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Introduction

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For over 100 years, archaeologists working in the American Southwest (Figure 1) have looked to architecture in their studies of social integration in the prehistoric pueblos. Kivas in particular have been singled out for their role in integration, from the very earliest attempts to interpret prehistoric pueblos up to today. For example, Lewis Henry Morgan, in recounting his visit to Aztec Ruin in 1878, remarks that

In the open court . . . is another estuva [kiva] of great size. . . . These estuvas, which are used as places of council, and for the performance of their religious rites, are still found at all the present occupied pueblos in New Mexico (Morgan 1965[1881]:208-209).

Following this tradition, not only kivas but also protokivas (Morris 1939), Great Kivas (Plog 1974; Vivian and Reiter 1960), tri-walled structures (Vivian 1959), plazas (Adams, this volume), shrines (Rohn 1977:109-115) and other structures and features have been interpreted as important for ritual and other integrative activities. Debate over identifying and interpreting these structures—"When is a kiva?" (Smith 1952), "How are kivas used?" (Lekson 1988), "What is the function of tri-walled structures?" (Vivian 1959)—has also become an established tradition in Pueblo archaeology.

In this volume we continue in both traditions. The papers offer new perspectives and data on the roles that architectural features and facilities played in prehistoric pueblo integration. This first section (Chapters 1-3) provides a general introduction to the issues. It is followed by eight analytical papers that use a variety of methods and draw on data from several parts of the northern Southwest (Figure 2) to address the relationship between architecture and integration. The volume concludes with two sets of comments on the analytical papers.

The chapters in the first section provide a theoretical and historical perspective on architecture, integration, and kivas and serve as an introduction to the analytical papers that follow. In Chapter 2 Hegmon provides theoretical background to the relationship between architecture and social integration, with an emphasis on the role of ritual. She then examines the relationship in ethnographically known Pueblo societies. Lipe and Hegmon (Chapter 3) review various archaeological approaches to the study of architecture and integration including ethnographic analogy, functional classification of architectural space, community pattern analysis, and artifactual studies. They provide a historical and analytical perspective to each approach and discuss the contribution of the analytical papers in this light.

In section two (Chapters 4-11) the authors approach questions of architecture and integration by analyzing architectural form, both functionally and in relation to site structure, by discussing the form and distribution of floor features within structures and by looking at the distribution of artifact types and attributes in relation to types of structures. These analytical chapters are ordered chronologically and also with regard to the classes of data analyzed. The papers by Adler (Chapter 4) and Lipe (Chapter 5) both examine the relationship of public architecture to community structure. Adler takes the fairly unusual though eminently sensible approach of going beyond the Southwest to explore factors that affect the presence and use of integrative architecture. He bases his research on a survey of ethnographic literature from across the world, and then applies his findings to prehistoric and historic kivas. Lipe also takes a broad approach, though he stays in the Southwest and focuses on data from the Mesa Verde area. Using as his model a classic paper by Julian Steward (1937), Lipe examines room-to-kiva ratios from the Pueblo I through the ethnographic periods.

Varien and Lightfoot's paper (Chapter 6) begins a series of four chapters that focus on the northern San Juan region during the Pueblo I period. They present a detailed analysis of the Duckfoot Site, comparing artifacts, features, and abandonment mode among the four
Figure 2: The Pueblo area.
pit structures and between the pit structures and surface rooms. Wilshusen (Chapter 7) also examines variation among pit structures, based principally on differences in sipapus and other ritual features. His most detailed analysis involves Dolores area Pueblo I pit structures, but he also looks at later pit structures/kivas and draws on ethnographic information. Blinman (Chapter 8) and Hegmon (Chapter 9) both use Wilshusen’s feature analysis (along with information on size and other architectural associations) in their analyses of ceramics associated with different classes of Pueblo I pit structures. Blinman focuses on different wares and vessel forms, and Hegmon analyzes design style in black-on-white ceramics.

Plog (Chapter 10) also examines the association of ceramics with ritual architecture, though in another place and time. He looks at the association of the (possibly symbolic) Dogoszhi style and of imported red wares with kivas on Black Mesa. Adams (Chapter 11) discusses the latest prehistoric period in the Western Pueblo area and examines changes in kiva form and village layout in relation to the changing role of ritual, including the katsina cult, in cultural adaptation.

Finally, comments on the eight analytical chapters are offered in the concluding section. Lekson (Chapter 12), who has recently (1988) expressed his doubts that many prehistoric kivas functioned as specialized ceremonial structures, examines the analytical papers from this viewpoint. Because several of the authors had reacted to his 1988 paper (or to the version presented at the 1985 SAA meetings), he discusses the differing interpretations, backing off from some of his original points, clarifying and shoring up others. The debate continues. Ferguson (Chapter 13) uses a discussion of Zuni kivas and social integration as the starting point for considering some basic theoretical and methodological issues raised but not resolved by the papers in this volume. His concluding discussion outlines problems that need to be pursued in further research on this topic.

This volume developed out of the symposium “Architecture and Integrative Rituals: Anasazi Analyses,” organized by Lipe and Hegmon and presented at the 53rd Annual Meeting of the Society for American Archaeology in Phoenix, Arizona. Eight papers by nine authors were presented at the symposium, and seven of these papers are included in the analytical section of this volume; all the papers have been revised since the SAA meeting, and several have been substantially expanded. Lekson and Ferguson served as symposium discussants, and their comments, revised in reaction to the revised analytical papers, are presented in the discussion section. The paper by Blinman and the introductory papers by Hegmon and by Lipe and Hegmon were prepared exclusively for this volume.

References

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