

# THE HOVENWEEP NATIONAL MONUMENT

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[With 10 plates]

## INTRODUCTION

There is one and only one locality in the Union where four States come together at a common point. That locality is known as Four Corners, and the four States that adjoin are Colorado, Utah, New Mexico, and Arizona. It is situated in one of the most instructive areas, archeologically speaking, in the Union, for taking it as a center, a circle drawn from it 100 miles in diameter includes some of the largest and most attractive ruins of pre-Columbian United States. Four Corners is situated geographically nearest the heart of that area from which the pueblos sprung, the land of the mythic Sipapu. The massive pueblos of the Chaco Canyon, the cliff dwellings of the Mesa Verde, and the mysterious habitations of the Canyon de Tsay (Chelly) are within this region. The adjoining areas of southwestern Colorado and southeastern Utah are dotted with most interesting relics of a people that has disappeared, and almost everywhere one turns are monumental indications of a pre-Columbian civilization antedating the advent of white men and reaching back to a time before documentary history began.

The zealous Catholic missionaries, Escalante and Dominguez, the first explorers of Colorado, passed through this region in 1776, in their trip from Santa Fe into the untrodden north country, far west of the present city of Dolores, after crossing the river which even then bore that name. They knew nothing of the great ruins on the Mesa Verde, but made a brief reference to one of the ruins in southwestern Colorado. These mounds remained a century longer before they were made known to science by Prof. W. H. Holmes and Mr. W. H. Jackson, members of the Hayden expedition. In 1876 they announced the discovery of towers in the McElmo and Yellow-jacket Canyons, and thus opened a new page in our history. At that time there were few white settlers in this region; the Ute Indians were in possession, and towns like Mancos, Cortez, and Dolores were not settled. Even then the most magnificent of all our cliff dwellings were unknown. Of those on the Mesa Verde, Cliff Palace

and Spruce-tree House were discovered in 1883, and Sun Temple was first made known in 1915 and Fire House a few years later. The settlement of the Montezuma Valley by a white population revealed many other monuments of the past in this region, not the least striking of which were towers and great houses along the McElmo and the tributaries of the Yellowjacket, and finally the more instructive of these, preserved and protected, were called the Hovenweep National Monument.

#### ITINERARY

This monument is at present more or less isolated and difficult to approach, as the roads are not of the best. Two roads are available to visit it, one from Dolores, the other from Mancos, Colo., by way of Cortez. The Dolores road crosses the Dolores River shortly after leaving that city and continues westward, following approximately the old Spanish trail past a modern reservoir, Siguaro, a large pile of stones marking the oldest described pueblo of the region. The course of the road is to Dove Creek and Monticello, but at Sandstone post office a branch to the left, known as the Old Bluff City road, but little used, leads to the reserve called the Hovenweep Monument. One advantage of this road over another to the south by way of Cortez is that there are no streams to cross and no quicksands to endanger the traveler. The distance from Dolores is about 45 miles, and that by the McElmo Canyon road a little longer. The Yellowjacket is a treacherous stream, especially after rains, and is avoided by wise travelers in the rainy season. There is no regular hotel on either route, but water is found along the McElmo, and a place to sleep at a store called the McElmo post office. Prosperous farmers are settled along both routes, and the melons, cantaloupes, and fruit of the McElmo have a wide reputation.

To the Hovenweep and back is a strenuous trip for one day, but it can be made. Should the tourist decide to visit Cannon Ball Ruin he will find it best to sleep at McElmo post office, where meals are served.

The road to the Hovenweep Monument through the McElmo Canyon is more picturesque than that from Dolores. The two roads have a common terminus, and it is better to go by one route and return by the other. The McElmo or southern route takes one from Mancos, Colo., to Cortez, part of the way the same as that to the Mesa Verde National Park, the branch to which is indicated by a conspicuous signboard. For several miles the Mesa Verde is visible on the left and the road climbing the precipitous cliff is observed very plainly.

THE HOVENWEEP NATIONAL MONUMENT<sup>1</sup>

On March 2, 1923, the late President Harding issued a proclamation creating a new monument in southwestern Colorado and southeastern Utah. Like several others, this reserve was created for the preservation of its antiquities which, although having the same general character as those of the adjacent Mesa Verde National Park, are somewhat different. The special kind of ruins characteristic of the Hovenweep monument are well preserved towers, similar to those which are found in the Mesa Verde National Park, and are most abundant and varied in the country west of that plateau far into Utah. Archeologically speaking this monument supplements the Mesa Verde National Park and the structure of its towers and other buildings explains some of the enigmas of ruins in the park. As this new reservation was created to preserve its numerous towers, a brief notice of a few buildings of the same type would be a fitting introduction to those of the new national monument. Fortunately the author's field work during the summer of 1922 renders it possible to interpret some of the architectural features of the new monument.

There are several towers on the Mesa Verde that are like those of the new monument, showing that the prehistoric people of the Hovenweep resembled those of the Mesa Verde.

Three types of prehistoric towers are found in our Southwest: (1) Square, circular, or semicircular towers without surrounding rooms; (2) towers accompanied with basal subterranean ceremonial rooms or kivas; (3) towers rising from pueblos or cliff dwellings. The first type of tower is generally mounted on top of a pinnacle of rock or on the rim of a canyon. The second type is situated on level ground or earth that allows excavation of basal kivas, and the third rises from a pueblo or cliff house in which there are both kivas and living rooms. The relatively greater abundance of the second type, or a tower with a basal ceremonial room and no dwellings, would seem to indicate that the tower was connected with ceremonies, and if this be true it also seems likely that when associated with a number of rooms, as in a large ruin like Cliff Palace, it preserved the same character.

Several theories have been suggested to explain the function of southwestern towers. They have been regarded as observatories, forts, bins for the storage of grain, especially corn, and as inclosures for the performance of religious rites. There are indi-

<sup>1</sup> Reprinted by permission from the *American Anthropologist*, Vol. 25, No. 2, April-June, 1923.

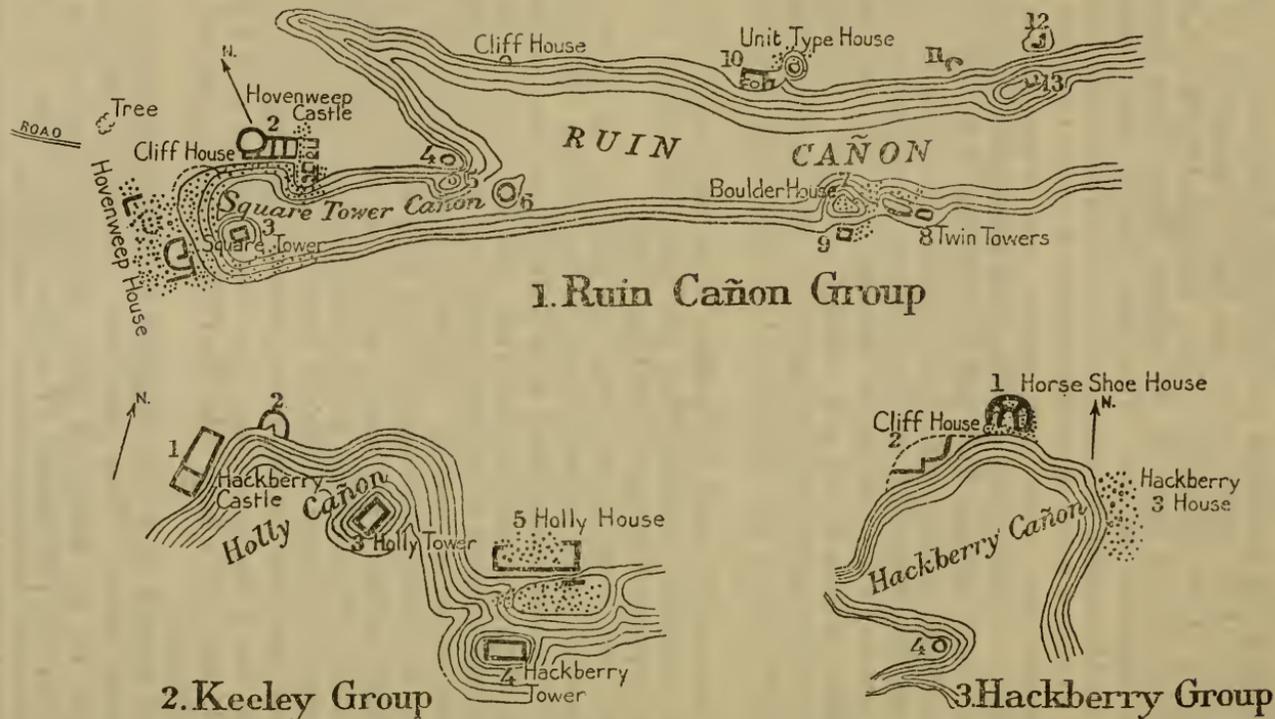


FIG. 1.—Ruins in Hovenweep National Monument, Colorado and Utah. There is also a single ruin in the fourth group known as Cañon Group

cations that they were built by an agricultural people, one of the primal necessities of whom is to determine the time for planting. This can be obtained by observations of the sun's rising and setting, and a tower affords the elevation necessary for that purpose; hence the theory that southwestern towers were in part used for sun houses or observatories. A building from which the aboriginal priests determined calendric events by solar observations very naturally became a room for sun worship or for the worship of the power of the sky.

The presence of circular subterranean rooms, which almost always occur with towers, also indicates religious rites. As the tower may have been devoted to the worship of father sun or the sky god, in the underground kiva may have been celebrated the rites of mother earth. The rooms at the base of the tower in which kivas are embedded, in towers of the third type, indicate habitations and necessary granaries, as well as rooms for ceremonials. In support of the interpretation that some of these rooms are granaries, we find rows of vases in which corn is stored still standing in them.

Pipe Shrine House, on Mesa Verde, excavated by the author during the summer of 1922, presents a good example of the third type, for in it we have the tower, the sunken kiva, and the rectangular basal rooms. The ceremonial character of this building is shown not only by the tower and kiva, but also by many shrines in which formerly stood stone idols of the serpent, the mountain lion, the mountain sheep, or other objects of worship. On the northeast corner of the ruin near an inclosure there was found a stone slab on which the sun was depicted, indicating that this building may have been used for sun-worship rites, and a coiled pictograph of a large serpent carved on the south wall likewise points to this worship. The evidence indicates that this building was constructed for rites and ceremonies of the sun and earth deities, and the tower and its accompanying subterranean room in cliff houses indicate that the ancient priests of Mesa Verde worshipped the two great nature principles, father sky and mother earth, which dominate the ritual of every agricultural people.

The new reservation, called the Hovenweep<sup>2</sup> National Monument (fig. 1), contains several towers in a much better state of preservation than any in the Mesa Verde, a condition which indicates that they were constructed later. The ruined castles and towers of this monument are among the best preserved aboriginal buildings in the

<sup>2</sup> The name Hovenweep, which has been given to this monument, is taken from the Ute language and has been translated "Deserted Valley." It is now applied to a tributary of the Yellowjacket, but was originally the name of the main canyon.

Southwest. The reservation (fig. 2) includes four groups of ruins, now called Ruin Canyon, Keeley, Hackberry, and Cajon.

There are 13 ruins in the Ruin Canyon group, over half of which are towers of the second type, which have kivas at their bases. One of the largest ruins is in Square Tower Canyon and stands at the head of the canyon, rising from the very rim. Although sections of the walls of this building have fallen, the remains of a large semi-

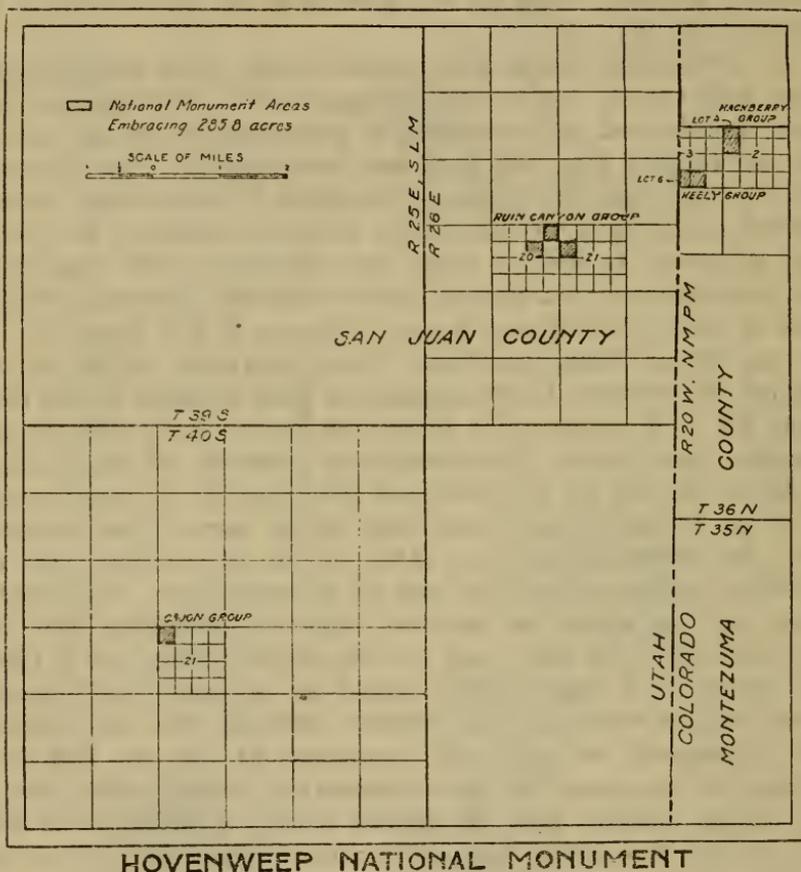


FIG. 2.—Hovenweep National Monument

circular house are conspicuous for some distance. This ruin also has buried kivas surrounded by square or rectangular rooms. In the midst of walls there formerly rose a conspicuous multichambered tower, whose foundation is D-shaped, its straight wall measuring 23 and the curved 56 feet. The northeast corner rises 15 feet high, and the walls of the northwest angle of the ruin are still higher. This ruin, called Hovenweep House, resembles somewhat Far View House on the Mesa Verde National Park.

## HOVENWEEP HOUSE

This building (pl. 1, fig. 1) was a pueblo that stood on the canyon rim at the head of Square Tower Canyon. Most of its walls have now fallen into the canyon and are strewn around on the mesa, forming an unsightly mound; but there still remain sections of standing walls of fine masonry rising out of the mound, which are visible as conspicuous structures as one approaches the cluster of prehistoric dwellings that compose a part of Hovenweep House. Under the cliff below it are remains of a very large cliff dwelling, the walls of which are dilapidated, although still preserving certain architectural features. These walls could be protected at very small expense and would present a fine type of cliff-dwellers' masonry. Near by, below Square Tower, stands another tower, one of the best examples of this type of building in the Southwest. It rises from the top of a pinnacle, on a well-preserved foundation on all four sides. This building has given the name of Square Tower Canyon to the southern fork of Ruin Canyon. Although tall, its summit is not high enough to afford a view very far down the canyon. The north and south forks of Ruin Canyon are separated from each other by a tongue of land ending in a precipice, on which are remnants of a tower having a magnificent outlook. This structure presents some of the best masonry in the Southwest. At the base of the precipice, as if guarding its entrance to Square Tower Canyon from the approach of hostile people, are ruins 5 and 6, which are worthy of exploration by the archeologist. Ruin 5 stands on a large angular boulder, with what appears to be an opening or doorway on the north side. An instructive architectural feature of tower 5 consists of two parallel walls, apparently characteristic of this small ruin, one on each side of this doorway.

There are situated on the north rim of Ruin Canyon three interesting structures. One of these is known as Unit Type House (pl. 1, fig. 2) from the fact that it consists of a single circular kiva of well-made masonry around which are arranged six rooms. The southern wall of this ruin is more or less broken down, and the eastern portion also shows signs of destruction, but on the northeast corner there is a remnant of a room so dilapidated that it can not well be made out. Ruin 11 is composed of a cluster of small buildings, and ruin 13, called Stronghold House (pl. 2, fig. 2), is one of the most picturesque ruins of the monument. The best ruins in Ruin Canyon, however, are on the south rim, numbered 8 and 9 on the accompanying map. Number 7, known as Eroded Boulder House (pl. 3, fig. 1), is mainly remarkable for its site. Perched on top of an eroded boulder, there stands a tower, while the rooms

are on the northeastern side. The mortar is fresh in the walls of the latter, and the marks of human hands can readily be seen. There are one or two places in which a corncob is still found embedded in the adobe, and indentations of corncobs used by the plasterers are still visible. At the base of Boulder House there are many fallen walls extending down the canyon. Ruin 9 (pl. 2, fig. 1), the ground plan of which is rectangular, stands about 11 feet high on the south rim of the canyon. A doorway opens in the middle of its north wall and is so arranged as to make it difficult to enter. The masonry in ruin 9 is rough, and projecting ends of rafters indicate that it was formerly two stories high. A short distance from the foundation is a stone cairn which was once used as a shrine.

Perhaps the most remarkable ruins in Ruin Canyon are the so-called Twin Towers (pl. 3, fig. 2), which are so closely approximated that from certain points they look like one ruin. They are situated on the south side of the canyon, covering the top of a rock isolated from the rim of the mesa by a deep cleft. The foundation of the larger of the twins is oval and in the southwest corner is a doorway; the smaller tower is horseshoe shaped. The arrangement of rooms inside both towers, as shown in the ground plan, is regular, one wall conforming to the outline of the towers. The walled-up caves below the bases of these towers are small and apparently used for storage. The Square Tower cluster and a few smaller ruins near it are designated on the map by the name Ruin Canyon Group. These towers are situated in Utah, not far from the boundary between San Juan County and Montezuma County. There is no water near this cluster. One or two additional towers may be seen by following down the canyon, which eventually discharges its water into the Yellowjacket.

Most of the walls of the Keeley group of ruins are well preserved. The cluster is situated about a small canyon and is approached on foot from Keeley Camp, where there is a constant spring of good water. Two of the Keeley ruins belong to the tower type and are built on boulders.

The largest ruin in this vicinity, called Hackberry Castle, is rectangular in form and stands on the edge of the canyon. There are rafters in the wall at a level about 12 feet above the base. A second ruin, a short distance north of Hackberry Castle, also rises from the rim of the canyon. Its walls are well preserved and the outline of the base about square, with corners rounded. There are indications that the entrance to this room was through the floor.

Two other towers in the bottom of the canyon show some of the finest masonry of this region. Their foundations cover the top of

fallen boulders, which rise to a considerable height. The well-made doorways are wide above and narrow below. The approach at present is difficult on account of the height of the basal rock on which the ruin stands. There are evidences that the former inhabitants used foot holes cut in the base in order to enter this building.

The third group of ruins, known as the Hackberry group, has several well-preserved prehistoric stone buildings. Hackberry Canyon is one of the terminal spurs of Bridge Canyon. The main ruin in this cluster is called, from its ground plan, the Horseshoe House (pl. 4, fig. 1). It is particularly instructive from the fact that it has a central circular tower which is for two-thirds of its circumference concentric with the outer wall, to which it is united by radial partitions. It is situated on the north edge of the canyon, with its straight wall on the south side. The northeastern corner of Horseshoe House stands several feet higher than the southeast, which corner rests on a projecting rock, reminding one of the cornerstone of Sun Temple. The masonry of most of the southern segment of the inclosed circular inner wall has fallen down the cliff. There apparently was no doorway on this south side, as the line of wall is so near the cliff. The ruin is not large, the south wall being about 30 feet in length and the highest wall about 12 feet. A short distance north of Horseshoe House there are two large pueblos in a ruined tower rising from an extensive pueblo whose walls have fallen. At the foot of the cliff on which Horseshoe House stands is a cliff house with a single kiva (pl. 4, fig. 2).

The best preserved building in the Hovenweep National Monument, called Hovenweep Castle (pl. 5, fig. 1), is divided into two sections, western and southern, imparting to the ground plan of the ruin the shape of the letter L. It has towers and kivas arranged about rectangular rooms; and the western end is composed of a massive-walled semicircular tower and well-preserved rooms with high walls.

The eastern section, like the western, has a tower and circular depressions or kivas. On the north and south ends this section rises into high walls inclosing rectangular rooms, those at the north end being better constructed, and standing as high as the walls of the western tower. The corners of these buildings, as is generally the case, are not well preserved, due to lack of properly tying or binding the courses of masonry. Much débris has accumulated in and around the kivas, filling their cavities; it is evident that these ceremonial rooms were formerly one-storied, and practically are subterranean on account of the height of surrounding rooms. Fragments of standing walls project out of the accumulated débris, indicating rooms at the junction of the eastern and western sections of

the ruin, but the form and arrangement of walls at that junction are not evident. The walls of one of the kivas show evidences of mural pilasters and banquettes like those of cliff dwellings.

The fourth group of ruins in the Hovenweep Monument is situated at the head of a small canyon on the Cajon Mesa a few miles west of those already described. To the largest ruin of this group, the author has given the name Cool Spring House (pl. 5, fig. 2), on account of the fine drinking water in the canyon below it. This ruin would well repay extensive study and contains features not yet described in other ruins.<sup>4</sup>

#### POTTERY AND OTHER OBJECTS

Through the kindness of Mr. Williamson, cashier of the national bank at Dolores, the author is able to give a brief chapter on pottery and other objects from the neighborhood of Hovenweep National Monument. In a general way the architecture of the buildings in the Hovenweep National Monument is identical with that of the buildings on top of the Mesa Verde and likewise the buildings in the intervening areas separating the two. The large mounds in the Montezuma Valley west of the Mesa Verde have such a close likeness to those in the Mummy Lake group and elsewhere on the surface of the Mesa Verde Park that we may suppose their former buildings identical in culture. Wherever we find true cliff dwellings in this vast area we have evidence of cultural similarities. In other words the architectural types of the Mesa are practically duplications of those in the neighboring valleys, and the conclusion is evident that all this neighborhood was formerly inhabited by a widespread people in a similar stage of development. The extent of the distribution of these similarities, north, west, south, and east, is a most interesting problem for the archeologist to solve, for it indicates the horizontal spread of a characteristic culture.

But similarity in architectural features is only one means by which the archeologist recognizes the extension of culture; another is the similarity in form, colors, and designs of pottery. An examination of ceramic objects reveals the fact that there is no radical difference in pottery throughout this area and we find by comparison that pottery from the Hovenweep National Monument is so similar to that from the Mesa Verde that one may say it is identical, and is the product of people in the same cultural stage. The ceramic evidence thus supports the architectural that the former inhabitants of the Hovenweep National Monument were the same as those of the Mesa Verde. But it must be borne in mind that we are handicapped by the paucity of specimens from the two regions for com-

<sup>4</sup> For further details of Bull. 70, Bur. Amer. Ethn., and Smithsonian Misc. Coll., Vol. 68, No. 1, 1917.

parative purposes and uncertainty as to the localities from which individual specimens were taken. We know that the pottery figured in the following pages came from the valleys adjoining the Mesa Verde on the west, far enough down the San Juan River to establish the fact that the area peopled by Indians who made the same pottery was a large one.

There are only a few collections from the area we are now considering and nothing of note from the Hovenweep National Monument, but the author had the good fortune to examine a few small collections found in the McElmo and tributary canyons and in the ruins in Montezuma Valley, the majority of which were found in the neighborhood of the Hovenweep National Monument and in mounds situated in Montezuma County. A collection known as the Williamson collection, gathered in this area, was exhibited for many years in the First National Bank at Dolores, and through the kindness of Mr. Williamson the author was able to take photographs and make a few drawings of the most striking specimens. There are many relics besides pottery, but the most abundant type belongs to the ceramic group called black and white or gray ware with black designs. This ware belongs to the most flourishing epoch of cliff dwellers. Figures of typical forms are shown in the following illustrations:

Plate 6, Figures 1 and 2, represent drinking mugs, the former specimen closely allied to those from the Montezuma Valley and the Mesa Verde. The essential character of mugs from the Mesa Verde area, both on the plateau and the valley at its base, is the enlarged base, which always has a greater diameter than the opening. The decoration on this mug (pl. 6, fig. 1) is made up of black triangles arranged in four series and divided into pairs separated by an encircling band. The handle extends from the lip to the base—a characteristic design—but in this particular specimen has no decoration. This mug was found at the source of the McElmo<sup>5</sup> Canyon, possibly at the three-walled tower at Mud Creek. Another mug (pl. 6, fig. 2), in which the diameters of the lip and the base are about equal, has its surface decorated in two zones separated by an encircling band. The decorations in these two bands consist of terraced figures separated by a zigzag white line shown in Plate 6, Figure 2. There were several other mugs in the collection, but all have the same general character. The remarkable similarity of these mugs to those found in the Mesa Verde cliff houses is strong evidence that the culture of the Indians who lived in the

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<sup>5</sup> A settler calls this the McElmen Canyon, from an old resident of that name.

cliff houses and in the pueblos or open villages in the plain was identical.

Two specimens of jugs made of black and white ware are figured in Plate 6, Figures 3, 4. These specimens are made of rough ware ornamented by the simplest geometrical patterns; one of these has simply encircling black bands. The handle arises above the neck and continues to the middle of the jug. These objects are flattened at the base, but otherwise similar to those from the Mesa Verde region so often described.

Plate 6, Figures 5 and 6, and Plate 7, Figure 2, show globular vases with small mouth openings. They belong to the group of white or gray ware decorated with black designs. The two lugs suggest that these objects are canteens, having at the base of the neck two knobs or mounted disks which no doubt served for the adjustment, to which were attached strings by means of which they could be carried over the shoulder. The two figures represent the same canteen from different sides.

One of the most remarkable globular jugs (pl. 7, fig. 1) in the Williamson collection is four-lobed at the base and decorated with hatchure and circles each with a central black spot. The handle of this jug is marked with parallel black lines.

There is in the Williamson collection an effigy bowl in the form of a bird, here shown (pl. 7, figs. 3 and 4) from side and top. One interesting feature brought out in this effigy bowl is the T-shaped opening on the back and the striated representation of the wings.

Another type, approaching in form the bird effigy already considered, is a clipper-shaped vessel shown in Plate 7, Figure 5, which has no indication of a head or wings but should be classified near the bird effigies.

Plate 7, Figure 7, represents a duck-shaped effigy vase with lateral ridges indicating the position of wings. The handle has been broken. This object is made of rough ware, unornamented.

In 1922 the author found at Pipe Shrine House, in the Mesa Verde National Park, a similar bird effigy to that figured in Plate 7, Figures 3 and 4, which also has a well-made head and a T-shaped opening in the back.

An exceptional form of ceramic ware which was found at the crossing of the river at Dolores is shown in Plate 7, Figure 6. This object is a globular, undecorated vessel, unlike any form that has thus far been recorded from the Mesa Verde.

Plate 7, Figures 8 and 9, represents a clay specimen of three cups united. It belongs to the gray ware; the bottoms of all are flat; sides rounded.

The remarkable triangular vase shown in Plate 8, Figure 7, has two extensions, one on each side of the terminal opening. The surface of this strange form, whose use is unknown, is decorated with parallel lines arranged symmetrically.

Among the modern Hopi the feather plays such an important part in their ceremonial system that it is customary for every priest to have a box for feathers, which in old times was made of a root of the cottonwood. The object (pl. 8, figs. 2 and 4) indicates that the ancients of the Montezuma Valley also had a feather box of similar shape but made of clay. Although this receptacle is much smaller than the feather box of the modern Hopi, it served an identical purpose.

Food basins (pl. 8, figs. 5 and 6) in the Williamson collection from the area in which Hovenweep Monument is situated are very rudely decorated with geometrical figures and mainly belong to the black and white ware. They resemble those of the Mesa Verde National Park. Plate 8, Figure 6, has the rim decorated.

Thus far very few fetishes have been found in the Mesa Verde region, but two good specimens from the valley are shown in Plate 8, Figures 1 and 3, side and front views. These objects are made of marble and are perforated, suggesting that they were worn on the person as pendants of necklaces or other ornaments. It is possible that they were used as fetishes for aid in hunting, much as the Pueblos employ similar figurines at the present day.

The most exceptional form of pottery is shown in Plate 9, Figures 1 and 2. This is a double vase consisting of two almost globular vessels united by a rude effigy of an unknown animal. This twin vessel is made of white ware with a simple geometrical decoration in black. It was evidently a ceremonial object in which possibly sacred water was carried.

#### CONCLUSIONS

It is almost impossible to traverse the country surrounding the Hovenweep Monument without observing mounds and other remnants of the former housebuilders. The remarkable similarity of these remains is everywhere apparent. It is unnecessary to excavate any considerable number of these mounds to prove the identity of the builders. Neither is it desirable or necessary to reserve the extensive tracts of land upon which they stand to preserve the type of buildings characteristic of the extensive culture area to which they belong. The Hovenweep National Monument contains buildings typical of an extended area in southwestern Colorado, southeastern Utah, New Mexico, and Arizona. Similar buildings of the same type are found as far north as the Dinosaur beds of Utah and

follow down the San Juan to an indefinite horizon. In the south the culture they represent merges into the Chaco Canyon region and that of the pueblos on the Rio Grande.

The relationship of Hovenweep buildings to those on the Mesa Verde is practically identical, but there are forms of buildings in the Hovenweep country which have not yet been found on the Mesa Verde. The massive character of the walls of several typical buildings of the Hovenweep suggests solidity and construction necessary for defense, and these buildings are ordinarily situated on the edges of great canyons and may have been so placed to secure distance views down the canyons or extensive vistas over the waterless plains. Plate 10 shows a tower on a projecting rock which has fallen and probably buried a cave dwelling. The masonry of the great houses is the most massive of all those made by the inhabitants of the San Juan drainage. In addition to this feature, attention may be called to the predominance of the tower element, which is likewise a Mesa Verde characteristic. They are condensed in form, not spread over a large area. The closest of the Hovenweep likenesses to the Mesa Verde buildings is the ceremonial rooms known as kivas, which are seen in Unit Type House, wherein we have a single central circular room surrounded by square rooms, very similar to the One Clan House near the road from Mancos to Spruce-tree House. The terraced form of building so common among modern pueblos and so well illustrated in Far View House on the Mesa Verde has not thus far been made out clearly in pueblos of the Hovenweep Monument, nor do we find clusters of disjointed small buildings indicating a pueblo in process of formation so common in Hovenweep Monument as at Mesa Verde. This indicates to the writer's mind that the unconsolidated units of the Mesa Verde pueblos are older than the more closely amalgamated pueblos of the Hovenweep or the still more compact Chaco pueblos. It is apparent, as no evidence of white habitation has been found, that all are strictly pre-Columbian buildings; and their fine preservation would indicate that they are more modern than the mounds which conceal similar buildings on the Mesa Verde.

As we go west from Hovenweep there is a gradual change in architectural types and a corresponding change in relative age of the monumental remains. While stone houses whose walls are not very unlike those of the Hovenweep occur in this far western region, there is an older appearance to the ruins and a closer affinity to a prepuebloan type which on the Mesa Verde underlies the puebloan. In the Hovenweep Monument there are evidences of two epochs of culture, an early earth lodge or pit dwelling culture and a later epoch, the buildings of which were constructed upon the more ancient. This underlying

prepuebloan culture, generally extinct or submerged by a new influx of pueblo buildings, may have been an early stage in the evolution or a local development. The later or pueblo form, being more complex, varies more in different regions, although derived from an almost identical prepuebloan type. It is not possible from our limited knowledge to make any final statement regarding the age of these two types of culture or the causes that led to the final abandonment of these buildings. The same reasons that have been advanced for the desertion of the Mesa Verde habitations are no doubt valid for those of the Hovenweep; migrations due to pressure produced by inroads of hostiles; desire for better farms and more water; changes of climate, perhaps; even growth of local feuds among different settlements, due to congestion of population, may have contributed to the migration of the Hovenweep people. The traces of direction of migration shown by the distribution of buildings suggest a southern migration or toward the sun, where farming conditions were more favorable and inroads of hostile people less frequent. Legends current among the pueblos support this conclusion. The population of this region was fairly large, or at any rate the size of the houses, with a few notable exceptions, indicate this. The people could not have had very extensive knowledge of where they were going, and there is no evidence of their possessing beasts of burden or other modes of transportation over long distances. Their struggle for physical existence was fierce, their migratory movement slow, and the evidences are that they harvested fairly good crops for a limited time as they spread over the country. The desire to improve their condition was intensified by the growth of population. Of necessity they sought the river valleys where water was constant and always available, and those unoccupied fields that were fertile were more extensive than any that could be found in a rocky environment.

Absolutely nothing of the speech of these people is known with certainty. Their language may have been assimilated with some pueblo stock to the south, but with which group we have no means of knowing. Not a single one of their place names survives, so far as researches have gone. No systematic study of somatological data is available to teach the affinities of these people. Their age is unknown and the explanation of why they left their homes is merged into the general history of the conquests of sedentary people in our Southwest and that of our more vigorous incoming tribes. The Tanoan Indians have several place names, which are mentioned by Harrington and others.

The most important conclusions arrived at by a comparative study of architecture and material culture is that the Hovenweep people were of the same race as those that built the great houses and

towers of the Mesa Verde. Within the area in which lie these two Government reservations we find evidences of two distinct modes of life; a simple one in which there was one clan in one house, and another in which multiple clans inhabited one or more united houses; the one an earth-lodge people, the other a pueblo people. The pueblo phase of house construction was of local growth; the earth lodge, having a wider distribution, would appear to have been antecedent to this local differentiation into multiroom pueblos, and hence is called the prepuebloan, but is supposed to survive in so far as architecture goes among nonpueblo tribes like the Navajos in the pueblo area.

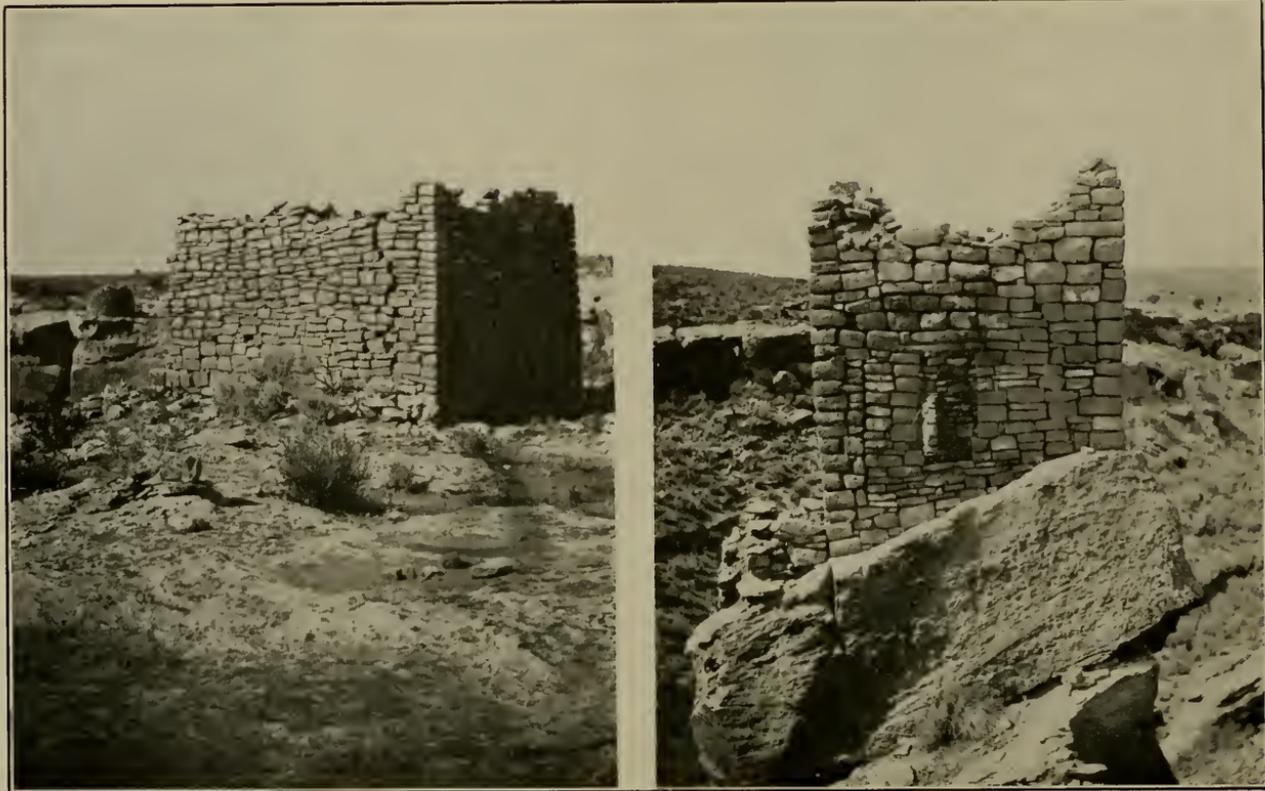
The Hovenweep National Monument thus gives us an example of typical prehistoric stone buildings situated west of the Mesa Verde having an allied culture, but showing certain variations that are significant. None of the towers shows any signs of having been made or used by the white man.



1. HOVENWEEP HOUSE AND HOVENWEEP CASTLE, HOVENWEEP NATIONAL MONUMENT



2. UNIT TYPE HOUSE, HOVENWEEP NATIONAL MONUMENT



1. RUIN 9

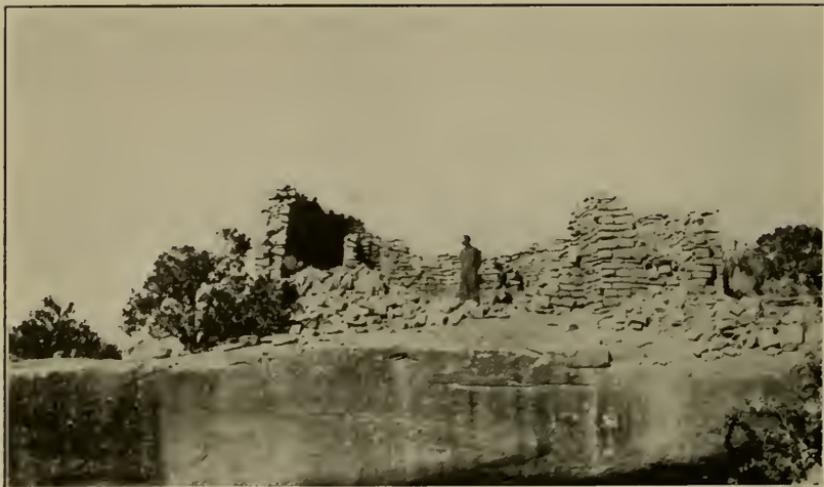
2. STRONGHOLD HOUSE



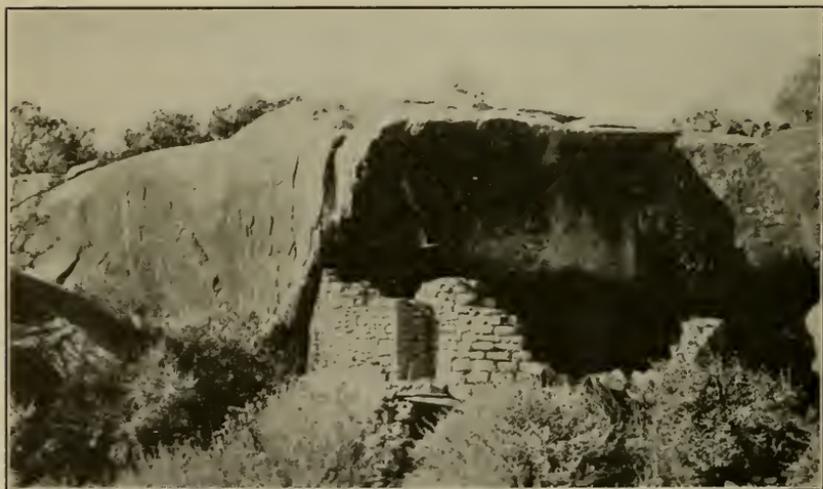
1. ERODED BOWLDER HOUSE (INDICATED BY ARROW). UNIT TYPE HOUSE IS SHOWN ON THE RIGHT AND TWIN TOWERS ON THE LEFT  
Courtesy of Denver & Rio Grande Railroad. G. L. Beam, photographer



2. TWIN TOWERS, FROM CANYON, HOVENWEEP NATIONAL MONUMENT

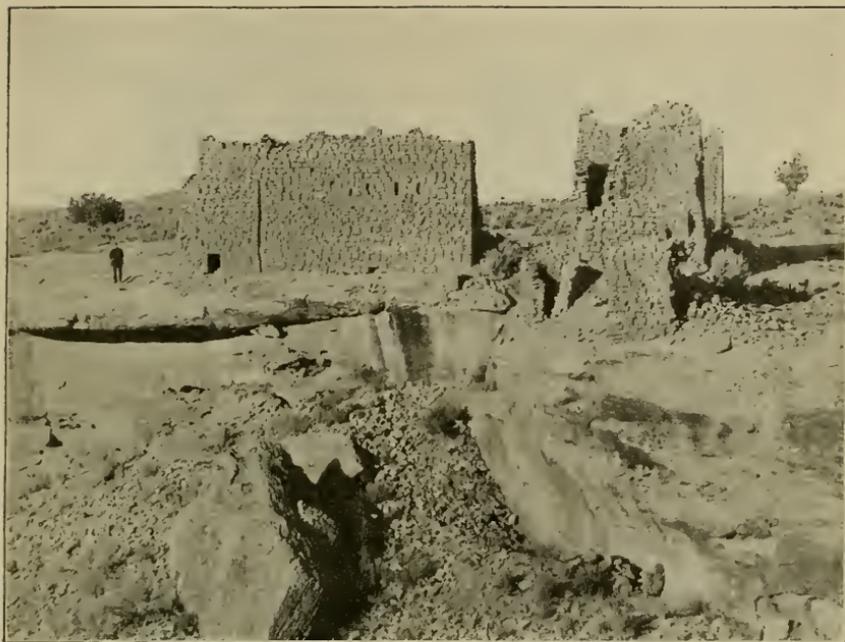


1. HORSESHOE HOUSE, HOVENWEEP NATIONAL MONUMENT



2. CLIFF HOUSE UNDER HORSESHOE HOUSE, HOVENWEEP NATIONAL MONUMENT

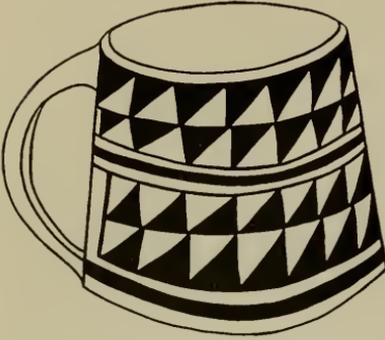
(Wirsula, photographer)



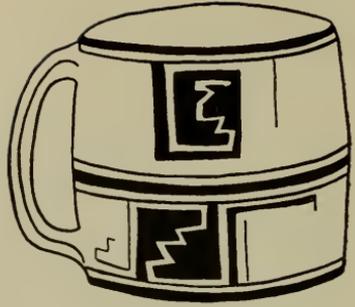
1. HOVENWEEP CASTLE, RUIN CANYON GROUP, HOVENWEEP NATIONAL MONUMENT



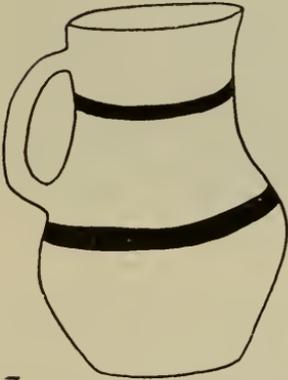
2. COOL SPRING HOUSE, CAJON GROUP, HOVENWEEP NATIONAL MONUMENT



1



2



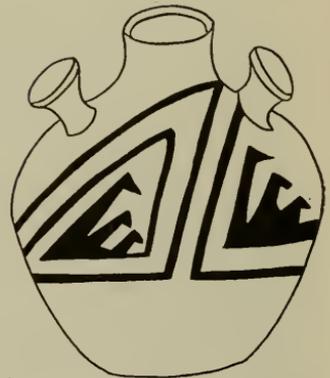
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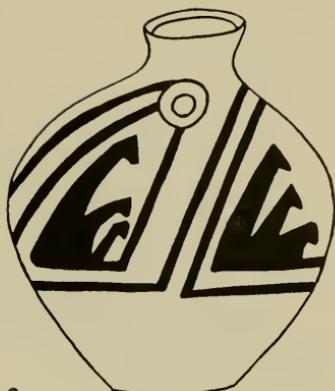


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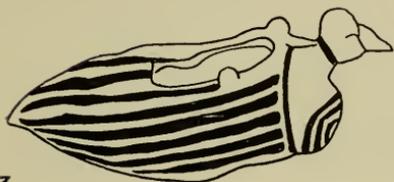
CERAMIC OBJECTS FOUND NEAR DOLORES, SOUTHWESTERN COLORADO.  
BLACK AND WHITE WARE. WILLIAMSON COLLECTION



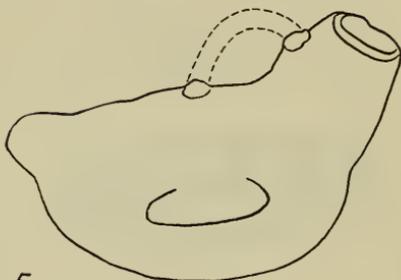
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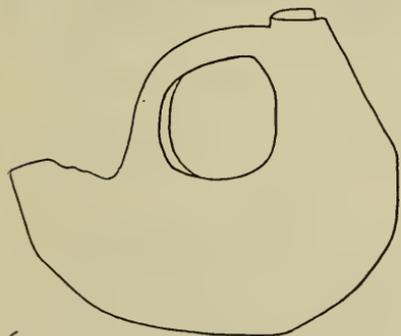
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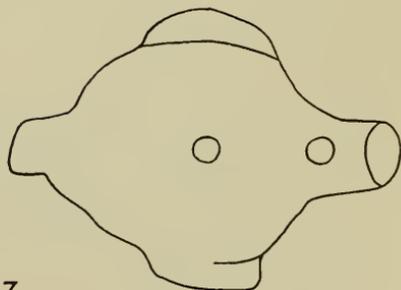
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4



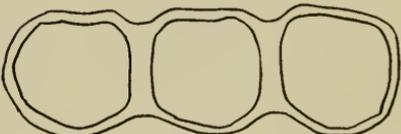
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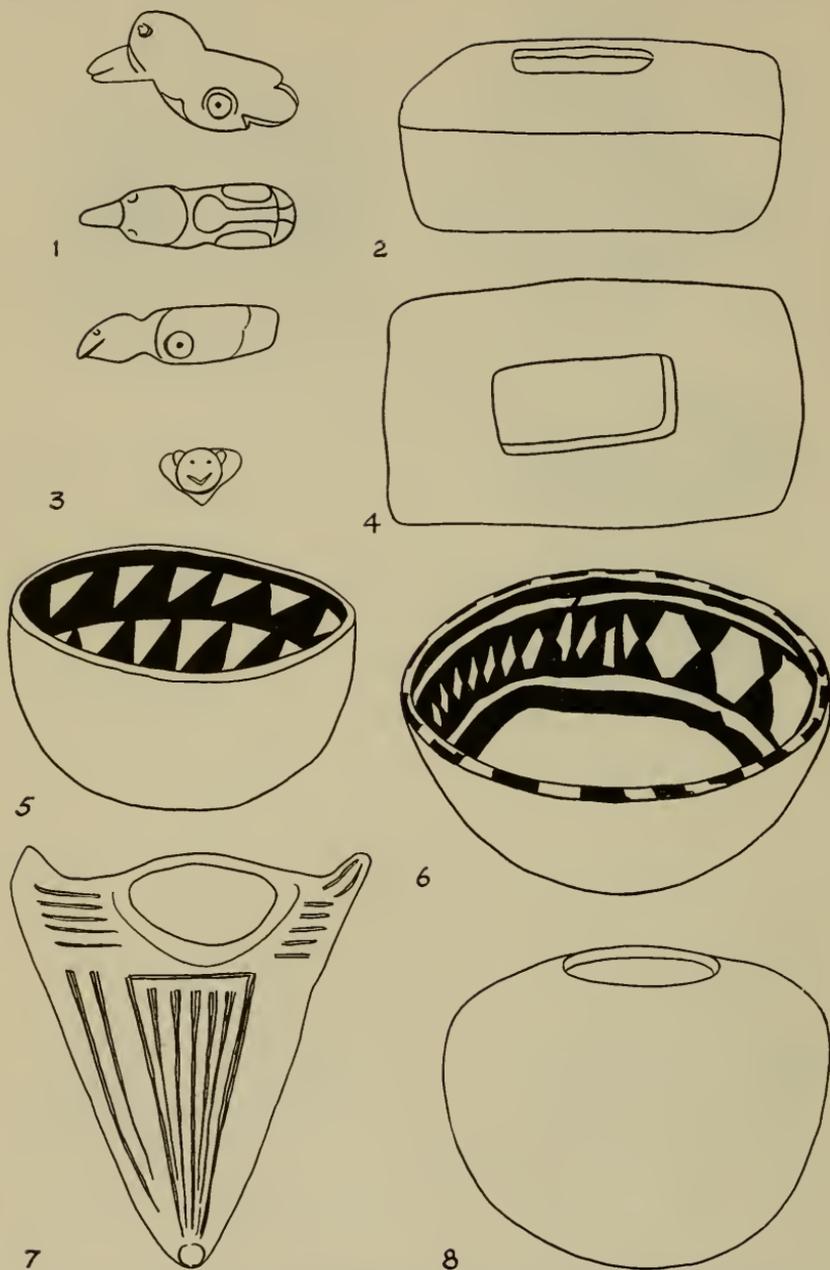


8

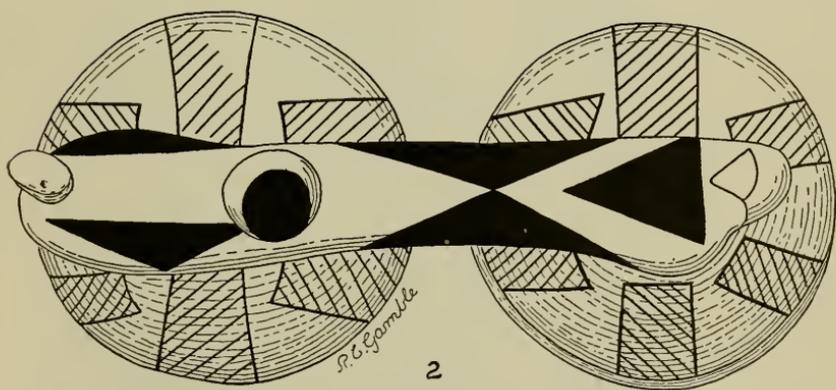
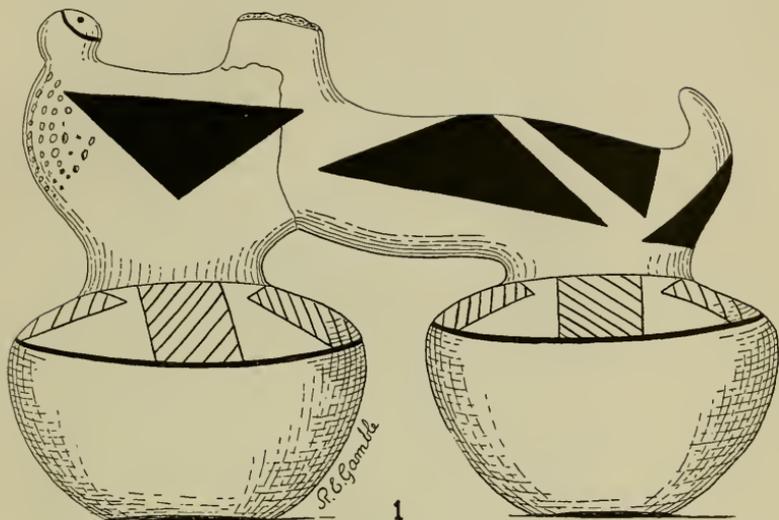


9

CERAMIC OBJECTS FOUND NEAR DOLORES, SOUTHWESTERN COLORADO. WILLIAMSON COLLECTION. 1, LOBULAR VESSEL; 2, SMALL VASE; 3, 4, BIRD-SHAPED VESSEL; 5, 6, 7, BIRD EFFIGY VESSELS; 8, 9, SMALL POTTERY OBJECT WITH THREE COMPARTMENTS



AMULETS AND POTTERY FROM SOUTHWESTERN COLORADO, FOUND NEAR DOLORES. 1, 3, DIFFERENT VIEWS OF STONE FETISHES; 2, 4, POTTERY FEATHER BOX; 5-8, POTTERY OBJECTS OF BLACK AND WHITE WARE



DOUBLE-BOWLED CEREMONIAL VESSEL IN FORM OF A COMPOSITE ANIMAL. BLACK AND WHITE WARE. FROM SOUTHWESTERN COLORADO, NEAR DOLORES



FALLEN ROCK WITH PUEBLO AND TOWER, HOLLY CANYON  
Courtesy of Denver & Rio Grande Railroad. G. L. Beam, photographer