

**COLLECTION:** El Palacio

**CDI  
ACCESSION  
NUMBER:**

000866

**ERRATA:**

**COMMENTS:**

Provides a brief history of Hewett's work in the Canyon. Includes excerpts from "The Excavation of Chettro Kettle."

**CITATION:**

1921 Explorations in Chaco Canyon in 1920. El Palacio 10 (2-5): 12-13.



## EXPLORATIONS IN CHACO CANON IN 1920

COMMENSURATE with the importance of the work conducted by the School of American Research and the Museum of New Mexico in association with the Royal Ontario Museum of Archaeology during the past summer, is the double American Archaeology number of "Art and Archaeology" bearing January-February date line. Splendidly illustrated and well printed, the annual American Archaeology numbers of this fine magazine, of which there are now six, give a splendid resume of the work, which is not less than epochmaking viewed from the standpoint of the Southwest, of the School and the Museum at Santa Fe.

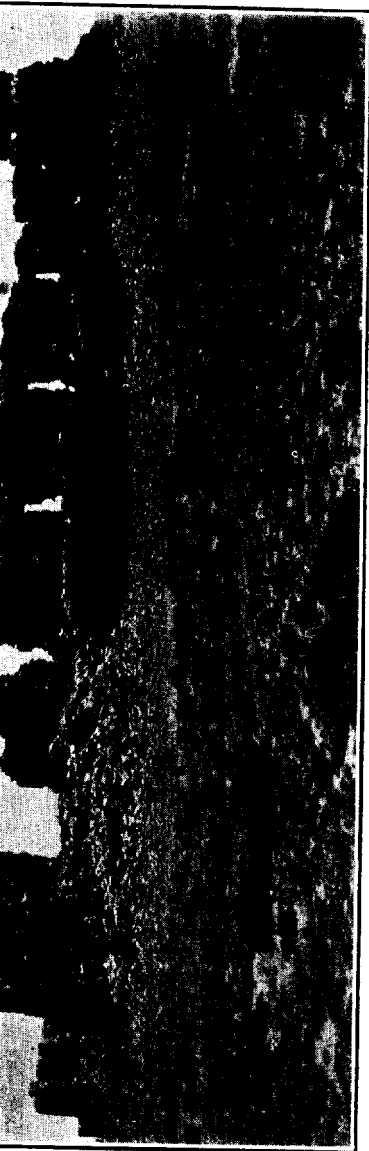
The Chaco number makes emphatic that New Mexico possesses in the Chaco Canon a wonder land of transcendent interest whose monuments of antiquity as excavated by the Santa Fe School and Museum will eventually bring thousands of additional tourists to the State and will reveal to science many new facts in the story of the evolution of human culture. Even now, after the first of the six summers campaign that has been planned, it is apparent, that as home builders, the occupants of the Chaco Canon, have no superior in the ancient world. This is the more to be marveled at when one considers, as Dr. Hewett says in his introductory article: "A strip of land seven miles long by a mile wide embraces the entire area that these communities inhabited. It is probable that they never cultivated more than 3,000 acres of land at any one time and never numbered more than ten thousand inhabitants." Says the writer further: "In enduring architecture for residential use, indicating highly organized religious life and social structure, they attained a level not surpassed by the architects of the ancient world. The

master builders of antiquity in Asia, Africa and Middle America, excelled them in temples and mural embellishments but not in substantial residence building. In ceramics and some minor arts they reached a plane worthy of the greatest of their contemporaries." Text and illustrations give convincing evidence of this and New Mexico may well be proud that it is its own scientists and its own institutions which are revealing to the world this chapter in American culture history. It might well be termed the most important event in the history of the Southwest in 1920.

Something of the task undertaken by the Santa Fe Museum and School can be gauged from the following: "The ruins of twelve large community houses, numerous small sites and the accessories of community life, such as sanctuaries, cemeteries, stairways, trails, ditches, the evidences of economic resources, such as fields, plant and animal food, fuel and building material, together with cultural remains of industrial, esthetic, social and religious character constitute the material available for study. Additional light may be obtained through the study of the somatology, language and culture of tribes inhabiting adjacent regions—Pueblo, Ute, Piute and Apache."

Dr. Edgar L. Hewett, director of the School of American Research, began the study of the ancient communities of Chaco Canon as far back as 1902, when as president of the Normal University of New Mexico, he gave his vacation to a reconnaissance of the Canon and prepared the first archaeological map of the section for the Bureau of American Ethnology. This map was the basis for President Roosevelt's proclamation by which the Chaco Canon National

PUEBLO PINTADA—GENERAL VIEW OF THE SOUTH END



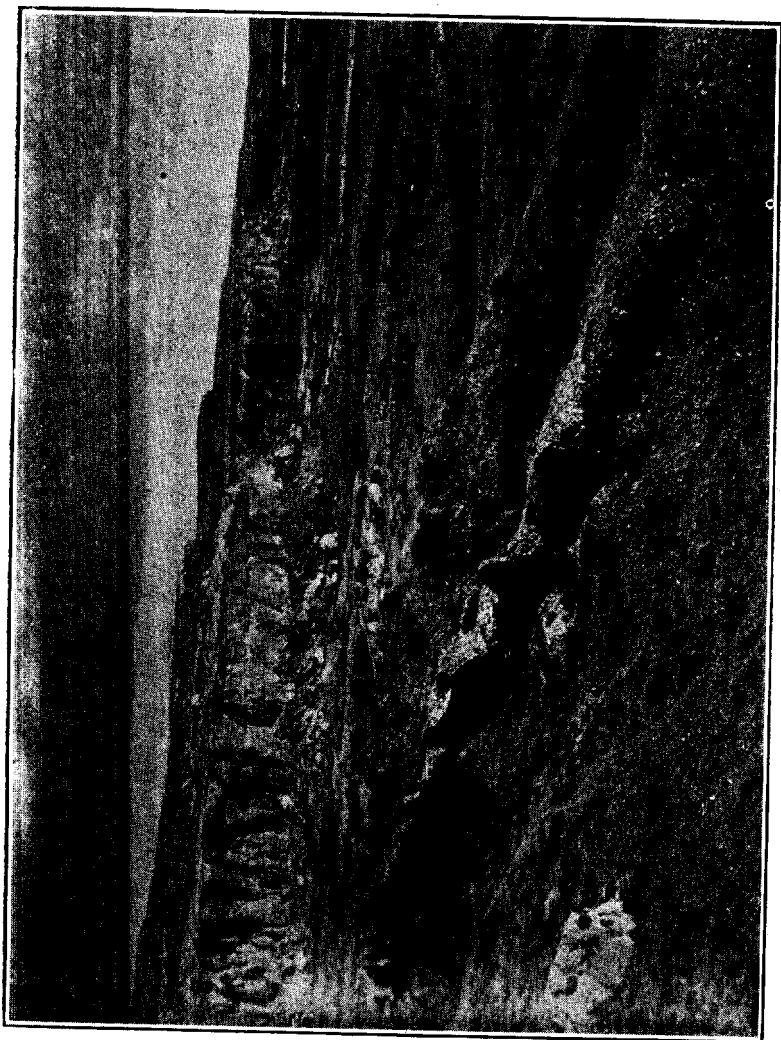


Bird's Eye View of Chetro Kettle from Rim of Mesa East of Pueblo  
 (Excavations of 1920 in foreground—Pueblo Bonito in distance.)  
 Photographed by Wesley Bradfield of the Museum Staff

Monument was established in 1907. Since then Dr. Hewett has written much of the authoritative literature on the Chaco Canon and its antiquities, now crowning the work begun two decades ago with the excavations and studies which will give to the world the detailed knowledge of the interesting and the important culture developed in that portion of the Southwest.

That the writer of the introductory article, "The Chaco Canon and its Ancient Monuments," does not lack the imagination so often wanting in the scientist is apparent from the following:

"The majesty of silence and space that rests upon the lands suggests the vastness in which Eternal Mind organizes the energies of the universe. The human spirit so immersed for generations



Bird's Eye View of Chetro Kettle from Rim of Mesa looking Southeast  
 (Excavations of 1920 seen at farther corner of Pueblo.)  
 Photographed by Wesley Bradfield of the Museum Staff

must live in a state of freedom that is unknown in crowded centers of population. Humanity, in this environment for ages, would probably be content without rapid movement, instantaneous communication, the measurement of time into fractions of seconds, the incessant shock of machinery, political campaigns, class hatreds, industrial revolutions and world wars. Space is the

first requisite of mental and spiritual tranquility. It is reflected in the imperturbable nature in the Indian race whose psychology was established in the freedom of limitless plains and deserts, forests and mountains. Contrast the history of the European mind, the crowded races perpetually fighting for the limited advantages of valleys and seas and nations

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ural boundaries. Taking by violence, holding by force, organizing deception to supplement physical might, living through the ages under the shadow of impending conflict with crowding neighbors—Europe could hardly have had a different history and the European race could not have been other than it is—the race preeminent in war, industrial strife and cunning propaganda, with such tendencies as murder, stealing, and lying pervading all social, political and international life. The mystery of the desert reaches its climax when, in the center of this area a hundred miles square without a flowing stream of any sort, we come upon a group of ruins such as Egypt and Mesopotamia and Asia Minor and Middle America have been supposed to have a monopoly on. These are the long deserted homes of the Chacones, the ancient communities \* \* \* which W. A. Jackson in 1877 declared to be 'preeminently the finest remains of the work of unknown builders to be found north of the seat of the Aztec empire in Old Mexico,' an opinion that time has more than justified."

Approaching the ruins with that vision, the subject holds an extraordinary fascination. While Dr. Hewett ventures no guess nor makes any calculation as to the age of these ruins, there are collateral indications furnished by excavations at Pecos, and elsewhere, which justify the deduction that these great builders of community houses had already well established themselves in New Mexico something like fifteen hundred years ago when a great part of Europe was steeped in barbarism and the ancestors of the latter day conquerors of America, clad in the skins of wild beasts, were roaming primeval forests and had no fixed habitations.

Says Dr. Hewett speaking of the Chaco area and adjacent regions in which similarity of environment and of resources resulted in resemblances of culture: "So a building culture came into existence in localities that invited permanence. The

students of Southwestern, Mexican, Central American and Peruvian archaeology have tentatively assigned to the sites under investigation an antiquity from one to two thousand years. During this epoch the energies of the people were thrown into building, not altogether out of need for housing but as a development of religious activity. For example: in the town of Chetro Kettle, now being excavated, the indications are that not less than fifty kivas (sanctuaries) will be uncovered. From the top of the pyramid of the sun at Cholula, Mexico, the sites of not less than ninety temple-pyramids may be seen. The period ran its course and was far into decline when America was invaded from Europe. This decay would have been easy to account for had it not set in until after 1492. The shock of the European conquest could not fail to radically change the direction of the energies of the people. It would give them a new and dominating concern which would modify their entire history. But the movement reached its apex centuries before. It would seem that it simply ran its course and passed naturally into decline as did the epoch of cathedral building in Europe in the middle ages, and as such exuberance usually does. In Chaco Canon the range of activities was necessarily small, so that energy not employed in food production went into religious ceremonies, building, and ceramic art, all rather closely integrated. The result was such a piling up of architectural monument as has rarely occurred in the world. Lieut. Simpson estimated that in the construction of Chetro Kettle no less than thirty million pieces of stone had been quarried, transported, shaped and laid in the walls."

"The Emergence of Chaco Canon in History," is contributed by Lansing Bloom, assistant director of the School of American Research. It is an admirable historical study which is accompanied by the map of Don Bernardo Miera y Pacheco dated January 3, 1777, now in the Library of Congress.

Wesley Bradfield of the staff of the School writes on "Economic Resources of Chaco Canon." The theme of an intensely interesting and profusely illustrated article by Kenneth M. Chapman of the School is: "What the Potsherds Tell."

"The Excavation of Chetro Kettle" described and pictured by Dr. Hewett, the "pronounced impressions that one receives from the study" of this ancient community house so far being:

1. Exuberance in the building impulse.
2. Predominance of domestic, community life.
3. Intense religious activity.
4. Mastery in building in stone.
5. Efficiency in ceramic art.
6. Resourcefulness in meeting environmental conditions.
7. Dependence upon agriculture, with hunting as the secondary means of subsistence.

Dr. Hewett continues: "Most interesting are the architectural remains of ancient peoples in relation to human life. Monuments of the old world are chiefly memorials of kings, priests and a miscalled 'nobility'—palaces, fortresses, temples, tombs—built by myriads whose sordid lives were of no account, under the compulsion of military and religious power. The common people whose hands made the vast structures built little for their own use. Those dynasties, courts, and priestly orders have been extinct for ages, but the races survive in the abject, servile, degraded humanity to be seen today in Egypt and the Near East. The great houses that have been the subject of this article are an expression, first of all, of the domestic life of the race. They were built by free men, of their own volition in their own time and way, as homes for their families. They represent the labor 'of the people, by the people, for the people,' and they are not wanting in the qualities that make for endurance. They memorialize the lives of the people, not of kings. This culture, too, is in ruins, but the race survives; and whether its survivors prove

to be Navajo or Pueblo or Yaqui or Aztec, or any other Indian tribe, it will be found that in spite of all the handicaps of conquest by a race of superior material resources, there survives a dignity, self-respect and poise of a people who developed their culture under conditions of freedom—a genuine 'nobility.'

"It is significant that only representative government existed among the native American people. This fact is not sufficiently recognized, partly due to a misleading nomenclature that is still tolerated—even used—by historians. Such terms as 'Indian princess,' 'Aztec empire,' 'the Emperor Montezuma,' 'Old Empire and New Empire,' (as applied to the epochs of Maya history), 'Inca kings,' 'cliff cities of the southwest,' etc., are based on a false conception of the social and political structure of the native American peoples which all Americans should unite in correcting."

In addition to the "Current Notes and Comment" beautified with the reproduction of several paintings, and "Book Critiques," there are two articles on the Maya field, in which the School of American Research has also done notable work for several seasons. Zelia Nutall describes, or rather, adds to the description of Dr. George Byron Cumming of "A Marble Vase from the Ulna River, Honduras," and Marshall H. Saville describes and pictures "A Sculptured Vase from Guatemala," which like "A Ceramic Masterpiece from Salvador" described and pictured by W. H. Holmes, chairman of the managing board of the School of American Research, indicates that the appellation "Greeks of the New World," bestowed upon the Mayas, is indeed justified.

#### SCIENCE AND EDUCATION

British Universities.

The number of British Universities has increased from 53 in 1912 to 58 in 1921. A Congress of all the British Universities is to be held in London some time this summer.