

# THE MESA VERDE REGION : CHACOS NORTHERN NEIGHBOR WILLIAM

## D. LIPE pdf

1: William D. Lipe | Anthropology | Washington State University

*Lipe, William D. The Mesa Verde Region: Chaco's Northern Neighbor. In In Search of Chaco: New Approaches to an Archaeological Enigma, edited by David Grant Noble, pp*

New archaeological evidence shows that human migrations across the Bering Straits may have begun as early as 38, BCE, but certainly no later than 11, years ago. At the end of the Pleistocene Age these Paleo Indians followed herds of mammoths and long-horned bison southward along an ice-free corridor in western Canada. Between about and BCE, an increase in moisture nourished the spread of now extinct prehistoric mammals such as the mammoth, bison, horse, camel and sloth. Following these food sources, Paleo Indians arrived in the Southwest, wandering from campsite to campsite, stopping at kill sites to slaughter and process the large animals they hunted. Early sites contain the fluted Clovis points used to hunt mammoths. To date, no Paleo-Indian sites have been discovered on the Chaco Plateau, although evidence of Folsom hunters has been found. They are thought to have continued on east, while new groups filled the gaps left behind. This event begins a significant period in the prehistory of the American Indians called The Archaic Stage. During this time the lifestyle of the people was dependent on a broad range of food processed with unelaborated tools. In northwestern New Mexico this lifestyle emerged about BCE, later than in other parts of the Southwest, and this variation of the food collecting pattern is termed The Desert Culture. Campsites of these new wanderers were similar to those of the Paleo Indians; they are marked by hearths and fire cracked rocks as well as by the presence of stone tools for daily tasks including those for killing and processing small game, and for grinding and crushing plant foods. Some time between and BCE a variety of small ear corn native to Mexico was introduced to the Southwest. At first it had little impact on the diet of these early Anasazi, but between BCE and 1CE nomadism began to give way to a more sedentary lifestyle based in the cultivation of corn and squash. As the domestication of emmer wheat and six-rowed barley led to the rise of great sedentary civilizations in the Near East, so corn contributed to the development of what is called Anasazi culture. Early Anasazi culture is termed the Basket Maker II period, a time when major storage containers were still woven baskets. People began living in a type of house made by embedding short logs horizontally in mud plaster covered with a flat pole and adobe roof. Between and CE what archaeologists define as Chaco culture began. Many small settlements of pit houses were built around the Chaco Plateau, each settlement probably a group of related families. What is a pit house and what does it have to do with the great houses? In his article "The Mesa Verde Region: Lipe defines a pit house as a semi-subterranean structure of wood, stone and mud, a "protokiva" used for cooking, sleeping and rituals, with a small cluster of adjacent surface rooms for storage and perhaps extra living space. At first it was believed that the pit house was the forerunner of the great house and the great kivas, but tree ring dating has shown that at the height of Chaco culture, pit houses and great houses existed side by side. During the Basket Maker III period some of the larger pit house settlements had sacred chambers built like large pit houses-protokivas. In the Chaco Plateau area, the need for irrigating crops led to the exploitation of water held in natural tanks on the canyon rims. Water for home use was collected at natural seeps and springs and carried home in clay pots. During this period most crops were planted along the edges of dry washes or similar areas and watered by natural precipitation. The bow and arrow replaced the atlatl and spear as primary hunting weapons, the first true Anasazi pottery emerged, usually either crude gray pots for cooking or pots painted white and black using basket designs made for other purposes. Evidence of increased trade is shown by the present of some pottery coming from the south and north. Dogs were domesticated during this time; a sipapu appeared in pit house floors and utensils were placed in graves, indicating a belief in the supernatural, a religion. Between about and CE Pueblo I period a major change in architecture occurred. Jacal type buildings were constructed on the surface; pit structures were smaller and appear to have been used largely for religious purposes. Jacal is a small structure having walls made of rows of thin, vertical poles filled in and plastered with mud. By CE small multi-room houses or villages with walls

of posts, adobe and a few stones were being constructed on shallow foundations lined with stone slabs. Also during this period, arc shaped groups of storage rooms with housing in front came into use. Archaeologists note the gradual elimination of timber from wall construction and its replacement with rocks cemented in a mud mortar. Now the population began to concentrate in a smaller number of communities. Fewer crescent shaped villages were built, more rectangular or linear villages built of elementary coursed masonry set in mud appeared. These villages had kivas near the front and the features of these kivas were more or less standardized. Early Pueblo II kivas are partially lined with masonry and include a bench going all the way round the perimeter wall, a ventilator, a slab deflector between the ventilator and the fire pit and sipapu, a cribbed log roof supported by four or more posts, with a smoke hole in the center of the building. It is believed that during this period the Chaco Plateau may have reached its carrying capacity insofar as population was concerned, and that during times of drought or food shortage food sources outside the plateau had to be found. In most other Anasazi areas, the high point of Anasazi civilization was reached about CE, but in Chaco Canyon this point arrived 50 years or so earlier. This Late Pueblo II phase which due to various naming systems is also known as the Early Bonito phase and the Hosta Butte phase is the beginning of what the late Cynthia Irwin Williams, who excavated the Salmon great house ruins, called the "Chaco Phenomenon. And answers, because of the skilled craftsmanship and the monumental scale of the buildings in the central portion of Chaco Canyon, with their linear roads and "built" landscape that make "Downtown Chaco" seem urban compared to the surrounding areas. This unique construction was to set the Chaco Anasazi apart from the others. There is speculation that population pressure and putting more land under irrigation for agricultural purposes, plus the resulting need for more food storage units, may have caused the beginning of what we see today in Chaco Canyon. Early masons used irregular sandstone slabs laid horizontally so that their inner edges almost interlocked, cemented by copious adobe mortar. For example, at Pueblo Bonito this construction took the form of some 25 one-story houses built in a crescent-shaped group. The great kiva, reintroduced from the Basketmaker II Period, is found set apart from the pueblos but central to them. Archaeologists note variations in style of clothing, utensils and footwear, but they believe one of the most important developments in this period was the complexity of many aspects of Chaco society which began to function as a cohesive economic system. Between approximately and CE the Chacoans reached a level of excellence in architecture and in many other arts far beyond their peers. An estimated to people lived in about settlements scattered in the vicinity of Chaco Canyon. In this century 10 more great houses were built while the six earlier great houses saw extensive building. Side by side with the core and veneer construction seen in many of the great houses are many small villages--seldom larger than 25 rooms--built in the older, uncored style sometimes called the Hosta Butte style. And, of the 16 great houses built between and CE, 12 show the Classic Bonito construction, but four others were built in the McElmo style examples: Kin Kletso and Pueblo del Arroyo. It is believed that different groups of Anasazis built these structures and apparently lived side by side in relative harmony. Tree ring dating has shown that most of the building took place during this Early Pueblo III phase and that construction was on a magnificent scale. Great houses or towns of four and even five stories sprang up around open plazas. Kivas were built both in the plazas and enclosed within room blocks. The tower kivas, whose purpose is still debated, appear in some of the great houses. To meet the needs of a growing population, the water system was expanded and more of the canyon bottom put under irrigation. In his "Artifacts in Chaco: Wolcott Toll used chemical analysis to determine the source of much Chaco Canyon pottery. Gray ware for everyday cooking came from the eastern slopes of the Chuska Mountains, some 40 miles to the west. A smaller amount of red and brown ware pottery was brought from Mogollan areas of east-central Arizona and western New Mexico, or from southeastern Utah. He noted that a quantity of hard rock for edged tools was also imported. Taylor area, both about 40 miles distant. All of which demonstrates that whatever form it took, Chaco society during the Classic Bonito phase was complex with far flung associations and interrelationships. New great houses along the San Juan River-Salmon and Aztec-saw population growth and building as Chacoan people began to migrate away from the Chaco Plateau. There is speculation as to the reasons for this

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decline; the cause most often cited is a severe drought between and which made the Chaco Canyon area uninhabitable. Other theories include lowering of the water table due to extensive deforestation and over farming resulting in a build up of alkali in the soil. In any case, what anthropologists call Chaco Culture came to an end and the peoples living in and around Chaco Canyon began to leave. Some went west and settled the Hopi mesas; some went south to Mt. For several centuries after this, there were brief reoccupations by wanderers from north of the San Juan River, but the Chaco Phenomenon was over.

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## 2: CiNii Books - In search of Chaco : new approaches to an archaeological enigma

*The Pueblo communities of the Mesa Verde region knew about, interacted with, and were affected by the growth and decline of the major Chacoan centers at Chaco Canyon and, later, [www.enganchecubano.com](http://www.enganchecubano.com), William D.*

Additional Information In lieu of an abstract, here is a brief excerpt of the content: References Cited Abbott, David R. Ceramics and Community Organization among the Hohokam. University of Arizona Press, Tucson. Site Structure, Chronology, and Population. Hohokam Ceramic Wares and Types. In The " Excavations at Las Colinas: Material Culture, edited by David R. Thomas Euler, David A. Ronald London, Marilyn B. Szuter, and Arthur W. Arizona State Museum Archaeological Series, no. The North American Monsoon. Bulletin of the American Meteorological Society Charles, and Andrew I. Site Testing, edited by M. Plant Use at Shields Pueblo. In Communities through Time: Pollen Analysis from Shields Pueblo. Anthropogenic Ecology in the American Southwest: In Seeking the Center Place: Varien and Richard H. Kuckelman, and Vandy E. Emerson Howell, Lindsay C. Manuscript in the possession of Karen R. Varien, and Richard H. Colorado Council of Professional Archaeologists, Denver. Lipe and Michelle Hegmon, pp. Crow Canyon Archaeological Center, no. Communities of Soil and Stone: A Progress Report, edited by William D. Why Is a Kiva? Journal of Anthropological Research Population Aggregation and the Anasazi Social Landscape. In The Ancient Southwestern Community: University of New Mexico Press, Albuquerque. The Pueblo World during You are not currently authenticated. View freely available titles:

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## 3: Chaco Culture National Historical Park - Who Built Chaco Canyon's Great Houses?

*William D. Lipe is an archaeologist with expertise in the North American Southwest, archaeological method and theory, and cultural resource management. His Ph.D. (Yale ) was based on fieldwork in the Glen Canyon area of southeastern Utah.*

Research Interests William D. Lipe is an archaeologist with expertise in the North American Southwest, archaeological method and theory, and cultural resource management. Yale was based on fieldwork in the Glen Canyon area of southeastern Utah. Subsequent major field projects have included work in the Cedar Mesa region of Utah and the Dolores region of southwestern Colorado. Since the s, he has collaborated with archaeologists at the Crow Canyon Archaeological Center in Cortez, Colorado on studies of Pueblo settlement patterns, community organization, and socio-cultural change in the Northern San Juan region of Colorado and Utah. Prior to joining the WSU faculty in , Dr. Kidder Award from the American Anthropological Association in American Antiquity 81 1: Kyle Bocinsky, Brian S. Chisholm, Robin Lyle, David M. Johnson Books, Boulder, CO. Journal of Archaeological Science Reports 5: Lipe, and Diane Curewitz Tortuous and Fantastic: Archaeology Southwest Magazine 28 Journal of Archaeological Science Papers in Honor of Carol Condie, edited by E. Papers of the Archaeol. Cedar Mesa, Utah Revisited. Southwestern Lore 77 Pueblo Migrations and Ethnic Marking. Nelson and Colleen A. Tammy and William D. The Cedar Mesa Project, Utah. Heritage Management 3 2: Collins, Mary, William D. Proceedings of the National Academy of Sciences 7 Wyatt, Cara Monroe, William D. Visions for the Future. Sebastian, Lynne and William D.

### 4: Bibliography | Pueblo Indian History for Kids

*The Mesa Verde Region: Chaco's Northern Neighbor. In In Search of Chaco Canyon, edited by David Grant Noble, pp. School of American Research Press, Santa Fe.*

It served as a water supply for ancient Native Americans a thousand years ago, making it one of the earliest known domestic water-supply works in the United States. The reservoir mound has a diameter of feet at its base, with side slopes of 3: The original pond that the Native Americans excavated into the natural soils—now silted in—is located beneath the mound. A canal leading to the mound extended upstream for a quarter mile. Morefield Reservoir began where the valley floor was feet wide and the tributary drainage basin area was 4. Wright Paleohydrological Institute excavations showed that the pond was approximately four feet deep in about CE, with a diameter of fifty feet. A seasonally high water table likely provided it with a variable water pool, even without any surface flow. However, because the pond was in the canyon bottom, all the runoff from a storm would flow into it along with any sediment; it would not have taken long for the pond to become silted. Cleaning out the pond with digging sticks and baskets was a labor intensive but necessary operation. Nevertheless, with each succeeding flood, the pond would again fill with fine sand, silt, and clay. Over the years, the pond rose in elevation due to accumulated sediment and, eventually, a canal became necessary to deliver water for storage. At first, the canal was short. As the reservoir silt accumulated and the water level rose, the canal was raised and extended upstream. The canal banks were lined with shaped stones to help guard against erosion. As with other Stone Age civilizations, hammerstones were utilized effectively for stone shaping. Research at Morefield Mound The Wright Paleohydrological Institute performed research at Morefield Mound from to , including the excavation of a trench to reveal sediment layers. Jack Smith had also excavated at the site twenty years earlier. Smith was the chief archaeologist of Mesa Verde National Park and had studied extensively the Ancestral Pueblo people who lived there. Smith thought that the Morefield Mound was the remains of a reservoir, but he could not prove it. Other scientists speculated that the site may have been an ancient dance platform while some judged it to be a natural terrace deposit. Evidence found in the exposed sediment layers proved that the mound had once been a reservoir and the original, undisturbed soil under the mound allowed the team to define dredged sand deposits and embankments above it. Study of the sediment layering and its characteristics provided evidence for environmental conditions, activities, and some of the problems faced by Ancestral Pueblo engineers during the building and operation of the Morefield Reservoir structures. Three continuous soil profiles were taken down the south trench wall. One complete profile was analyzed by the Natural Resources Conservation Service Field Office in Cortez for listing in its national database. The data also showed that over the life of the reservoir, about fourteen forest fires resulted in ash deposits, as evidenced by continuous thin layers of carbon about one-sixteenth of an inch thick. The sediments provided evidence of twenty-one periods of flooding in the canyon bottom, as indicated by thick, sandy sediment deposits, though many of the thickest deposits were, in turn, highly stratified, indicating successive independent inflows of high water. The shape of the layering told of reservoir cleaning operations, where the dredged sediment was cast to build berms—flat strips of land bordering a canal—or where it was wasted outside the berm. It was additionally noted that sometimes one part of the reservoir was used for storage while the other was not. Because the excavated trench depth was limited to sixteen feet, due to the consolidation of the soil, the team was able to excavate only to the bottom of the mound, not to the original pond bottom. Then, by using a hand auger in the trench bottom, the team logged sediment deposits to an additional depth of five feet until the auger encountered the original natural soil. By exposing the natural, undisturbed soil surface in the west and east ends of the trench and having the pond bottom defined, the team could sketch the likely original shape of the excavated pond that lay under the sixteen-foot-high mound, for a total reservoir height of twenty-one feet. Interpretation of Evidence By studying the Morefield Mound excavation, the Wright team learned more about the ancient people of Mesa Verde and what they were doing

in Morefield Canyon. The sediment deposits could be read like an open book because the evidence had not been disturbed during modern times. Findings indicated, for instance: Morefield Reservoir began as a hand-dug pond in the canyon bottom to capture seasonal runoff. A later supply to the reservoir was surface water carried by a stone-lined canal. A sequence of canals was outlined in the sediment, one above the other. Sediment from the upstream drainage basin was carried to Morefield Reservoir, sometimes at a high rate. Total volume of sediment carried into the reservoir was about , cubic feet 0. Abandonment of the reservoir likely occurred when dredging became too inefficient or when the Morefield people began thinking about moving away to cliff dwellings. The dredged sediment used for the Morefield dam embankments was a mixture of clay, silt, and fine sand, which created a nearly impervious berm area. Prehistoric agricultural fields in the Morefield basin and occasional forest fires likely allowed enough runoff for Morefield Reservoir to store up to , gallons of water at one time. The team also deduced that the ancient people of Mesa Verde were organized, industrious, and good water managers.

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## 5: ECU Libraries Catalog

*The Mesa Verde Region: Chaco's Northern Neighbor. In In Search of Chaco: New Approaches to an Archaeological Enigma, edited by David Grant Noble, pp*

**Bibliography** The following resources were consulted in the preparation of this chronology. They are organized by time period. Internet resources may be accessed by clicking on the Web links provided. Crow Canyon is not responsible for the content or functionality of these Web sites. URLs that are not linked indicate Web sites that were consulted in the preparation of this work but that no longer exist. Varien, and Richard H. Colorado Council of Professional Archaeologists, Denver. University of New Mexico Press, Albuquerque. Archaic Period Huber, Edgar K. In Fence Lake Project: Huber and Carla R. Figure 2 contains information on the Archaic period. Proceedings of the National Academy of the Sciences, vol. In Dolores Archaeological Program: Anasazi Communities at Dolores: Sesler, and Timothy D. Coltrain, Joan Brenner, Joel C. Janetski, and Shawn W. In Histories of Maize: Academic Press, Burlington, Massachusetts. Report on the Explorations, " Publications in Archeology, no. National Park Service, Washington, D. The Worst and Best of Durango Archaeology. University Press of Colorado, Niwot, Colorado. Four Corners Archaeological Project Report, no. Journal of Anthropological Archaeology 21 2: Adams, and Susan C. In Leaving Mesa Verde: Varien, and Aaron M. Amerind Studies in Archaeology, vol. University of Arizona Press, Tucson. Van West, Carla R. Reports of Investigations, no.

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### 6: The Mesa Verde Region: Chaco's Northern Neighbor - CORE

*The Mesa Verde Region During Chaco Times* by Lipe, William D. (School for Advanced Research Press, ) Although the communities of the Mesa Verde region were largely self-sufficient economically, they were never isolated from events taking place elsewhere in the Southwest.

Additional Information In lieu of an abstract, here is a brief excerpt of the content: Was this because most members of the CMV population died or failed to reproduce biologically, so that the cultural complex perished along with the people who had produced it? Or did most of the people responsible for this complex migrate to other parts of the Southwest but adopt or develop different cultural traits in their new homes? Several lines of evidence support the second hypothesis and indicate that a substantial number of CMV emigrants eventually resettled in the northern Rio Grande area NRG. This chapter examines the CMV archaeological complex of the s and compares it with the archaeological complex es present in the NRG just prior to, during , and immediately following the presumed migration s. I will conclude by describing some possible scenarios that might account for what appears to have been rapid cultural change among the late thirteenthcentury Mesa Verde migrants. The CMV archaeological complex of the late s occurred in at least sixty communities centered on villages of fifty to more than seven hundred rooms Lipe This was the most populous part of the larger Mesa Verde culture area. Most but not all elements of the CMV cultural complex occurred in the other Mesa Verdean subareas during the s i. If, in fact, a large number of people migrated from the CMV to the NRG in the late AD s, they did not reconstitute in their new home the distinctive cultural complex they had practiced right up to the time they left their homeland. If individual traits from this complex appear in the NRG, they do so extremely rarely e. Most traits of the CMV complex also occur only rarely if at all in other parts of the Southwest, including areas that might also have received immigrants from the Mesa Verde region. Some of these scenarios will be briefly explored later in this chapter. The relative archaeological invisibility of CMV migrants is especially puzzling in light of evidence that some of the migrants from the neighboring Kayenta culture area preserved several distinctive cultural traits, even in settlements as far south as southern Arizona Clark ; Haury ; Hill et al. That the CMV had a large population in the generations prior to its final abandonment is demonstrated by recent analyses of demographic data. An km2 study area less than a third of the CMV area had an estimated average momentary population of more than nineteen thousand people in the AD " period and more than ten thousand between and Varien et al. Population decline began in about and accelerated in the late s; construction activity ended in about Lipe ; Varien et al. Some have argued that migrations out of the CMV area started well before Cordell et al. This is possible, but if it is true, it evidently did not result in local population decline. Glowacki , suggests that the southeastern Utah population began to drop by the early s, but that some or most of William D. Lipe this population moved into the Colorado portion of the CMV, helping create a population boom there in the mids also see Lipe You are not currently authenticated. View freely available titles:

### 7: Library Resource Finder: More Details for: Early Anasazi : NT95

In his article "The Mesa Verde Region: Chaco's Northern Neighbor," William D. Lipe defines a pit house as a semi-subterranean structure of wood, stone and mud, a "protokiva" used for cooking, sleeping and rituals, with a small cluster of adjacent surface rooms for storage and perhaps extra living space.

### 8: Project MUSE - Leaving Mesa Verde

Lipe, William D. (Mesa Verde Museum Association, Mesa Verde, CO, ) Here William D. Lipe provides remarks on the occasion of Mesa Verde National Park's centennial and the century or more of research in the park and surrounding

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areas.

## 9: Bibliography | Peoples of Mesa Verde

*The Pecos Classification (Kidder []) codified a complementary relationship between the central "Anasazi" area (the northern San Juan/Mesa Verde and southern San Juan/Chaco regions) and the eastern Pueblo area (the northern Rio Grande region).*

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