AN OVERVIEW OF THE GALISTEO ARCHAEOLOGY

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ABSTRACT

At the 50th anniversary of the Pecos Conference, at Pecos Pueblo ruin, a session was devoted to "The Rio Grande Perspectives from its Periphery." Afterward, one who had attended the original conference remarked: "I thought the Rio Grande was a 'squeezed lemon.' That session told me it wasn't so!" One small area, the Galisteo Basin south of Santa Fe, has come to be viewed as an exponent of Rio Grande Anasazi culture. Although perhaps true in part, other important factors must be considered. This paper sets forth evidence of non-Anasazi features of the Galisteo culture area, with a view to better establishing its place in archaeological history.

As an anthropology student and then as an employee of the University of New Mexico, my archaeological investigations were initiated in districts east and northeast of Albuquerque. Ruins in Tijeras Canyon and its tributaries became known, as did those of the valley and flatland stretches which arc about the northeastern extrimity of Sandia Mountain, and others strung along the borders of the Galisteo Basin—an eroded treeless depression lying some 40 to 65 km. northeast of that mountain, and within 30 to 50 km. south of Santa Fe.

According to historical documents and early maps this area embraced the old Tanoan Province—homeland of the Tanoan-speaking Indians, wherein dialects known as Tano, Tiwa, and Tewa had been spoken. Slightly peripheral thereto were significant ruins in the Pecos country northeast of the Galisteo Basin, and in the Jemez mountains to the northwest. In each of those districts Tanoan tongues were spoken. Jemez people, whose desendants now reside in a single pueblo known as Jemez, speak the Towa dialect. When the pueblo of Pecos was abandoned in 1838, its seventeen remaining inhabitants sought and received permission to join their close kinsmen at Jemez. They moved across the mountains, intermarried with the Jemez Indians, and have continued their blood lines speaking Towa.

Shortly after I joined the School of American Research-Museum of New Mexico entity in Santa Fe (henceforth mentioned as "the Museum"), I was invited to prepare a paper for the approaching commemorative centennial of the birth of Adolph F. Bandelier on 4 August 1940. As a result, the publications treating of Bandelier's investigations in the Southwest were studied carefully.

Weekends and holidays were frequently spent with Bandelier's "Final Report of . . . Indians of the Southwestern United States" (1890-92) at my side while I piloted my Modal A Ford to locations which he described. His works and N.C. Nelson's small book of 1914 on ruins of the Galisteo Basin provided information which led to sites identified as Tano and others as Tiwa. I was acquainted already with San Pedro Viejo Laboratory of Anthropology (henceforth cited as LA), Museum of New Mexico, Archaeological Survey number 162 or Paako as called by the Tewa-speaking Indians. Nelson noted nine or ten principal ruins of the Tano group. Of those I came to know, one is El Tunque (LA 240), or "Village of the Basket" in the Tewa tongue. Nelson excavated 218 rooms there. During the 1960s, Franklin Barnett and associates of the Albuquerque Archaeological Society conducted partial excavations at that site. Barnett (1969) report no fewer than 42 pueblos in the Tano district at the time of the arrival of the Spaniards.

From El Tunque, the Rio Galisteo and mountain trails gave easy access to the Galisteo Basin and sites that Bandelier and Nelson had identified. The fact that the two early investigators differ on certain locations is not of concern to this paper. My major attention became centered in the Galisteo ruins.

I had observed that adobe was the conspicuous building material in Tano sites, where the adobe or clay and boulders were intermixed, the latter being used especially for wall footings and fill-ins.

The chief pueblo in the Galisteo Basin was called Los Tanos (LA 26), or old Pueblo Galisteo. Bandelier recorded its name T'a-ge Uing-ge, and Harrington as Tánuge'ongwing (1916:481). The long abandoned settlement appears now as an extensive array of low adobe mounds, open areas, and scattered boulders among which potsherds and other visible cultural items do not appear in abundance (see Nelson 1914:103-109).

Elsewhere, major ruins built of sandstone were in evidence, roughly eight to twelve kilometers from each other. I came to know them well. Surface sherds and a few artifacts were collected. Less obvious masonry ruins occur in greater number. I was surprised to find that archaeologists had given the Galisteo region little or no attention since the days of Bandelier and Nelson. If found that Nelson's seven months of test excavations made in 1912 were practically as he had left them. Partial chambers which he had feared would soon slump into the arroyos or rivulets, were still very similar in appearance to photographs of the features taken in 1912. Why didn't we know more about this near-at-hand and culturally important area?

Through the years, and particularly after the first Pecos Conference of fifty years ago, a general assumption had developed—based primarily on similar appearances of pottery sherds—that when the Mesa Verde Province was depopulated, people therefrom had migrated to the Galisteo Basin. Dendrochronology dates ("dendrodates") indicated that some Galisteo pueblos were founded during, or shortly after, the Mesa Verde abandonment. The coincidence was intriguing but, I believe, misguiding. If such a migration had occurred, it seemed reasonable that more than ceramic similarities should be found in the Galisteo region. Firm evidence needed to be established. I devised a project along the lines of Emil Haury's concept of conditions necessary to the proving of actual movements of people from one place to the other (Haury 1958:1-6). I then turned to the Galisteo, surveying for likely sites to prove or disprove the theory.

Finally, in 1951, with permission and full cooperation of the Sawyer Cattle Company of San Angelo, Texas—then owner of a huge ranch on which five major ruins and many other sites are situated—excavations and laboratory work were begun at the easternmost and smallest of the large Galisteo ruins, Pueblo Largo (LA 183).

Pueblo Largo is situated on a red sandstone promontory, roughly 30-35 meters above the Arroyo Estacado, the valley of which afforded rich farming plots. Bounding the flat lands is a semi-forested plain with interspersed open, short-grass stretches. A spring was at hand, as were several water holes. Nelson estimated 480 ground floor rooms, and a second story half as large. He excavated ten well dispersed rooms. We worked there for six short seasons, in a number of diverse buildings. We fully cleared dwelling and storage rooms, kivas, and a circular tower, and ran several stratigraphy tests. Plaza 5, on the northernmost limit, by reason of its black-on-white pottery, appeared to be earlier than other sections of the ruin. We concentrated efforts there in room clusters and the tower (Dutton 1951:365-366; 1953:341-351; field notes 1948-1953).

In the belief that readers are acquainted with the details and characteristics of features and facts to which reference is given here, my remarks will be direct. First, a few words in brief review of the black-on-white pottery situation: Suddenly, in the Santa Fe region, about A.D. 1225 (Stubbs 1953:48-91) a *new type* appeared. Its carbon paint decoration was compatible with the idea of Mesa Verde derivation. This was named *Santa Fe Black-on-White.* Later, another new type was identified. Its thick-slipped surfaces decorated with carbon paint were commonly crackled, causing it to be called "Crackle Black on white" by the Pecos archaeologists. Later on, H.P. Mera (1935:20) named it *Galisteo Black-on-white,* and designated Forked Lightning ruin (across the valley from the main ruin at Pecos) in its late period, as the type site, which he considered to be "a Mesa Verde type in the Galisteo region." (I may note that only most generally is Pecos "in the Galisteo region.") However, the crackle ware and other black-on-white and black-on-grey specimens, e.g., *Wiyo Black-on-grey* and the "Biscuitwares" (Biscuit A, later named *Abiquiu Black-on-grey* and Biscuit B, named *Bandelier Black-on-grey)*—all members of the carbon paint tradition—were associated with early glaze-decorated designs on red background: Glaze I Red and other Glaze I (or Glaze A)

variants. The glaze-decorated types appeared to be dominant from ca. A.D. 1300. The black-on-white types, which may date some years earlier in the Galisteo than near Santa Fe or at Pecos, dwindled. They, in turn, were replaced by glazes, recognized as having originated in the West—in the Little Colorado locations to a large extent. These glaze-decorated wares developed in sequence. They lasted through the life of certain pueblos, and into Spanish or post-Spanish times at others.

Glaze I Red is earlier in the Galisteo than at Pecos, where it was said to have been made "near the end of the period for the site" (Shepard 1942:199). In the Galisteo Basin, Glaze I Red (presently called Aqua Fria Glaze-on-Red) consists of a mixture of intrusive pottery from several districts; and some was locally made. Glaze I Yellow (now called Cieneguilla Glaze-on-Yellow) is said to have originated in the Galisteo region, where it developed—as modern dating techniques indicate—during the span of time various pueblos were occupied. These were all pottery types observed, or expected as being present at Pueblo Largo.

Our work resulted in good cultural evidence, and yielded dendrodates from Plaza 5 and from four other sections of the ruin. Indications are that Pueblo Largo was founded in the mid-1200s and that it was inhabited into the middle and probably late 1400s (Robinson, Harrill and Warren 1973:35-38), when glazed-decorated types predominated. The so-called Galisteo Black-on-white sherds and Chupadero Black-on-white of Mimbres branch Mogollon derivation were associated *under* wood specimens dated at the end of the 13th century (A.D. 1275+, 1295, and 1299). The tower structure there yielded ten indefinite dates which suggest use near A.D. 1300. In the fill of Corner Kiva XX, black-on-white sherds predominated; these date from the early 1200s through the mid-1300s.

This kiva was built with a curving wall abutting on two straight ones, the juncture of which formed a right angle. There, a floor-to-ceiling flue was built of rock, with a small, rectangular opening at the base which permitted an inflow of air to rise to the top of the wall (cf. varying vent features, Holden 1955:105-107; Kidder 1958:35-42; Dutton 1963: 198 note 597). A Wiyo Black-on-grey bowl rested atop the air duct—which, presumably, was open through the roof.

A circular underground kiva located to the west of Nelson's Refuse Mound B (Nelson 1914, map following p. 68) was excavated to a depth of about one meter. Termination of our work at Pueblo Largo precluded determining its special features. What we had unearthed and placed in repository at the Museum gave no evidence that Mesa Verdeans had occupied this pueblo. Architectural expressions were of Rio Grande type, as those are currently understood, and ceramics were not like those of Mesa Verde. The latter merely had certain design likenesses, and decoration on some black-on-white specimens was with carbon paint.

From the artifacts recovered, and from research, a chapter of Galisteo Basin prehistory can be written for Pueblo Largo. Much of the material has been analyzed by specialists, an extensive list of dates correlated with certain features, and texts prepared. Unfortunately, the ranch changed hands, resulting in an end to cooperation with scientists, or anyone else. Much now appears to be out of bounds including lesser ruins, circular structures, water use patterns, extensive pit house sites, and much other important cultural evidence. The property is owned by a land development concern in the East.

Already, I had located a promising site for pursuing the migration theory. Following my objectives it was necessary that attention be given to site location, settlement pattern, architectural details and orientation, characteristics of all artifactual items, economic conditions, and a gamut of things that might suggest the origin of some or all the inhabitants of the Galisteo region.

Up the highway a few kilometers toward Santa Fe, Site LA 309 had been visited by Stallings and Stubbs (Stallings 1937), who had tested six rooms and obtained dendrodates. A medium-sized masonry pueblo was there on a yellow sandstone eminence. Its building blocks are similar in color and durability to those of Mesa Verde; some show dimpling. Black-on-white sherds predominated but Glaze I Red and Glaze I Yellow types were identified, all of these being considered as indigenous. Trade wares were listed as Chupadero Black-on-white, Wingate Black-on-red and Spr-

ingerville Polychrome, and "Mesa Verde Black-on-white" (Smiley 1951:31). Because I can remember names better than numbers, I called the site Colina Verde.

Dendrodates place occupation of the pueblo as ranging from the 1260s to the mid - 1300s. "The numerous clusters of cutting dates in most of the proveniences suggest considerable prehistoric mixing of material either through use as refuse area or from collapse of upper stories. They do not necessarily indicate successive reconstructions or modifications" (Robinson, Harrill and Warren 1973:18). Someone had cleared a subterranean circular kiva, which is not mentioned as such in reports published by the Laboratory of Tree-ring Research, University of Arizona (Ibid. and Smiley, Stubbs and Bannister 1953). Here, too, is a Galisteo chapter to be written.

As an employee of the Museum, I had applied for a National Science Foundation grant to excavate there. The grant (No. G24141) was received but by then I had no place to use it! Denial of access to the ranch forced me to survey outside of its some 83,000 acre boundaries. By walking and driving where possible, and by flying over all abutting properties, I concluded that the next best site on which to utilize my grant was a small pueblo (LA 25) atop a yellow sandstone promontory of the Galisteo Formation, a short distance up the Rio Galisteo from the village of the same name. There, black-on-white sherds predominated on the surface, with Glaze I Red also occurring. This was a drawback.

Fred Wendorf had advised me to locate a "pure Galisteo Black on White site." One day I stopped off U.S. Highway 285 to take a telephoto picture of Pueblo Largo, about one kilometer distant, and found myself standing amidst a thick scattering of black-on-white sherds. A road grader had just cleared weeds from the pavement edges and exposed ash layers and ruin features. Here was an old site within the forbidden ranch holdings, but located on the highway right-of-way, and thus possible of excavation. The Museum recorded it as LA 3333 and arranged for its excavation—in which I participated to some degree. Masonry structures, undercut pit houses, and two circular kivas of Rio Grande type were found within our permitted limits. Beyond, cultural remains extended on both sides of the roadway. The pottery was all black-on-white, with Heshotauthla Polychrome derivatives, St. Johns types, and other trade varieties in small amounts. Dendrodates have indicated that one of the kivas may have been constructed near the beginning of the thirteenth century (Robinson, Harrill and Warren 1973:56).

By then I was getting very suspicious about the so-called "Mesa Verde Black on White," which continually appeared in association with ceramic types that emanated from other than the Mesa Verde Province. Why shouldn't at least some of the black-on-white specimens found in the Galisteo Basin have originated in the West, as did the black-on-red wares, early glazes, and plychromes of the Little Colorado drainage? Could some even have been locally made? All the necessary raw materials are present locally. At one site (LA 6869) near the Waldo Dam, which has been built on the Rio Galisteo, we have an all Glaze I Red pueblo (Alexander and Warren 1971).

At Central Arizona sites were many ruins where pottery showed crackled slip, and carbon paint was used to decorate such types as Tusayan, Kayenta, Walnut, and other black-on-white pottery—all contemporary with Galisteo materials. Did these carbon decorated types in the Galisteo bespeak an influx of western traits arriving in the East, or possibly a migration of small groups of Indians who scattered into various available locations? The great drought period at Mesa Verde in the late 1200s also affected the Little Colorado peoples at the same time. In the Rio Grande, a drought had come and gone; conditions were then favorable in the Galisteo and Tanoland.

After considerable delay I was permitted on the Frank Ortiz y Davis ranch to excavate at LA 25, across the Rio Galisteo from the extensive adobe ruins of Pueblo Galisteo (Los Tanos)—which existed into historic times. Nelson had considered LA 25 to be outlying part of Pueblo Galisteo, and had excavated one room in that masonry ruin. Nothing had been molested since 1912, when Nelson did his testing.

Structures, shown by outlines of stones and by standing walls of ashlar type, gave evidence that originally practically all of the space available had been occupied by the pueblo. The architec-

tural plan revealed a north-south axial wall extending through two or three room clusters as the "backbone" of the settlement (cf. Schwartz and Lang 1973:18, 43). It still is prominently observable 700 years after its erection. From it certain walls were built across the breadth of the central room cluster which extends to six or seven rooms in width. Otherwise the walls were independently laid up, with conspicuous jogs and offsets. All rooms are four-sided, but they show variations, particularly in wall lengths. (Grounds plans resemble those of Showlow and Ridge Ruin, e.g. Haury and Hargrave 1931 and McGregor 1941).

No floor features were built in any of the dwelling rooms. Fires had been laid directly on the floor, in or near one or more of the corners. The lack of inside fireplaces may indicate the use of outside earth-oven cooking—which was an old Mogollon trait (Haury 1942:20). No wall niches were found. In one instance only (Room 22) evidence of a doorway was noted. It had been rocked-in and plastered over continuously with the wall plaster. Not until after a period of erosion did it become discernable. At one time it may have led to the exterior.

The pueblo achieved a terraced appearance because of its placement on the bedrock, which tilts from east to west. It was a one-storey structure. No attempt was made by the inhabitants to work the bedrock to an even plane, as was the pattern in the Mesa Verde Province. Instead, small rocks were distributed over the low places and adobe packed between and over them to achieve relatively level floors, or refuse was used for leveling. Floor coatings—usually one in number—curve upward continuous with the wall plaster. This faired plaster is a feature of many of the mid-1300 pueblos believed to have had Mogollon antecedents; it also occurred in eastern Arizona Anasazi sites beginning with Basket Maker III (cf. Martin and Rinaldo 1960:150). Daily floor sweepings were dumped "out front" to fill in a declivity between the central and south room clusters. This became a burial ground. Adjoining chambers were abandoned, razed, with some walls left in part. Refuse build-up continued, and became more and more mixed. Alterations and rebuilding took place.

In general, LA 25 masonry consists of somewhat irregular rock units, largely hand-shaped (but not dimpled), built into single-course walls, with a moderate amount of adobe mortar and some chinking with small pieces of sandstone. In one room upright slabs were set for some distance along two of the walls. Although the slabs here may be larger, the effect is similar to walls at Mesa Verde sites said to date between A.D. 1050 and 1150 (O'Bryan 1950:109, Pl. 16). The same can be said with regard ot Tsegi Phase sites in northeastern Arizona, which, however, date between A.D. 1250-1300 (Dean 1969:196).

Since none of the rooms excavated at LA 25 through Room 20 had any internal structures, there was no reason to anticipate that a chamber numbered 21, which roughly shared a corner with Room 20, would be of a different nature. None-the-less, all of a sudden one of the workmen brought his pick down on an unusually compacted chunk of adobe. Jumping to see the reason for this, we noted woody fragments amidst the dirt. Roof plaster and twigs? Not so! Careful cleaning of the area revealed the top of a well-built upright altar, or deflector of a fire pit-vent complex. We later deduced that the woody bits were from three erect poles that had been laced together and then plastered over. With this discovery of a rectangular, above ground chamber built within a north-south oriented house block, the idea that we might be working in a site reflecting Mesa Verde culture was dispelled. These were good Tewa features.

In the east wall, back of the deflector/altar and about 18 cm. above the floor, two small vent holes, 15.6 and 16.9 cm. in diameter respectively were revealed. They were tightly plugged with pieces of sandstone and adobe. In order to clean them out, the adjoining room to the east (No. 24), which already had been cleared to some extent, had to be excavated to bedrock. Resting near the deflector in Room 21 were two conical representations of the Corn Mother, fashioned of adobe. These and several similar fetishes recovered from a number of rooms, resulted in the site being designated as Las Madres. When the neatly plastered-over fire pit in front of the altar was cleared, a fine full-grooved stone maul was found in clear ashes. It is a type of specimen found in many

Anasazi ruins. Beams recovered from this chamber, although incomplete, indicate it to be of late construction/remodeling—after A.D. 1355. It remained unique among the fifty-five rooms dug and analyzed at Las Madres. Its fire pit was the only one found.

The refuse areas were excavated stratigraphically, trench by trench, to determine for certain that no circular, subterranean kiva of the Mesa Verde Anasazi type existed. We also tested places on and around the promontory, and excavated a circular structure which had an opening toward the east by south. A rectangular room adjoined it on the west, and that room had a doorway on the south. This unit is less than 215 meters from the pueblo. The circular, unroofed building is a feature common to several other Galisteo sites, five of which I located. One is at the better known ruin of San Cristobal, where it is double-walled. These remind one of the circular, open structure at Wupatki in Arizona.

Evidence mounted that the people dwelling at Las Madres were hard-working but poor. They raised maize and squash, but little more than enough to eat, season by season. Hunting and gathering supplied supplemental foodstuffs. The mortality rate was high. No rooms were stored with produce; and only one small subfloor pit was discovered, that in Room 16. From this, three sizable sacks of "stuff" were removed: piñon shells, a pumpkin seed, very tiny animal bones, and a fine knife of silicified wood—which is plentiful in the region. Dendrodates indicate that this room was roofed very near A.D. 1350 (Robinson, Harrill and Warren 1973:50).

As at Pueblo Largo, the evidence at Las Madres has been studied in detail. It is revealed that further research must be pursued and many traits accounted for. We have a long list of dissimilarities between Las Madres and Mesa Verde sites (We have many traits that are known from Western Pueblo and from Mogollon sites;)and I detect certain features that may derive from the Hohokam. We have brown pottery clay figures and miniatures. We have cist burials and one of a type for which I seek comparative data: flexed human remains placed on one side, with a curbing built along the back in) form—the spinal curve—with a rock placed at the back of the neck and/or mid-back. The skulls have lamboidal deformation. We have woven matting and textile pieces and leather fragments, together with evidence of basketry; shell ornaments; a set of four incised tubular bones of Warrior rites of ceremonial nature, which suggest status recognition of the individual buried there. In one instance, a half of a conch shell was found in a skull cavity. Lithic artifacts show a simple but distinct industrial tradition; untouched utilized flakes predominate. Many bone artifacts have been found. Bird bones reveal a "period of cultural transition"—a large number of species in comparison with Mesa Verde (L. L. Hargrave, personal communication). Mammal bones were preferred over avian for tools.

In tracing origins for traits found at Las Madres, many trails lead to the West and southward, into the Gila-Salt and old Mogollon and Hohokam sites. I located, on a Rio Galisteo terrace an ancient lithic site (LA 356) which has been dated to 7000 to 6000 year ago (Dutton 1972:2; Honea 1969). Studies carried on over the past decade or so place southern influences farther and farther north. More and more data suggest that Mogollon and Hohokam peoples, moving north and east by various routes, scattered over a wide expanse, and joined Tanoan and other groups, where their original ancestry seems lost from sight. Inasmuch as it is my belief that Southwestern peoples and their cultures were influenced sighnificantly by Mesoamerican traits, directly and indirectly, it would appear that ascertaining relationships between the Galisteo inhabitants and dwellers of regions closer to Mesoamerica might give some clues as to what became of certain in-between peoples—peoples not yet fully accounted for.

EDITORS' NOTE: Dr. Dutton currently is devoting her major time to assembling notes, manuscripts, and all related data which she has on the Galisteo Basin. Publications are being prepared and unpublished records will be desposited at the Laboratory of Anthropology, Museum of New Mexico.

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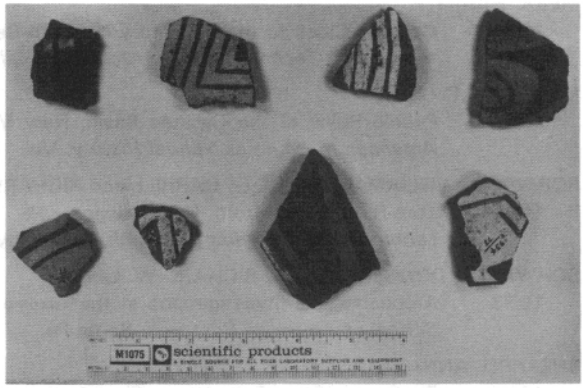
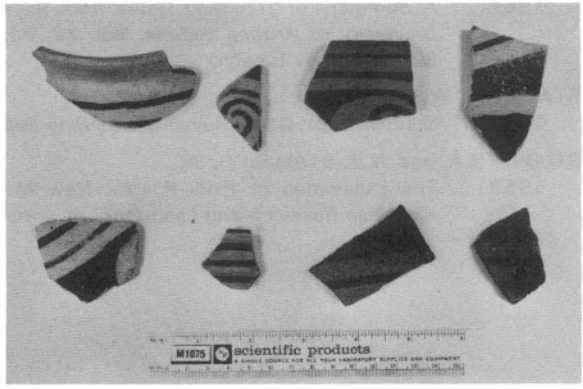
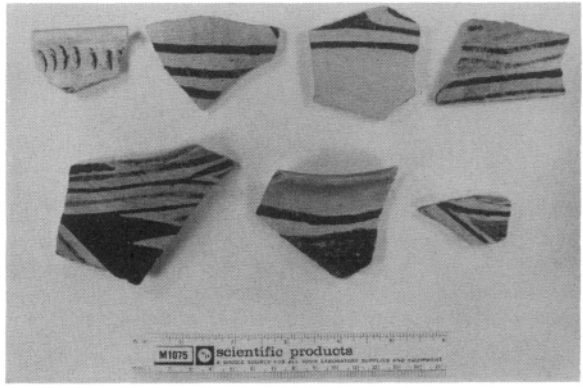
Ramos polychrome, standard variety



Huerigos polychrome

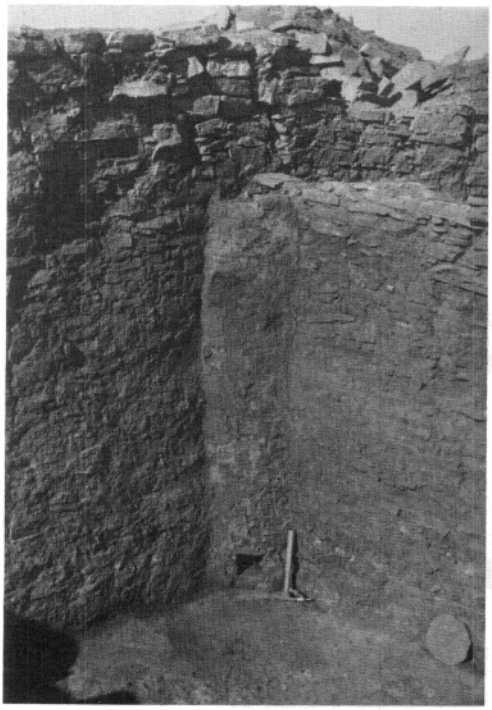


Ramos polychrome, capuline variety.

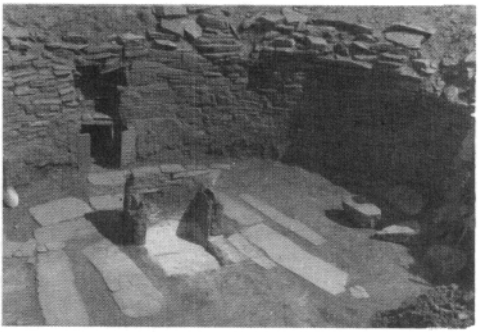


Babiacora polychrome

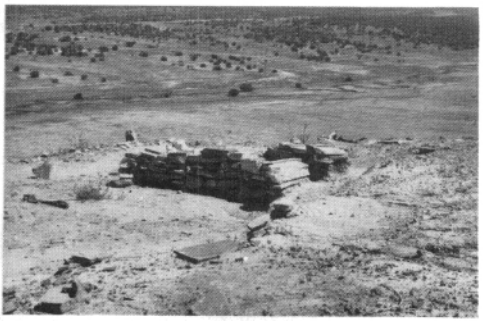
The location of Las Madres (LA 25) atop an exposure of the Galisteo Formation (yellow Ss.); standing walls to the right of the workmen. Transitional zone vegetation. View from West to East.



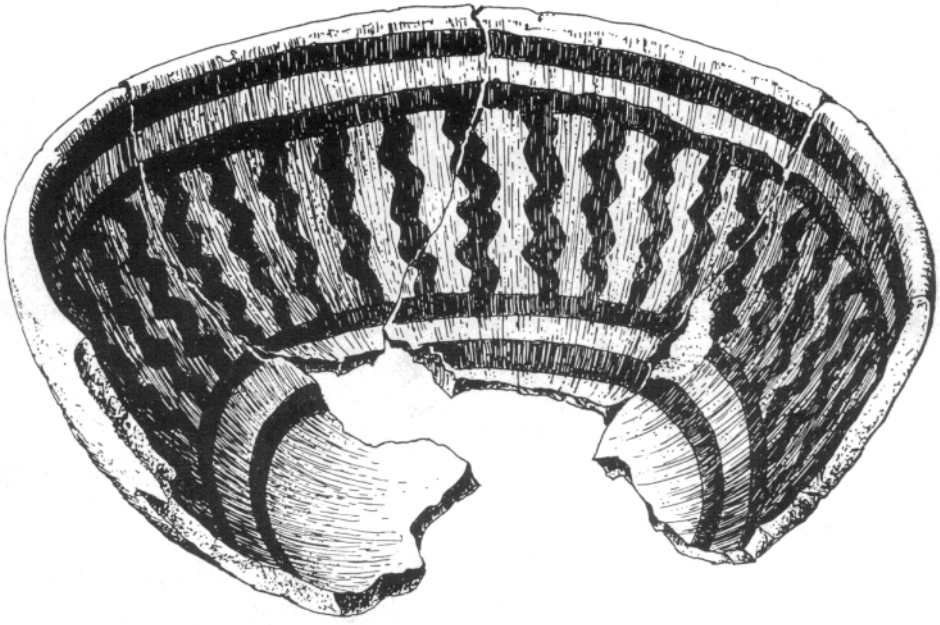
Pueblo Largo (LA 183). Kiva XX ventilator in Northeast corner. Typical masonry of the site.



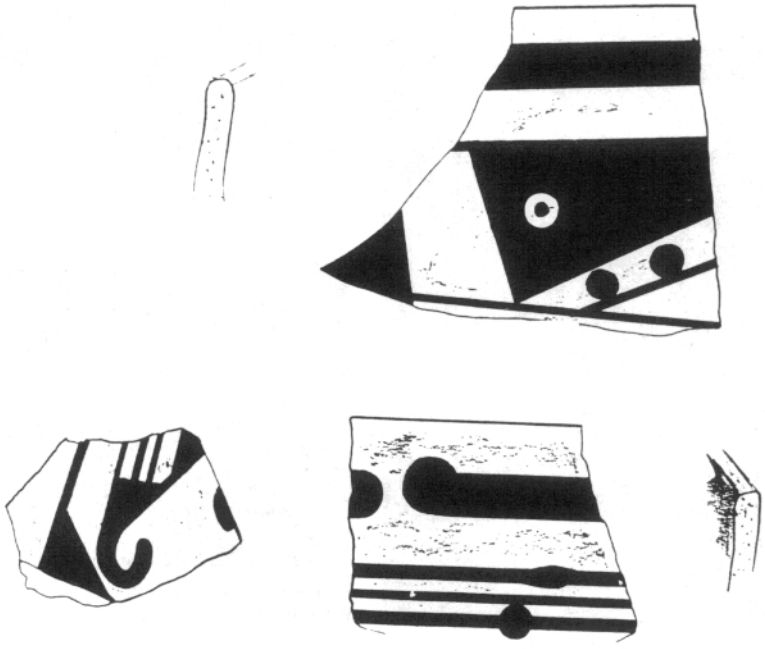
Pueblo Largo (LA 183). Kiva A: Firepot, altar, ventilator (toward east) complex. Example of Rio Grande type kiva.



Pueblo Largo (LA 183). V-Tower. West to East. View up the Estacada.



Las Madres Black-on-white bowl (LA 25 10/30)



Western Pueblo designs that occur in Galisteo ruin sites.