

Chapter 1 : Anasazi: Ancient People of the Rock by Donald G. Pike

*Anasazi: Ancient People of the Rock [David and Donald G. Pike Muench] on calendrierdelascience.com *FREE* shipping on qualifying offers.*

Archaeologists have found musical instruments, jewelry, ceramics, and ceremonial items, indicating people in Great Houses were elite, wealthier families. They hosted indoor burials, where gifts were interred with the dead, often including bowls of food and turquoise beads. Most apparent is their sheer bulk; complexes averaged more than 100 rooms each, and some enclosed up to 1000 rooms. Plaza areas were almost always girt with edifices of sealed-off rooms or high walls. Rooms were often organized into suites, with front rooms larger than rear, interior, and storage rooms or areas. Ceremonial structures known as kivas were built in proportion to the number of rooms in a pueblo. One small kiva was built for roughly every 29 rooms. T-shaped doorways and stone lintels marked all Chacoan kivas. Though simple and compound walls were often used, great houses were primarily constructed of core-and-veneer walls: Walls were then covered in a veneer of small sandstone pieces, which were pressed into a layer of binding mud. They led toward small outlier sites and natural features within and beyond the canyon limits. These were excavated into a smooth, leveled surface in the bedrock or created through the removal of vegetation and soil. The Ancestral Pueblo residents of Chaco Canyon cut large ramps and stairways into the cliff rock to connect the roadways on the ridgetops of the canyon to the sites on the valley bottoms. The largest roads, constructed at the same time as many of the great house sites between 800 and 1300 AD, are: Simple structures like berms and walls are found sometimes aligned along the courses of the roads. Also, some tracts of the roads lead to natural features such as springs, lakes, mountain tops, and pinnacles. These roads converge at Pueblo Alto and from there lead north beyond the canyon limits. The system was first discovered at the end of the 19th century. It was not excavated and studied until the 1920s. The economic purpose of the Chaco road system is shown by the presence of luxury items at Pueblo Bonito and elsewhere in the canyon. Items such as macaws, turquoise, marine shells, which are not part of this environment, in addition to imported vessels distinguished by design, prove that the Chaco had long-distance commercial relations with other distant regions. The widespread use of timber in Chacoan constructions was based on a large and easy transportation system, as this resource is not locally available. Through analysis of various strontium isotopes, archaeologists have realized that much of the timber that composes Chacoan construction came from a number of distant mountain ranges, a finding that also supported the economic significance of the Chaco Road. According to modern Pueblo people, this road represents the connection to the sipapu, the place of emergence of the ancestors or a dimensional doorway. During their journey from the sipapu to the world of the living, the spirits stop along the road and eat the food left for them by the living. Many ceremonial structures were deliberately built along a north-south axis alignment. The main buildings at Pueblo Bonito, for example, are arranged according to this direction. They likely served as central places for ceremonial journeys across the landscape. Isolated structures located on the roadsides, as well as on top of the canyon cliffs and ridge crests, have been interpreted as shrines related to these activities. These have been proposed to be part of pilgrimage paths followed during ritual ceremonies. Since Fire Temple was at least partially built to conform to the dimensions of its cliff alcove, it is neither round in form nor truly subterranean like other structures defined as kivas. Throughout the southwest Ancestral Puebloan region, and at Mesa Verde, the best-known site for the large number of well-preserved cliff dwellings, housing, defensive, and storage complexes were built in shallow caves and under rock overhangs along canyon walls. The structures contained within these alcoves were mostly blocks of hard sandstone, held together and plastered with adobe mortar. Specific constructions had many similarities, but were generally unique in form due to the individual topography of different alcoves along the canyon walls. In marked contrast to earlier constructions and villages on top of the mesas, the cliff dwellings at Mesa Verde reflected a region-wide trend during the 13th century toward the aggregation of growing regional populations into close, highly defensible quarters. Common Pueblo architectural forms, including kivas, towers, and pit-houses are included in this area, but the space constrictions of these alcoves resulted in a far denser concentration of their populations. Mug House, a

typical cliff dwelling of the period, was home to around people who shared 94 small rooms and eight kivas, built right up against each other and sharing many of their walls. Builders in these areas maximized space in any way they could and no areas were considered off-limits to construction. This has been taken by some archaeologists, such as Stephen Lekson , as evidence of the continuing reach of the Chaco Canyon elite system, which had seemingly collapsed around a century before. Studies of skeletal remains show that this growth was due to increased fertility rather than decreased mortality. However, this tenfold increase in population over the course of a few generations could not be achieved by increased birthrate alone; likely, it also involved migrations of peoples from surrounding areas. Innovations such as pottery, food storage, and agriculture enabled this rapid growth. Over several decades, the Ancestral Puebloan culture spread across the landscape. For unknown ages, they were led by chiefs and guided by spirits as they completed vast migrations throughout the continent of North America. They settled first in the Ancestral Puebloan areas for a few hundred years before moving to their present locations. Factors examined and discussed include global or regional climate change, prolonged periods of drought, cyclical periods of topsoil erosion, environmental degradation, deforestation, hostility from new arrivals, religious or cultural change, and influence from Mesoamerican cultures. Many of these possibilities are supported by archaeological evidence. The archaeological record indicates that for Ancestral Puebloans to adapt to climatic change by changing residences and locations was not unusual. However, they were generally occupied for 30 years or less. Kohler excavated large Pueblo I sites near Dolores, Colorado , and discovered that they were established during periods of above-average rainfall. This allowed crops to be grown without requiring irrigation. At the same time, nearby areas that suffered significantly drier patterns were abandoned. Ancestral Puebloans attained a cultural "Golden Age" between about and During this time, generally classed as Pueblo II Era, the climate was relatively warm and rainfall mostly adequate. Communities grew larger and were inhabited for longer periods of time. Highly specific local traditions in architecture and pottery emerged, and trade over long distances appears to have been common. Confirming evidence dated between and has been found in excavations of the western regions of the Mississippi Valley , which show long-lasting patterns of warmer, wetter winters and cooler, drier summers. Ancestral Puebloan ruins in Dark Canyon Wilderness , Utah In this later period, the Pueblo II became more self-contained, decreasing trade and interaction with more distant communities. Southwest farmers developed irrigation techniques appropriate to seasonal rainfall, including soil and water control features such as check dams and terraces. The population of the region continued to be mobile, abandoning settlements and fields under adverse conditions. Along with the change in precipitation patterns, the drop in water table levels was due to a different cycle unrelated to rainfall. This forced the abandonment of settlements in the more arid or overfarmed locations. Chacoan and other structures constructed originally along astronomical alignments, and thought to have served important ceremonial purposes to the culture, were systematically dismantled. Doorways were sealed with rock and mortar. Habitations were abandoned, and tribes were split and divided and resettled far elsewhere. Puebloan tradition holds that the ancestors had achieved great spiritual power and control over natural forces. They used their power in ways that caused nature to change, and caused changes that were never meant to occur. Possibly, the dismantling of their religious structures was an effort to symbolically undo the changes they believed they caused due to their abuse of their spiritual power, and thus make amends with nature. They say that the people migrated to areas in the southwest with more favorable rainfall and dependable streams. They merged into the various Pueblo peoples whose descendants still live in Arizona and New Mexico. This perspective was also presented by early 20th-century anthropologists, including Frank Hamilton Cushing , J. Walter Fewkes , and Alfred V. For example, the San Ildefonso Pueblo people believe that their ancestors lived in both the Mesa Verde and the Bandelier areas. Evidence also suggests that a profound change took place in the Ancestral Pueblo area and areas inhabited by their cultural neighbors, the Mogollon. The contemporary historian James W. Loewen agrees with this oral traditions in his book, Lies Across America: No academic consensus exists with the professional archeological and anthropological community on this issue. Warfare Pecos Glazeware bowl, Pecos National Historical Park Environmental stress may have been reflected by changes in the social structure, leading to conflict and warfare. Near Kayenta, Arizona , Jonathan Haas of the Field Museum in

Chicago has been studying a group of Ancestral Puebloan villages that relocated from the canyons to the high mesa tops during the late 13th century. Haas believes that the reason to move so far from water and arable land was defense against enemies. He asserts that isolated communities relied on raiding for food and supplies, and that internal conflict and warfare became common in the 13th century. This conflict may have been aggravated by the influx of less settled peoples, Numic-speakers such as the Utes , Shoshones , and Paiute people , who may have originated in what is today California. Others suggest that more developed villages, such as that at Chaco Canyon, exhausted their environments, resulting in widespread deforestation and eventually the fall of their civilization through warfare over depleted resources. A excavation at Cowboy Wash near Dolores, Colorado found remains of at least 24 human skeletons that showed evidence of violence and dismemberment, with strong indications of cannibalism. Such peoples have existed in other times and places, e. It had been adopted from the Navajo. The name "Anasazi" has come to mean "ancient people," although the word itself is Navajo , meaning "enemy ancestors. Wetherill knew and worked with Navajos and understood what the word meant. The name was further sanctioned in archaeology when it was adopted by Alfred V. Kidder , the acknowledged dean of Southwestern Archaeology. Kidder felt that it was less cumbersome than a more technical term he might have used. Subsequently some archaeologists who would try to change the term have worried that because the Pueblos speak different languages, there are different words for "ancestor," and using one might be offensive to people speaking other languages. Some modern descendants of this culture often choose to use the term "Ancestral Pueblo" peoples. Contemporary Hopi use the word Hisatsinom in preference to Anasazi. The names and divisions are classification devices based on theoretical perspectives, analytical methods, and data available at the time of analysis and publication. They are subject to change, not only on the basis of new information and discoveries, but also as attitudes and perspectives change within the scientific community. It should not be assumed that an archaeological division or culture unit corresponds to a particular language group or to a socio-political entity such as a tribe. Current terms and conventions have significant limitations: However, many other aspects of the culture of prehistoric peoples are not tangible.

Chapter 2 : Library Resource Finder: Location & Availability for: Anasazi; ancient people of the rock

A rich visual documentation of the ancient Native Americans who lived in the Four Corners region of the Southwest. Brilliant photography of their massive pueblo cities accompanies the eminently readable text. full-color and black-and-white photographs.

The Ancient Pueblos first settled in the plateau area where water was plentiful, with their initial locations at Chaco Canyon , Mesa Verde, and Kayenta. Later they spanned across the entire Colorado plateau including northeastern Arizona , northwestern New Mexico , southeastern Utah and southwestern Colorado. The earliest Ancient Pueblos were nomadic hunters and gatherers, but later they began cultivating crops and building permanent dwellings. Archeologists have split these different eras into two groups called the Basket Makers and the Pueblos. The Basket Makers were the first to appear in the southwest, making numerous woven baskets that were covered with mud and baked in order to make water proof containers. They camped in the open or lived in caves as they wandered the plains hunting with wood clubs, hunting sticks and spears. From about 50 A. It was also during this time that they began to construct storage bins, lined with stones in order to protect their surplus food items. The early Basket Makers clothed themselves in fur or feather robes, string aprons, loin cloths and round-toed, plant-fiber sandals. They wore ornaments made of shell, bone or stone. Women gathered wild food plants such as amaranth, piñon nuts, Indian rice grass, sunflower seeds and mustard seeds. Coarse stone basins were used to grind domesticated and wild seeds into flour. The women prepared meals in pitch-lined baskets, cooking with fire-hot stones dropped directly into the food mixture. The bow and arrow soon replaced the spear and the Basket makers began to make pottery, as well as adding beans to their cultivated crops. Turning more and more to agriculture, growing crops assumed a significant role in their economy, making villages even more permanent. The many settlements of this time were scattered widely across the canyons and mesas of Utah , Arizona , Colorado and New Mexico, generally consisting of a dozen or more structures. Between the years of and A. Large masonry villages and kivas began to appear as well as sophisticated pottery designs. Though the deep pit houses continued to be used to a lesser extent, new structures were built of jacal, a Spanish term, which refers to construction using walls of close-set wooden stakes plastered with mud and roofed with straw, rushes, or other materials. It was also in this period that populations began to be concentrated in certain areas and smaller villages were abandoned. By the year , the area of Chaco Canyon in the northwest corner of New Mexico had become the largest village of the Pueblos. Here, there was a symmetrical village of above ground structures, following the same architectural style, with roads leading from place to place. By the year , the communities of Chaco Canyon were at the peak of their activity. Mesa Verde, Colorado by Kathy Weiser. From the years to , large pueblos, cliff dwellings and towers began to appear. Here the dwellings consisted of large communal habitations built on the ledges of the canyon walls and the flat tops of mesas. Highly defensible against nomadic predatory tribes, such as the Navajo, the Ancient Pueblos withdrew to their high perches in times of attack. Otherwise, the cliff dwellers planted crops in the river valleys below, where they became experts at irrigating the fields. However; by the year the Four Corners Area had been abandoned, though other pueblos further south continued to be occupied. Many of these abandoned settlements were left, as if the people planned to return, leaving behind beautiful cooking pots and baskets. Where did these ancient people go, and, why did they leave? At the turn of the last century, anthropologists proved what the local Indians had known all long " that those who had built the ancient ruins of the Four Corners were the ancestors of the modern Pueblo peoples who live today at Hopi, Zuni, Acoma, and many other Rio Grande Pueblo towns of New Mexico. As to why they left, there are several theories. A known drought occurred from about A. In about , the Kachina Phenomenon appeared. This was a religion that some believe integrated the Puebloan society into the Hopi and Zuni tribes. When these conditions changed, scores of families, probably entire clans moved and resettled as organized towns. The Four Corners region was rapidly abandoned, with thousands of people leaving in only a few decades. By the year almost all the Ancient Pueblos throughout the Southwest had aggregated into large pueblos scattered through the drainages of the Little Colorado and Rio Grande rivers in Arizona and New Mexico. By the year ,

the Spanish had virtually driven the Pueblo religion underground and the number of Pueblos shrank from more than observed in to just Today, a few descendants of the Ancient Puebloans still continue to live in a few of the surviving pueblos. These villages, called pueblos by Mexican settlers, were often only accessible by rope or through rock climbing. Wupatki National Monument near Flagstaff, Arizona by Dave Alexander The Ancient Puebloans also created many petroglyphs and pictographs, and are known for their unique style of pottery.

Chapter 3 : ANASAZI ANCIENT PEOPLE OF THE ROCK DAVID MUENCH | eBay

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Chapter 4 : Anasazi | Open Library

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The first settlement was found at Mesa Verde by Richard Wetherill, a rancher and trader who, in 1889, was the first Anglo-American to explore the sites in that area. Surprisingly, everything there was found so well preserved in the dry conditions that it really looked as if the inhabitants had just fled. The numerous human remains included some desiccated bodies indicating that some kind of massacre had taken place at the site or some environmental factors were a more likely cause of abandonment. What terrible event forced the people to flee their homeland and never to return? Now, this region is a vast arid desert of sand, rock and mesa, but it was flourishing agricultural community. This was a domain of the Anasazi, or rather the Ancient Pueblo peoples who lived in cliff dwellings and pueblos. Some structures remained the largest buildings in North America until the 19th century. Paul Nicklen The greatest architectural accomplishment of this vanished civilization was the houses and settlements built into the sheer rock wall of the Chaco Canyon in western New Mexico. Canyons, buttes, and mesas housed a population of 30, at its peak and covered an area of 30, square-mile of landscape. They built such villages as the Pueblo Bonito, which at certain areas was as high as five stories and contained rooms, all arranged in a D-shaped arrangement. Pueblo Bonito was only one small part of a network of settlements connected by a mile system of roads, some as wide as 30 feet, flanked along the way by astronomical observatories. It was suggested that these large roads were used to quickly move an army from the canyon to the outlier communities but the lack of traces of a permanent army is evident. This civilization, formerly known as the Anasazi was very advanced. Great cities flourished among the sandstone cliffs, astronomers studied the stars and engineers built great roadways, towers, and stone complexes. Some of these structures even today surprise us. In fact, about 15 major complexes assembled by Chacoan skilled builders remained the largest buildings in North America until the 19th century! The water supply was controlled by a series of dams and channels. This is a legacy of the Ancient Pueblo peoples or if you prefer call them   the Anasazi, a mysterious great civilization which left pottery, weaving and other crafts but their writing is unknown, although some pictographs have been found. Today, various American Indian tribes of the region claim to be descendants of the Ancient Pueblo peoples and call themselves the Puebloans. This material may not be published, broadcast, rewritten or redistributed in whole or part without the express written permission of AncientPages.

Chapter 5 : Basketmaker culture - Wikipedia

Photographs by David Muench. Ancient People of the Rock. This button is located just to the right of our User Id, "weloveallbooks.". A book that looks new but has been read.

Over the years, bones and footprints from these animals were covered by sediment, which later solidified into rock. In some spots fossils formed, giving us an enduring record of life at that time. At the same time, extreme forces from within the earth caused the entire area to move upward, creating a high plateau. As the land was lifted up, the constantly flowing river waters carved deep, rugged canyons, including the Grand Canyon and nearby Glen Canyon, now the setting for Lake Powell. A unique environment was created in the deepening canyons – an environment considered harsh by modern man. For reasons we may never know, an ancient people known as the Anasazi chose to make their homes in these rugged canyons. They built a fascinating civilization that endured for hundreds of years, ending about a thousand years ago. If you are careful and observant as you play at Lake Powell, you may hear whisperings from the ghosts and spirits of both the huge reptiles and the mysterious humans that ruled, each in their own turn, this intriguing country. There is another footprint at the Powell Museum, located in the city of Page. Millions of years after the dinosaurs, the Anasazi people prospered in the intoxicating canyons of this spiritual land. The land gave them the essentials for life, and even luxuries that some of us only dream about today. No, they did not know the ways of the world as we see it, but they did have homes surrounded by peace and serenity. They knew how to live off the land and shelter themselves in the cliffs. I have spent both summers and winters in this country, boating, hiking and exploring. One of my favorite things to do is to try to understand the ways of the ancient ones who lived here before us. If you can plan it right, a full moon enhances the whole adventure. To heighten the mood, I always bring some of my most prized collection of higher octave music, like Douglas Spotted Eagle "Feather, Stone and Light," or maybe some Coyote Oldman. All of this is Native American flute music that puts me in a state of mind to better understand the spiritual ways of these fascinating people. We can all learn a lot from the early ones who chose to roam this measureless land. The Escalante has a strong presence of the ancient ones because evidence of their culture still lives on. Most Anasazi sightings require getting off the boat and slapping on a pair of hiking boots. You can find petroglyphs, ruins and carved steps throughout the whole Escalante Arm. I highly recommend this hike, but plan on at least six hours roundtrip if you go all the way to the famous Bement Arch. Explorer Canyon houses some very unusual petroglyphs beyond the beaver dams and just past Zane Grey Arch. This is also a fun and exciting adventure so plan on about a half-day to soak it all in. As you travel upriver, keep a close eye out and you will see it high in the cliffs on a big bend off to your port side. This ancient Anasazi penthouse room-with-a-view housed several families, who carved steps right up the side of a cliff to access their home. The National Park service has restored the ancient wonder. Please leave only footprints and do not change its look. This is the only ruin of its type where you can pull your boat up to the steps and be inside the restored piece of Glen Canyon history in a matter of minutes. Once you get up there, spend a few moments. Put yourself in their ancient shoes and remember that the lake was not there during Anasazi times. Try to imagine how high up they really were above the canyon floor. The Escalante River is often called the most crooked river in the world. The river goes on for miles and miles all the way to the small town of Escalante. This is probably the best piece of breathtaking landscape seldom touched by humans in this part of the world. The main reason it remains pristine is because exploration requires a great deal of preparation and energy, with many river crossings and strenuous hiking.

Chapter 6 : gallery of southwestern lands: Curious use of the word, "Anasazi"

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Smithsonian Magazine Subscribe July The four of us walked slowly down the deep, narrow canyon in southern Utah. It was midwinter, and the stream that ran alongside us was frozen over, forming graceful terraces of milky ice. Still, the place had a cozy appeal: More than seven centuries ago, however, the last inhabitants of the canyon had made quite a different decision about where to live. As we rounded a bend along the trail, Greg Child, an expert climber from Castle Valley, Utah, stopped and looked upward. Up we scrambled toward them, gasping and sweating, careful not to dislodge boulders the size of small cars that teetered on insecure perches. At last, feet above the canyon floor, we arrived at the ledge. The airy settlement that we explored had been built by the Anasazi, a civilization that arose as early as B. During the 10th and 11th centuries, ChacoCanyon, in western New Mexico, was the cultural center of the Anasazi homeland, an area roughly corresponding to the Four Corners region where Utah, Colorado, Arizona and New Mexico meet. This 30, square-mile landscape of sandstone canyons, buttes and mesas was populated by as many as 30, people. The people laid a mile network of roads, some of them 30 feet wide, across deserts and canyons. And into their architecture they built sophisticated astronomical observatories. For most of the long span of time the Anasazi occupied the region now known as the Four Corners, they lived in the open or in easily accessible sites within canyons. But about , many of the people began constructing settlements high in the cliffsâ€”settlements that offered defense and protection. These villages, well preserved by the dry climate and by stone overhangs, led the Anglo explorers who found them in the s to name the absent builders the Cliff Dwellers. Toward the end of the 13th century, some cataclysmic event forced the Anasazi to flee those cliff houses and their homeland and to move south and east toward the Rio Grande and the Little Colorado River. Just what happened has been the greatest puzzle facing archaeologists who study the ancient culture. Within the past decade, however, archaeologists have wrung from the pristine ruins new understandings about why the Anasazi left, and the picture that emerges is dark. It includes violence and warfareâ€”even cannibalismâ€”among the Anasazi themselves. I have roamed the Southwest for the past 15 years and have written a book about the Anasazi. Vaughn, a tour guide from Bluff, Utah, has worked on a number of contract excavations and rock art surveys in southeastern Utah. Researchers believe the Anasazi clambered up felled tree trunks that were notched by stone axes to form minuscule footholds. These log ladders were often propped on ledges hundreds of feet off the ground. Some of the ladders are still in place. But they would not have been adequate to reach several of the dwellings we explored. I believe that archaeologistsâ€”who are usually not rock climbersâ€”have underestimated the skill and courage it took to live among the cliffs. The buildings that Greg had spotted were easier to get to than most of the sites we explored. As we walked the ledge of the ruin, the first structure we came to was a five-foot-tall stone wall. Four small loopholesâ€”three-inch-wide openings in the wallâ€”would have allowed sentries to observe anyone who approached. Behind this entry wall stood a sturdy building, its roof still intact, that adjoined a granary littered with yearold, perfectly preserved corncobs. Farther along the narrow ledge, we turned a sharp corner only to be blocked by a second ruined wall. We climbed over it and continued. Twice we were forced to scuttle on our hands and knees as the cliff above swelled toward us, pinching down on the ledge like the jaws of a nutcracker. Our feet gripped the edge of the passage: Finally the path widened, and we came upon four splendidly masoned dwellings and another copious granary. Beneath us, the cliff swooped feet down, dead vertical to a slope that dropped another feet to the canyon floor. The settlement, once home to perhaps two families, seemed to exude paranoia, as if its builders lived in constant fear of attack. It was hard to imagine elders and small children going back and forth along such a dangerous passage. Yet the ancients must have done just that: Despite the fear that apparently overshadowed their existence, these last canyon inhabitants had taken the time to make their home beautiful. The outer walls of the dwellings were plastered with a smooth coat of mud, and the upper facades painted creamy white. Faint lines and hatching patterns were incised into

the plaster, creating two-tone designs. The stone overhang had sheltered these structures so well that they looked as though they had been abandoned only within the past decade—not years ago. This became apparent a few days later when Vaughn and I, leaving our two companions, visited Sand Canyon Pueblo in southwest Colorado, more than 50 miles east of our Utah prowlings. Partially excavated between and by the not-for-profit Crow Canyon Archaeological Center, the pueblo comprised rooms, 90 to kivas underground chambers, 14 towers and several other buildings, all enclosed by a stone wall. Curiously, this sprawling settlement, whose well-thought-out architecture suggests the builders worked from a master plan, was created and abandoned in a lifetime, between and about 900 and 1300 AD. But there was a defense strategy built into the architecture nevertheless. Overall, the best defense plan against enemies was to aggregate in bigger groups. They built cliff dwellings instead. And, later, what precipitated the exodus? For a long time, experts focused on environmental explanations. Using data from tree rings, researchers know that a terrible drought seized the Southwest from 1276 to 1299; it is possible that in certain areas there was virtually no rain at all during those 23 years. In addition, the Anasazi people may have nearly deforested the region, chopping down trees for roof beams and firewood. Throughout the centuries, the Anasazi weathered comparable crises—a longer and more severe drought, for example, from 1430 to 1450—without heading for the cliffs or abandoning their lands. Another theory, put forward by early explorers, speculated that nomadic raiders may have driven the Anasazi out of their homeland. This is one of the most thoroughly investigated regions in the world. If there were enough nomads to drive out tens of thousands of people, surely the invaders would have left plenty of archaeological evidence. In the 11th and early 12th centuries there is little archaeological evidence of true warfare, Lekson says, but there were executions. Things were not going well for the leaders, and the governing structure wanted to perpetuate itself by making an example of social outcasts; the leaders executed and even cannibalized them. Lekson goes on to describe a grim scenario that he believes emerged during the next few hundred years. And it persists well into the Spanish period. Vivid and grisly accounts of this massacre were recently gathered from elders by Northern Arizona University professor and Hopi expert Ekkehart Malotki. Until recently, because of a popular and ingrained perception that sedentary ancient cultures were peaceful, archaeologists have been reluctant to acknowledge that the Anasazi could have been violent. As University of Illinois anthropologist Lawrence Keeley argues in his book, *War Before Civilization*, experts have ignored evidence of warfare in preliterate or precontact societies. During the last half of the 13th century, when war apparently came to the Southwest, even the defensive strategy of aggregation that was used at Sand Canyon seems to have failed. After excavating only 12 percent of the site, the Crow Canyon Center teams found the remains of eight individuals who met violent deaths—six with their skulls bashed in—and others who might have been battle victims, their skeletons left sprawling. There was no evidence of the formal burial that was the Anasazi norm—bodies arranged in a fetal position and placed in the ground with pottery, fetishes and other grave goods. An even more grisly picture emerges at Castle Rock, a butte of sandstone that erupts 70 feet out of the bedrock in McElmo Canyon, some five miles southwest of Sand Canyon. I went there with Vaughn to meet Kristin Kuckelman, an archaeologist with the Crow Canyon Center who co-led a dig at the base of the butte. Crow Canyon Center archaeologists excavated the settlement between 1200 and 1300 AD. They detected 37 rooms, 16 kivas and nine towers, a complex that housed perhaps 75 to 100 people. Tree-ring data from roof beams indicate that the pueblo was built and occupied from 1200 to 1300—an even shorter period than Sand Canyon Pueblo existed. We did find human remains that were not formally buried, and the bones from individuals were mixed together. About a thousand years ago, the elder reportedly said, the pueblo was visited by savage strangers from the north. Though they dug only 5 percent of the pueblo, they identified the remains of at least 41 individuals, all of whom probably died violently. Turner developed six criteria for detecting cannibalism from bones: To strengthen his argument, Turner refuses to attribute the damage on a given set of bones to cannibalism unless all six criteria are met. At an Anasazi site in southwestern Colorado called Cowboy Wash, excavators found three pit houses—semi-subterranean dwellings—whose floors were littered with the disarticulated skeletons of seven victims. The team also found coprolite in one of the pit houses. In a study published in *Nature* in 2006, Marlar and his colleagues reported the presence in the coprolite of a human protein called myoglobin, which occurs only in human muscle tissue. Its presence could have resulted only from the consumption of human

flesh. The excavators also noted evidence of violence that went beyond what was needed to kill: Kuckelman cannot say whether the Castle Rock cannibalism was in response to starvation, but she says it was clearly related to warfare. Now I feel the full tragedy of the place. We spent four more days searching among remote Anasazi sites occupied until the great migration. Because hiking on the reservation requires a permit from the Navajo Nation, these areas are even less visited than the Utah canyons. Three sites we explored sat atop mesas that rose to 1, feet, and each had just one reasonable route to the summit. Haas and Creamer advance a theory that the inhabitants of these settlements developed a unique defense strategy. As we stood atop the northernmost mesa, I could see the second mesa just southeast of us, though not the third, which was farther to the east; yet when we got on top of the third, we could see the second. In the Kayenta Valley, which surrounded us, Haas and Creamer identified ten major villages that were occupied after and linked by lines of sight. It was not difficulty of access that protected the settlements none of the scrambles we performed here began to compare with the climbs we made in the Utah canyons, but an alliance based on visibility. If one village was under attack, it could send signals to its allies on the other mesas. Now, as I sat among the tumbled ruins of the northernmost mesa, I pondered what life must have been like here during that dangerous time. Around me lay sherds of pottery in a style called Kayenta black on white, decorated in an endlessly baroque elaboration of tiny grids, squares and hatchings—evidence, once again, that the inhabitants had taken time for artistry. And no doubt the pot makers had found the view from their mesa-top home lordly, as I did. But what made the view most valuable to them was that they could see the enemy coming. It seems to have originated with environmental catastrophes, which in turn may have given birth to violence and internecine warfare after Yet hard times alone do not account for the mass abandonment—nor is it clear how resettling in another location would have solved the problem. Several archaeologists have argued that the pull was the Kachina Cult.

Chapter 7 : Anasazi Indians: Ancient Native American Culture - Learning History

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They lived in a range of structures that included small family pit houses, larger structures to house clans, grand pueblos, and cliff-sited dwellings for defense. They held a distinct knowledge of celestial sciences that found form in their architecture. In contemporary times, the people and their archaeological culture were referred to as Anasazi for historical purposes. The Navajo, who were not their descendants, called them by this term. Contemporary Puebloans do not want this term to be used. Archaeologists continue to debate when this distinct culture emerged. The current agreement, based on terminology defined by the Pecos Classification, suggests their emergence around the 12th century BC, during the archaeologically designated Early Basketmaker II Era. Hopi people used the term Hisatsinom, meaning ancient people, to describe the Ancestral Puebloans. This area is sometimes referred to as Oasisamerica in the region defining pre-Columbian southwestern North America. The others are the Mogollon, Hohokam, and Patayan. In relation to neighboring cultures, the Ancestral Puebloans occupied the northeast quadrant of the area. Terrain and resources within this large region vary greatly. The plateau regions have high elevations ranging from 4,000 to 8,000 feet, 1,000 to 2,000 m. Extensive horizontal mesas are capped by sedimentary formations and support woodlands of junipers, pinon, and ponderosa pines, each favoring different elevations. Wind and water erosion have created steep-walled canyons and sculpted windows and bridges out of the sandstone landscape. In areas where resistant strata sedimentary rock layers, such as sandstone or limestone, overlie more easily eroded strata such as shale, rock overhangs formed. Summer rains could be unreliable and often arrived as destructive thunderstorms. While the amount of winter snowfall varied greatly, the Anasazi Indians depended on the snow for most of their water. Snowmelt allowed the germination of seeds, both wild and cultivated, in the spring. Snow also fed the smaller, more predictable tributaries, such as the Chinle, Animas, Jemez, and Taos Rivers. The larger rivers were less directly important to the ancient culture, as smaller streams were more easily diverted or controlled for irrigation. These villages, called pueblos by Spanish colonists, were accessible only by rope or through rock climbing. These astonishing building achievements had modest beginnings. In general, pottery used for cooking or storage in the region was unpainted gray, either smooth or textured. Pottery used for more formal purposes was often more richly adorned. The decoration is characterized by fine hatching, and contrasting colors are produced by the use of mineral-based paint on a chalky background. South of the Anasazi territory, in Mogollon settlements, pottery was more often hand-coiled, scraped, and polished, with red to brown coloring. Some tall cylinders are considered ceremonial vessels, while narrow-necked jars may have been used for liquids. Ware in the southern portion of the region, particularly after AD, is characterized by heavier black-line decoration and the use of carbon-based colorants. Changes in pottery composition, structure, and decoration are signals of social change in the archaeological record. This is particularly true as the peoples of the American Southwest began to leave their traditional homes and migrate south. According to archaeologists Patricia Crown and Steadman Upham, the appearance of the bright colors on Salada Polychromes in the 14th century may reflect religious or political alliances on a regional level. Late 14th- and 15th-century pottery from central Arizona, widely traded in the region, has colors and designs which may derive from earlier ware by both Anasazi Indians and Mogollon peoples. The pictograph style with which they are associated is the called the Barrier Canyon Style. This form of the pictograph is painted in areas in which the images would be protected from the sun yet visible to a group of people. The figures are sometimes phantom or alien looking. The Holy Ghost panel in the Horseshoe Canyon is considered to be one of the earliest uses of graphical perspective where the largest figure appears to take on a three-dimensional representation. Architecture

• Pueblo complexes and Great Houses The Ancestral Pueblo people crafted a unique architecture with planned community spaces. They consisted of apartment-like complexes and structures made from stone, adobe mud, and other local material, or were carved into the sides of canyon walls. Developed within these cultures, the people also adopted design details from other cultures as far away as contemporary Mexico. In their day, these

ancient towns and cities were usually multistoried and multipurpose buildings surrounding open plazas and viewsheds. They were occupied by hundreds to thousands of Ancestral Pueblo peoples. These population complexes hosted cultural and civic events and infrastructure that supported a vast outlying region hundreds of miles away linked by transportation roadways. Earlier than AD and progressing past the 13th century, the population complexes were a major center of culture for the Ancestral Puebloans. In Chaco Canyon, Chacoan developers quarried sandstone blocks and hauled timber from great distances, assembling 15 major complexes. These ranked as the largest buildings in North America until the late 19th century. Evidence of archaeoastronomy at Chaco has been proposed, with the Sun Dagger petroglyph at Fajada Butte a popular example. Many Chacoan buildings may have been aligned to capture the solar and lunar cycles, requiring generations of astronomical observations and centuries of skillfully coordinated construction. Climate change is thought to have led to the emigration of Chacoans and the eventual abandonment of the canyon, beginning with a year drought that started in 1276. Archaeologists have found musical instruments, jewelry, ceramics, and ceremonial items, indicating people in Great Houses were elite, wealthier families. They hosted indoor burials, where gifts were interred with the dead, often including bowls of food and turquoise beads. As architectural forms evolved and centuries passed, the houses kept several core traits. Most apparent is their sheer bulk; complexes averaged more than 100 rooms each, and some enclosed up to 200 rooms. Individual rooms were substantial in size, with higher ceilings than Ancestral Pueblo works of preceding periods. A partly overcast sky and subdued sunlight over a roughly six-foot tall wall of dusky tan sandstone bricks which vary somewhat in size. The wall runs diagonally from the immediate foreground at left towards the right, running perhaps several dozen feet to the near middle distance. A few feet to the right, in the middle foreground, a low ring of similar blocks delimits a circular pit sunk into the ground. The remains of several other ruinous low walls, perhaps one to three high at most, are arrayed in parallel; they align left to right from the high diagonal wall. Perhaps a mile distant to the center and right, a canyon wall slopes gradually level to meet the valley floor on which the walls sit. The entrance reveals a view of another similar wall, itself bearing a doorway showing yet another wall with another door. Four such nested sets of doorways are seen, with a fifth wall visible through the final fourth doorway. Plaza areas were almost always girt with edifices of sealed-off rooms or high walls. Rooms were often organized into suites, with front rooms larger than the rear, interior, and storage rooms or areas. Ceremonial structures known as kivas were built in proportion to the number of rooms in a pueblo. One small kiva was built in roughly every 29 rooms. Nine complexes each hosted an oversized Great Kiva, each up to 63 feet 19 m in diameter. T-shaped doorways and stone lintels marked all Chacoan kivas. Though simple and compound walls were often used, great houses were primarily constructed of core-and-veneer walls: Walls were then covered in a veneer of small sandstone pieces, which were pressed into a layer of binding mud. These surfacing stones were often placed in distinctive patterns. The Chacoan structures altogether required the wood of , coniferous trees, mostly hauled on foot from mountain ranges up to 70 miles km away. Ceremonial infrastructure – Great North Road: They led toward small outlier sites and natural features within and beyond the canyon limits. Through satellite images and ground investigations, archaeologists have detected at least eight main roads that together run for more than miles km , and are more than 30 feet 10 m wide. These were excavated into a smooth, leveled surface in the bedrock or created through the removal of vegetation and soil. The Ancestral Pueblo residents of Chaco Canyon cut large ramps and stairways into the cliff rock to connect the roadways on the ridgetops of the canyon to the sites on the valley bottoms. The largest roads, constructed at the same time as many of the great house sites between and AD 1000-1300, are: Simple structures like berms and walls are found sometimes aligned along the courses of the roads. Also, some tracts of the roads lead to natural features such as springs, lakes, mountain tops, and pinnacles. These roads converge at Pueblo Alto and from there lead north beyond the canyon limits. Archaeological interpretations of the Chaco road system are divided between an economic purpose and a symbolic, ideological role linked to ancestral Puebloan beliefs. The system was first discovered at the end of the 19th century. It was not excavated and studied until the 1920s. The economic purpose of the Chaco road system is shown by the presence of luxury items at Pueblo Bonito and elsewhere in the canyon. Items such as macaws, turquoise, marine shells, which are not part of this environment, in addition to imported vessels distinguished by design, prove that the

Chaco had long-distance commercial relations with other distant regions. The widespread use of timber in Chacoan constructions was based on a large and easy transportation system, as this resource is not locally available. Through analysis of various strontium isotopes, archaeologists have realized that much of the timber that composes Chacoan construction came from a number of distant mountain ranges, a finding that also supported the economic significance of the Chaco Road. Ancient religion and road building of the native American Other archaeologists think instead that the main purpose of the road system was a religious one, providing pathways for periodic pilgrimages and facilitating regional gatherings for seasonal ceremonies. Furthermore, considering that some of these roads seem to go nowhere, experts suggest they can be linkedâ€”especially the Great North Roadâ€”to astronomical observations, solstice marking, and agricultural cycles. This religious explanation is supported by modern Pueblo beliefs about a North Road leading to their place of origin and along which the spirits of the dead travel. According to modern Pueblo people, this road represents the connection to the sipapu, the place of emergence of the ancestors or a dimensional doorway. During their journey from the sipapu to the world of the living, the spirits stop along the road and eat the food left for them by the living. Astronomy played an important role in Chaco culture. Many ceremonial structures were deliberately built along, a north-south axis alignment. The main buildings at Pueblo Bonito, for example, are arranged according to this direction. They likely served as central places for ceremonial journeys across the landscape. Sparse concentrations of ceramic fragments along the North Road have been related to some sort of ritual activities carried out along its expanse. Isolated structures located on the roadsides, as well as on top of the canyon cliffs and ridge crests, have been interpreted as shrines related to these activities. Long, linear grooves were cut into the bedrock along certain roads, but do not seem to point in any specific direction.

Chapter 8 : Ancient Puebloans of the Southwest “ Legends of America

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

Additional Information In lieu of an abstract, here is a brief excerpt of the content: By David Muench and Donald G. American West Publishing Company, Like many ancient cultures which left assorted monuments to mystify and intrigue modern man, the Anasazi culture is shrouded with secrets we may never learn. Even their name, which means the ancient ones, was given to them by the Navajo who came later. And yet, what is known makes fascinating reading. For instance, these people were using acid to draw relief pictures on shells 50 years before Europeans had similar techniques and for over half a century, Chaco Canyon held the largest multi-family dwelling in North America. A book of this caliber deserves to be seen for it can only be truly appreciated firsthand. Viewed as a whole, they capture a feeling of what life was like among the rocks and canyons of the southwest. He traces the evolution of their pottery making, their stonework, even their farming not so much from a historical perspective as from a human one. Pike fashions the life of the ancient ones as vivid and alive as words can make it. A person with no background and perhaps no interest in the Anasazi will become engrossed in both the questions raised and the answers given. Of course, all questions are not answered. Why, for instance, did the people leave their beautiful dwellings in the 13th century never to return? This book could definitely be classed with those high-priced coffee table models which are displayed to impress people. But it is much more. Besides being beautiful, the photographs tell a story. The narration also tells a story and either pictures or text could stand alone. Together they become an adventure through time that is well worth the cost. McKee, in telling the story of the Plains from their geologic formation down to the present, employs a fresh and vibrant style, picturing details with the eye of a novelist. It should be understood that *The Last West* is a work of popular history aimed at general readers interested in the West. As popular history, narration and description take precedence over interpretation. Specialists in the field of Western American history will find little new here, yet those who are not professionally committed to a study of the West will find an interesting and well-written overview of the history of a very significant portion of North America. Though McKee stresses the relevance of the Plains as a region, he does not fall into the trap of regarding the

Chapter 9 : Cliff Dwellings - Mesa Verde National Park (U.S. National Park Service)

ARTHUR B. COFFIN, Montana State University, Bozeman Anasazi, Ancient People of the Rock. By David Muench and Donald G. Pike. (Palo Alto: American West Publishing Company, pp., \$) Like many ancient cultures which left assorted monuments to mystify and intrigue modern man, the Anasazi culture is shrouded with secrets we may never learn.