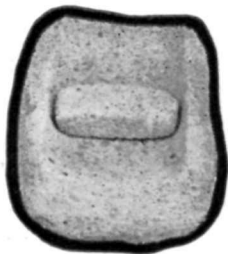
Stones in alinement, and an abundance of broken pottery, made it obvious that a ruin covered the hilltop.

full of pitch and would have made fine kindling. With no matches, the villagers made fire by friction with a fire drill.

EASEL EXHIBIT A—*Agriculture.*

3. You are now entering the patio at Room No. 1. There were 3 house units: (1) the hilltop unit to your left; (2) a 7 room group on your right; and (3) a 10 room group best seen from the top of Tuzigoot.

Put your imagination to work. Remember that these walls and the roofs they once supported have been crumbling for 500 years. Can you visualize the walls when they were about 9 feet tall and supported roofs similar to the ceiling seen in the museum?



This area was an unroofed patio. Such patios are used by Pueblo Indians today as dance plazas, playgrounds for children, and often just for loafing in the sun during their free hours.

4. These grooved stones were called *metates* (meh-TAH-taze) and the smaller stone in the groove is a *mano* (MAH-

no); together they were used for milling corn. The modern Hopi (HO-pee) often have three or four metates of varying coarseness set in stone bins. The Pueblo woman kneels on the floor, her feet placed against the wall for leverage, and sprinkles corn kernels on the metate, and grinds them with the mano. The meal is then prepared in many ways for eating. By using the whole kernel and by the slow grinding process, certain food values are retained. (Scientists are now realizing that our rapidly milled grains, often stored for a long period, lose food value.)

The metates have been placed here so visitors may enjoy photographing each other at work on the grinders. Use the stake to steady your camera.

5. Do you see the remnant of plaster on the wall? Originally all of the rooms were plastered with red clay; they replastered some rooms many times. This was done by hand, and numerous handprints were in evidence. Since all of them were quite small, we believe most of this work was done by the women. (This plaster has been restored but it looked very much like this 500 years ago.)

6. The exact purpose of these slab-lined pits has not been determined by the archeologists. In other areas similar pits were used for storage of food and were covered with flat stones and sealed with mud. The pit contained some charcoal,

South end of Tuzigoot after excavation.





Room 14 after excavation.

indicating that it may have been used as a roasting or barbecue pit.

EASEL EXHIBIT B—*Mining.*

7. Three burials were taken from this room. The burial offerings included four bone awls, one horn tool, one arrow-point, shells, beads, and a broken turquoise pendant. The articles are on display in the museum. There were 67 burials found in or near these 5 rooms.

8. The archeologist who excavated this room tells us he found a "TOTAL OF EIGHT SKULLS, AND BONES OF ONLY FOUR INDIVIDUALS." Are you wondering what became of the other four bodies? We wonder, too.

9. The upper half of this room (No. 14) including the roof, was restored in 1933 to show the type of original architecture. Although you will reach the roof by means of a modern stairway, the Indians used a rung-type ladder to ascend through a narrow hatchway to the roof. Similar ladders were placed along outside walls to reach other roof levels, as shown in the model in the museum. These could be pulled to the rooftops in case of attack.



How a room in Tuzigoot might have been used.

The unusual partitions in this room may indicate that it was used for ceremonies or other special gatherings. The underground ceremonial room or kiva (kee-vah), so common in many ancient and modern pueblos, does not occur in the Verde Valley.

10. (Overlooking the valley)—Look at those fine fields. Years ago these Pueblo Indians were raising crops of corn, beans, and squash down there. They were good farmers and didn't wait for a rain to furnish necessary moisture. They simply scooped out irrigation ditches and directed river water wherever they wanted it.

This was not all they had to eat, either—berries, pinyon nuts, acorns, and native wild vegetables were gathered in season.

Bones found in the kitchen trash mounds indicate their diet was further supplemented by deer, pronghorn, rabbit, and some game birds.

Looking down the hillside opposite Stake No. 2, you can now see the third group of rooms mentioned at Stake No. 3. There is no trail to this group.

11. A child about 2 years old and another about 4 years of age had been buried in this room 6 inches below the floor level. No offerings were found with these burials.

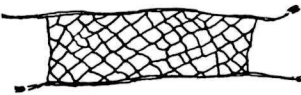
12. The trail to the right continues out to the "Picture Point" where a support is provided to steady your camera. Stakes 13 through 15 are on this section of the trail. The trail to the left returns to the museum and the next stake number will be 16.

13. This could be called a cemetery for children. In this room 11 child burials were found. None of these children had lived beyond the age of 6 years.

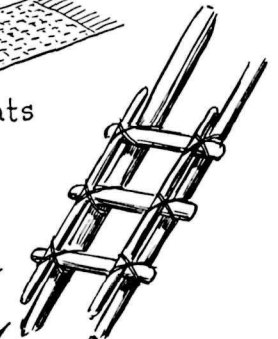
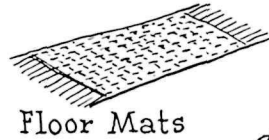
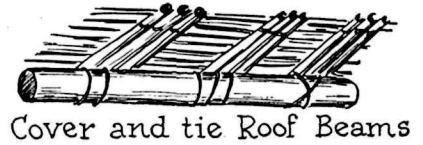
14. "Picture Point." This is the most popular view of Tuzigoot. Steady your camera on the stake for a picture of the terraced village.

15. Little of interest was found in these six rooms below the trail. One metate, 12 manos, and 1 spear point were the only artifacts recovered from the rooms.

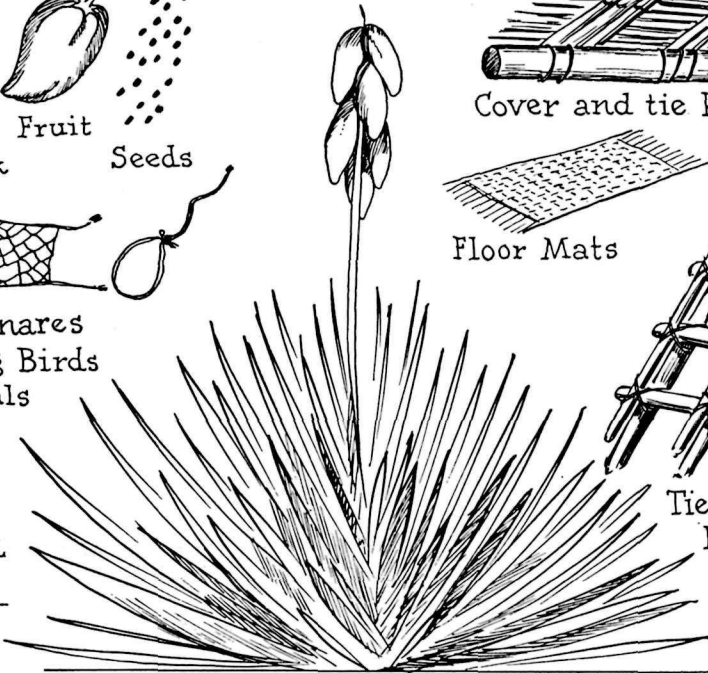
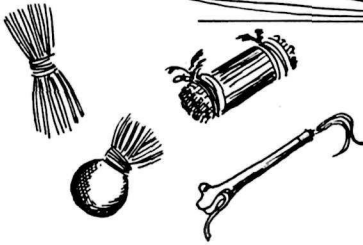
FOOD



SHELTER



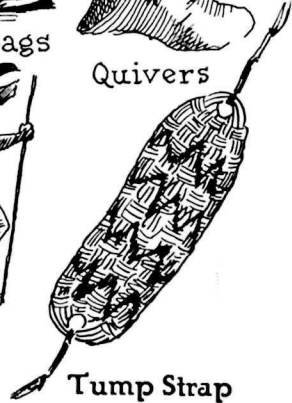
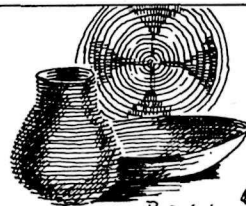
CEREMONIAL OBJECTS



CLOTHING



UTILITARIAN OBJECTS



16. On the hillside below us was the village dump; the people at Tuzigoot threw out their broken dishes, house sweepings, and kitchen scraps along this slope. Curiously enough, this was also a burial ground because it afforded easier digging. Adults were buried at full length, but were not laid out in any particular direction. Sometimes pottery and jewelry were placed with the individual. Later, as burial space became crowded, older burials were frequently disturbed or moved to make room for new ones. This may account for the missing four bodies at Stake No. 8.

Infants and small children often were buried under room floors, or even in walls. In the latter case a few stones were removed from a wall and the infant was placed in the crevice, then sealed up. This practice probably was the result of a religious belief that the baby should remain near its birth-place or the family hearth. Perhaps, as the Hopi used to believe, the spirit would stay protected in the room to await rebirth in the next child of the household.

A total of 429 burials was removed from the pueblo by archeologists. The age of these individuals, at time of death, may be closely estimated by the presence of certain teeth and the characteristics of the skull.

Tuzigoot from the air. The fields shown under cultivation here were used by Indians at least 1,000 years ago, even before the pueblo was built.





Extreme care must be exercised to leave every bone undisturbed.

The following tabulation shows the approximate age of the individuals exhumed:

<i>Age at death</i>	<i>Number found</i>
Aged (50 years or more).....	19
Adult (21 years to 49 years).....	118
Sub-adult (15 to 20 years).....	11
Child (6 to 14 years).....	87
Infant (under 6 years).....	170
Undetermined age	24
	—————
	429

Average height of men, 5'4"; women, 5'2".

17. The masonry of Tuzigoot was massive, but structurally weak because of the roughness of the available building material. When the first rooms were built, on top of the ridge, river boulders and other irregular stones were used. You can readily see that these stones do not form as strong a wall as do the flat bricks we so commonly use today.

The mortar is common earth from the valley floor and composes 50% of the wall. This earth was not impervious to the rains and the walls crumbled soon after the village was abandoned. The greatest height of the standing wall was 12 feet at the time of excavation. Most of the walls had weathered down to the height you now see.

18. Here's another slab-lined pit—do you remember Stake No. 6?

The long-walled depression to the left of the pit is all that remains of the older room. The larger room was built over the old one. The roof of this new room was burned, and charred timbers of pine and pinyon were found, as they fell, on the floor.

In the southeast corner of this new room a small burial was found. Carefully dusting and removing the earth, the scientists revealed a clay-lined pit about 18 inches long. With extreme caution, by well-trained hands, this burial was removed without damage to a single bone, and proved to be the skeleton of a parrot! This skeleton is now on display in the museum with a life picture of a similar bird. Parrot feathers are highly prized by modern Pueblo Indians for ceremonial use. Then, as now, they were obtained by trade from Mexico.

19. We hope you have enjoyed the trail. *Please return this booklet before you go, or you can purchase it by paying 15 cents in the museum.*

EXCAVATION OF TUZIGOOT

Tuzigoot Pueblo is the most important large ruin in the Verde Valley, from a scientific standpoint, because it alone has been completely excavated by trained archeologists.

Originally planned by the University of Arizona as a small-scale exploratory dig to obtain basic information on the archeology of the upper Verde drainage, the project was broadened soon after it began in the fall of 1933 to include the complete excavation of the ruin, preservation and repair of standing walls, and the recovery, repair, and display of all artifacts uncovered. This comprehensive program was made possible through funds furnished by the U. S. Civil Works Administration, at that time newly inaugurated in Arizona.

A working force of 48 men, supervised by 4 university archeologists, was engaged in the excavation from November, 1933, until June, 1934. At the same time, volunteer workers cleaned, repaired, and catalogued the finds as they were rescued from the dust and debris of half a millenium.

Before excavation, the ruin could be distinguished by heaps of tumbled masonry, much broken pottery and other ancient trash, and by an occasional projecting stump of wall. Although not conspicuous from a distance, the covered remains of Tuzigoot were known to many local people, and had been described in print as early as the 1880's.



These pictures illustrate the appearance of Tuzigoot before and after excavation. Archeologists restored the walls of the topmost room to their present height.



Excavation of the pueblo began with the trenching of the east, west, and north slopes to determine depth of trash deposition and stratigraphic association of artifacts, and to uncover possible burials. These trenches, as they advanced toward the summit of the ridge, brought to light many burials and a series of unsuspected rooms covered with as much as 11 feet of trash and earth. As each new room was revealed, it was systematically cleaned out with shovels, picks, and as the floor was approached, trowels, whisk brooms and other small tools. In many of the rooms careful removal of this fill led to the discovery of the rotted or charred remnants of the collapsed roof. On the room floors themselves the excavators found tools and pottery as they had been left by the inhabitants over 500 years before.

As the museum collections so amply show, Tuzigoot is a monument to the skill and patience of the scientist as opposed to the thoughtless, clumsy greed of the "pot hunter."

NATIONAL PARKS AND MONUMENTS

Tuzigoot National Monument is one of more than 190 areas administered by the National Park Service, United States Department of the Interior. It is the responsibility of the National Park Service to preserve these areas in their natural, unspoiled condition and to make them available for your pleasure in such manner as to leave them unimpaired for the enjoyment and inspiration of future generations. We hope you will join with us in protecting Tuzigoot National Monument by "taking only pictures and inspiration and leaving only footprints and goodwill."

MISSION 66

MISSION 66 is a 10-year development program, now in progress, to enable the National Park Service to help you to enjoy and understand the parks and monuments, and at the same time, to preserve their scenic and scientific values for your children and for future generations.

CONSERVATION — YOU CAN HELP

If you are interested in the work of the National Park Service and in the cause of conservation in general, you can give active expression of this interest, and lend support by alining yourself with one of the numerous conservation organizations which act as spokesmen for those who wish our scenic heritage to be kept unimpaired for the enjoyment of future generations.

Names and addresses of conservation organizations may be obtained from the ranger.

ADDITIONAL POINTS OF INTEREST

This region is one of the most interesting archeological and scenic localities in the United States. Other nearby National Monuments you may wish to visit are Montezuma Castle, 27 miles to the southeast near Camp Verde, and Walnut Canyon, Wupatki, and Sunset Crater, all in the vicinity of Flagstaff, Arizona, which is 50 miles to the northeast through beautiful Oak Creek Canyon.



*Let No One Say
And Say It To Your Shame!
That All Was Cleanliness Here
Until You Came.*



This booklet is published in cooperation with the National Park Service by the
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