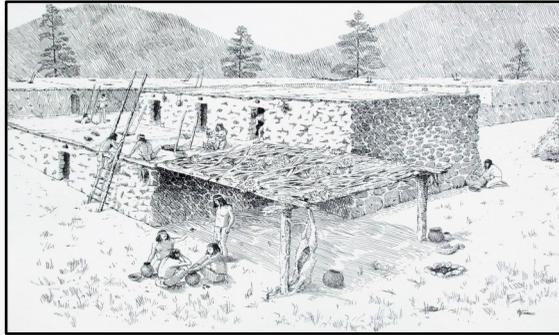


15. Pueblo 2: This structure was built during a late population influx about 1250. All other rooms built at that time were added onto the main pueblo. However, not only was this a separate structure, but its rooms are larger than those in the main pueblo and it also had its own ceremonial kiva, outlined here with rocks. The original structure had two ground floor rooms and was two stories high. Two single-story rooms were added later at separate times. As with earlier pit houses, and most rooms here, Pueblo 2 was burned when people moved away. It was not excavated by Fewkes and remains a primary research focus. Why is this structure separate from the rest of the site? What can it tell us about the newcomers, and the last days of Elden Pueblo?



About the Elden Pueblo Project Logo

In 1926, J.W. Fewkes excavated this Leupp Black-on-white pregnant antelope effigy jar. It was traded to *Pasiwvi* by the Pueblo people who lived in the Little Colorado River Valley area near Winslow, AZ. Fewkes thought the vessel might represent an early version of the Antelope Society, which still exists at Hopi.

People do not disappear or mysteriously vanish. They move to other areas when they need to or to join other family members. This unique vessel illustrates the enduring cultural connections, shared values, and beliefs linking the *Hisatsinom*, the Hopi name for their ancestors, to the Pueblo people today.

For more information about Elden Pueblo educational activities contact the Elden Pueblo Program Manager, Lisa Deem, at (928) 699-5421, or by e-mail at eldenpueblo@gmail.com.

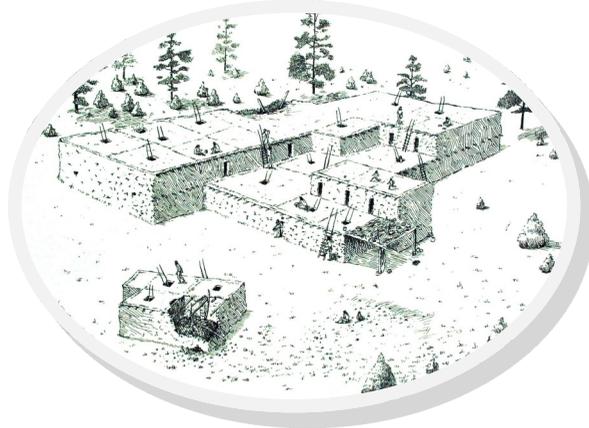
The many recreational opportunities and other archaeological sites to visit on the Coconino National Forest can be found at: www.fs.usda.gov/main/coconino/about-forest.

For more information on the Sinagua and Native cultures of the Southwest, visit the Museum of Northern Arizona on US Highway 180, north of Flagstaff, and at www.musnaz.org;

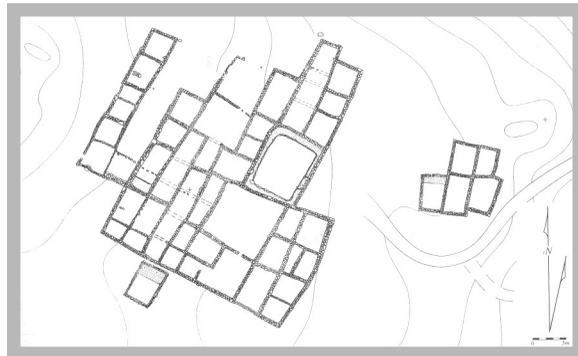


Elden Pueblo
Coconino National Forest
Flagstaff, Arizona

TRAIL GUIDE



The Elden Pueblo Project:
Connecting People With the Past



Project Partners:

- The Coconino National Forest
- Arizona Natural History Association
- Flagstaff Arts Council, City of Flagstaff
- Flagstaff Community Foundation
- Museum of Northern Arizona
- Arizona Archaeological Society

Elden Pueblo (*Pasiwvi*) and the Sinagua: A.D. 1070-1275

Elden Pueblo, or *Pasiwvi* (“*Pah-see-’oo-vi*”) is recognized by the Hopi people as an ancestral village, occupied from A.D. 1070 to about A.D. 1275.

Archaeologists refer to these people as the Sinagua, a term that comes from an early Spanish name for the San Francisco Peaks, the “*Sierra Sin Agua*”, or, “Mountains Without Water”. The Hopi name for the Peaks is *Nuva’tukya’ovi*, or, “Place of snow on the very top”. Hopi refer to their ancestors as *Hisatsinom*, and *Pasiwvi* (Elden Pueblo) is the “place of coming together” or “place where decisions were made”.

Indigenous people lived seasonally in the vicinity of the San Francisco Peaks for at least 11,000 years, sharing ideas, new technologies and beliefs. But, in the latter part of the 11th century the eruptions of Sunset Crater, ten miles northeast of here, as well as a 20-year-long period of drought, displaced them to moister, higher elevations. Here, in the ponderosa pines, a few families constructed pit house villages in the shadow of the San Francisco Peaks.

Around A.D. 1100, the climate again transitioned to wetter, cooler conditions and most people relocated to lower elevations in the pinyon-juniper zone, where farming was optimal. Still, some families remained at *Pasiwvi* and constructed new stone-lined pit houses as well as pueblos, or, above-ground masonry dwellings.

The structures were two to three room units, with each room probably housing one family. The rooms became the nucleus around which *Pasiwvi* would grow, eventually becoming a two-story tall complex of about 65 rooms, the largest site in the Flagstaff area.

By A.D. 1150, *Pasiwvi* became an important trade center where ideas, as well as goods, were exchanged. Skilled artisans lived at the site, making plainware pottery, obsidian projectile points, and finely woven cotton textiles.

Trade connections extended across the Southwest, bringing shell jewelry from the Gulf of California and the Pacific Ocean, turquoise, argillite, mineral pigments, and even scarlet macaws and a copper bell from Mesoamerica. Sinagua seldom made decorated pottery, but obtained it from Pueblo people of the Kayenta and Winslow regions to the north and east. Their plainware pottery exhibits innovation in form, polishing and innovation.

Rare artifacts, such as decorative nose plugs, carved bone hair pins, bird effigy vessels, and turquoise mosaics in the shapes of frogs and birds in flight suggest to some archaeologists that Sinagua had a hierarchical social structure, a clan system, and religious, medicinal, and war societies to serve the community.

Around A.D.1250, during another period of drought, more families began moving into *Pasiwvi*, almost doubling the population. An enclosed courtyard and, later, the large community room were built during this time. But continued dry conditions and a shorter growing season caused by cooler temperatures resulted in a gradual movement away from the pueblo by

A.D.1275. People gathered their belongings, may have burned their rooms for closure, and moved to areas north, south and east where related families and other groups were already coming together to form large pueblo communities of over 100 rooms.

By A.D. 1400, many people joined the emerging Hopi and Zuni cultures to the north and east. But *Pasiwvi* and other sites in the Flagstaff area were never forgotten. The sites were remembered through oral traditions and annual pilgrimages which are still conducted today to honor ancestors.

Euro-Americans began arriving in the 1870s, including John Elden, a shepherd for whom Mt. Elden and Elden Pueblo is named. In 1916, Dr. Harold S. Colton and his wife, Mary-Russell Ferrell Colton, founders of the Museum of Northern Arizona, began an archaeological survey of the Flagstaff area. Mrs. Colton rediscovered *Pasiwvi* on Oct. 23, 1916 while horseback riding.

A publication by Dr. Colton likely influenced Dr. Jesse Walter Fewkes and John P. Harrington of the Smithsonian Institution to excavate the site to better understand Hopi traditions about the Flagstaff area. In 1926 the scientists unearthed 35 rooms and 2,500 artifacts that went to the Smithsonian. Dr. Fewkes believed in sharing the results of archaeological work with the public and he gave regular tours and many lectures to the community, naming the site “Elden Pueblo” after Mt. Elden.

Dr. Fewkes’ plans to designate the site as a National Monument never materialized. Nevertheless, he laid the groundwork for public participation and education at Elden Pueblo that continues today.

In 1978, the U.S. Forest Service was considering the Elden Pueblo area for part of a land exchange, but when testing found much of the pueblo was intact, decided it should be preserved as a cultural heritage site instead.

In 1980, it was decided to interpret Elden Pueblo through public archaeology where visitors, particularly school children, could gain an understanding of archaeology and Hopi traditions, while developing a sense of conservation and stewardship for cultural, historical, and natural resources on public lands.

Today, Elden Pueblo hosts an award-winning archaeology program that educates thousands of school children and visitors each year about the lives of the earlier people who once inhabited the land of the *Sierra Sin Agua*.





Self-Guided Tour of Elden Pueblo

The Hopi name for Elden Pueblo is **Pasiwvi** (*Pah-see'-oo-vee*), known as, “The place of coming together”, or, “The place of making decisions”. *Pasiwvi* figures prominently in the traditions of several Hopi clans, and prayers and offerings are made at *Pasiwvi* during pilgrimages to ancestral sites and the San Francisco Peaks. From an initial population of perhaps 20 people, the community grew to about 100 residents between A.D. 1150-1250, and as many as 200 people between A.D. 1250 and 1275.

Why build here? The area may have been selected for its proximity to Doney Park, an open, alluvial basin to the northeast with excellent soil for agriculture. Also, the San Francisco Peaks, or *Nuva'tukya'ovi* in Hopi, are extremely sacred to the Hopi and 12 other Southwestern tribes. Since this significance existed in the past, there may have been religious responsibilities for *Nuva'tukya'ovi* that ensured caretakers would stay here all year long.

In the protective shadow of Mt. Elden, the climate is much milder and consistent than elsewhere in the Flagstaff area. Two springs, each about two miles away, are the closest water sources, and food was stored for the harsh winter months.

1. The Zeyouma Trading Post: From 1927 or 1928 to 1933, Philip Zeyouma, a Hopi from the village of Mishongnovi, operated a trading post here, made from the fallen wall stones of Elden Pueblo. The Depression era halted this tourism-based business, and the Zeyouma family moved to the newly established Parker Reservation on the Colorado River.

2. Pueblo 2: This small masonry pueblo was one of the last structures constructed at the site, about A.D. 1250. By 1275, *Pasiwvi* was depopulated as people moved to lower elevation in response to deteriorating climate conditions

3. The Community Room: This room was built about A.D. 1250 and could have held the entire population of the pueblo at its height of occupation. Similar very large rooms have been found at other Sinagua sites and are thought to identify major community centers in the region. Its presence here indicates *Pasiwvi* was the primary site of the Mt. Elden area and confirms Hopi traditions about *Pasiwvi* as a place where the community gathered to promote social harmony and safeguard the natural environment and its resources, for all people.

Art, photography and maps courtesy of Don Keller, Anne Baldwin, Brian Donohue, and Marvin Marcroft. Appreciation is extended to Thomas Woodall, Walter Gosart and Lisa Deem for their continued stewardship of Elden Pueblo.



Features in the floor of the community room being excavated.

The community room was dug into a natural mound to a depth of one meter, reminiscent of kivas which were also excavated into the ground. Continuing research suggests that the room was frequently remodeled. The central part of the space contained numerous basins, pits, post holes, and fire pits, many of which had been purposefully filled with rocks and plastered over by new floor surfaces. These features may have been locations for ceremonial caches. Like Hopi kivas, the room may have been replastered annually as many floor surfaces were identified.

A thick layer of black volcanic cinders from the eruption of Sunset Crater, ten miles northeast, had been purposefully spread over the final floor, possibly indicating a ritual closure of the room when residents left the site around A.D. 1275. Sunset Crater cinders do not naturally occur in this area and would have been brought intentionally to the site for this purpose. Other structures in the region have also been found with a layer of Sunset Crater cinders on the floor.

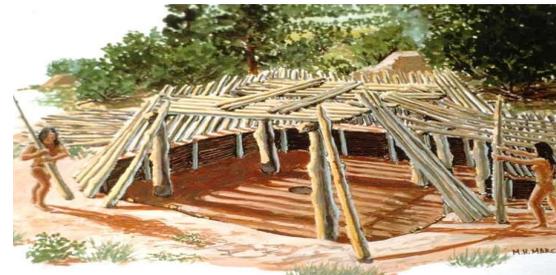
4. Dendrochronology (Tree ring dating): This science tracks time by measuring the growth of trees during dry or moist periods of climate change. Wide rings indicate a wet year while narrow rings suggest a dry time, offering a glimpse into weather patterns of long ago. Dendrochronology remains an important tool widely used today for dating sites and developing concepts of how people adapted to fluctuating weather patterns.

5. Remodeled Rooms: These areas remain as Dr. Fewkes interpreted them in 1926, but it is not accurate. Instead of the two, oddly shaped rooms you see, there were originally four evenly-sized rooms here, all constructed after A.D. 1250. The doorway is one of the few found on the site as all others were walled up and entry restricted to an open hatchway on the roof, accessed by a ladder. The room in front of you began as a habitation, but was remodeled into a special corn grinding area suggested by the placement of three metates against the north wall after the doorway was closed off.

Originally, however, the doorway accessed a large open courtyard, framed by surrounding rooms. This open, possibly communal area appears to have been used for only a short time. It was likely replaced by construction of the Community Room and then partly filled with trash. This is the only known occurrence of an interior courtyard in the Sinagua region. Similar courtyards are found in some pueblos in eastern Arizona at about the same time period.

6. The Kiva: This outline of rocks marks the walls of a kiva, a special room used for ceremonies and other male-oriented tasks such as weaving, preparations for the planting season, and other rituals for success and harmony for future generations. Gatherings in the kiva were important for teaching clan traditions, knowledge about medicine, healing, hunting, and other skills needed to survive in this changeable landscape.

7. Pit houses: Here is the edge of a cluster of pit houses — structures dug into the ground with a central fire pit and roof support posts in all four corners. In construction, a roof framework of poles had split pine shingles laid over them, then a layer of whole Indian rice grass plants for insulation, which was then covered with a thick layer of mud. Walls of the pit house excavation were covered with mud plaster or lined with stones that were also plastered over. Entry was through a roof hatchway with a ladder. About 21 pit houses have been identified, a few representing the earliest occupation of A.D. 1070-1100, but most date to the early pueblo occupation of A.D. 1150-1250.



8. Construction Techniques: This area offers insights into how the Sinagua constructed rooms using basalt and dacite rocks set in a mud mortar. Five masonry styles have been identified at *Pasiwvi*. An analysis of these styles, along with wall abutments and datable pottery sherds, suggests people began constructing above ground pueblo rooms here around A.D. 1150.

9. Home Sweet Home: This is a typical living room for a Sinagua family of 3 to 5 people, although most daily activities took place on top of the roof or outside. The room to your left is much smaller and was probably used for storage. *Pasiwvi* as a community began with a few 2-3 room pueblos and about ten pit house dwellings. As time went on, more rooms were built in open areas between the original small pueblos and around the perimeter of the pueblo. This entire room block is built on fill from earlier rooms, behind this area, where a filled-in doorway can be seen. To your right, is a wall stub indicating this structure was constructed after an earlier room had been removed.

10. Remodeled Rooms: Excavations in this area found remnants of earlier rooms that were razed when this part of the pueblo was enlarged. The long stone in the floor by the vent in front of you represents the vent of an earlier room, destroyed when this new room was built.

11. The Plaza: This area was the location for communal food preparation and other shared activities as indicated by 35 basins, pits, fire pits, two rock-lined roasting pits, and post holes that might indicate ramadas, or open, covered areas. Of particular interest is that these features were constructed on a prepared, plastered surface. Only a few such formally prepared outside activity areas are known in the Southwest. The surface is also found beneath some of the walls, indicating the plaza was used during the early occupation of the pueblo before some of the rooms were constructed on top of it.

12. Experimental check dams spaced across this natural wash demonstrate how the Sinagua grew squash, corn, cotton, and beans in a region with marginal soil, sparse rainfall, and often only 190 frost free days per year. Corn needs 60 to 100 days to grow to maturity. In order to collect priceless rainwater and snowmelt in this high, semi-arid land, people engineered check dams and terraces across washes, dug reservoirs, and constructed rock-outlined borders and garden plots to slow evaporation from the dry soil. The Sinagua were master farmers!



13. Grinding basins in the rock at your feet are usually associated with processing seeds, but these may have been used to shape stone axes. Dr. Fewkes found five axes in a nearby room that perfectly fit these depressions, and this may indicate specialized craft production of these tools as an important trade item for *Pasiwvi* artisans.

Thank you for not touching the basins!

14. Early Pit houses: Two of the earliest pit houses at the site, are located beneath this room block. A pit house has been outlined with rocks to give you an idea of the living space for one family. These early structures are much larger and shallower than later pit houses, but both have central fire pits and four posts in the corners to support the roof.

Note the different masonry styles in the southwest corner of the room. The smaller stones are typical of interior walls that don't bear the weight of heavy roofs. Larger stones, which can support a roof, were added during a remodeling episode, enlarging the pueblo as families expanded and more people joined the community of *Pasiwvi*.