

NALAKIHU-CITADEL TRAIL

Wupatki National Monument, Ariz.

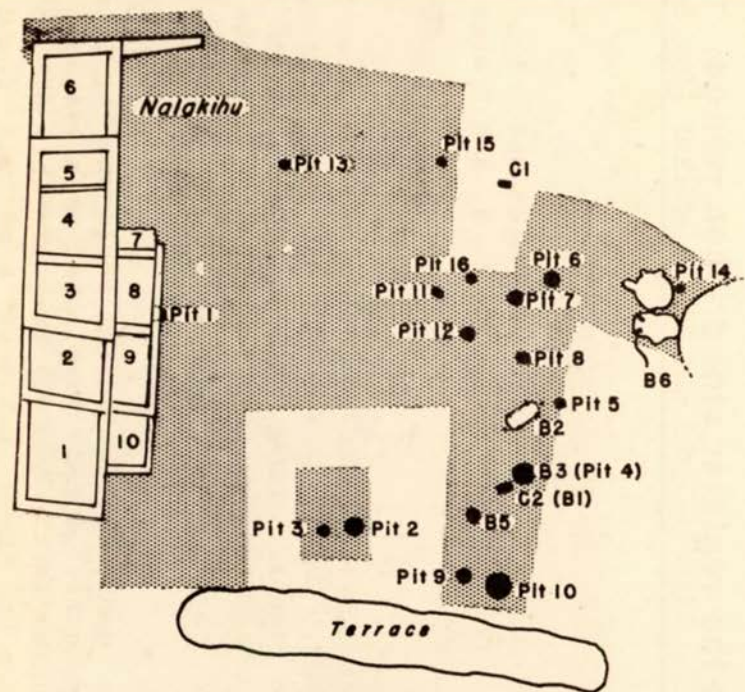
National Park Service
U.S. Department of the Interior

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returning it to the register stand when you go.





B4

Site

Site

NA 357

This pamphlet will guide you through Nalakihiu, the small red ruin near the parking area, and the Citadel, the large one on top of the Butte. The trail is short, but leads you up on top of Citadel Butte where you can obtain a fine view of the surrounding country.

STATION NO. 1 (IN ROOM 6)

Nalakihiu (pronounced Nah LAH kee hoo) is a Hopi word meaning "Lone House" or "House Standing Alone." The pueblo had ten rooms on the ground floor with three or four others once having formed a second story. From studies scientists have made of Hopi towns before the Indians were much changed by white customs, we can estimate about two people to a room - consequently, probably not more than 25 Indians lived here.

A charred roof beam of Ponderosa pine, lying on the floor of this room, gave a tree-ring date of 1183 A.D. Thus, we feel the little pueblo was built in the late 1100's A.D. Dates of 1192 and 1260 have been obtained on wood from the Citadel above. The pueblos are believed to have been contemporaneous.

Now lift the lid of the easel display.

(Note: All rooms have been partially filled with dirt to protect the original floors.)

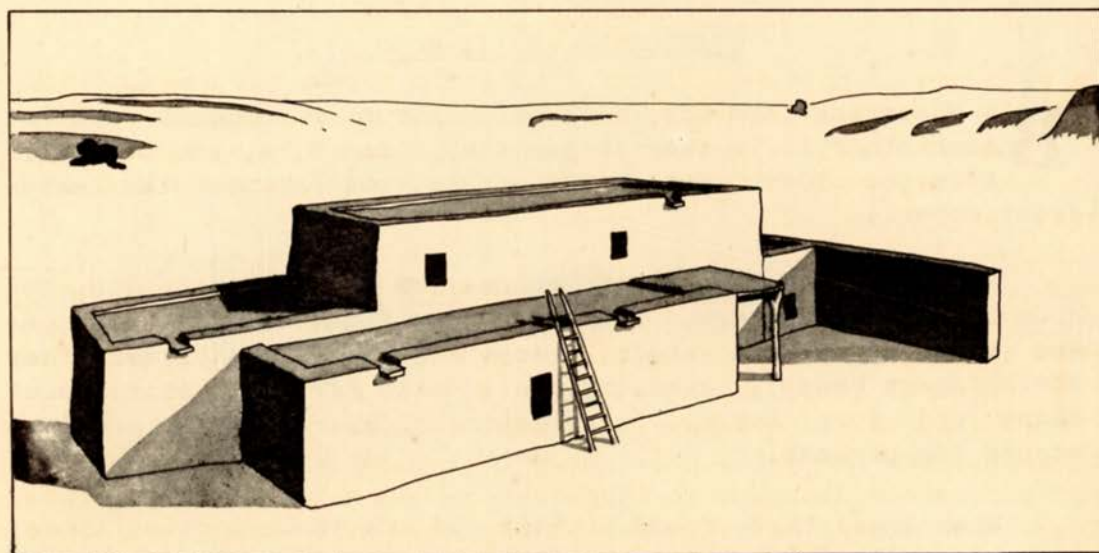
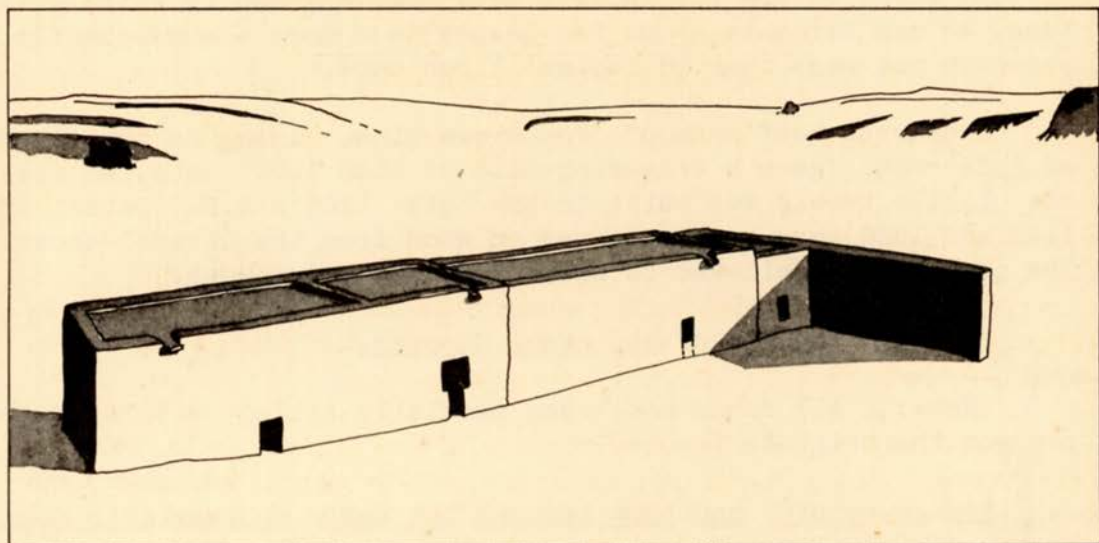
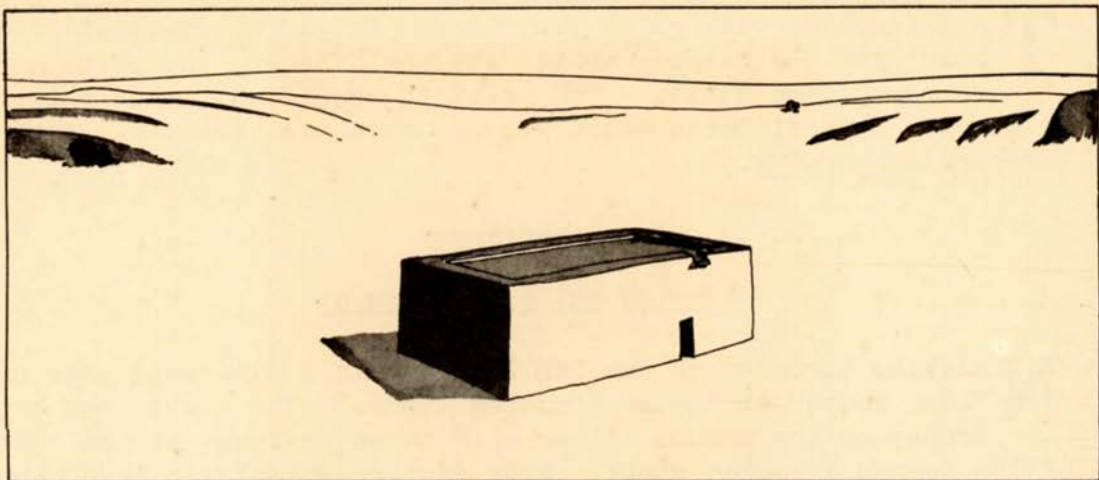
Now go outside and then through the next doorway into Room No. 4.

STATION NO. 2 (IN ROOM 4)

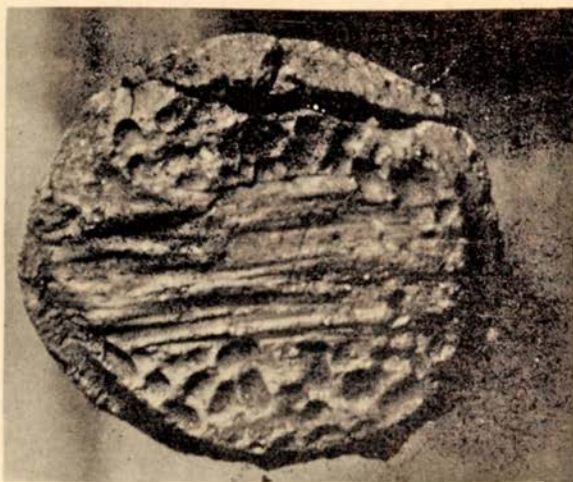
By observing how the walls of various rooms butt against each other it is easy to see that Rooms 3, 4, and 5 constitute the oldest part of the pueblo. (See ground plan inside front cover.)

Rooms 3 and 4 were living rooms, for they had firepits, but Room 5 was for storage, for in it were found charred corn cobs and kernels, squash seeds, pinyon hulls (some pierced for stringing as beads), basketry, a pot lid (showing imprints of beans and corn husks), a sandstone hoe, and green and blue stones for pigment.

When these three rooms constituted the whole pueblo, it was probably a one-family house. These people had no kivas, but if they performed ceremonies in the house, they probably did so in Room 4, for this room had three features sometimes found in



Three possible constructional stages through which Nalakihiu may have passed. (Hatchways are omitted.)



Clay pot lid, showing imprints
of beans and corn husks.

kivas -- a firepit, a ventilator (under the doorway) and loom holes.

Now lift the lid of the easel display.

There were 6 loom holes which once held withes or sticks which probably served to anchor the lower horizontal bar of a vertical loom.

There was a jar-shaped storage pit now filled up in Room 3. In it were found red and yellow ochre, white clay, a broken bone awl, and Cottontail, Wood rat, and Ground squirrel bones.

STATION NO. 3 (IN ROOM 9)

Now you go past Room 7 and 8 and into No. 9. These and No. 10 were late one-half story additions to the pueblo. They had no firepits and were apparently for storage, as a large smashed black-and-white jar was found in Room 9 and a black-on-gray jar in Room 10.

STATION NO. 4 (IN ROOM 2)

The flagstone floor in this room was placed to protect the original floor beneath. Room 2 was the most elaborate in the ruin. It may have been used as a kiva because it had a firepit, hole for deflector, hole for ladder base, ventilator, and a possible Sipapu hole (symbolic entrance to the underworld). There were other holes in the floor, but only the former ones were plastered over with a reddish mud, presumably when the second story was built.

Lift the top of the easel display to see the floor plan.

Roofs in Nalakihiu had a main beam spanning the room's shorter axis, with the rafter poles crossing it. Over these, narrow wooden shakes, and sometimes stone slabs, supported another crosswise layer of reeds, branches, bark, or grass, and three or four inches of clay. Two collapsed roofs were found in Rooms 2, 3, 4, and 5, so we know a second story once existed over the central portion of the pueblo.

The roof remains showed burning, so we know why the house was abandoned. The lower roofs burned first, then after the passage of some time (evidenced by the accumulation of wind-blown sand over the first story roofs) the second story burned out.

Note the T-doorway and the ventilator which they closed, probably when the room outside, No. 9, was built.

STATION NO. 5

The big doorway into Room 1 is modern, and did not exist when the Indians lived here.

Room 1 was only one story, in height. Note the blocked doorway, with a ventilator built in. There was a small firepit in the floor and several holes of unknown use.

Metate resting on collapsed roof material in Room 1. There is a mano, or handstone, in it.





Arrangement of metates found on floor of Room 1.

The double lines of black basalt in the north and south walls apparently were intentionally for decoration.

Four metates and some manos were found on the floor, and one metate on top of the collapsed roof.

Now go back out through Rooms 2 and 9 and up towards Citadel Butte.

STATION NO. 6

You are now standing on the upper of two terraces. Just what they were used for, we do not know, but they may have been for "kitchen gardens."

Out to the right of Nalakihi and between it and the tumbled black ruin, NA 357, which you can see easily from here, the archeologists discovered an unusual assemblage of six burials and 16 pits.

Open the easel type display to see where they were.

Most of the pits were jar-shaped, some had vertical sides, and there were two pit ovens with flues, sort of teapot-shaped, with the spout actually being a flue.

Corn and cobs were found in most, so they probably were bake ovens or storage pits, but a burial was discovered in one,

two held a lot of trash, and another was obviously a plaster mixing basin.

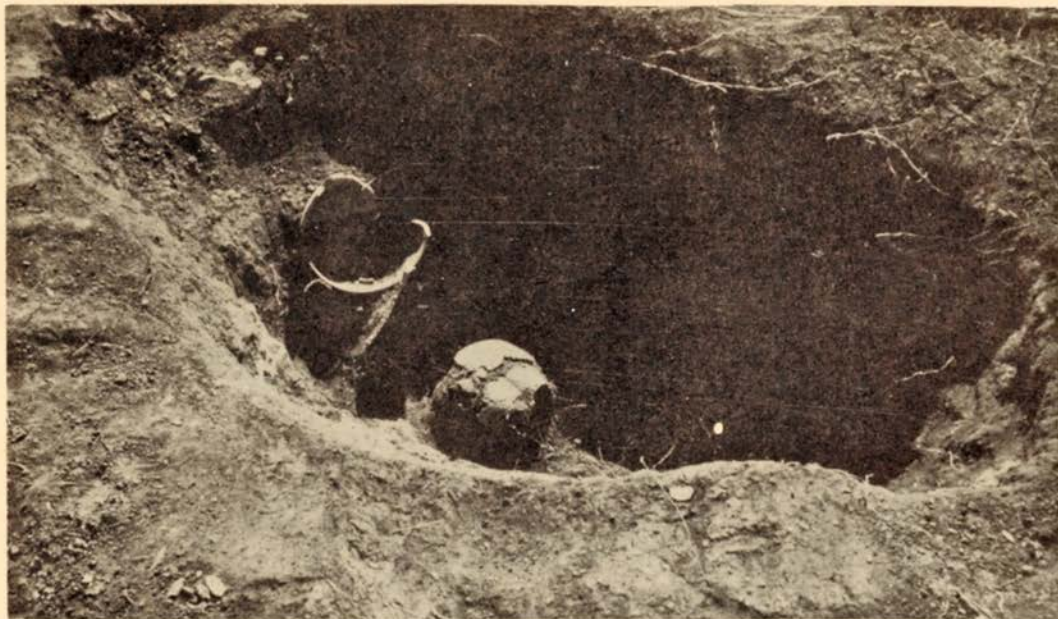
Four of the six burials were those of infants in shallow pits or slab-lined cists. Only a bowl or a few sherds were placed with them for grave offerings.

An unusual cremation apparently had taken place over a shallow basin in the soil on a pyre supported or braced by four or more posts. Pottery bowls, a jar, a mug, and a ladle had been burned also, as had a shell armlet, an axe, arrows, and some cotton textile.

In a jar-shaped pit was a skeleton of an adult male accompanied by a full length wooden staff painted red and blue. He had a shell armlet and beads, and alongside him were two pottery vessels, one with a rabbit bone inside, and covered with a stone

Left - the burial in the jar-shaped pit. Portions of the full-length wooden staff are along his left side. Right - the cremation burial showing the four post holes and broken pottery in a pit in the middle.





One of the infant burials, in an un-lined cist, accompanied by a broken bowl.

lid.

We have no way of knowing which pits were burials belonging to Nalakihiu and which to NA 357 or the Citadel. Perhaps more light will be thrown on the problem when the latter two ruins are excavated.

Pits 9 and 10 in which were found a few sherds, and bones of American raven, Mountain sheep, and Mule deer.





The Citadel, as seen from the west.

STATION NO. 7

High in the slopes of Citadel Butte are scattered circular basalt rings which may be rooms, either round or square. None have ever been excavated. You are now standing in one, there is one just above you, and several (a little hard to make out) are below you. We have no idea what these structures were.

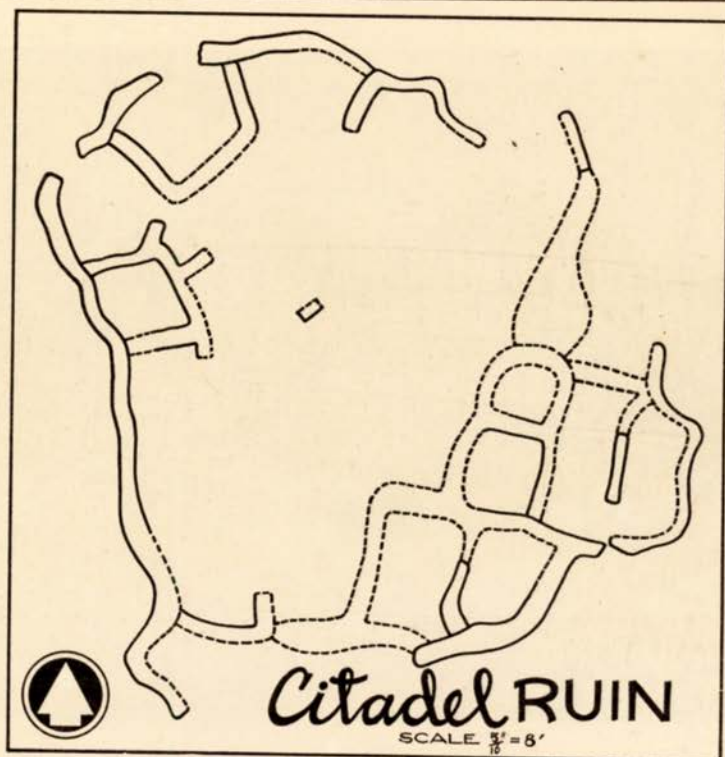
STATION NO. 8

You are about to enter the Citadel, a pueblo lived in during the 1100's and 1200's. Covering the top of the circular butte, it was easily defensible; many strategically placed loopholes prove they had some kind of enemy.

The Citadel builders used much more basalt than did the Nalakihu masons.

STATION NO. 9

Nice view of a heckuva big hole, isn't it? This is a sink hole, formed when the roof of a cavern in the Kaibab limestone collapsed, probably plugging the outlet and allowing a pond to form. There is another sink two miles south, and



Ground plan of the Citadel.

ruins are clustered around it also, making us think the Indians must have had a source of water in them.

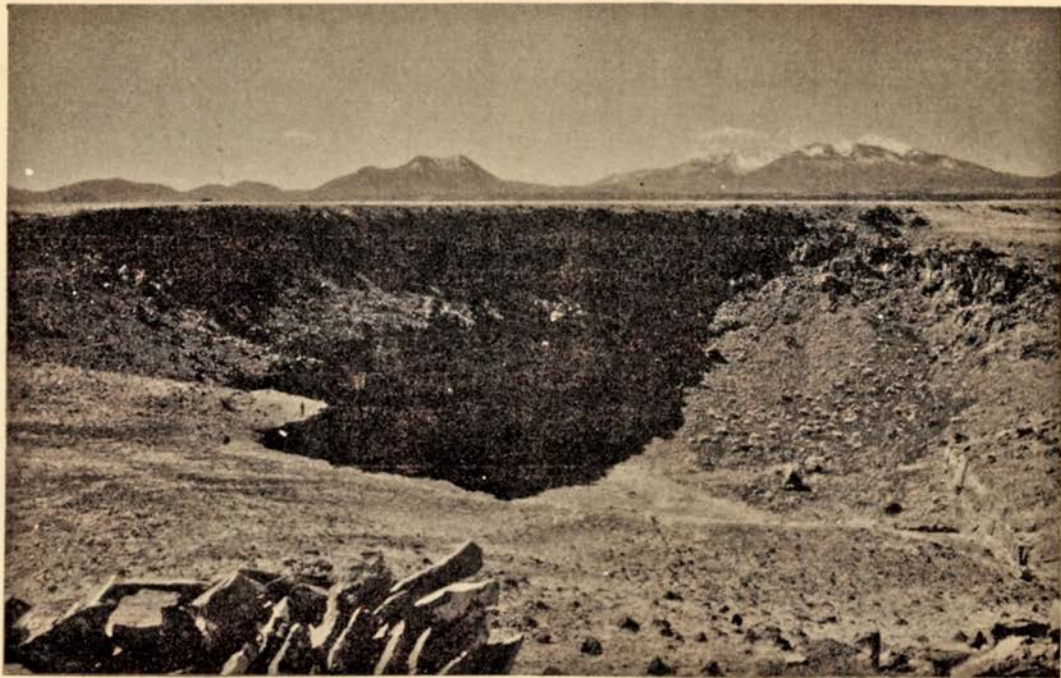
You can see the red Moenkopi sandstone on top of the Kaibab limestone, and the black lava flow on the Moenkopi.

The prehistoric stone quarry must have been in the Moenkopi at the left edge of the Sink.

STATION NO. 10

This depression in the middle of the ruin may have been a kiva, a water catchment basin, or just a plaza. We won't know until it is excavated. Around the depression there is space for about 30 rooms, some of which can be seen quite easily. The outer walls, one of them still 12 feet high, angle and curve with the inequalities of the Butte's rim.

Most of the broken pottery found on Citadel's slopes seems to be of the types made by the Kayenta, the tribe to the north of here. Nalakihi's pottery, however, was only one-third Kayenta and the other two-thirds were of the Sinagua and Prescott tribes which live south of here. Different peoples may have lived here as neighbors.



Citadel Sink with the San Francisco Peaks in the background.

STATION NO. 11

The map in the easel display will give you an idea of the great number of ruins, many of them of peculiar shape, in this part of Wupatki National Monument. If you will look carefully, you can see some of them, particularly on top of the mesas.

When the cinder from Sunset Crater covered this territory, the prairies must have been good farmland. And where the impervious Moenkopi sandstone and shale outcrop, springs may have flowed.

Almost all of the dwellings probably were lived in for only a short time. When the wind finally duned up the black cinder and blew it off into the arroyos, the people had to move away again.

GENERAL

Nalakihu is Wupatki National Monument's only excavated ruin about which there has been a full published report. This, "Nalakihu", by Dale S. King, is an interesting, well-illustrated book of 183 pages, which you should obtain to understand



Some of the pottery from the cremation burial.

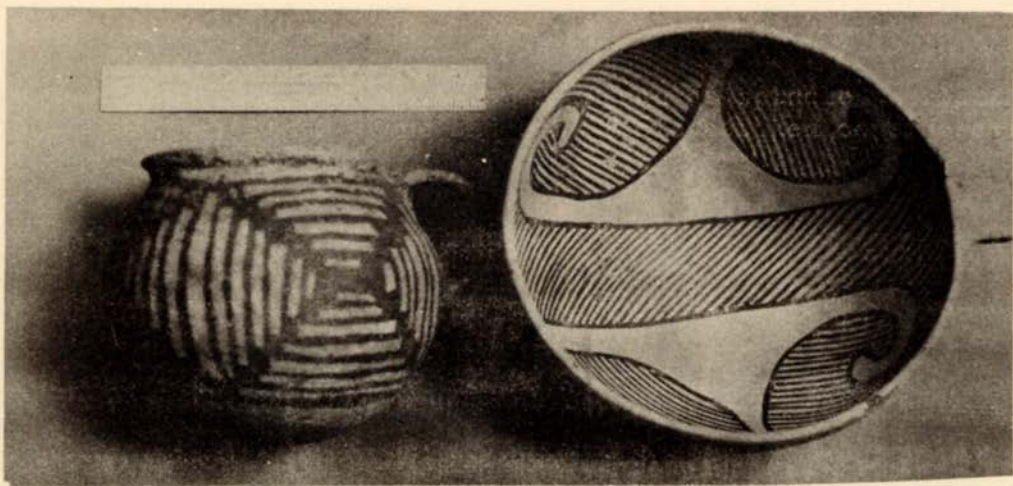
the complicated yet absorbing story of the ruins you have just walked through. It may be obtained from the Ranger at Wupatki headquarters at \$4. The price to students is \$3.

The book's general summary points out that Nalakihi lay on the frontier between two or more prehistoric tribal territories and its people were polyglot in habits, if not in blood.

They ate pinyon nuts, pumpkin, beans, and two varieties of corn. All corncobs found were abnormally tiny, as if from a crop failure, and shelled corn may have been traded in.

Of animal food they had Bighorn sheep, Black bear, pronghorn, Mule deer, Jack and Cottontail rabbit, Ground squirrel, Prairie dog, Kangaroo and Wood rat, fox, White-footed mouse, and Indian dog. Bones of four kinds of owls were found, as well as the Military macaw and American raven.

In the late 1100's the farmland was probably sub-marginal and the time was one of trouble and strife, as the people of two or more tribes competed for the better farm plots and scarce water. They had gotten along well together in times of plenty, we know, for some of their settlements are close together and were occupied at the same time. Later they grouped together in



Flagstaff Black-on-white pitcher and Padre Black-on-white bowl
found with the burial of the man in the pit.

larger towns, presumable for defensive purposes.

The country looked not much different than it does now, except the deeper cinder would have enabled pines and firs to grow at lower elevations, but the Indians probably kept a considerable area around the settlements denuded of forest by chopping firewood.

How they prepared their food is unknown, but we can guess they shelled corn with stone shellers. Cooking methods were well advanced, utilizing excellent baskets and specialized pottery in combination with inside firepits and well developed pit ovens with flues, outside. Food storage was in covered ollas, and storage rooms, and pits inside and outside the house.

They farmed with stone hoes without handles and, probably, digging sticks. Their clay pipe was for ceremonial smoking. Pottery utensils were conservative in shape-large and small jars bowls, ladles, and mugs. About half was gray, one-quarter reddish brown, and the rest black-on-white. Brightly colored types were rare.

Their black-on-gray jars were made of clays which are found only near Prescott, Arizona, at least 60-100 miles away. They traded for shell from California and the Gulf of Lower California and for the Military macaw from southern Sonora or Chihuahua.

They were good workers in stone, such as spindle whorls and axes, and their other stone and bone tools betoken considerable



Verde Black-on-gray jar from upper Room 2 in Nalakihi, and Dogszhi Black-on-white jar from Room 9.

work in soft materials such as basketry, textiles, hides, and wood. Weapons were few--only the bow and arrow, knife, and, perhaps, spear.

In their burials we get a hint of several beliefs. There was some importance placed on southeast and east as a direction, for most burials were thus oriented. There was some belief in an after-life, for most bodies were accompanied by offerings---even some food in a covered jar. The painted staff with the man in the pit may have been an insignia of office of some religious cult. One complicated cremation was very unusual, resembling practices of the Yuma-speaking Indians on the lower Colorado River.

Finally, these people seemed to have been fanciers of owls, for four species were found. The ancient Winona Village Indians down near Highway 66, on the other hand, had five species of hawks and no owls. Perhaps this points to another difference between two tribes.

Please do not climb on the ruin walls.
Do not remove any pottery fragments or other
specimens from the area.

Pamphlet published by the
Southwestern Monuments Association,
Box 2011, Santa Fe, New Mexico.