



Gallery Walk: Learning from the Main Gallery Exhibits  
GROUP LEADER PAGE

For the most rewarding visit to the gallery, group leaders should take time to be familiar with the contents of this packet. This will facilitate discussion and give you and your students ownership of the knowledge you'll gain while at the Anasazi Heritage Center. Note the following symbols that will help guide you as you move through the gallery:

-  Background information for you; copies of text panels for most of the exhibits are in the TEXT PANEL APPENDIX.
-  Passages and questions to read aloud
-  *DIRECTIONS FOR YOU*
-  *TIMELINE PROMPT* (information relating to something learned from the Timeline Exhibit)

The *Students' Page* will appear as an inset at the end of each area.

**➔** *BASED ON A ONE-HOUR VISIT IN THE GALLERY, EACH OF THE NINE AREAS WILL HAVE A SUGGESTED TIME LIMIT TO SPEND THERE.*

**➔** **THE FOLLOWING SHOULD BE READ AND DISCUSSED PRIOR TO THE BEGINNING OF THE GALLERY WALK, EVEN BEFORE THE TRIP.**

 The Anasazi Heritage Center Museum tells us about the culture of the Ancestral Pueblo people who lived in the Four Corners area until about 700 years ago. **What is culture?** (Wait for responses.) Culture means beliefs, customs, and behaviors that a group of people share. Things that make the people believe or behave the way they do can be what kind of land they live on, weather, where they get their food, and who lives nearby. We can often tell a group's culture by how they dress, what religion or kinds of ceremonies they have, type of food they eat, music, and activities they share. **What kinds of things would you say OUR culture involves?** (Wait for responses, discuss.)



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**STUDENT PAGE**

THIS *GALLERY WALK* IS ORGANIZED BY NINE AREAS. LISTEN AS YOUR GROUP LEADER GUIDES YOU THROUGH EACH AREA.

*Culture* is the shared beliefs, customs, and behaviors of a group. It can be shaped by the place and time when people live. Evidence of *culture* can be seen in clothes, food, and activities. As you go through the Gallery today, see if you can find at least five clues to the Ancestral Puebloan culture:

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_

➔ **NOTE TO GROUP LEADERS:** WE ENCOURAGE YOU TO HAVE ONE ADULT PER 3 – 6 STUDENTS AS YOU TRAVEL THROUGH THE NINE AREAS OF THE MAIN EXHIBIT GALLERY. AHC STAFF WILL INTRODUCE THE GALLERY THEN HAVE EACH GROUP BEGIN IN A DIFFERENT AREA TO MINIMIZE WAITING AND AVOID CONGESTION.

**AREA 1: 5 MINUTES**  
THE ANCESTRAL PUEBLOAN FAMILY  
MAP OF THE NORTHERN SAN JUAN REGION  
3D RELIEF MAP IN ENTRY

➔ **READ ALOUD (OR HAVE STUDENT READ) THE LARGE BANNER AS YOU ENTER THE GALLERY. DISCUSS CULTURE AGAIN.**

 Text Panel for entry area: (see Appendix)

➔ **ANCESTRAL PUEBLOAN FAMILY: HAVE THE STUDENTS VIEW AND DISCUSS SIMILARITIES BETWEEN THEMSELVES AND THE FAMILY. POINT OUT SUCH THINGS AS HEIGHT, CLOTHING CONSTRUCTION, AND DOMESTICATED ANIMALS.**

🗣️ **ALL LEVELS:** How is their clothing like or different from yours?

➔ **3D RELIEF MAP IN ENTRY: HAVE STUDENTS FIND VARIOUS LANDMARKS (CORTEZ, DOLORES, ESCALANTE PUEBLO, THE ROADS THEY TRAVELED TO GET TO THE ANASAZI HERITAGE CENTER).**

🗣️ **EASY:** Why would the Ancestral Pueblos prefer to live down in the plains and not the mountains? (They were farmers; more difficult to grow crops in the mountains; too cold)



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🗨️ HARDER: How does where the Ancestral Puebloans lived help define their culture? (See above.)

➔ *MAP OF THE NORTHERN SAN JUAN REGION: LOCATE ESCALANTE PUEBLO ON THE MAP. POINT OUT HOW LARGE AN AREA WAS OCCUPIED BY THE NORTHERN SAN JUAN CULTURE.*

<p><b>AREA 1 STUDENT PAGE</b></p> <p>3D RELIEF MAP IN ENTRY          THE ANCESTRAL PUEBLOAN FAMILY          MAP OF THE NORTHERN SAN JUAN REGION</p> <p>What question would you ask an Ancestral Pueblo person about their culture if you could?</p>
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➔ *TURN TO YOUR RIGHT TO GO TO THE TIMELINE.*

**AREA 2:** 10 MINUTES  
TIMELINE

📖 Review the main text panels in the Appendix for each of the time periods of the Ancestral Pueblo people.

🗨️ This timeline traces the lives of the Ancestral Pueblo people from about 12,000 years ago until the time they migrated from the Four Corners area, about 700 years ago. Let's begin in the *Paleoindian* time period at the far left.

➔ *HAVE STUDENTS MAKE OBSERVATIONS AND INFERENCES ABOUT EACH TIME PERIOD. EACH TIME PERIOD INCLUDES THE ROCK ART ABOVE THE PURPLE PANEL, INFORMATION IN TEXT AND PHOTOGRAPHS ON THE WALL, AND AN ARTIFACT CASE. ENCOURAGE STUDENTS TO LEARN MORE BY USING THE EDUCATION FLIP DOORS AND ANSWERING THE QUESTIONS. EACH FLIP DOOR POSES A QUESTION WITHIN A CATEGORY: FOOD, TOOLS, SHELTER, AND OTHER. SOME FLIP DOORS INCLUDE A "FUN FACT" OR A "BONUS QUESTION."*

🗨️ ALL LEVELS: What are artifacts? (Portable items made and/or used by humans, including tools, containers, toolmaking debris, and food remains.)



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**AREA 2 STUDENT PAGE**

TIMELINE

Study the timeline, including the murals, the artifacts, and the rock art. Learn more by answering the questions on the flip-doors. Can you name three ways that the Ancestral Puebloans' lives stayed the same and three ways they changed during the thousands of years they lived in the Four Corners area?

➔ *TURN AROUND TO VIEW THE 3 FOOD CASES BEHIND YOU.*

**AREA 3: 5 MINUTES**

FOOD (HUNTING, FARMING, COOKING)

➔ *READ, OR HAVE STUDENTS READ, EACH TEXT PANEL FOR THESE CASES. DISCUSS ARTIFACTS. 🕒 TIMELINE PROMPT: ATLATL, RABBIT STICK. TIE THESE AND OTHER ARTIFACTS BACK TO TIMELINE.*

📖 Text Panels for these cases: (see appendix)

🗨️ Look at the pinon nuts and yucca. **What other wild plants served as food?** (juniper berries, sunflower seeds, rice grass, goosefoot, ground cherries)

🗨️ EASY: What were the three main crops of the Ancestral Puebloans? (corn, beans, squash)

🗨️ HARDER: How would the change from hunting and gathering to farming change the culture of the people? (🕒 Observe the timeline murals. They changed types of homes, changed food, changed how they stored food, possibly changed health, ceremonies, religion)

➔ *IF PRESSED FOR TIME, THE STUDENT QUESTIONS CAN BE COMPLETED LATER.*



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<b>AREA 3 STUDENT PAGE</b>		
FOOD (HUNTING, FARMING, COOKING)		
Organize the foods by how the Ancestral Pueblo people got them: Corn, deer, piñon nuts, elk, turkeys, beans, rice grass, acorns, rabbit, sunflower seeds, squash, bighorn sheep, amaranth, prairie dogs, yucca fruit		
Hunting	Gathering	Farming (+ one domesticated animal)

These foods are from the Pueblo tradition. Many go back thousands of years. Circle the foods you have eaten:

Tamales	Corn bread	Dandelion or mustard greens	Deer or elk jerky
Chili			
Hominy stew (posole or menudo)	Sunflower seeds	Piñon nuts	

➔ *TURN TO LOOK OVER THE RAILING INTO THE PITHOUSE.*

**AREA 4: 5 MINUTES**  
**PITHOUSE**  
**TEST TRENCH**

🗨️ Imagine life in a pit house such as this one. Look at the landscape mural to get a feeling of life here.

➔ *READ OR HAVE STUDENT READ TEXT PANEL.*

📖 Text Panel for the Pithouse: (see appendix)

🕒 *TIMELINE PROMPT* (Compare construction of Pithouse to the large Timeline mural.)

➔ *ALLOW STUDENTS TO STUDY THE PICTURE AND LOCATE FEATURES ON THEIR PAPERS. HAVE THEM TRAVEL DOWN THE STAIRS TO YOUR RIGHT.*

🗨️ **EASY:** What chores or activities do you think children had?

🗨️ **HARDER:** How do the artifacts in the pithouse reflect these people’s culture? How would you compare the artifacts and features to those in your own life?

➔ *GIVE STUDENTS A COUPLE OF MINUTES TO IDENTIFY AREAS WITHIN THE PITHOUSE DIAGRAM.*



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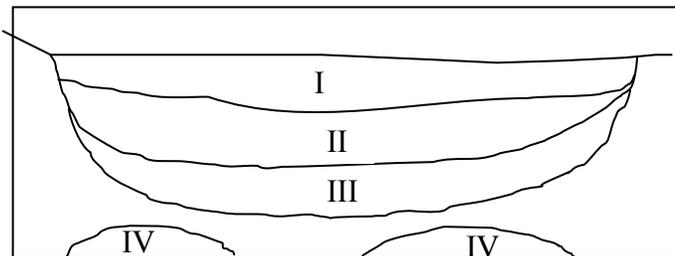
🗨 After people quit living in the pithouse, **what would happen over time?**  
(Roof would fall in, rain and wind would wash dirt in; eventually the whole pithouse would be filled in.)

➔ *HAVE STUDENTS TURN AROUND AND LOOK AT THE TEST TRENCH ON THE WALL OPPOSITE THE PITHOUSE.*

🗨 These layers of dust, dirt and artifacts are called *strata*. Archaeologists dig test trenches to reveal strata that may contain artifacts and *features* (**What are features?** non-movable items made and/or used by humans). This test trench looks like the real one that archaeologists used to investigate the original pithouse. Find the artifacts and features found in each layer of soil. Through test trenches like this one, archaeologists reconstruct what structures looked like. Can you find artifacts and features that are alike in both the pit structure and the test trench?

🗨 EASY: Which strata is the oldest? Newest?

🗨 HARDER: Look at the field notes (on the right side of the model) to identify what each of the soil colors represent. (They can label these on their papers.)



- I. Dark brown silty overburden
- II. Tan sandy fill
- III. Reddish brown clayey level
- IV. Light brown sterile soil



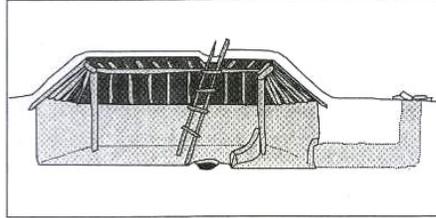
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**AREA 4 STUDENT PAGE**

PITHOUSE  
TEST TRENCH

Look over the railing into the replica pithouse. It is a model of one excavated in the Dolores River Valley; it was built about AD 860. Find and number on the diagram the following areas by studying the display sign. You might want to go down the stairs to your right.

1. Doorway
2. Fresh air vent shaft
3. Firepit
4. Roof timbers (in the corner)
5. Indoor cool storage (hint: near fresh air vent shaft)
6. Outdoor work area
7. Wing walls (separate storage from main living area)



STRATIGRAPHY

1. Draw the outline of the different shades of soil.
2. Read the information about why the soil is different colors. Label each stratum.
3. Draw a modern artifact near the top
4. Draw an ancient artifact near the bottom.



➔ GO UP THE STAIRS BY THE TEST TRENCH TO THE CERAMICS CASES.



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**AREA 5:** 5 MINUTES

CERAMICS

SMALL POTS, BIG QUESTIONS

➔ *READ, OR HAVE STUDENTS READ, TEXT PANELS FOR THESE CASES. DISCUSS ARTIFACTS.*

🕒 **TIMELINE PROMPT:** POTTERY TYPES, COMPARE EFFIGIES TO ROCK ART

📖 Text Panels for the four ceramic cases: (see appendix)

🗣️ All pottery was made by the coil method. Earlier ceramics were usually thinner, and designs were made on a plain background. As time went on, people used finer *temper* (materials used to make clay stronger) in their clay, took greater care to polish pottery before they painted it, and the designs became more ornate. The three cases represent early, middle and late time periods of pottery. **What kinds of vessel forms do you see? What do you think their purposes were? Describe the similarities and differences you see from the three different time periods represented. What shapes do you see in the effigies? Why do you think they chose these shapes?**

🗣️ **EASY:** Which pottery/designs did you choose to draw? Why?

🗣️ **HARDER:** The Ancestral Pueblo people made the same style of pottery for many years with much change. Painted designs were handed down from generation to generation. Why do you think there was such uniformity in their styles?

**AREA 5 STUDENT PAGE**  
CERAMICS  
SMALL POTS, BIG QUESTIONS

Study the three cases of ceramics (pottery), the effigies, and the display behind you. All of them were created by building coils of clay. Draw your favorite piece(s) and label with type of pottery.

➔ *WALK A FEW STEPS TOWARD THE FRONT OF THE MUSEUM TO THE TRADE AND CLOTHING CASES.*

**AREA 6:** 5 MINUTES

TRADE

CLOTHING

📖 Text Panels for these cases: (see appendix)



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➔ *HAVE STUDENTS READ THE TEXT PANELS, OBSERVE THE ARTIFACTS IN THE CASES, THE DRAWERS, AND THE MAP TO YOUR RIGHT.*

🗨️ The Ancestral Pueblo people traded for many items from far away. **What do we have nowadays that come from other places?** (Elicit responses: food, clothing, cars, toys, etc.) **Why do we get items from other places?** (Elicit responses.)

🕒 **TIMELINE PROMPT: TRADE (LOOK AT MAP TO SEE DISTANCES ITEMS TRAVELED.)**

🗨️ **EASY:** Why do you think the Ancestral Puebloans traded for these particular items?

🗨️ **HARDER:** What can we say about their culture based on these trade items?

➔ *GIVE THEM OPPORTUNITY TO CATEGORIZE TRADE ITEMS.*

➔ *HAVE STUDENTS READ THE TEXT PANEL ON CLOTHING.*

🕒 **TIMELINE PROMPT: CLOTHING (DISCUSS WHEN ON THE TIMELINE YOU ENCOUNTERED RABBIT BLANKETS, TURKEY FEATHER BLANKETS, COTTON CLOTH.)**

🗨️ **ALL LEVELS:** What items in this case did we see on the Pueblo family when we first entered the Gallery? Can you compare clothing items to what we wear today?

<b>AREA 6 STUDENT PAGE</b>	
TRADE CLOTHING	
Find the case and the map on trade. What items do you think were for every-day use? Which would have been special, such as for ceremonies? Categorize them below:	
Trade Goods for Every Day	Special-Use Trade Goods
_____	_____
_____	_____
_____	_____
_____	_____

➔ *THE NEXT (LARGE) AREA IS IN THE CENTER OF THE MUSEUM ON THE OPPOSITE SIDE OF "SMALL POTS" AND ALONG THE BACK WALL.*



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**NOTE:** THIS AREA MAY BE DIFFICULT FOR YOUNGER ELEMENTARY STUDENTS TO UNDERSTAND. FEEL FREE TO MODIFY OR ELIMINATE AS NEEDED.

#### **AREA 7:** 10 MINUTES

ARCHAEOLOGY (CENTER SECTION)

FAMOUS ARCHAEOLOGISTS (ALONG THE BACK WALL)

EXPERIMENTAL ARCHAEOLOGY (FLINTKNAPPING VIDEO)

DENDROCHRONOLOGY (TREES TELL TIME)



Some Text Panels for this area: (see appendix)

➔ *CENTER SECTION: THIS DISPLAY HIGHLIGHTS THE WORK DONE ON THE DOLORES ARCHAEOLOGICAL PROJECT, PERFORMED IN THE 1970s AND 1980s PRIOR TO DAMMING THE DOLORES RIVER TO CREATE MCPHEE RESERVOIR. MANY OF THE THREE MILLION ARTIFACTS CURATED AT THE ANASAZI HERITAGE CENTER WERE RECOVERED DURING THE PROJECT.*

🗨️ Let's spend some time learning about archaeology. **Archaeology** is the study of past cultures through material remains (that is, items they left behind) such as artifacts and structures. Archaeologists use a method that is like the scientific method you have learned at school. Some of the steps are in the exhibit. The steps are:

1. Do research about the site. / Ask questions to which you would like to find answers. These are called *research questions*.
2. Develop a hypothesis about your question.
3. Survey and map the site. Excavate (dig) ONLY enough to answer your questions. Archaeologists take careful notes during excavation. Because digging a site actually *destroys* it, their notes retain the information learned.
4. Analyze the artifacts and information you discovered.
5. Write a report on your findings.
6. Curate (care for) the artifacts and the information you found so that people in the future can use the information. The Anasazi Heritage Center is a *repository* to *curate* artifacts forever.

➔ *FAMOUS ARCHAEOLOGISTS: HAVE STUDENTS READ ABOUT FAMOUS SOUTHWEST ARCHAEOLOGISTS FROM THE PAST. WHERE DID THEY WORK? HOW DID THEY BECOME FAMOUS?*

🗨️ **ALL LEVELS:** Archaeology works with many sciences to learn about the past. Can you find examples where the following sciences might be used? (As you investigate this area, point out the various disciplines.)



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- Botany (study of plants)
- Biology (study of life)
- Physics (study of matter, energy, force, and motion)
- Geography (study of physical features on Earth)
- Dendrochronology (what is this?)

#### AREA 7 STUDENT PAGE

ARCHAEOLOGY (CENTER SECTION)  
 FAMOUS ARCHAEOLOGISTS (ALONG THE BACK WALL)  
 EXPERIMENTAL ARCHAEOLOGY (FLINTKNAPPING VIDEO)  
 DENDROCHRONOLOGY (TREES TELL TIME)

Based on what you learn about archaeology, write a very short story from the viewpoint of an artifact. Begin when you are found by an archaeologist (maybe a famous one!). *Where* were you found? (This is called *context*.) End by being curated in a *repository* like the one here at the Anasazi Heritage Center. Who comes to visit you? Why?

➔ *STUDENTS MAY TAKE TIME AFTER YOUR VISIT TO COMPLETE THE AREA 7 STORY.*

➔ *OUR "HANDS-ON" AREA IS IN THE NORTHWEST SECTION OF THE MUSEUM.*

#### AREA 8: 10 MINUTES

COMPUTERS

MICROSCOPES

DISCOVERY DRAWERS 🕒 TIMELINE PROMPT

CORN GRINDING 🕒 TIMELINE PROMPT

WEAVING 🕒 TIMELINE PROMPT



Some Text Panels for this area: (see appendix)

**NOTE:** BE SURE TO MOVE YOUR STUDENTS THROUGH THIS AREA SO THAT THEY HAVE TIME TO DO EACH ACTIVITY. KIDS OFTEN WILL GET "STUCK" AT JUST ONE OF THE ACTIVITIES! (EMPHASIZE *NO POUNDING* AT THE CORN GRINDING.)

🗣️ Let's spend a little time at each of these hands-on areas. When you are finished, you should be able to answer this question for me:

🗣️ ALL LEVELS: Which activity told you the most about the past? Why?



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➔ *TURN AROUND FROM THE LOOM TO THE ESCALANTE CASE, THEN GO AROUND THE LARGE PHOTO ROOM DIVIDERS FOR THE HISTORIC AND MODERN PUEBLO PEOPLE.*

#### **AREA 8 STUDENT PAGE**

COMPUTERS  
MICROSCOPES  
DISCOVERY DRAWERS  
CORN GRINDING  
WEAVING

Draw your three favorite artifacts from the Discovery Drawers. Explain why you chose each.

### **AREA 9: 5 MINUTES**

PAST MEETS PRESENT:

ESCALANTE PUEBLO ARTIFACTS

TRADITIONAL AND MODERN PUEBLO PEOPLE



Text Panels for this area: (see appendix)

🗨 You can see (or you have already seen) the Dominguez and Escalante Pueblos while here at the Anasazi Heritage Center. They were excavated in the 1970s during the Dolores Archaeological Project. The artifacts in this case were discovered during the excavation.

🗨 **EASY:** Which artifact(s) do you like? Why?

🗨 **HARDER:** Dominguez Pueblo is the small, 4-room pueblo at the bottom of the hill. Escalante Pueblo is the larger one at the top. Look at the artifacts. What could you say about the lifestyles of the people in these two pueblos? How can you compare/contrast them?

🗨 **ALL LEVELS:** Can you find the artifacts that have been traded from other places?

🗨 Now let's go around and see historic and modern Pueblo people. When the Ancestral Pueblo people migrated from the Four Corners area about 700 years ago, they moved to the places on the map (show map on *Cultural Continuity* text panel). Some of these pueblos are more than two hundred miles away. Imagine what they must have felt as they left their homeland. Some may have been excited, others frightened and sad. When we look at what people have left behind as artifacts, we can't always tell what they were thinking or feeling.



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➔ *OBSERVE THE HISTORIC AND MODERN PHOTOGRAPHS.*

🗨 ALL LEVELS: How are their lives like their ancestors? How are their lives like other modern people?

➔ *OBSERVE THE TEWA SEASONAL CALENDAR. READ TOGETHER THE ACTIVITIES AND CEREMONIES THAT TAKE PLACE DURING EACH SEASON.*

🗨 ALL LEVELS: According to the calendar, what is happening during this season? What do you do with your family during this season? How is this alike or different?

➔ *OBSERVE THE HISTORIC POTTERY IN THE CASES. GUIDE STUDENTS TO COMPARE SHAPE, FORM, FUNCTION, COLOR, AND DESIGN ELEMENTS.*

🗨 ALL LEVELS: Compare this pottery to the ancient pottery we've seen today. How is it alike or different?

<b>AREA 9 STUDENT PAGE</b>	
PAST MEETS PRESENT: ESCALANTE PUEBLO ARTIFACTS TRADITIONAL AND MODERN PUEBLO PEOPLE	
What do you see in this area that tells you how the culture <i>changed</i> or <i>stayed the same</i> through time?	
CULTURAL CHANGES _____ _____ _____	CULTURAL CONTINUITY _____ _____ _____
BE SURE TO TAKE TIME TO COMPLETE YOUR FIVE CULTURE CLUES!	

**FINAL QUESTIONS:**

🗨 ALL LEVELS: What has been the best part of the Gallery today? Why?

🗨 ALL LEVELS: Take time to finish your five *Culture Clues*. (Discuss and compare with classmates.)



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TEXT PANEL APPENDIX

**AREA 1**

**The Northern San Juan Anasazi**

The people we call Anasazi developed skills in farming, building, engineering and art—creating a society that spread across the Four Corners area. There were regional differences in the evolution of Anasazi culture. The people of the Northern San Juan region shared a similar history and cultural style. They developed at different times and in slightly different ways from their southern neighbors.

On the northern frontier of this region were the people who built farms, homesteads, villages and towns in the lower Dolores River Valley. Work conducted as part of the Dolores Archaeological Program (DAP), resulted in an intensive study of the Dolores Anasazi sites and artifacts.

Research begun by the DAP will be continued by archaeologists working in the Four Corners and at the Anasazi Heritage Center. We invite you to participate in the Anasazi story as we know it today.

**AREA 2**

Some of the timeline text panels:

**PALEOINDIAN LIFE:** The first people in the Southwest hunted large game such as camel, mammoth, horse, and giant bison in a cool, moist landscape. The Clovis hunters were here about 13,500 years ago, but others may have arrived thousands of years before.

This truly ancient time is difficult to study: Artifacts of fiber, leather, or wood disintegrated long ago. Most Paleo-Indian stones and bones are deeply buried until erosion reveals them. The earliest American campsites may be underwater along now-submerged coastlines of the last Ice Age.

**ARCHAIC LIFE:** With warmer, drier conditions and fewer large animals, most southwestern people adapted as highly mobile seekers of seeds and small game. Archaic-era sites usually include grinding stones for seed-processing. Most sites represent temporary hunting or seasonal camps, not permanent homes.



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**BASKETMAKER II LIFE:** The Basketmakers did not invent baskets—but they made beautiful large ones, along with elaborate sandals and multi-colored rock art. They were the first to plant corn and squash and to depend on the harvest, which changed their lifestyle. They learned to balance hunting and gathering (which requires mobility) with agriculture (which restricts mobility).

**BASKETMAKER III LIFE:** Pithouses grew in size and depth, beans were added to farm crops, and settlements grew in clusters around communal storage pits and structures. People began to make pottery (better than basketry for cooking or storing food) and adopted the bow and arrow.

**PUEBLO I LIFE:** A mild climate during the years 750-900 allowed farmers to grow abundant crops at a range of elevations. Dispersed families gradually drew together near central villages. They domesticated turkeys, stored excess food for lean times, and built large pit structures for public events.

Pueblo I settlements were straight or curved rows of rooms set behind several pithouses. The aboveground storage rooms were made of sticks and clay (*jacal* construction). New walls were attached to add more rooms. People began using these “storage” rooms as kitchens and bedrooms during warmer months. Meanwhile pithouses gradually became deeper, with roofs nearly flush to the ground.

The Pueblo I period saw rising populations and large villages in the Dolores area, followed by a sharp decline after AD 900.

Most pottery was dark grey with a banded neck. Other bowls and jars were grey-white with thin black lines, triangles, and zig-zag decorations.

**PUEBLO II LIFE:** A cold snap in the 900s pushed most communities toward warmer land south and west. After several generations they returned in larger numbers than before:

Some villages resembled the old pattern, but others were two or three stories tall, with community buildings and public spaces. Pithouses became *kivas*, built fully underground or within multi-level room blocks. Builders mostly abandoned *jacal* in favor of pure stone masonry. Pottery and architecture design from Chaco Canyon influenced many Four Corners settlements.

**PUEBLO III LIFE:** In a century of rapid change, most people left family-unit farmsteads for villages that were large and compact. These new villages had defensible locations: Some were inside rock alcoves. Others were enclosed compounds above canyon-head springs.

A scarcity of resources such as firewood, game, and farmland led to competition or conflict between communities. Overall population declined, but remaining villages grew larger than ever before.

### POST-PUEBLO III

A long drought (1276—1299) coincided with widespread migrations south from the Four Corners region. After 1285 or so, no farmers remained in Colorado or Utah. But new villages appeared, and old ones expanded, in a band across central New Mexico and Arizona.



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#### AREA 3

##### **HUNTING and GATHERING**

Early Basketmaker-era people (ca. 1500 BC – AD 500) did not depend on farming. Game animals and wild plants provided variety and a hedge against starvation. Hunters gradually replaced the atlatl with the bow about AD 400-500. Meat from mice, rabbits, birds, deer, elk, and wild sheep remained major sources of protein. Berries and wild fruits such as yucca pods contained nutrients missing from the Puebloans' domestic crops. Piñon pine nuts, abundant every few years, contain high-calorie oil rich in thiamine and in vitamins A, C, and D. Grasshoppers and other insects also were gathered as food. Garden plots served as close, convenient hunting grounds: Children snared rabbits and birds in the garden, and hungry deer were drawn toward stealthy hunters. Wild food sources declined as human populations peaked during the 1100s and 1200s. Then, with no alternative food source, crop failure could have forced whole villages to migrate away from the region.

##### **FOOD PREPARATION**

As the Ancestral Puebloans came to depend more on crops than on wild food sources, they began to build permanent places to store, process, and cook food. With less need for mobility and more need to protect stored food, pottery gradually replaced basketry for many uses. Dried corn was sometimes stored on the cob, and dry squash strips hung from roof beams. Piñon nuts, sunflower kernels, and other wild seeds were cracked, hulled, and winnowed before being cooked and eaten. Women spent hours daily grinding corn into flour. Beans were soaked before cooking in large vessels that may have been placed directly over fires, or hot rocks were dropped in for boiling. Corn was parched in pots that were rolled on their sides near a fire. Hunters butchered large animals in the field for easier transport. At home the meat was cooked or dried, bones were cracked to extract the marrow, and hides were cured for a variety of uses.

##### **FARMING**

The people of the Four Corners began farming about two thousand years ago when corn, beans, and squash seeds arrived with traders from the south. The Ancestral Puebloans came to depend on their crops, but they still hunted and gathered wild foods to enrich their diet. The people practiced *dry-farming*, relying on ground moisture from snow and summer rain. Average yearly precipitation and frost-free days are barely enough—but farmers intensively cultivated favorable places with enough soil, water, and warmth. Dogs and domesticated turkeys probably helped protect fields from scavenging birds, mice, and insects. As populations increased, so did competition for farmland. New rules and social arrangements probably arose to manage and share limited resources. Community planning and labor went into projects such as soil dams and small reservoirs. The people prayed, sang, and danced for fertility and good weather, but the erratic climate made long-term food storage a large part of every pueblo's architecture.



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**AREA 4**

**Pitstructure**

This is a full-sized replica of the kind of pitstructure built by the Dolores Anasazi in the late AD 800s. It was excavated in the summer of 1980 by archaeologists from the Dolores Project.

Pitstructures are pits that were dug into the native soil, then given finished walls and a timbered roof and furnished with features such as central hearths, partitions and storage cists. Most pitstructures are believed to have been shared by one to several households. Families lived part of the time in adjacent surface apartments and used the pitstructure for tasks such as food processing, tool manufacturing and rituals.

Unlike a number of other pitstructures excavated in the area, this one was not burned. A large amount of household goods was left on the floor allowing archaeologists to determine where various tasks took place.

Studies suggest that the pitstructure reconstructed here was probably inhabited for about 20 years sometime within the period of AD 860 to 910. The households using the site on which the pitstructure was excavated were part of a larger complex we have called the McPhee Village. This village may have had a maximum population of about 200 individual families around AD 860 to 870.

The pitstructure and village were abandoned probably due to the cold air pooling in the Dolores area that may have made farming too risky to support this population.

**Test Trench**

Archaeologists occasionally dig a test trench across a site. This gives them a cross-section view to study. It allows them to see what kind of site they are working with and to select areas for more careful examinations. The test trench reproduced here reveals a typical Dolores Anasazi scene:

1. A pitstructure like the one opposite this display has burned. Fire was a constant threat in these homes. With open cooking and warming fires under the roof of wood poles and brush.
2. The burned timbers have collapsed, bringing the mudcovered brush and pole roof down into the pit. Bits of charcoal and hardened mud are all that have survived the elements, along with pieces of pottery, bone and stone implements that were left inside or on the top of the roof. Later Anasazi used abandoned pits for trash.
3. Over the years wind and rain have deposited soil, together with some potsherds and other materials that were on the surface, filling in the depression.
4. Plants have grown in the top layer of soil. The fill may be further distributed by ground squirrels, insects and other animals.
5. Surface structures near the pitstructure have weathered for over 1,000 years. The stone walls remain, though some may have collapsed into rubble.



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**AREA 5**

**EARLIEST POTTERY**

*Late Basketmaker - Early Pueblo*  
AD 500 - 950

Ceramics came to the Dolores area after AD 500 during a transition to larger and more permanent communities. Cultures in southern New Mexico and southern Arizona made pottery earlier, and local potters may have learned from them. *Pottery-type names do not necessarily indicate where the pottery was made, or where it is most common.*

- **Chapin Gray** (AD 575-950) is among the oldest pottery found here. Its coarse, crushed-rock temper (binder material) protrudes from the undecorated surface.
- **Lino Gray** (AD 500-900) is similar to Chapin Gray, but was made in New Mexico and arrived by trade.
- **Chapin Black-on-white** (AD 575-800, rarely later) is the earliest local, decorated pottery. Its unpolished surface carries simple “floating” designs such as dots, triangles, and Z-shapes.
- **Piedra Black-on-white** (A.D. 775-900) is usually polished, with a tapered rim, and often decorated with barbed lines.
- **Abajo Red-on-orange** (A.D. 700-800) is gray inside with red designs on a polished orange surface. The surface colors are iron compounds oxidized during firing.

**PUEBLO III POTTERY**

AD 1150 - 1300

The last Puebloans to live in the Four Corners made ceramics of exceptional design and quality, called McElmo Black-on-white and Mesa Verde Black-on-white. Both types are thicker, more polished, and more elaborately decorated than earlier pottery, often with markings on the rim.

*McElmo Black-on-white* (most common between AD 1150-1200) often shows bands of triangles, checkerboard, steps, and hatched areas. Bowls were usually painted on the inside surface only, with occasional simple designs on the exterior.

*Mesa Verde Black-on-white* (most common after AD 1200) has heavier designs with more black space, placed either in bands or in all-over patterns divided in halves, thirds, or quarters. Bowls are usually decorated on both surfaces.

During this time the pitcher form became less common while mugs—a form unique to the Four Corners area—became more common.



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**EFFIGIES**

Effigies are small representations of animals or humans made for magical or religious purposes. Birds, frogs, and lizards were the most common effigy forms among the Ancestral Puebloans. Birds and frogs are associated with water in Pueblo legend and cosmology. Many pots with bird-like features have been found in the Ancestral Pueblo area. Some have molded feet, wings, and heads. Others are smooth-shaped with painted or etched details. Beside pots, nonfunctional bird-shaped objects are also found. Effigy pottery is rarely made by modern Pueblos. But Zuni artisans still carve pocket-sized stone animals (fetishes) and necklace pieces resembling the tiny creatures seen here. To the Zuni, each kind of animal has a special power. Carving one from stone releases the animal spirit locked inside.

**SMALL POTS, BIG QUESTIONS**

(Some text panels)

Small pots have been made throughout time in many cultures for many reasons. What do these pots tell us about Ancestral Puebloan lifeways?

What is a Miniature?

Some collectors would define a miniature as a small replica of a larger object, not made for use but for sentimental, aesthetic, or symbolic reasons.

How did the Ancestral Puebloans use small pots?

Clues to the answer come from:

- Context: Where an object was found
- Marks of use and wear
- Microscopic and chemical analysis
- Experiments: How can ideas be tested?
- Cultural analogy: Who else makes similar objects, and what for?

Talismans? Toys? Tools?

This vessel has nicks and scratches on all the surfaces and chipping on the rim. While this type of wear is not definitive, it may have been used as a toy and offer a variety of possible answers:

- Toys or utensils for children
- Practice in pottery making
- A way to test clay sources
- Good luck offerings
- Elements of a ceremony
- Containers for pigments, seeds, spices, corn pollen, etc.



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#### AREA 6

##### **TRADE**

Ancestral Puebloan people of the Four Corners interacted with other farming cultures such as the Mogollon and Hohokam people to the south, and with nomadic hunter-gatherers in the mountains. Goods and information traveled as far as present-day Texas, California, and Mexico. Each group traded what was locally abundant for what was scarce, but not for purely economic reasons. Trading sometimes led to intermarriage, or at least to the exchange of stories, ideas, and news:

*“How are the crops down south?”*

*“Where can we get antelope hides?”*

*“Who makes that kind of jewelry?”*

##### **EXCHANGE NETWORK**

Anasazi groups in the Four Corners region participated in a far-reaching network of trade. Some Anasazi established trade centers, such as the Escalante site above the AHC. Here goods would be brought from far and wide to exchange for local materials.

The Northern San Juan Anasazi probably exchanged raw materials such as timber, deer hides and farm produce for luxury items from the south and west.

##### **CLOTHING**

Not much ancient clothing has survived because it usually decomposes in archaeological sites. Ideas about Ancestral Puebloan dress come partly from traditional Pueblo clothing in historic times. Cotton (obtained by trade) was dyed and woven into cloth shirts, blankets, and kilts. Men are the weavers in modern Pueblo villages, and loom parts have been found inside ancient kivas. Human and animal hair was spun by hand, and sometimes finger-woven into straps and belts. People also wrapped turkey feathers or rabbit fur strips on yucca twine to weave thick robes for winter use.

Sandals were the most common footwear, plaited or woven of yucca fiber in a variety of styles. Animal hides probably provided some clothing, but very few moccasins or leather garments have been found. Jewelry such as necklaces, earrings, and bracelets was made of wood, bone, shell, coral, and turquoise. Some ornaments might have had special meaning and helped define social status, especially in larger communities.



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#### AREA 7

##### **CONSERVATION ARCHAEOLOGY**

###### **More thinking, less digging**

The long-term survival of archaeological sites requires us to

- Minimize excavation in favor of less-destructive techniques such as survey and selective sampling
- Re-use older, existing artifact collections to ask new questions using new technologies
- Involve all kinds of science – botany, geology, chemistry, etc. – in research and policymaking
- Manage landscapes and regions rather than isolated archaeological sites
- Consider diverse issues – research, tourism, community economics, Native American concerns – and cooperate with all stakeholders
- Document work and preserve records to maximize the value of information gained

##### **THE NEW ARCHAEOLOGY**

Archaeology has come a long way in the last century:

- Projects no longer begin with an excavation, but with a plan
- Non-invasive techniques have reduced the need for destructive digging
- Every square inch of a project area is now mapped and recorded before excavation
- Excavations retrieve not only whole artifacts but also soil samples and organic debris
- A few weeks of excavation precedes months of laboratory analysis and cataloging

##### **SOUTHWEST ARCHAEOLOGY BEGINS**

On August 13, 1776, while camped near present-day Dolores, Spanish explorer Juan Silvestre de Escalante climbed a hill to survey his surroundings. He wrote in his journal: "Upon an elevation on the river's south side, there was in ancient times a small settlement of the same type as the Indians of New Mexico, as the ruins we purposely inspected show." This was the earliest report of an archaeological site in what is now Colorado.

##### **THE FIRST PECOS CONFERENCE**

Before 1927, most archaeologists rarely talked to each other. Then Alfred Kidder organized a professional meeting at Pecos, New Mexico to share and compare discoveries. (Now "Pecos Conferences" happen annually, somewhere in the Southwest.) Participants drafted a description of cultural developments, a scheme called the Pecos Classification. Despite regional differences in timing and pattern the Pecos stages are still a valid, rough outline of Ancestral Pueblo growth on the Colorado Plateau.



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#### **CERAMIC ANALYSIS**

##### **New stories from old pottery**

Pottery fragments can survive indefinitely in the ground. They are a key to a settlement's time period and trade connections. New approaches drawn from physics and geology yield more information than ever before.

- Petrographic analysis identifies mineral inclusions and structural features in razor-thin slices under a microscope. Temper (gritty binding material) may be traced to the area where the pottery was made.
- Thermoluminescence measures age by heating pottery to very high temperatures, releasing stored nuclear energy as a pulse of light.
- Neutron activation analysis uses gamma rays to identify trace elements in clay, linking it to local soil or to a more distant location.
- Use-wear analysis studies abrasions as clues to how a pot was used. The surface may also retain pollen from food plants or scrapings from a meal.
- Visual analysis (of decoration, shape, texture, etc.) is not new, but descriptions have become more precise and standardized.

#### **CURATION**

Artifacts and records must be permanently preserved and available for future research. When artifacts arrive at the museum they require:

- Cleaning. Durable artifacts like pottery and stone tools are washed. Fragile artifacts, such as bone and shell, are only lightly brushed to remove dirt.
- Sorting. Artifacts are sorted into like groups (e.g. pottery, bone, stone).
- Analysis. Artifacts are carefully examined under a microscope, then weighed and measured.
- Classification. Artifacts like pottery or stone tools are classified into recognized categories or types.
- Cataloging. Each artifact's unique number and description are entered into a computer. Associated documents or records are copied onto acid-free paper and cataloged.
- Labeling. All artifacts receive an identifying label.
- Packaging. Artifacts are packaged in protective, stable materials such as plastic bags, foam, mylar, acid-free tissue and boxes, etc.
- Storage. Artifacts and archives are stored on appropriate shelves or special cabinets in climate-controlled areas.
- Archiving. Artifacts' documents are organized, copied onto acid-free paper, cataloged, packaged in acid-free boxes, and stored in a climate-controlled area.
- Monitoring. Collections are regularly inspected to maintain appropriate temperature and humidity levels, and to prevent insect or rodent infestation.
- Access. Collections remain available to the public for education and research.



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#### **CAN A COMPASS TELL TIME?**

##### **Archaeomagnetic dating**

When early archaeologists camped inside cliff dwellings, they never imagined their re-use of original firepits would erase some information they were seeking. Geologists have since discovered that the earth's north magnetic pole wanders erratically from year to year, and they have mapped its meandering path during past centuries. When a fire heats soil its iron molecules align north-to-south. A sensitive instrument can read the molecules' magnetic orientation. Matching this to past locations of the northpole provides a rough date for the last hot fire kindled there.

#### **“SALVAGE” ARCHAEOLOGY**

From ivory tower to construction site Highways, dams, reservoirs, pipelines, parking lots.... In recent decades a surge of construction on public land has threatened many remaining archaeological sites. National sentiment and legislation require human traces to be documented before bulldozers or backhoes can begin. Much can be saved even when the actual site is erased, since knowledge and improved understanding are the lasting “treasure” of archaeology. Salvage archaeology makes archaeologists focus on preservation and management issues beside theoretical questions.

#### **FROM SUNSPOTS TO TREE RINGS**

##### **Astronomy meets archaeology**

Dendrochronology (tree-ring dating) was a major discovery – probably the greatest single advance in 20th century archaeology. In 1894 astronomer A. E. Douglass looked for evidence of sunspot and climate cycles in annual growth rings. He found instead that tree rings form unique patterns in each time span, based on the effects of weather. In 1911 Douglass showed that ring patterns overlap from younger to older trees, allowing us to count back from the present and to place ancient logs in a series. A log's outermost ring shows its last year alive. In 1929 a log from Whipple Ruin in Show Low, Arizona bridged the gap in dated patterns between living trees and ancient wood, giving a precise year to some archaeological sites.

#### **STRATIGRAPHY**

##### **Layers of time**

One of archaeology's most important concepts is also the most obvious:  
Most sites are layered with the oldest material at the bottom. Soil layers (strata) containing seeds, pottery, charcoal, compacted floors, etc. trace the history of a community; “sterile” soil layers mark times when a place was uninhabited. In the 1890s Richard Wetherill noted that “Cliff Dweller” artifacts differed from “Basket Maker” material found underneath. In 1912 Nels Nelson of the American Museum of Natural History described and recorded layers at sites in the Galisteo Basin of New Mexico. Nelson's student Alfred Kidder used stratigraphy to correlate the ages of sites across the Southwest.



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#### EXPERIMENTAL ARCHAEOLOGY

##### Ceramics

How did the Anasazi make their pottery? We know from analysis of potsherds what kind of clay they used, that they usually mixed it with crushed rock or sherds for added strength, and that they used a coil technique.

Using the same materials and techniques, DAP archaeologists set out to imitate the Anasazi ceramic process. They wanted to know exactly what was required to achieve the same results. How hot should the fire be? How much oxygen should be allowed in the firing process to get the colors characteristic of the different Anasazi ceramic types? What dyes and pigments produce the colors used for decoration? Through calculation, observation, and trial and error, the experiment succeeded in reproducing vessels very much like those created by the Anasazi. Since the results are the same, we assume that the processes must be very similar. These observations increase our knowledge of the people who made the originals.

#### ANALOGY

##### Gardening

How does the Anasazi garden grow? During the course of their studies, DAP archaeologists put digging stick to earth and set about finding answers to some of their questions. They grew corn, beans and squash as the Anasazi did. From this experiment, archaeologists learned about soil and moisture requirements, growing season length and the influence of temperature. How much of the crop could be expected to survive attacks by animals, insects and disease? How much would have to be planted to provide food for a family of five for a year? How much food can an acre of garden supply?

Some of the farming methods were copied from historical and modern Pueblo Indian cultures. The Pueblo Indians of the Southwest are assumed to be descendants of the Anasazi and share many cultural traits with them. We can. Therefore, tentatively fill in some gaps in our knowledge of the Anasazi by observing the Pueblo way of life. The process of drawing analogies with existing cultures is another tool commonly used by archeologists.

#### EXPERIMENTAL ARCHAEOLOGY

##### Flint Knapping

Flint knapping is the process of making stone tools by striking flakes from certain kinds of rocks.

Many archaeologists have learned this ancient craft, and not just for the fun of it (although it is fun!). What are the best materials, tools and techniques? How long does it take to make a knife, an arrowhead, an axe? How effective are these tools in actual use?

Watch the video as archaeologist Ricky Lightfoot demonstrates and talks about flint knapping and its value for reconstructing and understanding the past.

**WARNING:** If you decide to try this yourself, remember those stone flakes are sharp as glass. Protect your hands and eyes!

#### EXPERIMENTAL ARCHAEOLOGY

##### Pitstructure

How did the Anasazi build their houses? How much time and energy did it take? A DAP archaeologist decide to find out. Using only wooden digging sticks, stone axes, and local materials – logs, poles, brush, mud, yucca fiber ropes and sandstone slabs – he built an Anasazi-type house. He discovered that it took over 8000 strokes with a stone ax to fell a single tree 11 ½ inches in diameter! When the house was completed, the researcher tried living in it. What do you think it would be like to live in a house dug into the ground, covered with brush and mud? The only way in our out was through a hole in the roof that also served as the smokehole for the fire pit. Would you like living as the Anasazi did?



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#### **GRASS MESA VILLAGE AND DOLORES ANASAZI**

Grass Mesa was a large community which illustrates a pattern of settlement here in the Dolores Valley.

Small numbers of people arrived in this area around AD 500. Homes and villages multiplied for four centuries, thanks to favorable farming conditions. Regional trade flourished. Grass Mesa grew to include about 90 households. Then the climate began to change. Drought and killing frosts made farming less reliable after AD900. A few people remained and depended on hunting and gathering, but most families left to seek a better life. Some of their descendants eventually returned; the Escalante Community near the museum reached its peak around 1130.

Archaeologists recovered over a million samples and artifacts in the Dolores Project area, which are housed at the Anasazi Heritage Center. Using these resources, we continue to explore questions about the Anasazi, the changing climate, and our own use of the same Four Corners environment.

#### **DOLORES ARCHAEOLOGICAL PROGRAM, 1978-84**

McPhee Reservoir construction led to the largest public archaeology project in United States history. Studies of the densely-settled Dolores Valley revealed over 1600 archaeological sites and yielded millions of artifacts from about 120 excavations. The final report is 14 thick volumes of data and analysis. The DAP brought new tools and techniques to salvage archaeology: Ground penetrating magnetometers revealed buried structures and reduced the need for time-consuming excavations. Computers allowed huge amounts of data to be stored, searched, and correlated. Project staff kept meticulous maps and records, and created educational materials for public schools.

When the DAP ended, the Anasazi Heritage Center was established as a federal repository to keep all materials publicly accessible in their home region.

## SOME OF THE FAMOUS FIGURES OF SOUTHWEST ARCHAEOLOGY:



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#### **LUCY PEABODY**

Lucy Peabody lived for years in Washington, DC and later in Denver. After nine years as a secretarial assistant at the Bureau of American Ethnology she was well-acquainted with influential Washingtonians and the politics of power.

Peabody lectured and published articles based on her enthusiasm and experience of the Southwest. She joined the Archaeological Institute of America's legislative committee and worked for the establishment of a national park at Mesa Verde.

Peabody co-founded the Colorado Cliff Dwellings Association with Virginia McClurg of Colorado Springs to push for protective legislation. But the two women came to bitter disagreement over whether Mesa Verde should receive national or state oversight.

After Peabody's success, the American Anthropological Association recognized her ***"exceptionally noteworthy service to science.... due in great measure to [her] untiring effort."***

#### **UPPITY WOMEN**

Women played early, important roles in the effort to protect Southwest Colorado's archaeological resources during the 1890s. Well-connected socialites Virginia McClurg and Lucy Peabody founded the Colorado Cliff Dwellings Association around 1897. Chapters formed in California, Arizona, Utah, and New York. Members lectured and lobbied for protective legislation. Alice Bishop, Jeanette Scoville, Estelle Camp, and Helen Stoiber were vocal and active members in Durango. Ella McNeil and Luna Thatcher drew on family banking ties in Washington and Denver. Former Governor Alva Adams' wife joined the cause. The women's effort helped move Congress to pass the American Antiquities Act in 1906.

#### **WILLIAM HENRY JACKSON**

Jackson learned the new trade of photography at age 15 in New York state, and headed west after Civil War service and a failed romance. In 1874 he joined The United States Geological and Geographical Survey of the Territories, taking the first-ever photos of national icons such as the Yellowstone geysers and the Rocky Mountains. In 1874 he photographed stone structures in Mancos and McElmo Canyons, some now within Canyons of the Ancients National Monument. The widely published images brought national attention to this region.

#### **WILLIAM H. HOLMES**

Holmes spent years making sketches and watercolors for the United States Geological Survey. He was drawn to the cliff dwellings and pottery of the Four Corners, and his scale drawings of ancient structures – including some that no longer exist – are among the best records of the 1870s. Holmes also pioneered the study of stone tools in North America. He was Chief Archaeologist for the Smithsonian Bureau of American Ethnology (1902–1909) and Curator of Anthropology at the U.S. National Museum (1910–1920).



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#### **ALFRED KIDDER**

The son of a mining engineer, Kidder entered Harvard to become a doctor but was uninspired by medicine. In 1907 he took a summer job with the University of Utah to survey archeological sites in McElmo and Yellow Jacket Canyons. The next year he helped Jesse Nusbaum map structures at Mesa Verde. Kidder explored the Four Corners for the Peabody Museum and the Carnegie Foundation, and pioneered systematic stratigraphy to prove that so-called Basket Makers and Cliff Dwellers were the same people in different eras. In 1924 he published the first regional synthesis, *An Introduction to the Study of Southwestern Archaeology*, which drew on physical and social anthropology, ethnology, linguistics, environmental studies, geology and geography. Kidder organized the first annual Pecos Conference at Pecos, New Mexico in 1927 for archaeologists to share ideas.

#### **PAUL MARTIN**

Martin began archaeology in 1924 with Sylvanus Morley at Chichén Itzá in Yucatan, Mexico. After malaria and dysentery forced his return to the U.S., he became Curator of Archaeology and Ethnology for the Colorado Historical Society. Martin excavated Lowry Pueblo in 1930-34, setting a new standard of excellence:

- He mapped and photographed every step of excavation and numbered every artifact
- He hired architect Lawrence Roys to analyze the pueblo's construction
- His report featured important innovations including creative photography, detailed architectural analysis, and an illustrated artifact catalog

#### **JESSE L. NUSBAUM**

Nusbaum was born in Greeley, Colorado and taught manual arts in Las Vegas, New Mexico. In 1907, as photographer and assistant to Alfred Kidder, he roamed the southwest corner of Colorado to make a high-quality photographic record of old structures. Nusbaum worked on archeology projects in Guatemala, Honduras, Mexico, and New Mexico. In 1920 he became superintendent of Mesa Verde. From 1930-35 he organized the Laboratory of Anthropology in Santa Fe. Later, as senior archaeologist for the National Park Service, Nusbaum pioneered the first "salvage archaeology" projects.

#### **ANNA SHEPARD**

Using geology and chemistry, Anna Shepard gave archaeologists new tools to trace the origins of pottery. She used polarized light to study paper-thin slices of pottery under a microscope. Unique marks and inclusions can link different-looking pots to the same location, or similar pots to different sources. In 1935 Shepard proved that pottery found at Pecos Pueblo was not actually made there. Her discovery revolutionized ideas about trading activity at Pecos and across the Southwest. Shepard published *Ceramics for the Archaeologist* in 1965. She was ahead of her time with methods that challenged basic assumptions in archaeology. Her ideas have gained acceptance, but often are buried in footnotes and appendices.

## **AREA 8**

#### **PUBLIC EDUCATION and PARTICIPATION Learning by Doing**

People protect what they understand and appreciate. Law enforcement alone cannot save archaeological sites on public land. Preservation requires support from as many informed, motivated people as possible. Local groups offer site tours, school programs, avocational training, and opportunities to excavate or analyze artifacts. Ask for



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**WEAVING**

Ancestral Puebloans began to weave cloth on vertical looms around AD 1100, using cotton grown in southern Arizona. Ancient kiva floors sometimes show sockets where looms were anchored.

Hand-weaving of baskets, sandals, belts, and hunting nets began thousands of years earlier with materials like yucca fiber, turkey feathers, rabbit fur, dog hair, and human hair.

**WHAT IS AN  
ARCHAEOLOGICAL SITE?**

An archaeological site could be any place where people once lived and left their mark. A hunting camp, a shrine, a village, a shipwreck, or a cluster of stone flakes could be an archaeological site.

**WHAT IS AN ARTIFACT?**

An artifact is any object made, used, or changed by human hands. An artifact or group of artifacts in their original location make up an archaeological site.



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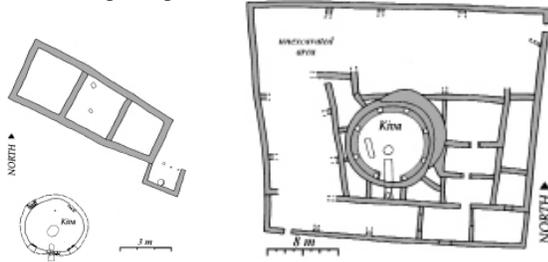
#### AREA 9

##### ESCALANTE and DOMINGUEZ PUEBLOS

Two contemporary, neighboring settlements show similar artifacts despite differences in size and architectural style.

The Dominguez Pueblo was one of several simple households clustered around the larger, more formal Escalante Pueblo. The nature of this community is not clear: Escalante's enclosed, Chaco-style layout may indicate it was a gathering place, or a foreign outpost, or something else.

In both sites, most of the pottery was of local styles. But Escalante contained more items indicating long-distance trade.



##### PUEBLO ANCESTORS

Oral history and archaeology connect modern Hopi, Zuni, Acoma, Laguna, and the Rio Grande Pueblos to ancestral homelands in the Four Corners. These 19th-century images of Hopi life in Arizona offer a glimpse into ancient traditions.

##### CULTURAL CONTINUITY

Shortly after AD 1280, the last Puebloans left Colorado and moved to New Mexico and Arizona. Some groups founded new villages; others may have dispersed or joined relatives already there. Three centuries later, Spanish explorers found their descendants living in the same region as today— an arc stretching from the Hopi villages east to the Pueblos of the upper Rio Grande. Oral histories recount a series of migrations en route to new homelands.

Many changes took place between AD 1300–1600: Some groups settled together as clans, and some may have adopted a new language. Villages became larger and more enclosed than before. Pottery decoration changed, too. Rigid black-and-white geometrics gave way to stylized life-forms, graceful curves, and a wider variety of colors.



##### AMERICAN INDIAN RELIGIOUS FREEDOM ACT

This 1978 legislation directs the government to preserve Native Americans' inherent religious rights in public policy decisions. Native Americans are assured access to sites of religious importance. The federal government must include tribes in decisions that affect religious sites and the artifacts found there.



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**NATIVE AMERICAN GRAVES PROTECTION AND REPATRIATION ACT (NAGPRA)**

This 1990 legislation addresses unequal treatment of Native American graves on public land, and the presence of grave materials in museum collections. NAGPRA states that human remains and associated artifacts belong to their modern descendants, a relationship determined by evidence of cultural affiliation. Museums with federal funding must identify all such items in their collections and consult with affiliated tribes about their eventual disposition.

**NATIVE VIEWS, NATIVE VOICES**

More than any other group, Native Americans recognize deep historical, emotional, and spiritual connections to southwestern archaeological sites. Native American consultants assist archaeologists in planning research and interpreting the findings. Many tribes manage their own cultural preservation and archaeological research programs. Legislation assures Native American access to ancestral sites. It also requires that human remains and burial items be returned to the tribes of their living descendants.