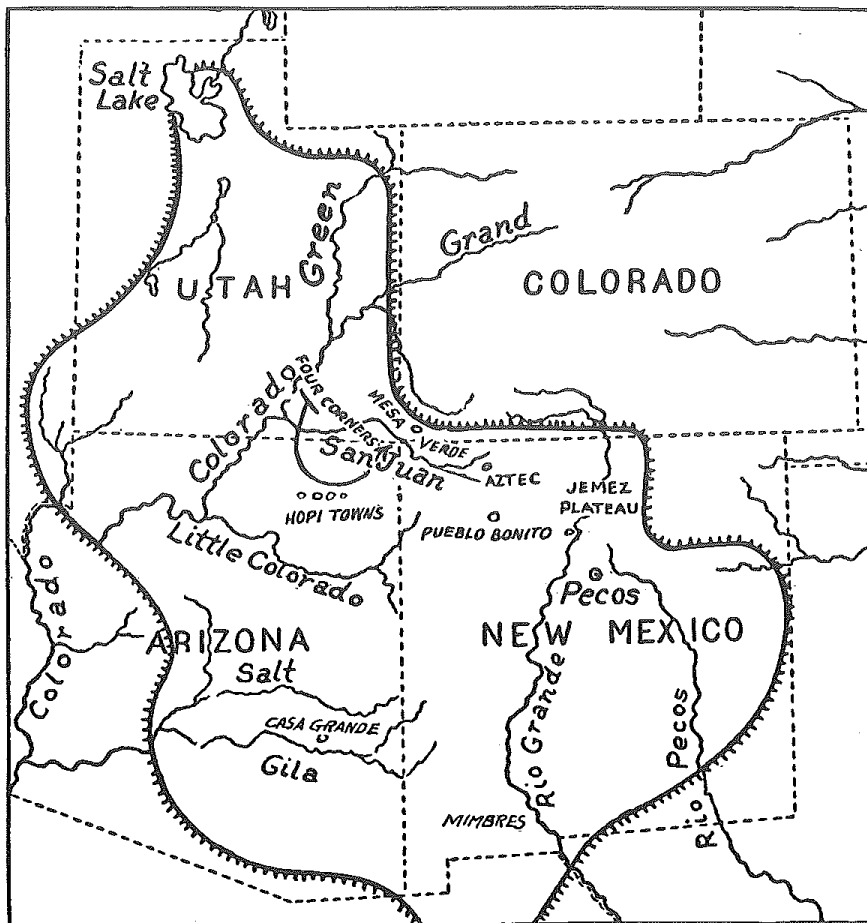


DENVER ART MUSEUM

1300 LOGAN STREET, DENVER, COLORADO

DEPARTMENT OF INDIAN ART

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Approximate extent of the Southwestern Culture area adapted from Kidder's "Southwestern Archaeology."

LEAFLET 11

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PERIODS OF
PUEBLO CULTURE AND HISTORY

1. THE BASKET-MAKER-PUEBLO (ANASAZI) (Ah-nah-sáh-zee) INDIAN CULTURE has existed since sometime before the Christian era in much of Arizona, New Mexico, Utah, western Colorado and perhaps southern Nevada and northern Chihuahua, Mexico. Most of this area is a high, rough plateau interspersed with various ranges of mountains and drained by four river systems, those of the San Juan, Colorado, Rio Grande and Gila-Salt. The rainfall is scanty and most of the country is desert. There are, however, conifers on the mountains and a number of rather fertile valleys. Semi-nomadic at first, the Anasazi very early became a farming people, settled in stone or adobe towns and producing much pottery, basketry and cloth. The modern Pueblo Indians of northern New Mexico and northeast Arizona are their descendants. The name "Cliff Dwellers" is often applied to these people. Many other kinds of Indians have shared the Southwest with the Anasazi at all periods, but there is no space to discuss them here. (See reference 16).

2. ANASAZI HISTORY has been quite fully worked out by excavations of ruins and by other scientific investigations conducted by archeologists (students of ancient human life). For convenience this span of history has been divided into 8 periods: Basketmaker 1, 2 and 3; and Pueblo 1, 2, 3, 4 and 5. This classification, first well established about 1930, has since been rearranged as follows:

Basketmaker 1—Omitted	Pueblo 1 }	—Developmental Pueblo
Basketmaker 2—Basketmaker	Pueblo 2 }	
Basketmaker 3—Modified	Pueblo 3— {	Great Pueblo
Basketmaker		Regressive Pueblo
	Pueblo 4—	Renaissance Pueblo
	Pueblo 5—	Historic Pueblo

Each of these periods can be distinguished by clearly marked kinds of pottery or other manufactures, types of buildings, details of food and costume and so on. The total of all these details and others make up the "culture" or way of living of the people.

3. THE TREE RING CALENDAR makes it possible to date these periods and details of life quite accurately, see reference 13. While exact dates for many individual ruins can be given, the dates for the separate periods are only approximations. These periods are not separated from each other like the layers of a cake but merge together imperceptibly. Furthermore their times vary considerably in different parts of the Southwest. Pueblo history is a story of continuous development. All that this leaflet and the culture period system can do is to indicate certain high spots and important aspects of that story.

4. BASKETMAKER 1 is a theoretical period established because the state of civilization in Basketmaker 2 is sufficiently advanced to indicate that something must have gone before. No Basketmaker 1 remains have been found and positively recognized. All that can be said is that the first Basketmakers were long-skulled wandering people who could make stone tools, fit them with wooden handles to produce weapons, dress skins for clothing, and weave various kinds of baskets and fibre bags. The period runs from some unknown time in the past to about the beginning of the Christian era or slightly later. These people are called "Basketmaker" because of their skill in basketmaking, evidence of which is so abundant in the Basketmaker 2 period.

5. BASKETMAKER 2 begins about the time of Christ and runs up to about 450 to 500 A.D. Many remains of these people have been found in the absolutely dry caves of the greater Southwest. They were mostly a long-headed, semi-nomadic people, rarely with fixed homes, who buried their dead rather elaborately in caves. They grew corn and pumpkins and possibly beans,

and hunted with the atlatl or spearthrower instead of the bow and arrow. They made no pottery but excelled at making baskets. They wore practically no clothing, but had finely made sandals, wore their hair in elaborate arrangements (men only) and had many shell and bead ornaments. Fur cloth and animal skin robes were worn. Food and other things were stored in rather small slab-lined pits or cysts in cave floors.

6. BASKETMAKER 3 runs from around 500 A.D. to something like 750. It was best developed in the Four Corners region where Colorado, Utah, Arizona and New Mexico meet. Pottery first appears toward the beginning of the period; first crude dried mud vessels, then true fired pottery with designs borrowed from basketry. The bow and arrow, more efficient than the atlatl, also first appear. The people lived in pit houses; round or squarish dwellings partly sunk in the ground, with a roof of timbers and earth supported by upright posts. More kinds of corn were grown, and beans were certainly used. Sandal weaving and basket making reached their summits, but fibre bag weaving degenerated. Sandals had scalloped to rounded toes instead of square, as in the preceding period. Turkeys became domesticated and their feathers were worked into cords to make robes. Turquoise beads came into use, as did good stone hammers and axes. Basket and sandal designs were very elaborate, with much red added to the black of the earlier period.

7. PUEBLO 1 700-750 to around 900 A.D. Graves of the period contain increasing numbers of round-headed people as opposed to the earlier predominance of long-heads. Most of the skulls are artificially flattened on the back because of the change from the soft cradle to a hard one. Presumably these round-headed people came from somewhere else, but the whole matter is uncertain. The typical Pueblo 1 village contained a crescent-shaped line of connected rooms above ground, the ancestor of the great stone houses of later times. The walls were of upright posts covered with mud, and there was a timber and earth roof supported by posts. Before this period ended the original one-room dwelling of Basketmaker 3 had completed its development into the subterranean kiva (kee-vah), or exclusively ceremonial chamber, that was to survive through all Pueblo history. Pottery developed rapidly and the use of coiled basketry declined. Unsmoothed coils on vessel necks form a distinctive feature of the pottery. Plaited yucca ring baskets and rush mats appear. More important than either was the invention or introduction of weaving cotton cloth on a loom. This was certainly done by 850 A.D. and apparently earlier.

8. PUEBLO 2 is a rather vague period in both time and space. That is, the time of its existence varies from region to region, and in some areas it does not exist at all. It can be best explained as a transition, during the nine and ten hundreds A.D., from primitive Pueblo 1 to classic Pueblo 3. Perhaps the outstanding feature of the period is the use of stone or mud bricks for building homes rather than the earlier logs and earth. Masonry houses of several rooms in a single block, with a circular underground room nearby, are typical of the period. Pottery was made in great quantities and with several distinctive features. Of these the most important was the use of fine unsmoothed coils decorated with regular indentations made with the thumb and finger. Little is known of other features of life. It seems sure that fur and feather string blankets were made; that coiled basketry decreased but was fine in weave; that twined fibre weaving died out in favor of loom woven cotton; and that finely woven cord sandals were largely replaced by coarse ones made of plaited yucca leaves.

9. PUEBLO 3 is the Great Period, the time when Pueblo culture reached its fullest development and when the huge, many-roomed stone pueblos filled great cliff caves or towered high on mesas or valley floors. The period runs from about 1050 to 1300 A.D. The culture was at flood tide about 1250. From then on various things, notably the great drought which ended about 1300, caused a decline and the abandonment of many populous sites. Difficulties with sanitation and raids from warlike invaders appear to have been destructive factors also. All of the arts flourished and produced a wealth of forms. Many mural paintings recently recovered from excavated kivas indicate that a rich and varied ceremonial life existed, with much distinctive costuming and ritual equipment. Corn, beans, pumpkins and meat were the foods, as in previous periods.

There were several main centers, each with its own characteristic kinds of pottery, architecture and so on. Mesa Verde in southwest Colorado, Chaco Canyon in northwest New Mexico, and the Kayenta region in northeast Arizona were the most important of these centers.

10. PUEBLO 4 is usually dated from 1350 to 1700 A.D. The decadence of late Pueblo 3 times continued and was greatly speeded up by the arrival of the Spanish in 1540. It should be noted, however, that the Spanish were not primarily responsible for the breakdown of Pueblo life as has sometimes been stated, but were in many ways beneficial to the country, see Reference 15. In Pueblo 4 times the main centers of the previous period were largely abandoned in favor of new sites where large pueblos were again built. These, however, were mostly built on valley floors and the like rather than in caves and on cliffs. Pecos, near Santa Fe, N. M., is a good example. Life in general was about like that of Pueblo 3. In pottery an innovation in the form of glaze paint for designs was widespread, especially in the upper Rio Grande valley. All-over glazing has never been done by the Pueblos. What is often called glaze is only a polish produced by rubbing with a smooth stone.

The coming of the Spanish produced profound changes in Pueblo life. Domestic animals, new foods and tools, architectural idea and all sorts of manufactured goods were introduced. Christianity had a widespread but superficial effect, and political and military controls were set up. The last dying kick of the old native civilization was the revolt of 1680 which, after temporary success, ended with complete Spanish reconquest by 1700.

11. PUEBLO 5 runs from 1700 till today. In this period the population was concentrated in towns still in existence. The changes which began with the Spanish were accentuated by those introduced by Americans. Many of the old crafts died out, but quite a number survived, though usually in changed forms. The modern painted potteries replaced the older wares. Weaving declined greatly and had practically disappeared except among the Hopi and Zuni by 1885. The same is true of basket-making. Native societies, both secret and social; the old system of government by priests of the native religion; and the religion itself have persisted to a considerable extent, though overlaid with White ideas and customs. The present pueblos are listed in Leaflets 45-46.

Text by F. H. Douglas, with many suggestions by Earl Morris and Robert Burgh. The literature on the subject is immense. The following works are useful for a general survey:

PEABODY MUSEUM OF HARVARD

1. Basket-maker caves of northeastern Arizona—S. J. Guernsey & A. V. Kidder. Papers, v 8 n 2, 1921.
2. Explorations in northeastern Arizona—S. J. Guernsey. Papers v 12 n 1, 1931.

MUSEUM OF THE AMERICAN INDIAN, NEW YORK

3. A Basket-maker (2) cave in Kane Co., Utah—Jesse L. Nusbaum. Indian Notes and Monographs 29, 1922.

CARNEGIE INSTITUTION OF WASHINGTON

4. Archeological studies in the La Plata district—Earl H. Morris. Publication 519, 1939. Very valuable for a survey through Pueblo 3.
5. Anasazi basketry—E. H. Morris & R. F. Burgh. Publication 533, 1941.

BUREAU OF AMERICAN ETHNOLOGY

6. Bulletins on Mesa Verde—Jesse W. Fewkes. 41, 1909 and 51, 1911.
7. Bulletins on the Whitewater ruins of eastern Arizona (Pueblo 2 in part)—F. H. H. Roberts, Jr. 121, 1939; and 126, 1940.

UNITED STATES NATIONAL MUSEUM

8. The excavation and repair of Betatakin—Neil M. Judd. Proceedings v 77 art 5, 1930. A typical ruin of the Kayenta region.

AMERICAN MUSEUM OF NATURAL HISTORY

9. Excavation of the Aztec ruin—Earl H. Morris. Anthropological Papers v 26, pts 1-5, 1919-1928.
10. Pueblo Bonito—George H. Pepper. Anthropological Papers v 27, 1920.

SOCIETY FOR AMERICAN ARCHEOLOGY

11. Archeology in the Southwest—F. H. H. Roberts, Jr. American Antiquity v 3 n 1, July 1937. An important general survey.

LABORATORY OF ANTHROPOLOGY, SANTA FE

12. Style trends of Pueblo pottery—H. P. Mera. Memoirs n 3, 1939.
13. Dating prehistoric ruins by tree-rings—W. S. Stallings, Jr. General Series Bulletin 9, 1940.

PHILLIPS ACADEMY, ANDOVER, MASSACHUSETTS

14. The Pecos series—A. V. Kidder and others. 7 volumes describing in detail the great ruin of Pecos and related subjects, 1924-1936.

UNIVERSITY OF OKLAHOMA

15. Forgotten frontiers: and After Coronado—Alfred B. Thomas, 1932 and 1935. Two studies of the Spanish in the Southwest in Pueblo 4 and 5 times.

JOHN WILEY & SONS, INC., NEW YORK

16. Southwestern archeology—John McGregor, 1941. The most recent survey of the whole subject. Describes also the early non-Pueblo cultures.