L'INSTITUT D'ARCHEOLOGIE
DE L'UNIVERSITE JAGELLONNE DE CRACOVIE

RECHERCHES ARCHEOLOGIQUES
NOUVELLE SERIE 1

KRAKÓW 2009

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Kraków 2009

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ISSN 0137-3285

Cette publication est financée aux moyens destinés à l'activité statutaire
de la Faculté d'Histoire de l'Université Jagellonne

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SN 1, 2009, 543 – 567
ISSN 0137 – 3285

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Goodman Point Pueblo: Research on the Final Period of Settlement of the Ancestral Pueblo Indians in the Mesa Verde Region, Colorado, USA. The Preliminary Report, 2005–2006 Seasons

Goodman Point Pueblo: Introduction and History of Research

Goodman Point Pueblo (site 5MT604) is situated approximately 16 km (10 mi) west-northwest of Cortez, Montezuma County, in the southwestern part of Colorado, USA (Connolly 1992; Kuckelman et al. 2004). This was one of the major ancient settlements of the Pueblo[1] people in the Mesa Verde region (Fig. 1, 2) in the thirteenth century AD (Varien 1999; Varien *et al.* 2000). Goodman Point Pueblo is within the Goodman Point Ruins Group Unit, a 58-hectare (142 acres) area that is part of the legally protected Hovenweep National Monument. This monument is a complex of ancient Pueblo sites situated on the Colorado-Utah border. The Goodman Point Unit is managed by the Southeast Utah Group of the National Park Service (SEUG-NPS), and the research reported here is being conducted by the Crow Canyon Archaeological Center (CCAC), Cortez, Colorado, in partnership with this group.

Goodman Point Pueblo, the largest site in the Unit, has been protected by the federal government since 1889 and thus at present is one of the best preserved sites in the region (Connolly 1992; Kuckelman *et al.* 2004; Varien 2006). It was also added to the National Register of Historic Places as a historic dwelling featuring regular buildings as well as public architecture that includes a great *kiva*, several plazas, and a D-shaped building that was at least three stories tall – the tallest structure in the village (Kuckelman, Coffey 2007). The name of the Unit and the site was derived from the name of Henry Goodman, a foreman of the Lacy-Coleman Cattle Company, who brought many thousands of head of cattle through the Goodman Point area in the 1870s, but who never lived in the area himself.

A total of 39 additional ancestral Pueblo sites – including an isolated great *kiva* – and two historic sites were also recorded within the 58-hectare Goodman Point Unit. These ancient sites include small farmsteads and vestiges of ancient roads and farmlands. The

[1] The Pueblo culture is also called the Anasazi culture. The latter term has been used by archaeologists since the 1930s. One translation of this Navajo term is "enemy ancestors." Modern Pueblo Indians consider this term inappropriate and call their ancestors either "Hisatsinom" („People of Long Ago"), or "Ancestral Pueblo".

historic sites are mostly small refuse deposits and faint roads from early Euro-American settlers in the 19th and 20th centuries (Connolly 1992).

Goodman Point Pueblo (Fig. 3) wraps around the head of a small tributary canyon on the west rim of Goodman Canyon at an elevation of 1920 meters (ca. 6300 ft) above sea level. A spring issues from the canyon head at the center of the site; the locals call this Juarez Spring. This spring was probably the primary source of potable water for the ancient villagers.

Goodman Point Pueblo contains 13 architectural blocks; each block comprises a cluster of adjacent dwelling and storage structures, associated middens (refuse areas), and outdoor use areas. The primary dwelling structure in the village was the *kiva*[2], although these buildings were also used for household-level rituals. Such compact complexes of dwellings and storage rooms were characteristic of the architecture of the Pueblo Indians in the Pueblo III period (AD 1150–1300) and were probably inhabited by one or more families or individual clans (Lipe, Ortman 2000; Nordby 2006). In addition, Goodman Point Pueblo was enclosed by sections of a stone masonry wall that ran between the roomblocks (Fig. 3). The larger portion of the site is north of the canyon; however, a few architectural blocks (Blocks 1200 and 1300) and a great *kiva* are located on the south rim of the canyon. The flora, which are typical of the area, include juniper, pinyon (with edible nuts),

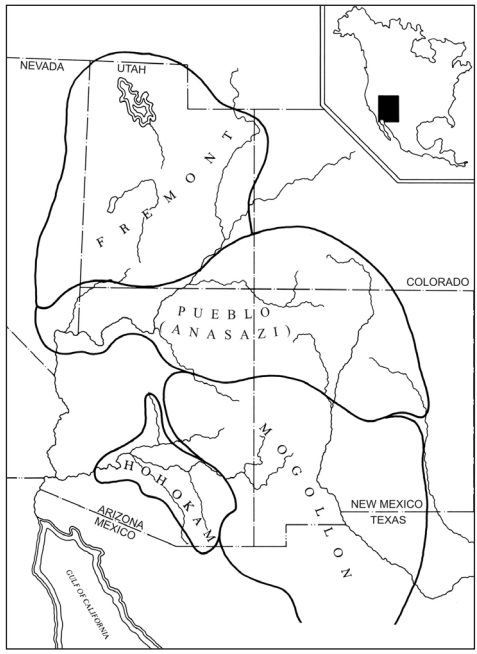

Fig. 1. Major prehistoric farming cultures of the North American Southwest (after Schaafsma 1980, 22)

sagebrush, and rabbitbrush; this vegetation grows on the slopes within the canyon as well as on the canyon rim and the rolling uplands away from the rim (Fig. 5:a,b).

Before CCAC began its work in the Goodman Point Unit, research in the Unit had been limited to control and management of the land by the federal government and to surveys and surface collections by Pinkley in 1951, McLellan and Hallisey in 1967, and by an unknown researcher in 1969 (Kuckelman *et al.* 2004). In 1986, archaeologists with CCAC, an archaeological research and education institution located near the town of Cortez in the southwestern part of Colorado, surveyed the sites in the Unit and mapped the large pueblo as part of the Sand Canyon Project, a larger research project within the locality. In 2003, archaeologists with CCAC and the SEUG-NPS conducted a more-detailed survey of the

[2] *Kivas* (a Hopi term for an underground structure) constructed during ancient times in the Mesa Verde region were usually circular and, if the soil was deep enough, subterranean (below ground). In historic (and modern times), *kivas* were used primarily for ritual and social gatherings and ceremonies. However, recent research in the region has revealed that in ancient times, *kivas* were the primary domiciles, and above-ground rooms were used for storage and as work areas.

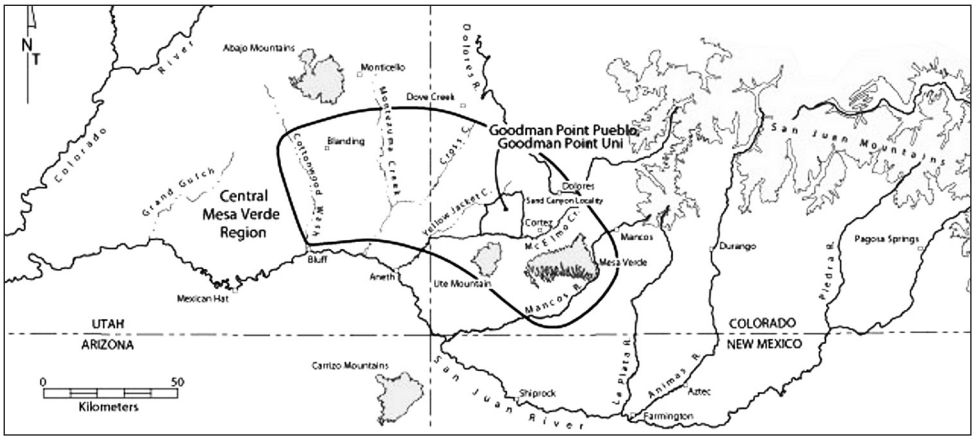

Fig. 2. Goodman Point Pueblo and the Central Mesa Verde Region: southeastern Utah and southwestern Colorado. Courtesy of Crow Canyon Archaeological Center

cultural resources in the Unit. The information from this survey was used to design six years of excavation research on 16 sites within the Unit, and these excavations began in 2005.

Goodman Point Pueblo in the context of Pueblo culture and North American Southwest

The origin of the Pueblo culture dates from the period before Christ, about 1000 B.C. Although local chronologies vary to some extent across the region[3], they are all based on the traditional chronology – the Pecos Classification – established in 1927 (Kidder 1927; Cordell, Fowler 2005). The periods of this classification are as follows: Basketmaker II (1000 BC – AD 500), Basketmaker III (AD 500–750), Pueblo I (AD 750–900), Pueblo II (AD 900–1150), Pueblo III (AD 1150–1300), and Post-Puebloan (AD 1300–1840) (Lipe *et al.* 1999). The Historic Pueblo period continues to the present, represented by contemporary Pueblo Indians. Consequently, Pueblo culture exemplifies cultural continuity from ancient times through the present day. The attendant potential for comparison of archaeological data, written records, and American Indian oral traditions means that this is an extremely rich area of study for archaeologists, anthropologists, and historians.

Results of archaeological research provide clear evidence that the economy of the Pueblo people was based from its origins on farming, dominated by growing maize as well as squash and beans (Plog 1997; Cordell 1997). These three crops are known to many North American Indian peoples as the Three Sisters. During later time periods, cotton was also cultivated. To supplement these crop foods, ancient Pueblo Indians gathered and consumed wild plant foods and procured meat by hunting local animals such as mule deer, rabbits, and turkeys. Wild turkeys were at least semi-domesticated as early as the end of the Basketmaker III period (AD 750), and domesticated turkeys became the principal

[3] Archaeologically, the North American Southwest covers the approximate area of today's Utah, Colorado, Arizona, New Mexico, and the northern portions of the states of Sonora and Chihuahua in Mexico. This area includes diverse geographic and climatic conditions, though dry semi-desert plains prevail; these are interrupted by plateaus and mountain ranges with pine and spruce woodlands.

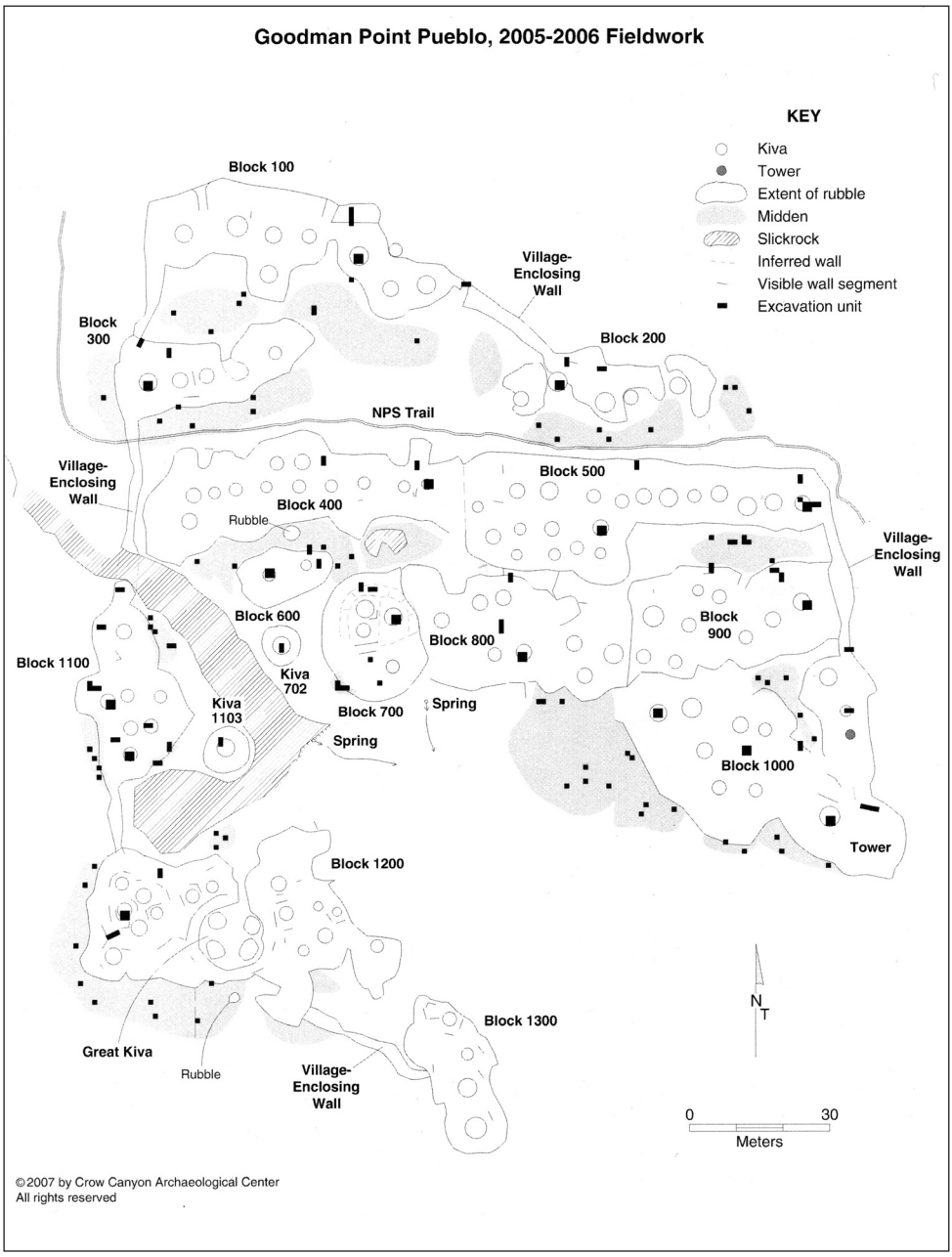

Fig. 3. Map of Goodman Point Pueblo including all excavation units opened in 2005-2006 seasons. Courtesy of Crow Canyon Archaeological Center

source of animal protein for Pueblo Indians by the late Pueblo II period (AD 900–1150) (Kohler *et al*. 2005).

During the Basketmaker period, the ancient Pueblo Indians lived in villages of a few or as many as several dozen pithouses. Most pithouses were subrectangular or circular in plan and were excavated 20 cm to 1.00 m into the ground; structures became progressively deeper through time. Superstructures were built of beams and smaller wood members covered by a thick layer of soil. Entry was by way of a sloping ramp through an antechamber, which was a small room off the south wall of the pithouse. During the Pueblo periods, architecture underwent a series of significant changes, and buildings two or more stories tall were eventually constructed. The walls of these buildings were built of shaped sandstone rocks; the roofs were of wooden beams, poles, and brush, topped with a layer of soil (Fig. 4:a,b). Ordinary-size *kivas* were the primary domiciles, although great *kivas* were clearly nonresidential structures used for ceremonies and other large gatherings. The first Europeans in the Southwest (the Spanish conquistadors) used the term "pueblo"[4] for these settlements, a Spanish term for "village."

In the past, the widest territory inhabited by Pueblo Indians was the vast area that today includes the southern parts of Utah and Colorado, and the northern and middle parts of Arizona and New Mexico (Fig. 1). The settlement density varied across this landscape through time. Today, the Pueblo people live in some 20 to 30 pueblos in Arizona and New Mexico as well as in towns and cities across the Southwest.

Preliminary dating primarily on the basis of pottery seriation, the landscape within the Goodman Point Unit was very sparsely inhabited by ancestral Pueblo Indians as early as the Basketmaker III period (AD 500–750). Population density was greater during the Pueblo II period (AD 900–1150), and the peak density was during the Pueblo III period (AD 1150–1300) (Kuckelman *et al.* 2004). The developmental and population-density peaks of the Pueblo culture across the Mesa Verde region occurred during the thirteenth century, although the occupation of the region by Pueblo peoples drew to a close near the end of that century (Cameron 2006; Lipe 1995; Varien 2006; Varien *et al.* 1996). Because this region was, during the Pueblo III period, one of the most densely populated areas of the Southwest, the depopulation of the region at the end of the thirteenth century is intriguing and still not completely understood.

On the basis of the research conducted thus far, we conclude that Goodman Point Pueblo was constructed and occupied during the late Pueblo III period. Tree-ring dates from the first two seasons of excavations suggest that the village was founded about AD 1260, grew very rapidly during the 1260s, and was probably vacated when the Mesa Verde region was depopulated about AD 1280.

Several results of archaeological research from the Goodman Point Project: The seasons of 2005 and 2006

In 2005, archaeologists from CCAC began the six-year research project called the Goodman Point Archaeological Project: Community Center and Cultural Landscape Study. These excavation of sites in the Goodman Point Unit is designed to reveal the history of settlements of the Pueblo Indians in

[4] The capitalized term "Pueblo" is used to denote Indian culture from the North American Southwest, a stage in the development of this culture, and a proper name for a given archaeological site or a current settlement of the Pueblo Indians. Lowercase, "pueblo" refers in general to the traditional settlements of the Pueblo Indians, usually built of stone or adobe bricks.

the Goodman Point community. During the first three years of the project (2005–2007), the objective is to investigate the largest site in the ancient community, Goodman Point Pueblo. The latter three years (2008–2010) will be devoted to the examination of other ancient remains in the Unit – 15 smaller habitations and the remains of such features as ancient roads, trails, and farming fields that were detected during survey and on aerial photographs.

The methodology of the archaeological research conducted by CCAC (Kuckelman *et al.* 2004) is based on conservation archaeology. The goal of this philosophy is to leave most of each cultural resource intact for the future, when different research questions may be asked and superior technology may be available. Less invasive and destructive excavation techniques also may be possible in the future. As archaeologists, we also strive to respect the rights and wishes of descendent American Indian groups. Therefore, this research is intended to have minimal impact on the sites while we obtain the maximum volume of pertinent data. At Goodman Point, this type of research involves excavating a limited number of test pits of a standard size (either 2×2 m, 1×2 m, or 1×1 m) carefully dispersed across the site. As a result of this method, only selected portions of specific structures are exposed by excavation; other architecture is left untouched. For maximum statistical manipulation of midden data, the locations of these types of excavation pits are selected randomly by computer. Using conservation archaeology techniques, less than 1 percent of Goodman Point Pueblo, and less than 2 percent of the other sites, will be impacted by these excavations.

During the first two seasons of excavations at Goodman Point Pueblo (2005–2006), fewer than 20 test pits were excavated in each of 12 of the 13 architectural blocks at the site, Block 1300 has not yet been tested (Fig. 3). Some pits were completed, documented, and backfilled, others await completion and documentation. In the final season of research at the site (2007), additional units will be excavated in crucial areas such as the great kiva and the D-shaped multistory structure (Block 700).

Roomblocks, *kivas*

The most extensive excavations have been conducted in residential structures – rooms and *kivas*. Rooms are rectangular and were one, two, or three stories in height (mutiple-story rooms are sometimes called towers). The *kivas* are circular in plan and were subterranean when soil depth allowed, or were one story tall if constructed on exposed bedrock. Each architectural block contains from two to 20 *kivas* and the rooms associated with them, and these blocks of adjoining structures are typical of Pueblo III habitations in this region. One *kiva* and its associated rooms, outdoor use spaces and refuse areas constitutes the space used by one residence group and is called a "*kiva* suite." Each of these suites was probably occupied by a nuclear family or an extended family.

Blocks 100, 200, and 300 are located in the northern part of Goodman Point Pueblo, and Block 100 is the northernmost of the three. Sections of village-enclosing wall link these blocks with each other and with Block 400 to the south. Such a link is not visible at the modern ground surface southeast of Block 200, however, and this gap might reflect an intentional opening left between roomblocks for ease of passage into and out of the village.

Excavations in Block 100 during 2005 included excavating and documenting a lower-story room (Room 105) at the north edge of the village. Nearly 100 artifacts were found on the floor of the room within

the excavation unit, including a substantial quantity of sherds from a Mesa Verde Black-on-white pottery vessel, a large *metate* (grinding stone), and a nearly complete corrugated jar (cooking or storage vessel). This room appears to have been almost square, measuring 2.6 m, unusually large for a Pueblo III room. A doorway was exposed in the east wall and another was exposed in the south wall of the room. The height of the entire structure, as calculated from the exposed walls plus the amount of rubble removed from the interior of the room during excavation, was a minimum of two stories.

The *kiva* being tested in this block (Kiva 107) is located just south of Room 105. The *kiva* hearth had been remodeled twice. During the second remodeling, the builder had left three slender finger impressions in the adobe wall of the hearth (Fig. 6); the size and shape of these impressions lead to the inference that the final remodeling was done by a woman or a young person. Floor-associated materials included a heap of refuse that contained many turkey bones and a complete rabbit skeleton. These bones, along with durable remains screened from the hearth ash, will yield important information about the final meals consumed in this *kiva* just before the village was vacated.

The research in Blocks 200 and 300 included a test pit in one room and one *kiva* of each block. The stone architecture was well preserved in both of these *kivas*. Kiva 207 contained a large hearth and coursed-masonry deflector, as well as the remains of a four-year-old child in the collapsed roofing material south of this deflector. In compliance with applicable federal legislation and CCAC's own policy on the treatment of human remains, this skeleton was only minimally exposed and analyzed before being re-covered with sediment. Room 205 (Fig. 7), situated a few meters northeast of Kiva 207, has irregular shape – one of its walls runs along a slightly bent curve, as opposed to the walls of typical rooms at that site, usually built on a straight line. A well preserved clay-pasted feature, probably a *metate* bin, i.e. a place used to grind maize into flour was discovered on the floor in the northeastern corner of that structure. The roof of Kiva 307 (Fig. 8) had been burned and yielded numerous tree-ring dating samples. The hearth in this structure was also exposed and the ash collected for analysis. The rooms that were investigated in these two blocks revealed evidence of household activity such as the presence of *metate* bins (for grinding corn and wild seeds). A doorway was exposed in the south wall of one of the rooms (Fig. 9). The preserved height of the exposed walls plus the volume of rubble removed from the fill indicates that this structure was probably three stories tall.

The central portion of the village was formed by Blocks 400, 500, 600, 700, and 800. These blocks are east of a very shallow drainage that bisected the village. Two small rubble mounds that flanked this drainage were tested during 2006; excavations revealed that these were not towers, as surmised during initial mapping of the site, but were instead isolated *kivas* (Kivas 702 and 1103) constructed within masonry structures built on exposed bedrock. Blocks 400 and 500 actually formed one very long east-west block. CCAC archaeologists arbitrarily split the block down the center (designating the west half as Block 400 and the east half as Block 500) to ensure that this mass of architecture was adequately sampled during excavations. This long roomblock might have once, before Blocks 100, 200, and 300 were constructed, formed the northern boundary of the village. The much sparser refuse deposits in these latter three blocks suggest that they were occupied more briefly than blocks nearer to the

canyon rim, which have much more abundant refuse.

In Kiva 405, a coursed-masonry deflector and a hearth were exposed (Fig. 10). This deflector is unusual in that three small niches were constructed in its northern face; these features were probably used for ritual purposes. Many sherds from Mesa Verde Black-on-white vessels were collected from this structure as well as many sherds from corrugated, or cooking, pots. Room 404 is just northwest of this *kiva* and was probably built and used by the residents of Kiva 405. Excavations exposed the southwest corner of this room, a great deal of stone debitage and several ground-stone tools were found on the floor. This room had been added to the exterior face of the north wall of the Block 400 roomblock.

Two *kivas* and one room were tested in Block 500. Kiva 501 had been built inside a rectangular masonry room and its roof had been burned at abandonment. Surprisingly, *metate* bins had been constructed in the southern recess of this *kiva*, a very unusual location for such a feature. Many burned chunks of adobe from the roof ("roof casts") were observed and examined during excavations in this *kiva*. Most of these chunks of adobe exhibited impressions of the vegetal roof materials – large-diameter roofing timbers and smaller beams, as well as distinctive imprints of what appeared to be pinyon pine branches with needles attached (Fig. 11). Karen Adams, CCAC's archaeobotanist, concluded that these branches were used with adobe to construct the uppermost layer of the flat *kiva* roof.

During the 2006 season, excavations along the northern wall of Block 700 revealed that this block had been at least three stories tall. Even more significant, careful observation and detailed mapping led to the discovery that the block is D-shaped which, in this region, is indicative of special use. The "D" in this village is formed by single row of rooms; the interior of the D is divided into halves by a north-south wall, and two small *kivas* are west of this wall, and one oversized *kiva* is east of the wall. This is a sensational discovery – a block of this size, shape, and orientation was excavated during a previous CCAC project at Sand Canyon Pueblo (Block 1500, Fig. 12), a contemporary village a few kilometers west-southwest of Goodman Point Pueblo. The similarities of these two structures must reflect a relationship between the two villages. Other D-shaped structures in the northern Southwest include Sun Temple at Mesa Verde National Park and structures at Chaco Canyon in northwestern New Mexico. In Chaco Canyon, some entire pueblos, such as Pueblo Bonito, are D-shaped in plan; this enormous "apartment building" contained more than 700 rooms.

Testing is underway in Kiva 706, the oversize *kiva* within the D-shaped structure, and in Room 709, one of the rooms in the row of rooms that forms the "D." The walls of this room are unusually thick, and some unusual artifacts were found in wall-collapse debris and in refuse southwest of this block. Inferences must await formal artifact analysis, but among other items, two objects made of hematite were found near the northern wall of the block. Such items are known from historic sources as "medicine stones" and considered by some tribes to be helpful in hunting, especially during deer hunting. Similar stones have also been used as pigment for personal adornment.

The eastern part of Block 500 and Blocks 900 and 1000 formed the eastern edge of the village, and Block 1000 was the southernmost block in the pueblo. These blocks were almost certainly, like Blocks 100, 200, and 300, used for residential purposes. The thickest midden deposits found thus far at

the site are located in Block 1000, suggesting that this block was constructed earlier than blocks to the north.

Block 1100 formed part of the western edge of the pueblo and is situated between two shallow drainages that crossed the western part of the village and that converge just above Juarez Spring. This block is unusual in that its long axis runs north-south instead of the typical east-west orientation. Excavations revealed that one of the *kivas* in this block was encircled on the west by a curved row of rooms similar to that in Block 700. Structures encircled by curved rows of rooms is not the typical layout of structures on ancestral Pueblo sites; however, in addition to Block 700 and 1100, Block 1200 at this site also contains such architecture. These three blocks encircle Juarez Spring to the north, west, and southwest, and this configuration might reflect heightened status of these blocks.

Excavations of structures on the south rim of the canyon have been concentrated in the middens associated with Block 1200. The sampling of this refuse is crucial for detecting the activities and uses of the special structures, such as the great *kiva*, in this block. No excavation has yet occurred in the great *kiva* itself or in Block 1300, which is at the extreme southeast edge of the site. The aforementioned structure with a curved row of rooms in Block 1200 is actually a complete circle formed by adjoining curved rooms. Four small *kivas* are contained within the interior of this enclosure of rooms. This layout is even more unusual than the D-shaped layout of Block 700, and one of these interior *kivas* (Kiva 1204), as well as one of the encircling rooms, is currently being tested in an attempt to learn more about the uses of this intriguing building and to gain more thorough knowledge of its importance to this ancient Pueblo community.

Village-enclosing walls, towers

The data at hand indicate that the entire village might have been enclosed by discrete sections of one-story tall stone wall that linked the ends of successive roomblocks. The section of enclosing wall that links Blocks 100 and 300 was observed to abut the northwest corner of Block 300; it is therefore reasonable to infer that roomblocks were built first and sections of wall were then constructed as needed to bound extramural spaces within the village. The exception to this scenario was the eastern village-enclosing wall (Fig. 5:a); data suggest that this wall was built as a unit first, then adjacent structures were abutted to it (Coffey, Kuckelman 2006).

Excavations exposing sections of the village-enclosing wall in Blocks 300, 900, and 1000 indicate that this wall was a minimum of one story tall and was 50 to 60 cm thick. Many of the stones visible in both faces of the wall were shaped; however, in general, these stones were not as finely shaped and dressed as the stones used to construct rooms and *kivas*. Refuse – including ash and charred maize kernels – was found just inside the village-enclosing wall in Block 900, but no refuse was found just outside this same section of wall.

One cluster of adjoining structures was constructed outside the village-enclosing wall east of Block 1000 and is the only architecture located outside the village boundary as delineated by this wall. On the basis of our excavations, we now think the most prominent structure in the cluster was a tower, which appears to have been built on a boulder or sandstone ledge, and that a minimum of one room and a *kiva* are also present in this cluster. The use of this cluster of structures and the reason for its unusual location have not yet been discovered.

As previously stated, two free-standing buildings (702 and 1103) that we originally

thought might be towers have now been shown through test excavations to actually be *kivas* within masonry containing structures. Most structures being called towers at this stage of the excavations are rectangular multistory rooms, such as Room 105 and Room 308, within roomblocks.

Middens

In ancestral Pueblo habitations dating from the Pueblo III period (AD 1150–1300), residents deposited refuse adjacent to clusters of residential buildings. Typically, these middens (Fig. 13) were located to the south of each residence. This discarded material provides a great deal of important data about many aspects of the society, culture, and lifeways of the villagers of Goodman Point Pueblo.

The locations of test pits in the middens at Goodman Point are selected at random by a computer program. A minimum of five such units are excavated for each architectural block at the site. Some of the midden deposits tested thus far have been very shallow and contained sparse quantities of artifacts, such as those in Block 100 and Block 200, which form the north and northeast boundaries of the village. This suggests relatively briefer occupation of those roomblocks and supports an inference that the village could have been founded at the canyon rim (where the accumulation of waste is relatively larger) and expanded northward through time.

The most abundant deposits of refuse found thus far at the site were associated with Blocks 400, 500, 900, and 1000. These middens contained *manos, metates*, hammerstones, peckingstones, pendants, projectile points, axes, ornaments, bone tools such as awls and needles, charcoal, charred plant foods (including maize kernels), animal bones (mostly turkey, rabbit, and deer), and abundant quantities of sherds from corrugated and Black-on-white pottery vessels (Fig. 14, 15, 16). To learn as much as possible about environmental conditions and the subsistence of the residents, we are collecting flotation samples from all deposits of ash and charred organic material that could contain food remains. These samples will be processed and analyzed at the CCAC laboratory, and the food remains from middens will be compared to food remains left in the cooking hearths (in *kivas*) to detect any change in subsistence practices that could indicate subsistence stress near the end of the occupation of the village and the Mesa Verde region.

Some human remains have been found in middens at the site, as well as in structures and collapsed structural debris. CCAC's human remains policy, pursuant to federal legislation and National Park Service permit stipulations, allows neither the full exposure nor the removal of human remains from an excavation pit. Thus, at Goodman Point, human remains are minimally exposed, documented *in situ*, and the pit is then backfilled.

Archaeologists and American Indians – cooperation in reconstructing the past of Goodman Point Pueblo and the Mesa Verde region

The southwestern region of the United States is rich in archaeological sites and is still inhabited by the descendants of ancestral Pueblo people. There exists a considerable volume of ethnohistorical records from the period of North American colonization as well as a vast database of ethnographic information. These resources are extremely useful for archaeologists, anthropologists, ethnographers, and historians. However, many ethnographers and archaeologists in the past were insensitive to the feelings, needs, and perspectives of the tribes they studied. Many American Indians oppose archaeological study of their past, especially

research involving the excavation of burials and interpretations of the histories of individual tribes (Downer 1997; Zimmerman 2003). Disputes between scientists and tribes have occurred not only in the Southwest but also in other places in North America where Indians resented interference from researchers. Some disputes ended in court; the case of Kennewick Man is one well known example (Watkins 2003; also online http://www.kennewick-man.com).

Despite this history of strained relations, interactions between scientists and American Indians have been gradually improving. The Native American Graves and Repatriation Act (NAGPRA) of 1990, federal legislation that regulates both the excavation of skeletal remains of American Indians and dictates ownership of such remains, specifies that remains and associated funerary objects, sacred objects, and objects of cultural patrimony that are removed from the ground will be returned to the most closely related descendant group (Renfrew, Bahn 2002). Many museum collections – especially funerary objects and human remains – have been re returned to their rightful owners, i.e. the respective Indian tribes. Numerous reburials with attendant special ceremonies have occurred; in some instances, both scientists and Indians attended these events. The reburial of Seminole Indians from Florida (Renfrew, Bahn 2002), for example, took place at Wounded Knee, South Dakota in 1989 to emphasize the origin of a national cemetery for American Indians.

Cooperation between archaeologists and American Indians improved after the passage of NAGPRA, partly because of an increased awareness and respect among researchers of the rights of Indians regarding their past and partly because disputes were then resolved by relevant law. Also, scientists increasingly respect the oral traditions of American Indians; not only do these songs and tales confirm many facts discovered by archaeologists (e.g., Echo-Hawk 1997; Colwell-Chanthaphonh, Ferguson 2006), but they also provide important additional avenues of learning about the past. Many tribes are expressing an increased interest in discovering their past with the aid of archaeologists and anthropologists. For example, more of the exhibits and educational activities in tribal museums are being developed with the cooperation of research centers or the academic community. Many American Indians have become aware of the efforts of researchers and the advantages of using archaeological findings to reconstruct their past and ethnic identity and to share their Indian heritage with a wider audience. With increasing frequency, Indians themselves are becoming professional archaeologists and anthropologists and occupy positions at universities or other scientific research institutions, which offers new fields of development for archaeological studies (Cordell, Fowler 2005).

Today, CCAC is a leader in conducting archaeological research and educational programs for the public on the archaeology of the Southwest and is committed to cooperating with Indian tribes in reconstructing the past. In 1995, CCAC formed a Native American Advisory Group (NAAG), composed of several members representing various Southwest Indian tribes as well as tribes from other regions of North America. This group officially meets at CCAC twice per year, and its members serve as consultants who review educational curricula and provide feedback on research designs and publications (Kuckelman *et al.* 2004), among other activities and duties. One member of NAAG who is affiliated with the Acoma community (a Pueblo Indian group in New Mexico), Ernest M. Vallo, Sr., conducted a blessing ceremony in 2005 for the excavations commencing at Goodman Point

Pueblo. This ceremony was also attended by Hopi representatives from Arizona and a member of the Alutiiq from Alaska.

Members of NAAG also were consulted during the drafting of CCAC's policy on the treatment of human remains. This policy guides the handling of human remains found during excavations conducted by CCAC. The handling of human remains has been the most important and delicate issue in relations between archaeologists and American Indians (e.g., Downer 1997; Watkins 2003). When burials or other remains are found accidentally during excavations at Goodman Point Pueblo, excavation in that pit ceases and the National Park Service (the government agency that manages the monument) is notified of the discovery within 24 hours.

American Indians are also participating in consultations with CCAC archaeologists on the issues of traditional Pueblo horticulture, the use of water resources by contemporary Pueblo Indians, and the use and significance of roads and other routes that connected major settlements during ancient Pueblo times. This traditional knowledge will be an extremely valuable addition to the information obtained from the archaeological excavations.

Conclusions

This paper is a brief report on the first two seasons of excavation at Goodman Point Pueblo, placed in the wider context of Pueblo culture, as well a discussion of the cooperation between the archaeological community and American Indians in reconstructing the past. Although data analysis and final report preparation will be conducted by archaeologists at CCAC and the resulting conclusions made available only after the research is completed, the information provided herein describes preliminary findings of this important project and sheds new light on this village and other settlements in the Mesa Verde region that were abandoned in the late thirteenth century.

The settlement pattern of Pueblo communities changed midway through the thirteenth century in this region (Varien 1999). In many communities, the residents of clustered farmsteads aggregated into large villages centered on their water sources. The majority of these settlements, such as Sand Canyon and Goodman Point pueblos, were built on high-elevation areas on canyon rims; many buildings were constructed in cliff overhangs in what is today Mesa Verde National Park. Numerous pueblos such as Cliff Palace and Long House (Fig. 4:a,b), called cliff dwellings, were built in alcoves that were difficult to access. Some characteristics of settlements built about this time appear to have been stimulated by a need for defense (e.g., Kuckelman 2002).

Goodman Point Pueblo was one such major settlement, or community center, in the central Mesa Verde region in the thirteenth century. Detailed mapping of the site has located 114 *kivas* (domiciles and ritual), an estimated several hundred rooms (used for working and storage), and several structures that appear to have been used for special purposes. The quantity of *kivas* suggests that approximately 550 to 800 people inhabited the village during the height of occupation. The majority of the buildings were built on bedrock. Kivas were either built within rectangular masonry structures or were supported by massive earth-and-stone berms.

Several types of data, including tree-ring dates, the prevalence of Mesa Verde Black-on-white pottery, and McElmo architectural characteristics, indicate that this was a late Pueblo III village that was founded about AD 1260 and grew rapidly during the 1260s; occupation of this settlement probably ended when the region was entirely depopulated about AD 1280. It is

likely that the portion of the village along the canyon rim, was built first, and the settlement quickly expanded northwards. The construction sequence within the village will be revealed when all tree-ring analysis, conducted by the Laboratory of Tree-Ring Research in Tucson, is completed.

Numerous structures in the village were two stories tall, and several were three stories, as evidenced by the extant height of the walls and the estimated original height as calculated from the volume of rubble associated with these buildings. Excavations are underway in three blocks of structures that are clustered around the spring at the center of the village. These blocks contain bi-wall rooms that encircle (Block 1200), partly encircle (Block 1100), or form a "D" around three kivas at its center (Block 700). This last block was probably the tallest structure in the village – a minimum of three stories in height. The configuration and location of Block 700, as well as the artifacts recovered from the cultural deposits thus far, indicate that this complex was built and used for special and important purposes.

The basic diet of ancestral Pueblo farmers during this time period included the cultigens maize, beans, and squash. Large quantities of turkey and rabbit bones found at Pueblo III sites in this region reveal that the diet of the ancient Pueblo Indians during the middle AD 1200s was heavily dependent on turkey and rabbits (e.g., Kohler *et al.* 2005; Lipe *et al.* 1999). The dominant role of cultivated maize is indicated by numerous *mano* and *metate* grinding stones and charred maize kernels. However, findings from contemporary sites in the region suggest an increase in the consumption of wild, rather than domesticated, plants and animals just before the region was depopulated about AD 1280 – this shift appears to have coincided with the onset of the Great Drought in AD 1276 (Kuckelman 2007).

Goodman Point Pueblo was largely enclosed by a stone wall. In the eastern part of the village, this wall was built before the adjacent roomblocks. In other areas of the village, the blocks were built first, and sections of village-enclosing wall were abutted to these blocks. Only one group of structures was constructed outside this wall – a cluster including a tower, *kiva*, and associated rooms. Village-enclosing walls and towers (some of which were connected to *kivas* via underground tunnels) were common in Pueblo III settlements in this region (Varien *et al.* 1996; Varien 2006). Enclosing walls were first constructed as early as the twelfth century AD, although they became much more prevalent during the thirteenth century. They have been found on sites located on canyon rims and in cliff dwellings. The height of the preserved walls across the region range from about 50 cm to more than two meters. These stone walls, as well as towers, have been interpreted as defensive in use (Kenzle 1997; Kuckelman 2002).

The depopulation of the Mesa Verde region remains as one of the most intriguing issues of the archaeology of the northern Southwest, although researchers have made great strides in recent years in determining the contributing factors. The majority of researchers assume the theory of a great migration of Pueblo people to the south, into the areas of today's central and southern Arizona and New Mexico (Cameron 2006). The migration was to have been triggered by several conditions, including unfavorable climatic changes (mostly persistent and severe drought). Another factor appears to have involved the abovementioned escalation of violence between Pueblo groups. The conflicts could have resulted from drought and crop failure. In short, depopulation was probably caused by a variety of climatic, environmental, and social factors (e.g., Cameron 2006; Lipe 1995).

One of the main objectives of the Goodman Point research is to gather additional data to deepen understanding the reasons for this depopulation of the Mesa Verde region.

Euro-Americans and Indians perceive the ancient Pueblo habitations differently. According to contemporary Pueblo Indians, these sites were not abandoned. Instead, they are still inhabited by spirits of their ancestors. These ancient sites are respected by modern American Indians and some are mentioned in their oral traditions. Incorporating these oral traditions into archaeological interpretations is one goal of the cooperation between CCAC and American Indians.

Acknowledgments

Investigations at Goodman Point Pueblo in 2005 and 2006 were carried out by Crow Canyon Archaeological Center, Cortez, Colorado. The director of Goodman Point Archaeological Project was Kristin A. Kuckelman. Radosław Palonka's participation in the archaeological research at Goodman Point Pueblo was feasible with the assistance and financial support from the Crow Canyon, the Institute of Archaeology at the Jagiellonian University, Krakow, Poland, and the Polish-American Ethnological Society in Atlantic City, New Jersey. In 2006, the participation in the research was possible in part owing to the Fulbright Grant. Radosław Palonka would like to express his gratitude to the above institutions, and in particular to Dr. Mark Varien, the Director of Research at the Crow Canyon, and Kristin A. Kuckelman, Senior Research Archaeologist, Project Director, for their factual supervision and help during the research in Crow Canyon. He also gives special thanks to, Professor Janusz K. Kozłowski, his Ph.D. dissertation supervisor; Professor Piotr Kaczanowski, the Dean of the Faculty of History at the Jagiellonian University; Professor Jan Chochorowski, the Director of the Institute of Archaeology at the Jagiellonian University, whose financial help and kindness proved essential for his participation in the research in Mesa Verde region. Finally, he wish to thank Michał Szymonik and Anna Kotlarz for their help in preparing the English version of this paper.

Goodman Point Pueblo: badania schyłkowego okresu osadnictwa kultury Pueblo w regionie Mesa Verde, Kolorado, USA. Wstępny raport z sezonów 2005 i 2006

Goodman Point Pueblo było jednym z największych stanowisk (centrów osadniczych) kultury Pueblo w regionie Mesa Verde, Kolorado, w XIII wieku n.e. Badania wykopaliskowe prowadzone na stanowisku od 2005 roku ujawniły istnienie kamienno-drewnianej architektury mieszkalnej i magazynowej charakterystycznej dla późnego okresu Pueblo III (1225–1300 n.e.), a także tzw. architektury publicznej, do której zalicza się głównie kompleks połączonych pomieszczeń zbudowany na planie litery D, ceremonialny plac, kamienny mur otaczający osiedle, wieże oraz tzw. wielką kivę (budynek o charakterze ceremonialno-użytkowym). Przez środek osedy przepływał okresowy strumień dzielący pueblo na dwie części, samo stanowisko ulokowane zostało na krawędzi i stokach płytkiego kanionu.

Stanowisko zamieszkałe było prawdopodobnie przez około 550–800 osób i jak wskazuje typologia ceramiki (przewaga ceramiki Mesa Verde Black-on-white), analiza architektury

oraz pierwsze daty dendrochronologiczne, powstało i funkcjonowało najprawdopodobniej w drugiej ćwierci i drugiej połowie XIII wieku n.e. Opuszczone zostało pod koniec tego stulecia, co zbiega się w czasie z całkowitym wyludnieniem i migracją Indian Pueblo z regionu Mesa Verde na południe i południowy wschód, na teren Arizony i Nowego Meksyku, gdzie współcześni Indianie Pueblo żyją do dnia dzisiejszego.

Powody migracji Indian Pueblo z regionu Mesa Verde, pomimo ogromnej ilości danych pochodzących z badań archeologicznych, są nadal nie do końca poznane. Oprócz danych archeologicznych badacze posiłkują się w tym wypadku także analogiami i informacjami pochodzącymi z pisanych źródeł etnohistorycznych z XVI–XVII-wiecznych wypraw konkwistadorów i misjonarzy hiszpańskich oraz późniejszych źródeł etnograficznych i tradycji ustnej współczesnych Indian Pueblo. Wydaje się, że głównymi przyczynami tej migracji były niekorzystne zmiany środowiskowe (m.in. długotrwała susza) oraz intensyfikacja konfliktów i walk.

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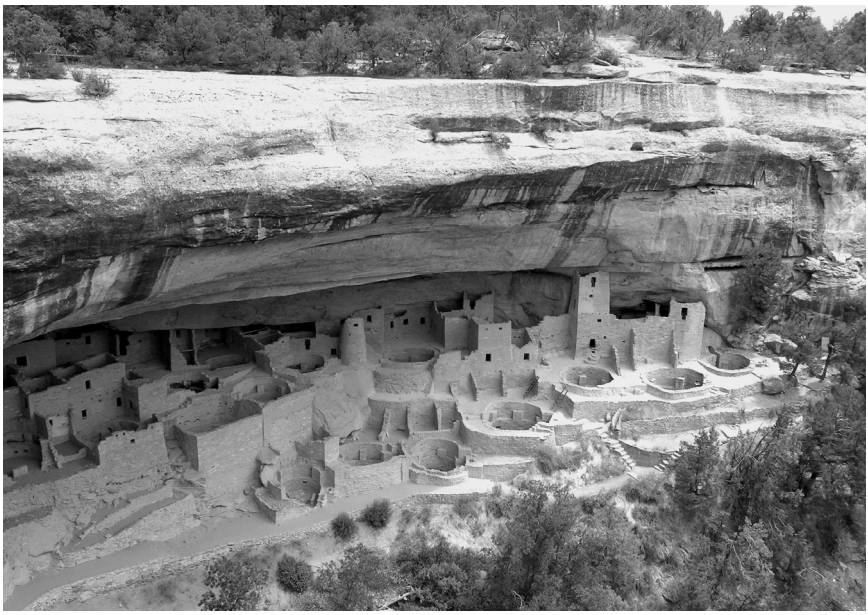

Fig. 4a. Cliff dwellings from XIII century A.D., Mesa Verde National Park, Colorado: Cliff Palace. Photo by R. Palonka

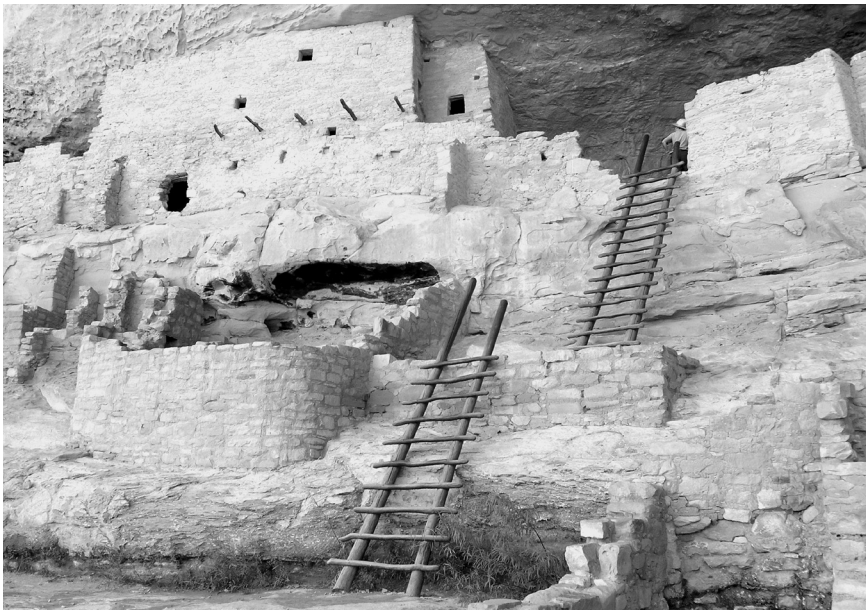

Fig. 4b. Cliff dwellings from XIII century A.D., Mesa Verde National Park, Colorado: Long House. Photo by R. Palonka

Fig. 5a. Goodman Point Pueblo. View of eastern part of the village-enclosing wall.
Photo by R. Palonka

Fig. 5b. Goodman Point Pueblo. One of the structures in Block 500 in the beginning of 2005 season.
Photo by R. Palonka

Fig. 6. Finger impressions in hearth wall in Kiva 107. Photo by K. Kuckelman

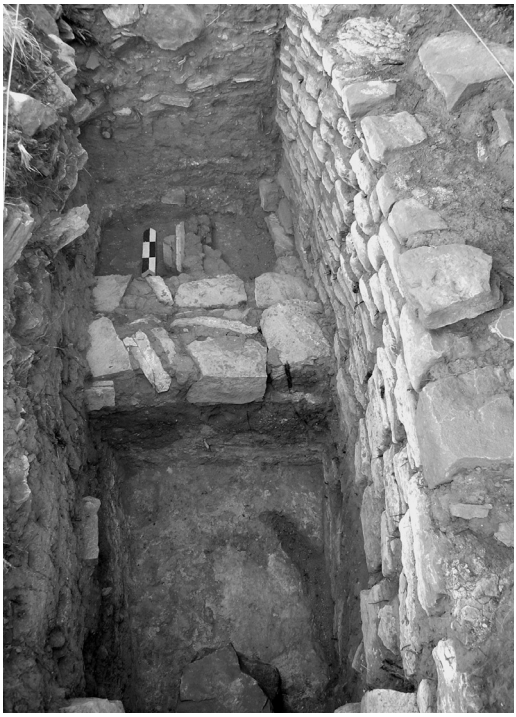

Fig. 7. Room 205 with the *metate* bin feature in northeastern corner of the room. Photo by R. Palonka

Fig. 8. Southern part of Kiva 307. Photo by R. Palonka

Fig. 9. Southern wall of one of the rooms in Block 300 showing a doorway. Pphoto by K. Kuckelman

Fig. 10. Masonry deflector and a hearth in Kiva 405. Photo by R. Palonka

Fig. 11. Burned chunk of adobe with impressions of tree branches (part of burned roof of Kiva 501). Photo by R. Palonka

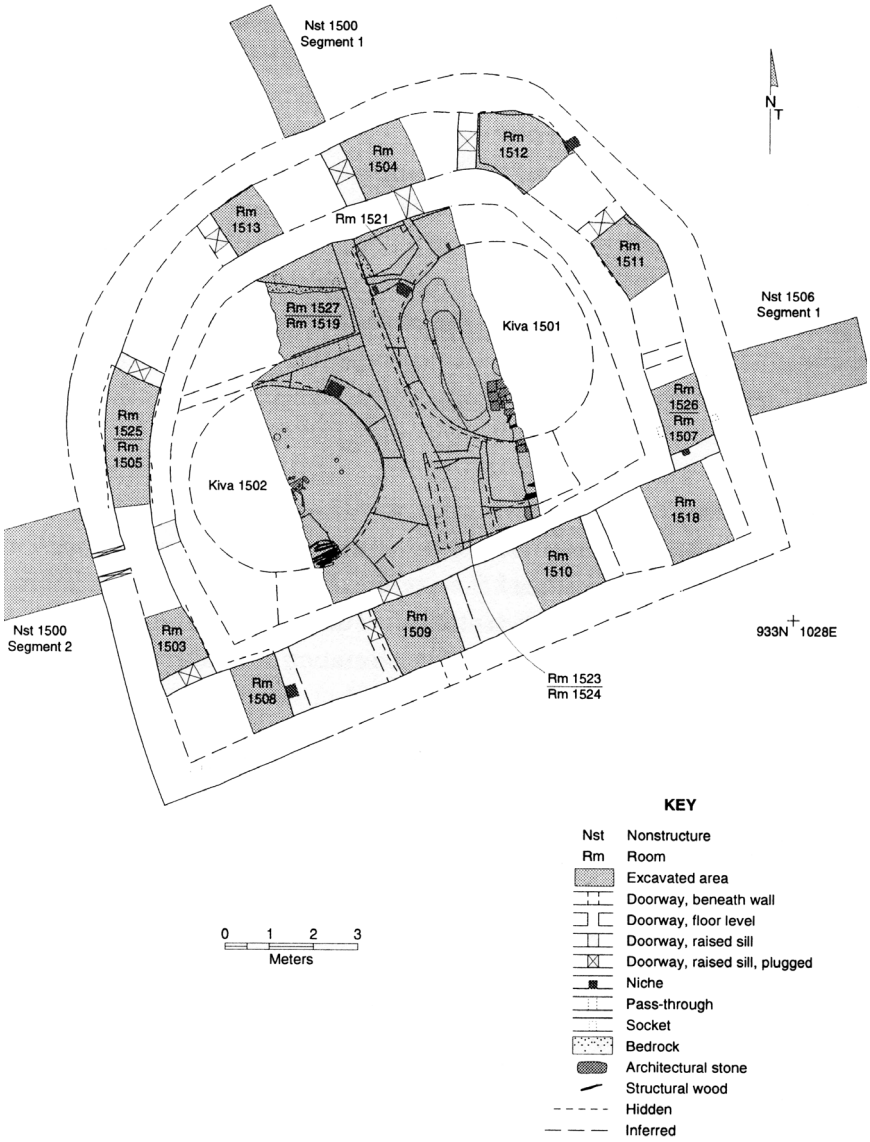

Fig. 12. Block 1500 (Sand Canyon Pueblo), D-shaped structure similar to structure 700 at Goodman Point Pueblo (after Ortman, Bradley 2002)

Fig. 13. Profile of one of the midden units in Block 300.
Photo by R. Palonka

Fig. 14. Crushed Mesa Verde Black-on-white bowl in situ on the floor of Kiva 914 ("clay kiva").
Photo by K. Kuckelman

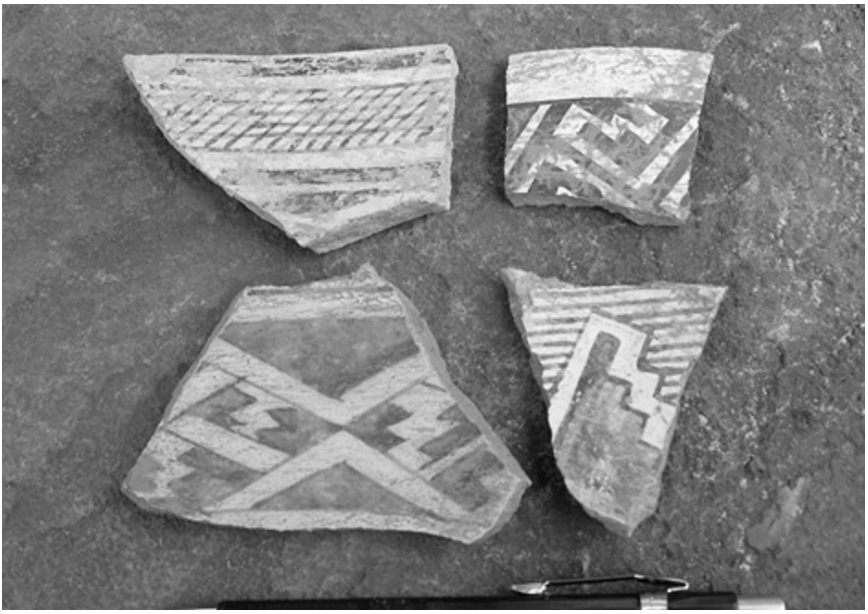

Fig. 15. Painted pottery sherds from Goodman Point Pueblo.
Photo by K. Kuckelman

Fig. 16. Stone axe in situ in one of the structures at Goodman Point Pueblo.
Photo by K. Kuckelman