

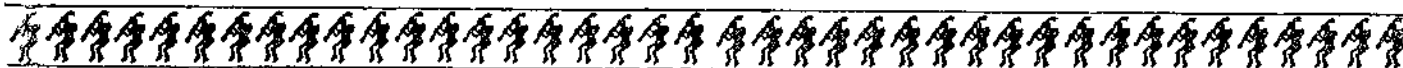


ALBUQUERQUE ARCHAEOLOGICAL SOCIETY

Post Office Box 4029
Albuquerque, New Mexico 87196

Newsletter

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VOLUME XXVI, No. 1

January, 1991

EARLY PUEBLOAN PIT HOUSES OF RIO RANCHO

by Matthew Schmader

Tuesday, January 15, 1991, at 7:30 p.m.

Albuquerque Museum, 2000 Mountain Rd. N.W., Old Town

Matt Schmader will describe the results of a major archaeological project carried out in Rio Rancho, involving the excavation of 30 pit houses dating from AD 650 to 900.

Mr. Schmader is in the Anthropology Ph.D. program at UNM, finishing his dissertation on the organization of structures and space use in archaeological sites. He has been working in archaeology of the Albuquerque area since 1978 and has been especially active in working for the preservation of the West Mesa petroglyphs. He heads Rio Grande Consultants, a consultant firm for resource management archaeology.

A TELEVISION PROGRAM OF INTEREST TO ARCHAEOLOGISTS will be presented Wednesday evening, January 9, at 8 p.m. on Channel 5 on the "Colores" series. "Women Archaeologists of the Southwest," features Marjorie Lambert, Bertha Dutton, and Florence Hawley Ellis, three preeminent archaeologists of the Southwest. They will share some insights about breaking into the field of dirt archaeology during the 1920's and '30's.

COMING EVENTS

LAB Wednesday evenings, 7:30-9:30, and most Saturdays, 9:30-5:00, at the Old Airport Building at the south end of Yale Blvd. Our AAS library is located in the lab, and members are urged to come browse and perhaps check out a book any time the lab is open.

ASNM SPRING MEETING will be held in Deming on May 3, 4, and 5, 1991. The banquet speaker will be Steve Lekson.

Albuquerque Archaeological Society Minutes, December 18, 1990

Ann Carson called the meeting to order at 7:40 p.m. Visitors were introduced, one couple indicating that they would like to join the Society. The minutes of the November meeting stood approved as printed in the Newsletter.

Librarian Mari King did not bring any books but did bring extra bulletins. Dick Bice announced that the lab would be closed until the second week in January.

Ann made note of the moving tribute to Bill Sundt, written by Beryl McWilliams, that appeared in the Newsletter. Birthday greetings were extended to Beryl for her recent 90th birthday. Beryl made a correction: her birthday is October 23, not November.

Dick Bice and Phyl Davis, along with the incoming treasurer, Karen Castioni, will audit the books and prepare for the changeover of officers.

There was no discussion on the need to raise dues and the vote was unanimous. As of January, 1991, dues for individuals will be \$12 and for families, \$16. Notice of dues, reflecting the new amounts, will be sent out in the January, 1991, Newsletter.

The Archaeological Society of New Mexico has asked us to submit a name for the Achievement Award, to be given to an avocational archaeologist who has been active in promoting archaeology. Ann asks that names be given to her; Dudley King is chairman of the committee.

Joan Mathien announced that the National Park Service, in conjunction with local government entities, is open for comments in regard to the newly formed Petroglyph Park. The suggestion was made

that the park planning include a memorial to Jim Bain, who was responsible for the pioneer work that resulted in the recognition of the petroglyphs and the establishment of the city Petroglyph Park. The suggestion was made that the Society write a letter outlining Jim's many contributions and ask that his name be considered in the planning of the park's facilities. Nan is donating Jim's papers to the park.

Kit Sargeant announced a program on Channel 5's "Colores" featuring women archaeologists in the Southwest. When Florence Hawley Ellis, Bertha Dutton, and Marjorie Lambert entered the field of archaeology in the 1930's, it was considered a man's domain. Kit and Joan Mathien were instrumental in producing this program, which will be shown Wednesday, January 9, at 8 p.m. It is the seed project to raise funds for a longer, 90-minute film on women in archaeology that Kit would like to produce for public TV.

Arlette Miller reported that the new slate of officers had been unanimously voted into office:

Ann Carson: President
Jean Brody: Vice-President
Karen Castioni: Treasurer
Betty Garrett: Secretary
Carol Joiner: Director-at-Large

Joan Mathien introduced each of the five members who showed slides of places they had been. The favorite topic of this year's member show turned out to be rock art.

The members adjourned to a wonderful tableful of Christmas goodies, thanks to our hostess with the mostest, Nan Bain, who organized the table; and to all the folks who brought the great food.

Betty Garrett, Secretary

Program Notes: Talks/Slide Shows by Five Members
Reported by Betty Garrett

The first talk was given by Cherry Burns, whose intriguing title, "Marco and Me Along the Silk Road," was a slide show of breathtaking scenes along the highest public highway in the world, the 800 miles of Silk Road between Pakistan and China. The road, opened four years ago, is very mountainous and very dangerous. The granite, shattered when the Indian plate crashed into the Asian plate, hangs dangerously over the road and huge rocks, some as big as a house, fall onto the road.

Along the roadside in northern Pakistan are panels of petroglyphs that have been incised on the rock for over 2,000 years. Surprisingly, the symbols and figures are similar to what we see in the Southwest.

There were slides of snow covered mountains, 25,000 ft. high, 600 to 700 year old forts, and adobe mosque (90% of the people in Pakistan are Muslims) Kurdish villages, a man herding dzo, huts built as shelters over graves, the Uyghurs nomads, the Sunday market at Kashgar, and finally, the silk that gave the road its name.

Besides showing scenery, Cherry told of her experiences with the courteous Pakistanis. While traveling on a minibus, a male passenger asked her questions about herself: how old she was, how many children she had, her nationality, and whether she was a man or a woman! As she pointed out, contemporary American women, wearing pants and with their hair cut short, look quite different from Pakistani women.

The second speaker was Jerry Brody whose enigmatic title was "Don't Look Now, They Are Catching Up With You." The subject was mostly rock art from the Alamo Mountain, north of El Paso. This rock art was interspersed, rather randomly, with slides of Jay Crotty in search of the Sun Dagger of Tijeras Canyon.

The rock art of Alamo Mountain spans the time period of Archaic to Recent. The depictions are of snakes, large animals, geometrics, human figures. There is some hint of Plains Indians influence, Apache rock art, a network reminiscent of the Archaic of California, Mimbres-like negative patterning, and depictions that are similar to what is at Three Rivers where the bumps on a rock are incorporated into the design, and rocks are modified to fit the depiction.

From the occasional shots of Jay searching for the Tijeras Canyon Sun Dagger it is unclear whether or not he has found it. Perhaps future programs will enlighten us? Also on the "to be enlightened" list is the petroglyph Jerry titled the "Landing of the Swedish Armada in 937 AD." Did I miss some event in history?

The third speaker was Jean Brody standing in for Jay Crotty, who could not be present. This talk was entitled "Recent Discoveries in Rock Art and Mural Painting." The site's location was not divulged, but it is in the Four Corners area. The site includes part of a road system with a narrow, high staircase going up a cliff at the top of which was a series of marvelous rock art panels.

There were rows of human figures going along a rock face, animals, broad shouldered human figures, the depiction of a journey, among a myriad of other subjects. A second site near Bluff, Utah, had petroglyphs of shields, animals, human figures, geometric figures, and strange, long-tailed animals.

Dudley King was the fourth speaker. He showed slides of rock art done by Fremont peoples dating from 500 AD to 1250 AD. The rock art was of classic Vernal style and variants of the style.

The human figures were tall, 6 ft. to 7 ft., broad shouldered, with square or rectangular heads and narrow, pinched waists. They were covered with all manner of decorations, sashes, ornaments, masks, jewelry. Some figures appear to be holding a human head on a string. We also saw the Knobbly Knead Twins, Three Kings on a Wall, and assorted geometrics.

Dudley's slides of ancient art were divided by a more modern art form -- T shirt "messages," many of which looked familiar. The second set contained variants of the classic Vernal style. These included panels of rock art, shields, shamans, animals, circles, human figures, two lizards on a shield -- all rather odd looking.

These petroglyphs are on high, almost inaccessible canyon walls on a private ranch, so they have some degree of protection.

The fifth, and final, speaker was Lance Trask, who is the director for rock art for the Kwastiyukwa Project. He is surveying the rock art of the Jemez Mountains.

His slides showed the steep terrain in which the rock art is present. There are a variety of panels, some of them quite busy, circles, shields, birds, masks, corn plants. Some spectacular panels have figures 1.5 m high, double-horned serpents, a human figure holding a serpent and geometrics that belong to the "who knows what they are?" category.

In some figures different techniques were used to depict different parts of the body and clothing. One figure appears to be holding a Zia symbol.

Lance says that the high canyon walls are littered with rock art. There is a petroglyph or a panel every six meters; most are on south-facing exposures. He is using infra red photography to enhance faded panels. He points out that some panels have prepared surfaces, and he has found a mano adjacent to a cliff with rock art panels. Each mesa, it seems, has a distinct type of motif. Lance still has a lot more of the canyon to survey. No doubt we will hear more about his "Ancient Billboards" in the future.

1990 IN REVIEW

All in all, it was a good year, interesting lectures, many new members, challenging work, no floods or sandstorms, no no-show speakers, no power failures. On the other hand, we had our rent raised 600%.

As usual our lecture series took us over the world. We began in northern Alaska and then Nepal and ended with the Aztecs and the Silk Road between Pakistan and China. We had many lectures on the varied archaeology of New Mexico and also two views on the Hopi-Navajo land dispute, which made us realize more than ever that this is a complex problem. Thanks to our speakers and to Joan Mathien, who rounded them up.

We had two interesting field trips. One was to Kwastiyukwa in the Jemez Mountains, after Bill Whatley had lectured on the work there, and the other was to Pecos National Monument, where we were privileged to see the Kidder Collection of artifacts from Pecos, which had languished in the basement of the Peabody Museum all these years.

Many of our members took "field trips" on their own as they attended

various conferences: Ft. Craig conference, Basketmaker conference, Pecos Conference, Bandelier conference. Tom Windes and Kit Sargeant presented papers at the Pecos Conference.

At the ASNM annual meeting in May, Dudley King was re-elected President, and Arlette Miller and Phyl Davis were elected alternate trustees. Bart Olinger, Helen Crotty, and Dick Bice presented papers. Bill Sundt was the honoree for the annual volume of collected papers.

Bettie Terry, Rick Morris, and Phyl Davis prepared a display at the Albuquerque Museum for New Mexico Heritage Week, using materials from the excavation of the city dump site of 100 years ago.

As usual, AAS members provided leadership for the ASNM field schools. Jay and Helen Crotty headed the rock art recording field school, with help from Jean and Jerry Brody, Mari and Dudley King, and Joan Wilkes. Dick Bice was director of the excavation school, and Phyl Davis, Bettie Terry, Joan Wilkes, and Gordon Page were crew chiefs.

Our publication crew put out twelve Newsletters, four issues each of Pottery Southwest and ASNM's newsletter Awanyu, the program for the ASNM annual meeting,

and a booklet on the Vidal Site Great Kiva. We appreciate the efforts of all who are involved in this work.

We have at least 45 new publications in our library, and many thanks to our librarian, Mari King, for bringing a great variety of books to our meetings for our members to read.

Thanks, too, to Nan Bain and all those who provided refreshments for our meetings and made our conversation time just that much more enjoyable.

"The whole history of scientific advance is full of scientists investigating phenomena that the establishment did not think were there."

Margaret Mead

JERRY BRODY HONORED

The Trustees of the Archaeological Society of New Mexico has bestowed Honorary Lifetime Membership on Jerry Brody and will publish a volume of collected papers in his honor in 1992. This volume is a tribute to a person with extensive activities and accomplishments pertaining to anthropology, archaeology and cultures of the prehistoric and historic American Indians of the Southwest.

Jerry is an emeritus professor of art history at the University of New Mexico, where he was also professor of anthropology and Director of the Maxwell Museum of Anthropology.

A major research area in Jerry's career has been the prehistoric and historic American Indian art of the Southwest. Among his books are Indian Painters and White Patrons (1971), Mimbres Painted Pottery (1977), The Anasazi (1990), and Anasazi and Pueblo Painting to be published in 1991.

BRING A FRIEND

I'll bet there are people who wonder what you're up to every third Tuesday of the month. Help to introduce them to the world of archaeology. Invite them to an interesting talk, friendly company, and punch and cookies at a price that can't be beat.

CONSULTING WITH THE DEAD IN THE ALEUTIANS

Mummified human remains accompanied by grave goods ranging from common household items to weapons of war were recently found in a cave on an uninhabited island in the Aleutians. The artifacts are believed to be between 1,500 and 500 years old.

Of the human remains, essentially only the skeletal material survived. The bodies were originally set in a fetal position and bundled in mats of woven grass. These were then wrapped in sea otter skins and placed on wooden or stone benches within the cave. Ancient Aleuts would often preserve their dead in such a manner so they could consult with them.

After the remains are studied, they will be interred according to Aleut custom.
Archaeology, Jan/Feb 1991

“We are all faced
with a series of great
opportunities—
brilliantly disguised
as insoluble
problems.”

—John Gardner

In July, 1966, the first year of the Albuquerque Archaeological Society, President Doug Fischer wrote in the Newsletter, "Our monthly newsletter will be more organized from now on. We hope to include an educational article, a personal section, reports and book reviews along with other items." I had thought that in 1991 we should have educational articles in the Newsletter and that perhaps prehistoric pottery would be a good subject, since it's so important in archaeological work. I could just reprint articles from previous Newsletters. (I'm really into recycling.) This initial article by Douglass K. Fischer appeared in the July, 1966, Newsletter.

It was usually the women who made the pottery, although it is probable that men did make some pottery on occasion. Many times several members of the family would pitch in and do a specific job relating to the pottery making.

The clay was mined from a pit or a stratigraphic level found near the dwellings. The temper, that material which is added to the clay to reduce cracking during firing, was fine sand, coarse sand, or pulverized potsherds. The potter added temper to the clay and then added water until a certain "feel" resulted in the mixture. The clay was kneaded to the proper consistency and then molded to the shape of a shallow bowl, a broken bowl that had been smoothed around the edges being used as a stand. This pot starter is called a "puki." In the beginning of pottery making the puki was often a basket and many fine impressions were obtained from this material. Before the potter started, the interior of the puki was sprinkled with fine ashes or temper to prevent the wet clay from adhering to the puki.

In the next step the clay was rolled between the palms and shaped into a cylinder about three-quarters of an inch in diameter. This roll was placed around the edge of the base and pinched as it formed the wall of the vessel. The potter built up the wall of the vessel in this manner by pinching one coil onto the other below. The exposed edge of each coil had to be kept wet so that the next coil would adhere to it. If handles were desired, they were added after completion.

If it was intended for the pot to be decorated, it was smoothed with a scraper made from a potsherd, a bone, or perhaps a gourd rind. This technique is called "coil and scrape." Another method of obliterating the coils was by "paddle and anvil." This was done by holding a rounded stone inside the pot while the potter

beat the outside with a wooden paddle. In pots commonly called "utility ware" the coils were usually left as they were, but in some instances they were smoothed and designs were cut into them.

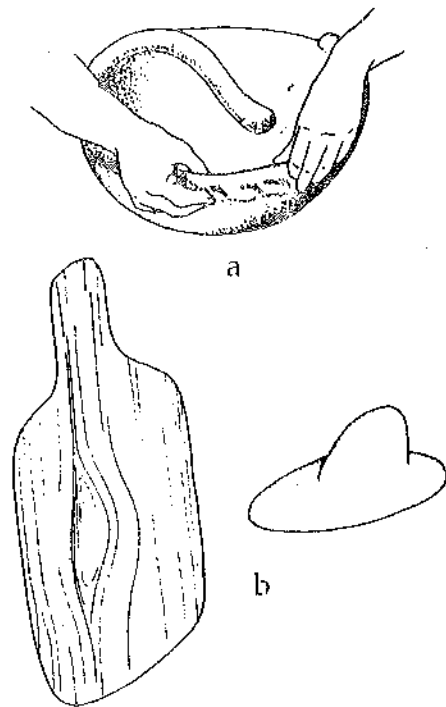


Fig. 4.1 Method of forming vessels. (a) In building the wall of a vessel large rolls of clay were added, and while wet and soft, pinched to the preceding portion of the wall (DiPeso 1956, Fig. 44). (b) A wooden paddle and stone anvil. The latter was held on the inside of the vessel and the former used to work on the outside, shaping and thinning walls in the process.

The pot, after being placed to dry, was checked for cracks and then the slip was added. The slip was applied by dipping a cloth or leather into the liquid slip, composed of clays and red or yellow ochre. As soon as one coat dried, another was added until the right color was reached, requiring at times five or six coats. The slip was applied to both the outside and inside or could be applied to the outside only. Slips were usually white, yellow,

red-orange, or dark red and were sometimes from a different source and contained a different chemical composition than the original vessel.

Polishing the surface with polishing stones was the next step. The surface was wet and rubbed by stones, pressing down fragments of temper and thus giving the pot a high, mirror-type polish. After polishing, the vessel could then be decorated with painted designs and set aside until firing.

Paints for decoration were of mineral or vegetal origin. Materials for mineral paints included hematite, manganese, copper, or even kaolin for a white base. Beeweed was the chief source of vegetal paint; it provided a black color.

If clay is heated to 302°F, the water evaporates and the clay becomes hard; however, if it is mixed with water, it will regain its original form. If clay is heated to 932°F, some of the water has combined chemically with the clay, but the clay will still become soft when mixed with water, even though it will not regain its original form. If firing occurs between 932°F and 1632°F, the clay will partly fuse and stick together and will not become soft in water, although the vessel will become porous in water. However, if the temperature is raised to 1832°F, the particles will more completely fuse; the vessel will shed water and could be called porcelain. This highest temperature was not reached by the prehistoric Indians.

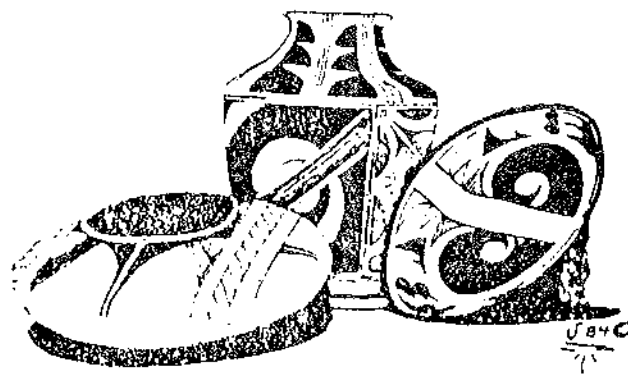
Prehistoric Indians used primitive kilns, fired by wood (cottonwood, piñon, juniper, pine), brush such as rabbit brush, salt brush, etc. or sometimes corn cobs or coal. A fire was allowed to burn down and the pots were placed over the embers. Additional fuel was added, and after an established time, the pots were removed and allowed to cool.

It is during the firing that most accidents are apt to occur through overfiring or underfiring: breaking, finger marks made from handling the slipped pot, or the occurrence of firing clouds (carbon smudges). If the ground upon which the kiln is built is damp, smudging and warping may take place. If the kiln is improperly ventilated, light streaks from uneven firing may blemish the pot. When the pots are

inverted in the kiln, care must be taken so that the fuel does not come in contact with the pot.

During firing, the type of atmosphere, whether it is oxidizing - allowing air to circulate - or reducing - in which oxygen is cut off from the vessel - has an influence on the final outcome of the color. Generally speaking, yellows, buffs, and reds are obtained in oxidized atmosphere and greys and whites in reducing atmosphere.

Illustration from Prehistoric Southwestern Craft Arts by Clara Lee Tanner



ANCIENT MAIN STREET

Excavations by the Israel Antiquities Authority in the area of Jerusalem's Temple mount have uncovered a decumanus, or ancient main street, nine feet below the present road surface. The road was in use in the first through fourth centuries AD, the period of the Roman occupation. The three-by-six foot paving stones contained grooves, apparently to prevent slipping by carts and pedestrians. It had been built over an earlier channel that supplied water to the Temple Mount. The east-west route of the road is still in use today.

Archaeology, Jan/Feb 1991

The ALBUQUERQUE ARCHAEOLOGICAL SOCIETY is a non-profit corporation organized under the laws of New Mexico. Its purposes are (1) to preserve and protect prehistoric and historic remains in this region; (2) to educate members and the public in archaeological and ethnological fields; (3) to conduct archaeological studies, research, surveys, and excavations; (4) to publish data obtained from research studies and excavations; and (5) to cooperate with other scientific institutions.

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REGULAR MEETINGS: third Tuesday of each month in the auditorium of the Albuquerque Museum, Mountain Rd. NW, Old Town, Albuquerque, NM.

LABORATORY SESSIONS weekly: Wednesday 7:30 pm, and on scheduled Saturdays, Old Albuquerque Airport building, west basement entrance.

FIELD TRIPS and SEMINARS held during the year. EXCAVATION and SURVEYS as scheduled.

ALBUQUERQUE ARCHAEOLOGICAL SOCIETY is an affiliate of the ARCHAEOLOGICAL SOCIETY OF NEW MEXICO. Membership includes a monthly meeting with a lecture, and opportunities to participate in laboratory projects, field trips and cooperative activities with other archaeological institutions. ANNUAL DUES: Individual \$12.00; Family \$16.00; Sustaining: Single \$20.00, Family \$30.00; Institutional (Newsletter only) \$8.00.

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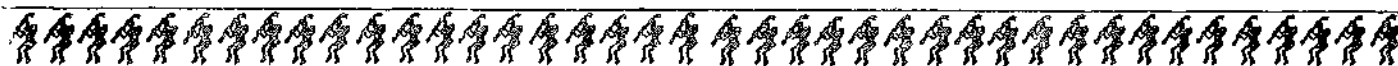


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Newsletter

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VOLUME XXVI, No. 2

February, 1991

LOOKING FOR "LOST" INCA PALACES

by Susan A. Niles

Tuesday, January 19, 1991, at 7:30 p.m.

Albuquerque Museum, 2000 Mountain Rd. N.W., Old Town

At the February meeting Susan A. Niles will tell the Archaeological Society about her recent efforts to locate and identify palaces built by Inca kings. Her work in the Vilcanota-Urubamba Valley of Peru involves the close analysis of architectural remains and comparison to sixteenth-century histories and legal documents written by Spanish conquerors. In this talk, she will focus on estates constructed by the last two Inca kings, Huayna Capac and Huascar, to examine the way that ethnohistorical and archaeological data must be used together in reconstructing the lives of Inca royal families.

Dr. Niles, who grew up in Wisconsin, completed her graduate work in anthropology at the University of California, Berkeley. She is an associate professor at Lafayette College in Easton, Pennsylvania, and is spending the 1990-1991 academic year as an NEH-sponsored Resident Scholar at the School of American Research in Santa Fe.

COMING EVENTS

LAB Wednesday evenings, 7:30-9:30, and most Saturdays, 9:30-5:00, at the Old Airport Building at the south end of Yale Blvd.

ROCK ART RECORDING SESSION April 7-13, 1991, at the Three Rivers Site. Experienced recorders are needed. Contact Jay Crotty, Star Route Box 831, Sandia Park, NM 87047. (505) 281-2136.

ASNM SPRING MEETING will be held in Deming on May 3, 4, and 5, 1991. The banquet speaker will be Steve Lekson.

Albuquerque Archaeological Society
Minutes, January 15, 1991

Ann Carson, president, called the meeting to order in a room filled to the walls with members and a large influx of visitors. On correction should be made in the minutes of the December meeting: Sheila Brewer is the chair of the New Mexico Achievement Award committee, not, as reported, Dudley King.

REPORTS. Lab Dick Bice reports that the Lab will be open Wednesday evenings and most Saturdays. The Lab has tasks that people without archaeological experience can do; for instance, the Lab has a collection of tools from a prehistoric mine site. The accompanying information needs to be Xeroxed. If anyone is interested, please contact Dick.

ASNM Rock Art Field Work. Jay Crotty announced that this is the 19th year for the field school. In the second week of April, weather permitting, there will be a work session for experienced personnel at the Three Rivers Petroglyph Site. At this paradise, the field school has already been recording for four years with a potential for two more years in order to record the rock art that is over the fence on state land.

ASNM Field School at Gallup. Phyl Davis announced that the ASNM field school, at present excavating a great kiva and adjacent rooms, will be held in July. No experience is necessary. If interested, contact Phyl. She pointed out that it is possible to earn four college credits at the field school.

Karen Castioni announced a meeting to be held Jan. 22 at the Tijeras Forest

Service building to see how the Society and the Tijeras people can work together to achieve mutual goals concerning the archaeology of the canyon area. All ideas are welcome.

Other lectures in January were announced by Ann Carson.

The Channel 5 program featuring Marjorie Lambert, Bertha Dutton, and Florence Hawley Ellis produced by Kit Sargeant and narrated by Joan Mathien got well-deserved kudos. This film is a "seed" production to seek grant money to expand the program to a longer film on women in archaeology.

Nan Bain asked people to volunteer to host the meetings. She can tell you what quantities of punch and cookies are required. In addition, she usually calls the volunteers ahead of time to remind them, but asks, please, if you volunteer, put the date on your calendar. The money spent on refreshments will be refunded, so keep your receipts.

Karen Castioni, the new treasurer, was introduced so people could know who would take their dues money.

Prior to the meeting, Dudley King and Dick Bice had reminded Ann that the Society is 25 years old. Dudley offered some words of wisdom and read the names of approximately 20 charter members who are still on the rolls. Douglass Fischer was the first president, Dr. A.E. Dittert the first speaker. The group met in Room 141, a classroom in UNM's Anthropology Department.

The housing (only!) of a clock was presented to Dick Renwick, who may or may not, according to Dudley, get the "works" some other time.....!! Tracy Green, Charter Member, took a

photograph of Dick and Kitty Renwick, Nan Bain, Douglass Fischer, and Dick Bice was taken. Ann suggested that comments of experts from the good old days could be made into a program or compiled into an article.

Jean Brody introduced the speaker, Matthew Schmader, who gave us an interesting slide talk on his recent archaeological work in Rio Rancho.

The meeting adjourned at 9:00 p.m. to partake of conversation and refreshments and to inspect Matt's corn and wood samples.

Betty Garrett, Secretary

APRIL WORK SESSION SCHEDULED AT THREE RIVERS

ASNM members who have previous experience in rock art recording (or lots of energy and a willingness to learn our recording techniques) are invited to participate in a work session to be held at the Three Rivers site April 7-13, weather permitting.

One crew will be using a transit and stadia rods to survey and lay out subsites on State-owned land recently added to the project. Other crews will record the already surveyed subsites on BLM land on the east side of the ridge. People with skills related to these objectives are needed, but there is also room for a few eager "gofers" willing to work hard, follow directions, and correctly carry out such necessary, if uninspiring, tasks as taking measurements or stringing lines to mark subsite boundaries (no experience required).

Equipment requirements are the same as for the June field school except that campers need to be prepared for cool evenings and chilly nights -- and keep in mind that rattlesnakes are more active in April than in June! We'll start early, carry lunches, and work full days on the ridge. No training will be offered, and there are no fees, but participants must be members of the Archaeological Society of New Mexico.

If you would like to help, contact Jay Crotty, Star Route Box 831, Sandia Park, NM 87047, (505) 281-2136. Be sure to indicate which jobs you'd prefer to

volunteer for. We're looking for about 12 to 20 willing workers, a mix of crew chiefs, photographers, recorders, artists, mappers, surveyors, and "gofers."

TIJERAS PUEBLO PROGRAM NEEDS DOCENTS AND OTHER WORKERS

Karen Castioni, head of volunteers at Sandia Ranger Station and Tijeras Pueblo Ruin, says they need people to guide tours and interpret the pueblo ruins. Busloads of school children come in May, and many other visitors come through the summer months. Training will be provided. Karen also needs people to help in the training program.

An established program is now in operation at the Tijeras Pueblo. They have a base of working volunteers which consists of researchers, interpreters, and planners. By working with the Tijeras Pueblo Friends, right in our back yard, AAS can fulfill one of the purposes of the Society, i.e., to educate members and the public in archaeological and ethnological fields.

Call Karen at 281-4063 if you would like to help.

MAXWELL MUSEUM LECTURE SERIES

The Maxwell Museum is sponsoring a series of lectures this spring on "People of the Southwest." Speakers include Steve Lekson, Joe Winter, Sarah Schlanger, V.B. Price, David Phillips, Eric Blinman, and Wirt Wills.

Most of the lectures are on Tuesday evenings. The cost is \$1.00 for Maxwell Museum Association members, and \$2.00 for non-members. You can become a member of the Museum Association and enjoy all the museum activities for \$15 for students and senior citizens, \$25 for individuals, and \$35 for a family.

Lists of the lectures will be available at our February meeting.

Early Puebloan Pit Houses of Rio Rancho

Lecture by Matthew Schmader

Matt illustrated his talk with slides, beginning with a picture of the over-all area. The project was done for Amrep Southwest who needed archaeological clearance in order to develop a 1000-acre tract. The sites, originally named the Artificial Leg Site by Florence Hawley Ellis, were worked in the 1950's by Florence, and, later, in the mid-1960's by Ted Frisbie. After endless negotiations the archaeological work began in 1988.

The slides showed that the structures were pit houses, and, of 20 carbon dates, three-fourths gave dates of AD 650-950. Matt is interpreting this to be a long Pueblo I occupation even though these pit houses predate the usual AD 700 Pueblo I date, and go later than the usual AD 900 date. There is no clear evidence of Basketmaker III or of Pueblo II occupation. The excavation of the 30 pit houses was done literally in the shadow of the on-coming construction equipment.

Matt pointed out that finding structures was relatively easy. The area has six inches of blow sand covering caliche clay in which the outlines are visible.

There appeared to be two kinds of pit houses with differing functions. The first is small, approximately 3 m in diameter, shallow, and with substantial hearths and a disproportionately large percentage of floor features, and no formal roof. The second is large, approximately 20 m in diameter, deep, and with smaller hearths and a relatively smaller number of floor features. These larger pit houses had substantial roofs. These two kinds of structures, the first being interpreted to be kitchenettes, and the second to be sleeping quarters, are contemporaneous and only 10 to 15 meters apart.

The vent shafts are in a southeasterly direction, perhaps for solar reasons. There were two kinds of construction, one in which a trench was dug and then roofed over, and the second in which a tunnel was dug.

The slides showed the excavation of tunnels, the stratigraphy of a larger, deep pit house wall. The inhabitants filled

every hole with ash and trash so it was easy to find structures. One large sized pit house had relatively few floor features, the largest of which was a pot hunter's trench. In retrospect, the smaller pit houses have twice the number of floor features. Sometimes the walls were problematic.

Matt retrieved a large number of cottonwood beams, which did not allow for dendro dates. The few juniper samples were not dateable either.

One surprise was the finding of a pit, 1.5 m deep and 2 m wide at the bottom, which contained a great amount of cactus pollen and macrobotanical pieces suggesting the roasting of cactus. As the father of two young children, Matt speculated, tongue in cheek, that one of the functions of the pit may have been as a playpen for children.

He showed the burial of a dog. There were human burials, but in the current atmosphere these are not emphasized. Matt felt that he fell down badly in his dog-to-pit house ratio. From 30 pit houses he retrieved 1.5 dogs, whereas Ted Frisbie reports that from 10 pit houses, he found six dogs!

Artifacts included a plain greyware jar found on the floor of a small house, and a huge mass of burned corn. The corn was in cobs 6 - 8 inches in length, 16 rows per cob, and 1.5 inches in diameter. It was quite uniform in nature. Matt collected 16 boxes of burned corn from the floor of one late AD 800 to early 900 pit house. The corn was shucked; no evidence of husks. The remaining 29 pit houses yielded half a box of corn. The corn appeared to be burned at a high temperature. Matt interprets the size of the corn to indicate that flood plain agriculture was well developed.

One deep pit house contained a myriad of holes in the floor. Apparently the original pit house was abandoned, then later modified for storage use. It had 54 floor features containing daub, ground stone, some partially digested bone, and roof fall. The floor plan did not indicate use as a living area.

The floor plans of the small, shallow pit houses had ash pits, a ventilator, and an area - always on the west side - for women to work. One small pit house was connected to the adjacent larger pit house by a vent shaft. One floor plan showed where the roof posts had been rocked out of their foundations. For the most part, the pit houses were devoid of artifactual material; the inhabitants appear to have cleaned out everything prior to abandoning them so that the excavation revealed only architectural information.

In North Hills, another area of Rio Rancho, a large pit house was excavated. It had a good number of features and was not cleaned out. There was ground stone, and evidence of remodeling and repair of a sagging roof. A series of new post holes had been dug to repair the roof and this necessitated the construction of side hearths. In addition, the inside walls were cribbed in an effort to repair them. This pithouse had the best set of wing walls, one meter in length. It should be pointed out that these pit houses do not have benches or the big wing walls seen in the Rio Grande pueblos. The ground stones, trough metates, slab metates, and one grooved matate that had shaft straighteners on the other side, were somewhat unique.

The repair of the pit house suggests that the inhabitants left the structure, and later re-occupation required repair of the roof and walls. Perhaps occupation of particular pit houses depended on what subsistence strategies were working at different times. This may explain the repair, but does not offer an explanation for the great number of wood rat remains found in the pit house.

Site dating relied on carbon dates because the wood was cottonwood. Carbon dating is not only expensive (\$185 to \$210) but is not precise. The range of dates given is too large (up to 100 years) and, in addition, there is a large probability factor. Dendro dates are cheaper (\$10 to \$15) and give the exact year. Many of the carbon dates are anomalous. Archeomagnetic dates (taken by Tom Windes) are \$250 per sample and give dates with a 95% confidence of within 15 to 25 years. Archeomagnetic dates need a big hearth and need

someone with expertise to take the sample.

The final slides showed some of the artifacts that were retrieved. There were a fair number of clay pipes, one beautiful catlinite pipe, tobacco seeds. One 50-year-old woman's burial pit yielded six pipes plus three ceramic jars, one Alma Plain and two Lino Grey.

Of the fourteen burials found, there seemed to be a disproportionate number of older age burials, even one female of 60 years. The youngest was 9 1/2 years old. This is not normal; there should be a large number of infants and young children. Perhaps they did something else with burials of younger people.

As for grave goods, one man had 110 pieces of turquoise, thought to be from Cerrillos; one teenage girl had a Lino Fugitive Red bowl and a San Francisco Red bowl. One odd bowl, somewhat reminiscent of a San Marcial variant, but as yet unidentified, was found with a teenage girl. The last slide was of three ollas, not found together.

Matt announced that he had brought samples of the corn and wood. He then answered many questions which included: Where did the site name come from? Apparently Florence Ellis found an artificial leg (since lost) at the site. Are the sites covered by houses now? Yes, but there are five or six more pit houses in the 1000-acre area which could be excavated.

Where did the people go? Matt speculated that some may have gone to the south, and some in the Chaco Canyon direction. The curious thing is that Matt's sites did not have any Socorro B/W whereas this pottery is found on sites 20 miles away in the South Valley.

Asked if the houses were randomly situated or in a community, Matt replied that the houses were on high ground on the second or third river terrace. He said that there were two to six houses in a fairly compact area. The largest number of pit houses in any one 200 meter area was eight. At any one time there were not many people living there, perhaps 25 to 30 people moving in a small band.

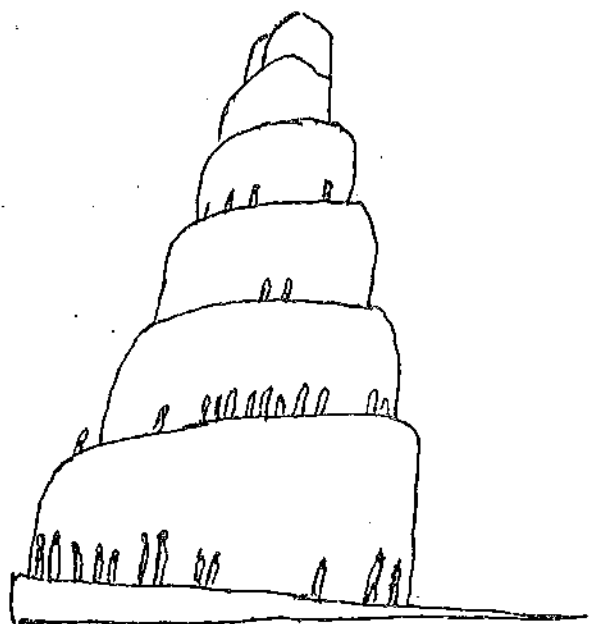
Tools recovered included manos and metates. From one pit house 40 projectile points were recovered from the fill. One pit house had a perfect stone hoe. There

were very few axes or mauls. There were chip stone tools, small obsidian projectile points and many retouched curving flakes. One Archaic point had been reused.

One 10.5 meter diameter pit house with a trough around the perimeter and a fill that contained only three pieces of pottery was thought to be a proto-kiva, and, lastly, there was very little sheet midden at the site.

Matt knows of other unexcavated pit houses in the Rio Rancho area, and perhaps later in the spring, he will be excavating them. Dick Bice suggested that some people in the Society would be interested in helping dig there because currently we are not engaged in any fieldwork.

Reported by Betty Garrett



9th century minaret at Samarra, one of many landmarks imperiled by war.

BOMBING IMPERILS IRAQ'S ARCHAEOLOGICAL WEALTH

Allied bombing of Iraq is endangering one of the world's richest archaeological regions and treasures from the earliest civilizations.

Baghdad is at the eastern edge of ancient Mesopotamia, a region between the Tigris and Euphrates Rivers that was settled before 4000 B.C.

"It's where we have the first writing, it's where we have the first cities, it's where we have the first monumental architecture. These things are the base of modern civilization," said McGuire Gibson, professor of Mesopotamian archaeology at the University of Chicago.

The Iraq National Museum, which houses treasures such as clay writing tablets and jewelry, is right next door to the main railway station and within 500 ft. of a TV and radio station.

The Defense Ministry partially surrounds the Abbasid Palace, a major monument dating to about AD 1200. It's likely that the Palace sustained damage when the Defense Ministry was hit.

Another endangered site is at Samarra, reportedly the site of a chemical weapons plant. Samarra contains the ruins of an Islamic city dating to AD 800.

Rocky Mountain News Jan. 28, 1991

NEW NAME FOR SALINAS MONUMENT

The new name for an old site is Salinas Pueblo Missions National Monument. The name takes into account that the ruins in each of the monument's three units, Abó, Quarai, and Gran Quivira (Los Humanos), are those of Franciscan missions constructed in the 17th century in Pueblo Indian communities which had existed in pre-Spanish times. The word "Salinas" alone would not give the outsider a clue concerning the monument's cultural and historical significance.

ALBUQUERQUE ARCHAEOLOGICAL SOCIETY -- TWENTY FIVE YEARS 1966-1991
Charter Members Present at the January, 1991 Meeting



Dick Bice-Field Committee Doug Fischer-President
Dick Renwick-Vice President Kitty Renwick-Treasurer Nan Bain-Member

Photograph by Tracy Green, Charter-Photographer

The ALBUQUERQUE ARCHAEOLOGICAL SOCIETY is a non-profit corporation organized under the laws of New Mexico. Its purposes are (1) to preserve and protect prehistoric and historic remains in this region; (2) to educate members and the public in archaeological and ethnological fields; (3) to conduct archaeological studies, research, surveys, and excavations; (4) to publish data obtained from research studies and excavations; and (5) to cooperate with other scientific institutions.

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REGULAR MEETINGS: third Tuesday of each month in the auditorium of the Albuquerque Museum, Mountain Rd. NW, Old Town, Albuquerque, NM.

LABORATORY SESSIONS weekly: Wednesday 7:30 pm, and on scheduled Saturdays, Old Albuquerque Airport building, west basement entrance.

FIELD TRIPS and SEMINARS held during the year. EXCAVATION and SURVEYS as scheduled.

ALBUQUERQUE ARCHAEOLOGICAL SOCIETY is an affiliate of the ARCHAEOLOGICAL SOCIETY OF NEW MEXICO. Membership includes a monthly meeting with a lecture, and opportunities to participate in laboratory projects, field trips and cooperative activities with other archaeological institutions. ANNUAL DUES: Individual \$12.00; Family \$16.00; Sustaining: Single \$20.00, Family \$30.00; Institutional (Newsletter only) \$8.00.

ALBUQUERQUE ARCHAEOLOGICAL SOCIETY

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Newsletter

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VOLUME XXVI, No. 3

March, 1991

REPATRIATION: AN ARCHAEOLOGIST'S VIEWPOINT

by David A. Phillips, Jr.

Tuesday, March 19, 1991, at 7:30 p.m.

Albuquerque Museum, 2000 Mountain Rd. N.W., Old Town

Dave Phillips will discuss the issue of repatriation of Native American burials and religious objects from his perspective as an archaeologist at the Museum of New Mexico. The question goes beyond returning (or not returning) physical items to a new definition of the relationship between museums and the cultures they portray.

Phillips first became active in archaeology as a student volunteer in 1970. In 1979 he received his Ph.D. in anthropology from the University of Arizona. He has been the Director of the Office of Archaeological Studies (formerly the Research Section), Museum of New Mexico since 1985. He is also an instructor for the University of New Mexico's Center for Graduate Studies at Santa Fe.

Have you renewed your membership in the Albuquerque Archaeological Society? Check your mailing label. If the number in the upper right corner is not 0 or '91, you are in arrears. So get out your checkbook and send in your dues. Thanks!

COMING EVENTS

LAB Wednesday evenings, 7:30-9:30, and most Saturdays, 9:30-5:00, at the Old Airport Building at the south end of Yale Blvd.

MAXWELL MUSEUM LECTURE SERIES March 12, 7:30 p.m., Joe Winter, "Prehistoric Pueblo Agriculture at Hovenweep" Members, \$1.00, Non-members, \$2.00.

April 2, 7:30 p.m., Sarah Schlanger, "Digging In and Building Up: the Earliest Pueblos and Their Architecture." Members, \$1.00, Non-members, \$2.00.

MAXWELL EXHIBIT AND DEMONSTRATION March 30, 11 a.m.-3 p.m. As an adjunct of the ongoing exhibit, "The Fetish Carvers of Zuni," one of the carvers will provide demonstrations of fetish carving techniques, working with a variety of materials. Free.

ROCK ART RECORDING SESSION April 7-13, 1991, at the Three Rivers Site. Experienced recorders are needed.

ROCK ART RECORDING FIELD SCHOOL June 15-28, 1991, at Three Rivers. For information on either of these events, contact Jay Crotty, Star Route Box 831, Sandia Park, NM 87047 (505) 281-2136.

ASNM SPRING MEETING will be held in Deming on May 3, 4, and 5, 1991. The banquet speaker will be Steve Lekson.

FIELD SCHOOL FOR EXCAVATION, ETC. June 30-July 27, 1991, at the Vidal Site near Gallup. Contact Phyl Davis, 3713 Camino Sacramento NE, Albuquerque, NM 87111; (505) 299-7773.

Albuquerque Archaeological Society
Minutes, February 19, 1991

At 7:30 p.m. President Ann Carson opened the meeting; one guest was introduced. The minutes stand as published in the Newsletter.

REPORTS.

Library Mari King announced that in 1990 the Library acquired 136 books. Of these 5 were purchased, 3 arrived via the review process, and 109 books were donated. The Library subscribes to 3 publications.

Lab Dick Bice remarked that the lab will be open Wednesday evenings and Saturdays. Tijeras Canyon volunteers and UNM students are working on some of the lab projects.

ANNOUNCEMENTS

Field School Phyl Davis has brochures for the upcoming Gallup field school.

NM Archaeology Preservation Week Karen Castioni invited all AAS members to

join the Tijeras Canyon Ranger District members in activities to celebrate archaeology during the week of May 12-20. Projects under consideration for hands-on historic and prehistoric demonstrations that would, hopefully, involve visitors are: pottery making, cooking the appropriate period food outdoors, and weaving. Karen sent around a sign-up sheet for anyone wishing to help at this event.

TV Documentary Kit Sargeant spoke of her need for the Society to co-sponsor her effort to produce a one-hour long documentary featuring women in archaeology. The executive board voted in favor of this at their January meeting. The commitment would be in the form of an advisory committee and would not include financial support.

Field Trips Ann suggested two possible field trips: one to the Maxwell Museum when the Southwest exhibit is complete and the second to Tijeras Canyon. We need a field trip chairperson.

Southwest Institute Jim Carson brought brochures for this year's Institute which features the Santa Fe Trail. The Institute combines interdisciplinary lectures and a one-week field trip and touches on archaeology, prehistory, geology, botany, water, and economic concerns. Frederic Ball pointed out that the current issue of National Geographic features the Santa Fe Trail.

Ann announced a lecture March 12 by Joe Winter on Hovenweep and demonstration of Zuni fetish carving on March 30, both at the Maxwell Museum.

Bill Whatley of Kwastiyukwa Project thanked the members who visited the project last year. He remarked that New Town, with plaza, occupies over 237,000 square feet and encompasses approximately 2800 rooms, four or five stories high, an area larger than Pueblo Bonito and Old Alto combined. Lance Trask continues to record and photograph the petroglyphs. All known site artifacts, now scattered in many museums, are to be photographed, including six vessels in Helsinki, Finland. Bill invited members' help in mapping the great kiva and the standing walls of New Town. Depending on weather, this should take 2 to 3 days, possibly in April or May. Bill donated a copy of the P.O.B. magazine containing an article on the project.

Karen Castioni announced that Matt Schmader needs people to help excavate some pithouses overlooking the Rio Grande. She will phone volunteers.

Jean Brody introduced the speaker, Dr. Susan Niles, a resident scholar at S.A.R., whose expertise is Inca architecture.

Betty Garrett, Secretary

ASNM ROCK ART RECORDING FIELD SCHOOL IN JUNE

The Rock Art Recording Field School will be offered in two one-week sessions June 15 to 28, 1991, at the "world class" Three Rivers Petroglyphs National Recreation Site. Participants receive "on the job training" in rock art recording as they work at recording the thousands of petroglyphs on the boulders and rock outcrop-

pings. Interested persons can work toward certification in the ASNM Amateur Certification Program.

Participants must be in good health and willing to put up with the discomforts of camping and working in hot weather. The work is not strenuous, but it does require walking a mile each way to the recording area and scrambling over rocks and around thorny mesquite. Because there is no shade on the site itself, field work is scheduled in the early morning hours, 6 to 11 a.m. The day's paper work is completed in the tree-shaded campground, after which afternoons are free for resting or sightseeing. Lectures or workshops are offered in the evenings.

Participants furnish their own transportation, food, and camping gear. They also need to have sturdy clothing, a compass, and a 35mm single lens reflex camera. Membership in the Archaeological Society of New Mexico or one of its affiliated societies, such as AAS, is required. Fees are \$50 for one week, \$90 for two weeks for individuals or \$75 for one week, \$135 for two weeks for families.

For further information, contact Jay Crotty, Star Route Box 831, Sandia Park NM 87047, or call (505) 281-2136.

ASNM FIELD SCHOOL TO EXCAVATE VIDAL SITE AGAIN IN JULY

Once again the Archaeological Society of New Mexico is holding its field school at the Vidal Site near Gallup, investigating Pueblo I and Pueblo II sites and the great kiva.

The purpose of the school is to provide the basics of archaeology: excavation, specimen handling, and record-keeping. It offers seminars, workshops, and other activities such as mapping and surveying, basic lab techniques, pottery identification, and lithic identification.

Excavation work is done in the cool morning hours with lab work and seminars in the afternoons and some evenings.

Enrollment may be for one, two, three, or all four weeks. Tuition is \$50/week with a special rate of \$175 for

four weeks. Interested persons can work towards certification in the ASNMA Amateur Certification Program. A college credit program through UNM requires four weeks of acceptable work and costs an additional \$92.

The school has a reserved campground with fees of \$40-50 per/week, and motels are available in Gallup.

For information, contact Phyl Davis, 3713 Camino Sacramento NE, Albuquerque NM 87111, (505) 299-7773.

THE CAMINO REAL PROJECT

Work is currently underway to retrace the Camino Real as part of the Christopher Columbus Quincentenary Jubilee commemorating the 500th anniversary of Columbus' voyage and the Spanish influence in the New World. The Camino Real was a trail stretching from Mexico City to Santa Fe that served as the only link during the Spanish Colonial period between New Mexico and the rest of the outside world. It continued to be used until the coming of the railroad.

Archaeologists are seeking the locations of the parajes, or stops, along the trail that served as camping sites. These sites serve as a rich source of artifacts from different time periods and help tie down the location of the trail.

The search began with a study of historical records that mentioned the highway, from the official reports of Oñate, Diego de Vargas and other Colonial officials, to the diaries of 19th-century traders and army officers. Aerial photography and satellite imagery are also being used to locate faint traces of the ancient highway.

This "teaser" is taken from an article in the January, 1991, New Mexico magazine.

Some Native Americans are preparing to celebrate the 500th Anniversary of Native Survival, commemorating "the time when we found Columbus wandering around lost."

REPATRIATION WE CAN LIVE WITH

Excerpted from an article by Keith W. Kintigh, Chair, SAA Task Force on Reburial and Repatriation

The Native American Grave Protection and Repatriation Act was signed by President Bush on November 16, 1990. This law grants Indian tribes and Native Hawaiian organizations substantial legal control over the archaeological record of their heritage.

Concerning human remains, in 1986 the SAA Executive Committee called for a balance between scientific importance and the cultural or religious values of related groups. In my view, the new law creates a legal framework in which an appropriate balance can be struck.

The law does not mandate repatriation. According to the Act, repatriation is considered on a case-by-case basis and is contingent on a finding of "cultural affiliation," defined as "a relationship of shared group identity which can be reasonably traced historically or prehistorically between a present day Indian tribe or Native Hawaiian organization and an identifiable earlier group."

While the bill creates the legal framework of repatriation, most of the decisions will be made not by a judge in a courtroom, but by museum professionals, Indians, and archaeologists around a table. The outcome will be better if all parties respect the views of the others and work cooperatively toward resolution of differences.

Repatriation is only the most visible manifestation of Indian efforts to obtain greater control over their heritage. Archaeologists must display more sensitivity to Indian concerns in their work, particularly when burials are involved. We should do more to make our work on Native American sites relevant to Indian communities, and make more serious efforts to communicate the results of our work to those groups.

"Bulletin of the Society for American Archaeology," Jan. 1991

The 1991 Budget is printed in this Newsletter. At our March meeting we will vote on acceptance of the Budget.

Looking for "Lost" Inca Palaces Lecture by Susan A. Niles

Dr. Susan Niles showed slides and talked of her recent survey of Inca architecture focusing on the Cuzco area. Her talk was not only about Inca country palaces but about how Andean archaeology is accomplished.

The Incas produced no writing, but records and strict accounting of their kings were kept on knotted string cords of different colors and knots that recorded their achievements and conquests. These knotted cords have not been deciphered, but Spanish colonial records have helped us to understand pre-Columbian kings and their achievements. Ethnohistorical resources include a 600-page illustrated letter of complaint from an Inca to the King of Spain outlining a multitude of grievances about the changes that the occupation had brought about.

The Spanish made an effort to record the names and years of reign for the former Inca kings who, as relative newcomers, ruled the area from the 1300's to 1532. The resulting compilation has limitations; the Incas did not care about the number of years, only the relative ordering of their royalty, with the result that many kings have been given too many years of life, e.g. 100 years.

Cuzco was the ceremonial and religious center and the home of the Inca royal families prior to the Spanish arrival in 1532. In addition to palaces in Cuzco, each royal personage had a palace and land in the country.

Susan showed slides of the Urubamba Valley, the area that extends from Cuzco to below Machu Picchu, where all Inca royalty from the 15th century on had significant holdings. These country estates provided relaxation, a place to entertain ambassadors, and agricultural land to support both sizable extended families of up to 100 children and to meet the demands of the Cult of the Dead Mummy. The estates provided maize, which was needed in a constant supply for food and use in royal rituals, animals such as llamas and alpacas, potatoes, wild hunting preserves, salt for both diet and rituals, and fish.

The slides showed what is left of

some of the Urubamba Valley's royal estates. The locations showed good taste and an appreciation for spectacular views, such as Picac, the palace built by Pachacuti, with its terraced mountainside. Pachacuti also built Machu Picchu. Topa Inca, Pachacuti's son, built his palace at Chinchero, part of which is still in use at today's Sunday Market.

Another series of slides showed one vast royal estate that contained large areas of agricultural development, roads and terracing. This estate is of interest because in 1551 a series of land claims caused the Spanish to send court appointees together with two elderly noblemen to appraise the land. The ensuing report has enabled archaeologists to recreate their steps and interpret the ownership and uses of this same land during Inca times.

The Spanish report showed that the country palace was built by Huayna Capac, son of Topa Inca, and is called Quespiganca. Huayna Capac brought in 150,000 laborers to move the river from one side of the valley to the other. He established 2,000 permanent farmers brought in from hundreds of miles away. Land from a swamp was reclaimed. In all, Huayna Capac had control over 40 plots, plus lands that belonged to his wife, his court women, and his children. The Spanish document has references to both the land and its uses and to Quespiganca, the palace built by Huayna Capac.

The location of the palace ruins were not really lost; the locals refer to them as the palace of Huayna Capac. Some of the outer walls are well preserved. A reconstructed plan showed an outer wall with a number of courtyard rooms. Slides of the gatehouse, its interior measurements at 3.5 m x 5.9 m, showed it to have been constructed with a double jambed door. The foundation is worked limestone upon which are sundried adobe bricks. The doorjamb was plastered with mud and burnished. The interior had poorly made niches and barhole devices, one on each side of the door, whose function remains uncertain. Perhaps they controlled access to the building.

One slide showed the remains of the exterior of an oversized, at least two-story high, double jambed doorway topped with two windows. It is interesting to note that the door at one side of this structure is at ground level, whereas the bottom of the door on the opposing side is three feet higher.

Other slides showed an impressive jaguar gateway that was triple jambed and had two tall towers approximately 18 ft. high. The gateway was constructed of adobe bricks on a limestone foundation. The special niches, triple jambs, imposing size, and symmetry of paired gatehouses suggests royal ownership. "E" building, in another part of the ruin, has two symmetrically placed double jambed doorways, and opposite an unusually wide doorway, built into the short walls rather than the more usual long walls.

The Quespiguanca Palace dates from the early 16th century; actually it was built just prior to Columbus' entry into the New World, and only one generation before the Spanish court appointees reappraised the land holdings and the structures.

Huayna Capac's son Huascar built his country palace at Calca. The palace is now overlain by modern Calca, the original Inca street plan evident in the present day streets. The original street grid consisted of 24 blocks of streets surrounding three sides of a plaza 140 m x 320 m. The streets were 6.4 m wide, transversed by streets 3.2 m in width. Water channels were built in a north/south direction.

Slides showed what remains of the lower retaining wall made up of Inca blocks 56 cm x 80 cm and displaying variances of less than 1 cm. Inca walls are easily identified; both walls and corners are inclined, whereas Spanish walls are vertical. The recording of Inca structures posed several challenges. First there was the problem of measuring walls accurately while accompanied by hordes of curious children and adults. Second, much of the Inca architecture is inside people's houses and only so much can be done from the outside.

Based on poorly-constructed versus well-constructed masonry, the site is divided by one street into two sections containing different social strata. On one side are large, well-made structures with fitted masonry and double jambed doorways, and on the other, small, less well-built buildings. Slides showed the fitted Inca masonry with the inclined Inca corners. Spanish built structures contain reused Inca cut stone, but their corners are vertical.

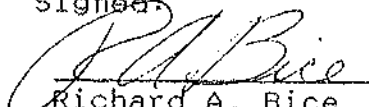
Calca is an impressive display of remarkable city planning; its scale and stonework bespeak its importance. Huascar inherited at age 18, about 1525 AD. He commissioned palaces in Cuzco and Calca and had them built in two to five years. He took palaces from dead Incas in Cuzco and the holdings at Calca and imported large numbers of laborers to build his estates, using other palaces as design models.

Reported by Betty Garrett

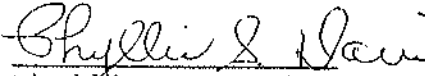
REPORT OF AUDIT OF 1990 AAS FINANCES

The undersigned Audit Committee made a complete audit of the AAS 1990 financial records and finds that the books, as closed on 12-31-90 and summarized herewith for publication, were kept in accordance with good accounting practices, and fully and accurately reflect the financial transactions and financial status of the Albuquerque Archaeological Society.

Signed:


Richard A. Bice


Karen Castioni


Phyllis S. Davis

Albuquerque Archaeological Society
1990 Treasurer's Report and 1991 Budget

AAS1990

7

OPERATING ACCOUNTS	1990	1990	1991
Income	BUDGET	ACTUAL	BUDGET
Bal from Prev Yr	797.58	797.58	0
200 Dues and Subscriptions	1650.00	*1438.00	2250.00
210 PSW Printing	100.00	78.50	100.00
220 ASNM Printing	175.00	* 331.44	175.00
230 Interest	375.00	389.87	375.00
240 Other Income	0.00	0.00	0.00
Total	3097.58	3035.39	2900.00
Expenditures			
300 Print, Mail, Office	1200.00	* 460.07	1200.00
310 Field, Lab, Dating	200.00	35.69	200.00
320 Library	200.00	117.84	200.00
330 Photography	50.00	0.00	50.00
340 Society Programs	175.00	254.23	900.00
350 Other Expenses	125.00	25.44	25.00
360 Reserve-Tfr to Accts 400,410	1147.58	2142.12	325.00
Total	3097.58	3035.39	2900.00
Balance Forward	0.00	0.00	0.00
<hr/>			
SPECIAL ACCOUNTS			
400 Publications			
Balance fm Prev Yr	3254.64	3254.64	4050.02
Income	200.00	389.58	100.00
Tfr fm Acct 360	0.00	500.00	0.00
Total Income	3454.64	4144.22	4150.02
Total Expenditures	0.00	94.20	100.00
Balance Forward	3454.64	4050.02	4050.02
410 Equipment			
Balance fm Prev Yr	707.20	707.20	587.32
Tfr fm Acct 360	1100.00	1642.12	325.00
Total Income	1807.20	2349.32	912.32
Total Expenditures	1700.00	1762.00	100.00
Balance Forward	107.20	587.32	812.32
420 Pottery Southwest			
Balance fm Prev Yr	2485.48	2485.48	2351.69
Income	500.00	248.00	500.00
Total Income	2985.48	2733.48	2851.69
Expenditures	400.00	303.29	300.00
Tfr to Acct 210	100.00	78.50	80.00
Total Expenditures	500.00	381.79	380.00
Balance Forward	2485.48	2351.69	2471.69
430 Special Projects			
Balance fm Prev Yr	1001.00	1001.00	1001.00
Income	0.00	0.00	0.00
Total Income	1001.00	1001.00	1001.00
Total Expenditures	0.00	0.00	0.00
Balance Forward	1001.00	1001.00	1001.00
<hr/>			
TOTAL ALL ACCOUNTS	7048.32	7990.03	8335.03
CASH = Check Acct 318.81 + Savings 7671.22 =	7990.03		

*NOTES: Acct 200. Dues change precluded 1990 receipt of early 1991 dues.
 Acct 220. Two years receipts for ASNM printing.
 Acct 300. Supplies Payment of \$37.50 to be adjusted in 1991.
 Low expenses - Newsletter paper not purchased in 1990.

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FIELD TRIPS	(open)	000-0000
MEMBERSHIP	Dudley King	299-0043

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NEWSLETTER EDITOR	Dolores Sundt, 6207 Mossman Pl. NE, Albuquerque, NM 87110 phone 881-1675
EDITOR EMERITUS	Beryl McWilliams

REGULAR MEETINGS: third Tuesday of each month in the auditorium of the Albuquerque Museum, Mountain Rd. NW, Old Town, Albuquerque, NM.

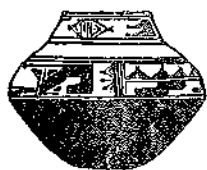
LABORATORY SESSIONS weekly: Wednesday 7:30 pm, and on scheduled Saturdays, Old Albuquerque Airport building, west basement entrance.

FIELD TRIPS and SEMINARS held during the year. EXCAVATION and SURVEYS as scheduled.

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Newsletter

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VOLUME XXVI, No. 4

April 1991

ALCARIA LONGA, A MEDIEVAL ISLAMIC SITE
VIEWED FROM THE PEANUT GALLERY

by Susan Ball with Betty Garrett

Tuesday, April 16, 1991, at 7:30 p.m.

Albuquerque Museum, 2000 Mountain Rd. N.W., Old Town

For several centuries control of parts of southern Portugal changed frequently as local Islamic rulers fought among themselves and against Spanish Christians. A small village of the 11th and 12th century was excavated as part of an ongoing project by Dr. James Boone to determine the relationship of trade, village construction, and abandonment to changes in political control in the region. Ceramic analysis is important in determining trade patterns, which were conditioned by the political changes. Tempers found in sherds from Alcaria Longa were compared with those of other previously excavated sites, and with geologic features in southern Portugal and Spain.

Susan Ball is a graduate student in archaeology at UNM. Her fate was sealed at the tender age of eight in her first archaeological dig at Fischer Ranch with the Albuquerque Archaeological Society.

Betty Garrett is a petrographic analyst who has worked in the Southwest for ten years. She has four degrees from Western Michigan University, receiving her Ph.D. in 1982.

COMING EVENTS

LAB Wednesday evenings, 7:30-9:30, and most Saturdays, 9:30-5:00, at the Old Airport Building at the south end of Yale Blvd.

HISTORICAL SOCIETY OF NEW MEXICO ANNUAL CONFERENCE, April 18, 19, 20, at the Holiday Inn in Las Cruces. Registration fee, \$17. Papers on Saturday, field trips to old military forts on Sunday. Dona Ana Historical Society, c/o Ilka Minter, P.O. Box 476, Mesilla Park NM 88047.

TIJERAS PUEBLO POTLUCK AND NIGHTWALK, Sandia Ranger Station, April 27, eat at 6:30 and walk at 8:30 p.m. This is for Tijeras volunteers, so become a volunteer and then prepare yourself for the walk of a lifetime. Dwight Priddy has a unique approach to interpretive walks and you don't want to miss this one. The moon will be full and the spirits of the pueblo will be attending. You need reservations for the walk, so call Dwight at 344-3128.

ASNM SPRING MEETING, May 3, 4, and 5, at the Grand Motor Inn in Deming. Banquet speaker will be Steve Lekson.

NEW MEXICO HERITAGE PRESERVATION WEEK, May 11-19.

ROCK ART RECORDING FIELD SCHOOL June 15-28, 1991, at the world-class Three Rivers site. Contact Jay Crotty, Star Route Box 831, Sandia Park, NM 87047 (505) 281-2136.

FIELD SCHOOL FOR EXCAVATION, ETC. June 30-July 27, 1991, at the Vidal Great Kiva Site near Gallup. Contact Phyl Davis, 3713 Camino Sacramento NE, 87111 (505) 299-7773.

Albuquerque Archaeological Society
Minutes, March 19, 1991

Ann Carson opened the meeting at 7:30 p.m. and half a dozen guests introduced themselves. The minutes of the previous meeting were approved as printed in the Newsletter.

REPORTS: Rock Art Recording. Jay has space for people in both the April and June sessions.

Field School. There are openings for students. Contact Phyl Davis, if interested.

Lab Open Wednesday nights and Saturdays. There are many tasks for people with or without special expertise.

ANNOUNCEMENTS: Faith Bouchard is the new field trip chairperson. Faith is a fairly new member of AAS. One of her first experiences with the Society was the field trip to Pecos National Monument last September.

Bill Whatley needs help mapping at Kwastiyukwa Project in April or May. He sent around a sign-up sheet with choice of dates.

Helen Crotty said that the annual Rock Art meeting is May 10, 11, and 12 in Las Vegas, Nevada, and will feature carbon dating and other new dating methods.

A logo is needed for Heritage Preservation Week, May 11 to 19; if interested, see Ann. Carol Condie announced that there would be no Archaeology Fair this year but she hopes that next year the city-owned Piedras Marcadas P IV site will be available so that outdoor activities can be demonstrated. This will require organization well ahead of the event. Mary Smith suggested that some outdoor activities could be added to the Museum's program at Tijeras Pueblo.

Kit Sargeant announced that she had obtained some grant money to pursue production of a 60-minute film entitled "Wom-

en in Archaeology." She needs input from Society members.

Exhibition of Navajo rugs will open at the Museum of Indian Arts and Culture in Santa Fe on April 15.

OLD BUSINESS: Dick Bice pointed out that because the by-laws set certain dollar limits for spending to be approved by the membership, the budget must be formally approved. Dudley King made the motion and Jean Brody seconded it. The voting was unanimous in favor.

Jean Brody introduced the speaker, David Phillips, of the Museum of New Mexico, Santa Fe.

The meeting adjourned at 9:05 p.m., and refreshments were served by Kathy Ball.

Betty Garrett, Secretary

HERITAGE WEEK AT TIJERAS PUEBLO by Karen Castioni

Locally, the Maxwell Museum, the Albuquerque Archaeological Society, and the Tijeras Pueblo Interpretive Volunteers are joining forces to offer interpretive tours of the Tijeras Pueblo and demonstrations that will create a better understanding of the culture that existed here 700 years ago.

A demonstration on archaeological techniques will be offered on Sunday, May 12, and Saturday, May 18, at 2 p.m. Reservations are recommended.

The interpretive tours of the pueblo will start every half hour from 1 p.m. until 4 p.m. on both days.

Other demonstrations being planned at various points along the tour include pottery making, painting with yucca brushes, and flint knapping. These demonstrations will be continuous for both afternoons.



NEW MEXICO HERITAGE PRESERVATION WEEK IS MAY 11-19

This year we will be celebrating the fourth annual New Mexico Heritage Preservation Week May 11-19. The purpose of Heritage Preservation Week is to focus public attention on New Mexico's wealth of historic and prehistoric resources; we do this through a wide variety of events, activities, and media coverage. Each year Preservation Week has grown larger and more varied, with dozens of events scheduled in cities and towns throughout the state.

This year should be bigger and better than ever. Promised events include a trail ride on the Butterfield stage route and horseback trips to pueblo ruins on the Rio Chama, a mystery weekend at a historic hotel, tours of archaeological sites under excavation, and much more.

We are looking for volunteers to help in this project. Especially people interested in being a demonstrator of a prehistoric craft. Areas we need help in are pottery making, fibers and perishables, simulating a dig, food demo, adobe building, running a film, and gathering edible vegetation. We will help you to create a presentation.

One example would be making rope with yucca fiber or making sandals from this rope. One of my personal interests is to see if we can cook food in pitched baskets by heating with hot rocks as they did prehistorically. If interested, call me at 281-3304, and we can get you involved in the program. It is going to be great fun!

We invite you to become a regular Volunteer. Our meetings are held the second Tuesday of every month at the Ranger Station, a half mile south of I-40 at exit 175.

ASNMS ANNUAL MEETING TO BE HELD IN DEMING, MAY 3, 4, AND 5

The Archaeological Society of New Mexico will hold their annual meeting at Deming on May 3, 4, and 5 at the Grand Motor Inn. Registration and a reception will be held from 4:00 till 8:00 p.m. Friday at the Deming-Luna Mimbres Museum. This is a very interesting museum and worth seeing.

Papers will be given on Saturday from 9:00 a.m. till 5:00 p.m., with breaks, of course, for lunch and other refreshment. There is still time on the program for a few additional papers, so if you have something to present, send an abstract to Gordon Page, 6604 Ponderosa NE, Albuquerque, NM 87110 or phone 881-1760, pronto.

The banquet will be held at 7:00 p.m. Saturday night, with prime rib dinner, awards, the Awanyu players we hope, and speaker Steve Lekson.

On Sunday there will be a choice of two field trips: the petroglyphs at Pony Hills or Fort Cummings on the Butterfield Trail.

*Thank
You!* ★

One of the nice "extras" in our Society that maybe we just take for granted is having some refreshments after our meetings. Nan Bain is the coordinator for refreshments, and in 1991, she, Nona Brown, and Kathy Ball have been our hostesses. The punch and cookies provided make our conversation and socializing time after the meeting just that much more enjoyable. Many thanks to the women and men who provide this service.

TRACY GREEN IS ILL

Tracy Green, The Photographer for AAS, has been in St. Joseph Hospital for over a week with a serious heart condition. He has been in ICU, but if he continues his present progress, he will be moved out of there. We all join in wishing him a good recovery.

"KOKOPELLI" -- THE HUMPED BACK FLUTE PLAYER

This engaging mythical being is found in the Southwest from the Four Corners into northern Mexico, carved and painted on rocks and on pottery. He appears in Basketmaker sites 1,200 years or more ago. He appears on Hohokam and Mimbres pottery dated around 1000-1150 AD, and in association with northern New Mexico pottery hundreds of years later. The classic type is of a sticklike figure with bentover back playing on a flutelike instrument, but he varies enormously. In any guise Kokopelli is unmistakable.

In northern Rio Grande villages he is said to wander from village to village with a bag of songs on his back, and as a symbol of fertility is welcome during the corn planting season. In modern times, certain medicine men in the Andes travel from village to village with a flute and a sack of corn. Is there a connection?



Among the Hopi he is widely known as a symbol of fertility and used to figure prominently in their dances.

God-impersonators dressed as Kokopelli and Kokopellimana, his wife, charmed and delighted the Hopis with their antics but proved too earthy for tourists. Today they appear rarely and in a thoroughly censored routine.

Look for him when viewing rock art.

From Rock Art of the American Indian by
Campbell Grant

In his talk last month, Dave Phillips said that sometimes archaeologists get so involved in scientific research that they see physical remains and cultural artifacts solely as data and forget that these represent human beings, real people. I thought immediately of an article Beryl McWilliams had written for the Newsletter years ago and decided to reprint it. As she and I were driving home, she mentioned that she, too, had thought about that article when Dave said what he did! So here it is, from the Newsletter of October, 1976.

POT SHERDS and LITTLE BROWN HANDS

Potsherds are the mainstay of the archaeologist - his meat and drink. He collects them by the millions. He examines them, analyzes them, chips little pieces from the edges to determine "paste" and "temper." He classifies them and classifies them, - sometimes ad nauseum. He glories in "slips," "paint," "glaze," roughened sides, designs, patterns of culinary ware. He writes books, studies other people's books, and ends making a whole career of "pot sherds."

But back of the pot sherds are the little brown hands that made them. They were the hands of women probably, for women have been the potters in historic times in the Southwest. These women were small. We know from burials they were not much over five feet tall. We know they were brown, partly from their inheritance from their ancestral "gene pool," and partly because they were probably just plain sunburned.

The little brown hands didn't make "pot sherds." They made POTS. Big ones, little ones, all shapes imaginable. They didn't make pots for show or decoration. They made them for use - to eat from, to store water, to store food and to cook in.

These little women suffered from all the frailties and aches and pains of modern

women. But if their little brown hands ached from arthritis or from the cold, there was no bottle of aspirin on the shelf. They lived a life which would kill a modern woman very quickly, but they they survived, had children, made homes, cooked, helped build cultures and made POTS.

They learned the traditional ways, invented new ones, overcame deficiencies in materials, used what they found at hand to smooth and polish. They made paint brushes from native plants and used their imaginations in decoration and form. They had no patterns for their designs. When we examine intricate designs, we marvel at their sureness of touch, their taste in design, their precision in execution, and sometimes, their humor.

But why so many "pot sherds?" The answer is simple - pots are fragile and they break. Out to the trash dump with the sherds, and on to making more pots.

The work of little brown hands so long ago, done so humbly and from necessity, sparked by imagination and inventiveness, now form material on which professors toil, archaeologists argue, students groan, and geologists study to determine the sources of their clays and temper, and the effect of heat on paint, temper, paste and minerals. We postulate on why and how and when, and try to rebuild their way of life and to understand their minds.

As for me, I just have a great respect for the "little brown hands" that made all the pots that turned into "pot sherds."

Now, back to the lab to study more "pot sherds."



Water jar painted in black and red on white slip. Acoma Pueblo, New Mexico. 19th century.

Repatriation: An Archaeologist's Viewpoint
Lecture by David A. Phillips, Jr.
Reported by Betty Garrett

This program addressed the topic of repatriation from the personal point of view of the speaker. Dave reviewed how archaeologists and museum people define repatriation, the returning of skeletal and sacred material to the pertinent Indian groups. This practice has generated controversy and hard feelings.

In 1989 an ad hoc committee with Dave as chairman met to come up with policy on how the Museum of New Mexico should deal with sensitive Indian acquisitions. In early 1990 a positive policy was adopted by the Board of Regents and it was subsequently upgraded.

Repatriation involves how archaeology is done, how institutions and museums acquire collections, and how they display items. Dave pointed out that there is no personal, emotional connection in U.S. archaeology with the prehistoric cultures they investigate, whereas Mexican archaeologists are dealing with their own ancestors of the same cultural heritage.

Traditionally Native Americans are not involved in any discussion of policy as to where to dig or how to curate, store, or display the material retrieved from prehistoric cultures. There seems to be a dichotomy on how people regard burials: "our," that is, Anglo, burials are protected, but "their," that is, Indian, burials are considered as property that can even be sold. This bespeaks a double standard, "Us" versus "Them." For example: after the Battle of Little Big Horn, the Anglos were buried with full military honors, the Indian remains were used for forensic analysis.

The 1906 law protecting archaeological sites in essence protected the sites for Anglo archaeologists to "dig," whereas the concerns of the Native Americans were irrelevant. Note that Indians did not have the right to vote at that time. Anthropologists and archaeologists stole sacred objects from the cultures they were investigating using the justification that these objects were of scientific value. Archaeologists reasoned that they had the right to take these objects partly because the era proclaimed that science could solve

everything, thus the removal of skeletal and cultural items was necessary for the sake of science.

Ironically, the skeletal remains from the Glorieta Pass Civil War battle have become a political hot potato. No one can agree whether the bones should be reburied in Texas or New Mexico. In the meantime they are stored in a closet at the Museum.

At this point many in the audience participated by asking question and offering their personal perspectives. One person took issue with Dave and stated that anthropologists and archaeologists who worked in the Southwest from the late 1800's onward did attempt to seek interpretations for what they were finding, and truly cared for the Native Americans as human beings.

Dave responded to this by telling of one famous anthropologist who used blackmail on his informants to obtain information the pueblo wanted to keep secret. And he told of personally seeing archaeologists remove articles they were not entitled to, justifying that such items were of archaeological interest and therefore it was their right to take them even though the Indian burial in question was then defiled.

An audience member asked how the Museum identified which Indian group certain articles belonged to. Dave responded that the Museum should not wait for Native Americans to come to claim items, but should be sensitive enough to go out to the group in question and find out what their concerns are. The Museum should regard repatriation as a formal way to deal with collections. If a Native American group should ask for an item to be returned, he advocates giving it to them.

An example: Zuni figurines were made to stay outdoors until they disintegrate and return to the earth. This is the proper control for the figurines, not curating them into a museum. Currently, the Museum is acting as a middleman to retrieve sacred objects stolen from Zuni shrines.

An audience member asked if the Museum had an outreach program for other state museums to be guided by the same repatriation policy. Dave replied that he had been in touch with some museums, but that anyone can open a museum, and the Museum's policy cannot be imposed by law. The policy at each museum is governed by what they have agreed to impose on themselves.

Another member pointed out that the scientific worth gained from the study of skeletal material is useful to both the scientific community and to the Indians. To this Dave replied that not all Native American groups want bones back. The Zuni policy for bones is that they don't want bones now in the collection because they have been defiled, that it is all right to study them, but the tribe would like a copy of the report. If future burials are found, they are not to be disturbed, but if they must be moved, say because of road construction, the bones are to be analyzed non-destructively in the field and reburied as close as possible to the original burial. The real concern, however, is not the skeletal remains but the removal of sacred objects.

The question was raised as to whether or not the Museum has rejected Indian claims because the request for the items was deemed improper. So far this has not happened; most Native Americans appear to be more rational than the archaeologists. An audience member pointed out that there had been some exaggeration of ownership by Indians in California wanting items back. Dave responded that these problems occur in places where the Indians have lost their culture, and there seems to be a need to have some evidence of their culture. However, in the Southwest the Indian groups have kept their integrity because their society and religion are still intact.

Asked what will happen if Indian groups demand the return of whole pots associated with burials, Dave replied that if there is a legitimate argument on religious or cultural grounds, the whole pots should be returned. This has raised a great deal of concern by archaeologists.

Then, asked if area museums such as the Edge of the Cedars Museum, in wanting to expand a display from Grand Gulch, found that the material was in the American Museum, could they go there and get it back? To this Dave responded, "Yes."

Dave was asked what is the policy on reproductions of objects being made for exhibition. He noted that in a test case of 400 Zuni objects, the tribe objected to the curation of 28 imitation Zuni masks, their only objection to the collection.

Another subject was the use of destructive chemical analyses conducted on bones; there are more acceptable, non-destructive methods that should be utilized.

Dave advocated that archaeological training should be more sensitive to other cultural heritages, not just the collection of material to generate information leading to scientific conclusions. More archaeologists are changing their philosophy after extended face-to-face contact with Native Americans.

The basic facts are that if one interprets another's culture, one must get their input. That there must be a dialogue between archaeologists and the descendants of the sites they are investigating. That all human remains be treated with respect. That in the U.S. it is not acceptable to display bones. That we must respect the rights of different cultures.

And, finally, it was pointed out by a member of the audience that we live in a culture that is undergoing a dynamic growth process. Decisions that are made for today may change in response to future attitudes. The philosophy of repatriation has gained acceptance in the last 10 to 12 years. It is of deep personal interest to the speaker.



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Newsletter

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VOLUME XXVI, No. 5

May, 1991

THE ALBUQUERQUE ARCHAEOLOGICAL SOCIETY --- TWENTY-FIVE YEARS IN THE FIELD AND LAB

by Richard A. Bice

Tuesday, May 21, 1991, at 7:30 p.m.
Albuquerque Museum, 2000 Mountain Rd. N.W., Old Town

As part of our celebration of New Mexico Heritage Preservation Week, 1991, the Albuquerque Archaeological Society will review our own history and heritage.

One of the premises of the founding of the Albuquerque Archaeological Society was that it would make research contributions to archaeology. For this purpose, it chose to adopt small to medium size projects that matched its resources.

However, not long after the founding of the Society, much of the attention of the archaeological community turned to contract archaeology and its necessary emphasis on site surveying and prompt analysis. This work has had an enormous impact on our knowledge of settlement patterns and regional interactions. Nevertheless, individual site research continues to paint important parts of the picture.

Throughout its years of existence, the Society has been in the enviable position of seldom being caught in the time squeeze, and of being able to continue its small to medium size programs. The work from 1967 to 1991 covers an interesting spectrum of projects ranging from a paleo Indian campsite through a prehistoric lead mine to downtown Albuquerque. The projects and clues provided by their artifacts will be the focus of this discussion.

Dick Bice is a charter member of the Albuquerque Archaeological Society and has been chairman of the Field and Lab Committee from the beginning. As a trustee of the Archaeological Society of New Mexico, Dick developed the certification program under which interested persons may gain experience in various archaeological techniques. Dick has been a leader at the ASNM field school for many years, and in recent years has been director of the school.

FIELD TRIPS SATURDAY, MAY 18

Two field trips are planned for Saturday, May 18. We'll meet at the Maxwell Museum at 9:50 in the morning, and Jean Brody will be our guide to the Southwest exhibit, including a film on the Anasazi. After a lunch break, we'll meet at Tijeras Pueblo at 1:30 for a tour of the site and a look at demonstrations of prehistoric crafts and archaeological techniques.

COMING EVENTS

LAB Wednesday evenings, 7:30-9:30, and most Saturdays, 9:30-5:00, at the Old Airport Building at the south end of Yale Blvd.

KWASTIYUKWA PUEBLO MAPPING EXPEDITION May 25, 26. Also rock art recording. Carpooling, camping available; bring your own water. Call Ann Carson, 242-1143, if you'd like to participate and haven't already signed up.

MAXWELL MUSEUM LECTURE SERIES May 14, 7:30 p.m. Eric Blinman, "Foundations of the Cliff Dwellings: The Early Anasazi of the Mesa Verde Region."
June 4, 7:30 p.m. Wirt Wills, "Agricultural Basis of the Prehistoric Southwest."

ASNM ROCK ART RECORDING FIELD SCHOOL June 15-28, 1991, at Three Rivers. A few places remain for either week. Contact Jay Crotty, Star Route Box 831, Sandia Park, NM 87047, (505) 281-2136.

ASNM FIELD SCHOOL June 30-July 27, 1991, at the Vidal Great Kiva Site near Gallup. Contact Phyl Davis, 3713 Camino Sacramento NE 87111, (505) 299-7773.

Albuquerque Archaeological Society
Minutes, April 16, 1991

The meeting was opened at 7:30 p.m. by Ann Carson, the Society's president. Two guests, recently moved to the Albuquerque area, introduced themselves. The previous month's minutes stand as printed in the Newsletter.

REPORTS

Rock Art Field School Jay Crotty reported that 15 people were involved in the April session. Despite gusty winds some petroglyph recording and surveying of the state holdings across the fence from the BLM lands was achieved. Confronted with both gusty winds and rattlesnakes, the visitors from Las Cruces who came to see how the recording was done left hurriedly. Jay notes that there are openings for the June field school.

Excavation Field School There are still openings for the Gallup field school in July. Phyl Davis has brochures and information.

ANNOUNCEMENTS:

Jerry Williams told of this year's Southwest Institute program highlighting the Santa Fe Trail and including the relevant aspects of the trail's archaeology, geology, geography, and economy.

Karen Castioni told of plans for Heritage Week (May 11-18, 1991) that involve Tijeras Pueblo. Focusing on the 12th and the 18th, there will be interpretive tours (1-4 p.m.) and demonstrations of prehistoric crafts including flint knapping, pottery, weaving, adobe making, use of yucca fibers, food preparation, and hands-on exercises. She needs volunteer help and someone to gather plants used prehistorically. Maxwell Museum will present a talk focused on their archaeology trunk.

Faith Bouchard announced a May 18 field trip to the Maxwell Museum at 9:50 a.m. and Tijeras Pueblo at 1:30 p.m. She needs suggestions for future field trips.

Ann announced that on May 25 and 26 members will be joining Bill Whatley to assist in mapping the great kiva at Kwastiyukwa; Lance Trask can also use help with the rock art survey. Camping is available; bring your own water. Carpooling to be arranged. Ann will contact those who have signed up to go.

Ann told that Tracy Green had passed away. He was a charter member of AAS and our longtime official photographer. He will be missed.

Kit Sargent told that Dr. Florence Ellis died in her sleep at age 84. An

eminent Southwest archaeologist, she was the first to do tree-ring dating in the Southwest. She published a great deal and wrote the definitive ceramic text. She did field work in Chaco Canyon and Ghost Ranch, and was involved in ethnographic studies and water rights disputes for many of the local pueblos. A memorial service was held April 21 at Ghost Ranch. She will be missed by all.

Jean Brody introduced the two speakers, Susan Ball and Betty Garrett, both Society members, who were involved in last summer's dig at an Ismalic site near Mertola, Portugal.

The meeting adjourned at 9:00 p.m.; refreshments were served by Barbara Thomas.

Betty Garrett, Secretary

HIGHLIGHTS OF ASNM'S ANNUAL MEETING FROM AN AAS POINT OF VIEW

We experienced one of the brightest highlights when we registered at the Deming-Luna Mimbres Museum. It has an outstanding historical collection, mostly from Deming residents, and beautifully displayed. I wish I'd had more time to look at the dolls, and bells, and whisky bottles, etc. All the work is done by volunteers, and people of Deming are rightfully very proud of it. Yes, there is a Mimbres collection, but the museum is mainly historical artifacts.

About two dozen AAS members attended, and many of them were involved in the program. Dudley King is ASNM president, and Gordon Page was responsible for getting speakers. They both did an excellent job. Five AAS members presented interesting papers.

The Archaeological Society of New Mexico was formally organized in 1900, and Joan Mathien heads a committee which is researching its history. Her paper reviewed the early years and early leaders and offered possibilities for a 100th anniversary celebration.

Dick Bice presented a paper he and Betty Kelley of Gallup had prepared on the problem of dates at the Vidal great kiva site. The dendro and archaeomagnetic dates don't agree very well with dates

of pottery found at nearby dumps. They researched the literature for references to possibly more compatible dates.

Bart Olinger, our member who lives in Los Alamos, received the Archaeological Achievement Award for his valuable contributions as an avocational archaeologist. And without ever wielding a trowel. He received the award for the same kind of work he discussed in his paper: analysis of pottery by means of X-ray fluorescence.

Ann Carson's talk was about the defensive plaza at Chimayo, built nearly 200 years ago. There have been a few changes in building styles over the years, but because of the conservatism of the population, most of the buildings stand unrenovated and vacant now that population has declined.

Jay and Helen Crotty presented an update of the rock art field school at Three Rivers.

At the banquet the Awanyu Players, under the leadership of "the great plumed serpent" Pat Beckett, made their usual pertinent awards. In accordance with an old historical custom, Joan Mathien was given a "pounding," a bag of sugar, with best wishes for her recent marriage to Jim Mansfield. President Dudley King was given a "decision rating tool," a block with scores from "Superb" to "Stinks" so he can toss it up and tell how he's doing by how it lands. Since it was his birthday, he also received a birthday cake. He blew out all the candles with one blow. Except that one kept coming back to light. You heard there was wind at Three Rivers? No problem. Helen Crotty was given thumbtacks to use to fasten the mug boards to the rock. And in preparation for the usual July rains at Gallup, Phyl Davis received a "cabin cruiser."

The final highlight was Bandelier Lecturer Steve Lekson's talk, "Life After Mimbres." He described the architectural, engineering, and agricultural accomplishments of the Mogollon people of southwestern New Mexico, so wrongly overshadowed by their Mimbres branch and by their Anasazi and Hohokam neighbors.

The 1992 annual meeting will be held May 1, 2, and 3 in Farmington, with the San Juan County Archaeological Society as hosts.

MEMORIES OF TRACY GREEN
by Dick Bice and Dick Renwick

Our friend and colleague, Tracy Green, died April 13, 1991. Tracy, above all else, was a friend and a man of great integrity. From the very beginning of the Albuquerque Archaeological Society, he was its official photographer, both at meetings and in the field. But more than that, he shared his professional expertise, originally learned in Alaska and during WWII, with any of the Society members who were anxious to learn the finer elements of picture taking. Newsletters and Society reports contain innumerable examples of his work.

Dick Renwick speaks for all of us: I met Tracy during the very early years of the Albuquerque Archaeological Society. His photographic work for the Society was of great interest to me and it wasn't long before I was over at his house, and in his photo lab talking photography. He loved to show his work, including the commercial side of his business.

I enjoyed his friendship and the many discussions we had together. He eventually learned of my interest in auto mechanics, and having been a mechanic himself (he owned and operated a garage for many years), he began to instruct me in the many details involved.

He was a very considerate man. He took a lot of time with me, not only in talking mechanics, but also in loaning me special tools and assisting me. He shared his experience and knowledge. I have always been grateful.

He was a strong minded, determined man, a friend of many people. We will miss him.

CHACO CANYON UNDER SIEGE

In an article in the May/June issue of Archaeology, John Neary says Chaco Canyon is under siege. One of the culprits, according to Park Superintendent Larry Belli, is traffic on State Highway 57, which runs through the Park. Belli says Kin Kletso is just 20 feet from the road, and you can see cracks going right through the rocks in the walls. Although Chaco's core area is closed at sundown, it is wide open to the public 24 hours a day because it is bisected by Highway 57. Belli, and others for the past 30 years, would like to see 57 rerouted so the core area can be closed off with a gate.

The crowds of tourists are also taking their toll. Some 91,000 people visited Chaco in 1989, a 28% increase over 1988, but there are fewer staff than in 1980.

Two years ago representatives of government agencies and private organizations convened at Fort Burgwin Research Center in Taos to study ways to combat looting and vandalism. They proposed that antiquities be treated the same way as are endangered species. Such protection, they argued, would eliminate the legal immunity currently enjoyed by professionals and amateurs who dig ancient sites that happen to be on private land. They proposed setting up sting operations to catch traffickers in stolen relics. They also proposed using monitoring devices at important sites, and that volunteer watchmen be enlisted to keep an eye on the ruins. (Ed. note: The San Juan Archaeological Society members are organized to patrol sites in the Gobernador region.)

Leary is not optimistic. He feels the odds against such actions having any lasting effect on site destruction seem staggering.

Alcaria Longa, a Medieval Islamic Site Viewed from the Peanut Gallery
Lecture by Susan Ball and Betty Garrett

Last summer Susan Ball spent six weeks and Betty Garrett spent two weeks at a medieval archaeological site near Mertola, in southeastern Portugal, under the direction of Dr. Jim Boone of UNM. The area has a long and varied history of human occupation, starting with paleolithic sites near the coast and continuing into mesolithic until the 5th millennium BC. Work with copper began about 2300 BC. Later the Greeks and Phoenicians established colonies in the area for the purpose of mining copper, tin, and other metals. They brought grapes and olives with them, and now olive trees as well as cork oaks stand in the middle of wheat fields.

The Punics from Carthage moved in and stayed till 200 BC when the Romans destroyed Carthage. The Romans then came to Iberia and stayed for 500 years, adding more and more territory. The whole peninsula was completely Romanized: language, religion, commerce, technology, agriculture.

Mertola is about a kilometer away from the site of a Roman fortified village with a castle on the hill. It stands at the confluence of two rivers, the Guadiana and the Orieras, and is the furthest navigable port. A busy road led to the mines from the port. Parts of a wall still stand around the rocky outcrop where the town was, as well as parts of the wharf area and a guard tower. Some time ago, the excavation of a basement unearthed a Roman house and street. These have been left uncovered and made into a museum.

In the 4th century AD Roman power declined. Taxes rose and plagues decimated the population. When the Visigoths made an appearance, they were welcomed as additional population. They had already traveled through southern Europe, France, Italy, the Roman world, and were thoroughly Romanized Christians. They eventually controlled Iberia as thanks from Rome for driving out other invaders. During their time trade decreased to mostly local, but they built new buildings including a castle

in Lisbon. Of the Visigoth language, only a few words relating to the military remain in the Spanish language.

At the end of the 8th century Moslems from North Africa and Arabia moved into the peninsula and stayed in the southern part 700 years. They were welcomed in some area because living conditions were so bad. They had great influence. They kept the Roman trade routes and improved agriculture through irrigation. The area prospered under the Moslems. They revived the Roman mines which had been abandoned by the Visigoths. The Moslems kept the Roman land divisions: 1/3 for the conquerors and 2/3 for the conquered to support the conquerors. The Moslems didn't try to convert the people, because under Islamic laws only the infidels paid taxes. Their written history of the time sounds like fairy tales, and researchers have to sift it carefully to find the historical nugget.

In the 10th century the single caliphate collapsed and many smaller political units evolved. Then the northern Christians, who had never been under Islamic rule, began to take over. After the Moslems were driven out, architecture still showed Islamic influences. The Catholic church at Mertola began as a mosque.

Portugal was a principal participant in the great age of exploration of the 15th and 16th centuries. Prince Henry the Navigator established a school of navigation to encourage men to go out and bring back wealth to Portugal. Expeditions also got rid of surplus young men, who would otherwise terrorize the towns.

Among the goals for the excavation of the site were:

1. To look for evidence of depopulation from moving to towns or from famine. Did this happen or was the population always sparse?

2. To look for continuation or change in trade routes, using ceramic analysis.

This archaeological project at Alcaria Longa was the first at a small,

unimportant, not affluent village. The name of the village means "little town far away from everywhere else." The depth of the old village ranged between 5" and 7 meters below the surface. The excavators learned to differentiate between blacksmiths' hearths and household hearths -- no plant remains in the smithy. They dug through hundreds of thousands of tellas, roof tiles. They discovered a tower built in typical Islamic style, but since the style continued till later times, it was hard to date just from the style. The site was dated between 1000 and 1250 AD, but there were artifacts from every time from Roman to 17th century.

Betty did petrographic analysis of the ceramics to determine the raw materials and find out whether those hundreds of thousands of roof tiles were locally made. One-quarter were local and three-quarters from other areas unknown.

Portugal is almost a third world country - for example, the concrete wash boards Susan and Betty had to use -- but advanced culturally. There is real effort to preserve the old crafts and feasts. Pottery made locally is used for utilitarian purposes, not just for decoration. Betty's biggest thrill was seeing a potter making huge ollas, using a wheel turned with his feet. Weaving is also encouraged. The cork oak is exported throughout the world, but it is also carved for decoration.

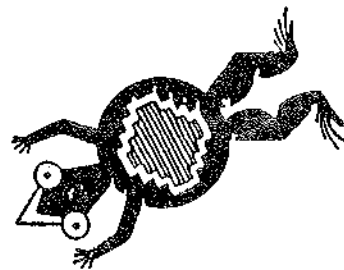
Some of the "streets" in Mertola were too narrow for a car, so Betty and Susan had to get used to walking on the cobblestone streets. They learned to find their way around by noticing familiar dogs. They found everything interesting, and the local women found the foreign women interesting in return.

Reported by Dolores Sundt



SALE OF THE CENTURY

The bullwhip used by Harrison Ford in the three Indiana Jones movies sold for nearly \$24,000 in a recent auction in London. Homemade from 16 plaits of kangaroo hide, the whip had been donated by the actor to London's Institute of Archaeology, which needs money to renovate its premises. The whip was bought by Michel Axel, the owner of the Paris City Rock Cafe, who plans to display it alongside other items of interest including an Elvis Presley Cadillac and one of Michael Jackson's gloves.



POMPEII OF BUFFALO JUMPS

A site known to Wyoming archaeologists as the "Pompeii of buffalo jumps" has been turned over by the owners to the University of Wyoming for development as a museum and archaeological study site.

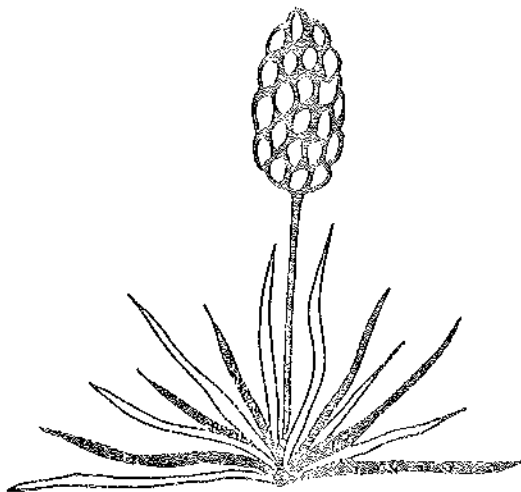
The site has lain virtually undisturbed since it was used by Plains Indians to trap and kill bison from A.D. 1500 to 1800. Archaeologists excavated part of the site in the 1970's, revealing 22 discrete layers of bison bones. They estimate that 20,000 bison were killed at the site. According to the development plan, the public could observe archaeologists at work as they uncover more of the strata, a project that could take 20 years or more.

HERITAGE PRESERVATION WEEK EVENTS:
THERE'S STILL TIME TO ENJOY THEM

New Mexicans are preserving our heritage everywhere from Abiquiu to Zuni. Besides the events at Tijeras Pueblo, described on the front page, there will be other events nearby.

May 18. The Pueblo Indian Cultural Center, San Juan Pueblo Indian Youth Dancers at 11:00 a.m. and 2:00 p.m., and pottery making demonstrations at 11:00 a.m. and 3:00 p.m.

May 19. Rio Grande Nature Center State Park, native plant, wildflower, and herb festival, 10:00 a.m. till 4 p.m. with demonstrations of planting, dyeing and weaving using native plants.



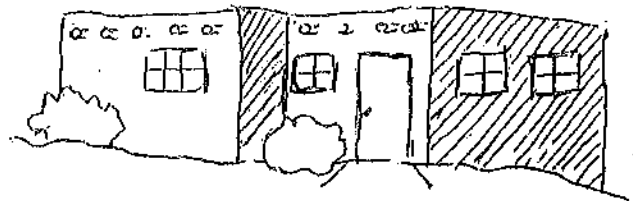
Bernalillo. May 17. Coronado State Park, 2:00 p.m., lecture by Nathan Stone, "Native American Culture and the Early European Explorers."

May 18 and 19. Coronado State Monument, ranger guided tours 10:00 a.m., 2:00 p.m. and 4:00 p.m. Adobe stabilization techniques will be demonstrated May 18 at 3:00 p.m.

Grants. May 18. Help the BLM and Los Amigos del Malpais fence a historic homestead in El Malpais National Conservation Area. Meet at El Malpais Information Center, 620 East Santa Fe Avenue, at 8:30 a.m.

May 18. Guided hike on the Zuni-Acoma trail across the Malpais. Meet at the west trailhead on Hwy. 53 at 9:00 a.m.; bring water and lunch. For information on both these events call El Malpais Info Center, 285-5406.

Santa Fe. May 14. Video "Architectural Styles of New Mexico: A Primer" at the Santa Fe Public Library, 145 Washington Ave. at 7:00 p.m.



May 15. "Southwest Architecture/Indian Architects," a panel discussion by Indian architects concerning Pueblo historic restoration. Museum of Indian Arts and Culture Theater, 7:00 p.m.

May 15. Behind the Scenes, tour of the facilities and collection of the Museum of Indian Arts and Culture. Tours on the hour between noon and 6:00 p.m. Free, but reservations required. Call 827-6344.

May 16. Slide lecture on Navajo Pueblitos of northwestern New Mexico. A portion of the slide presentation will be in 3-D; glasses will be provided! 7:30 p.m. at the BLM Office at 1474 Rodeo Rd.

May 18. Archaeology booth at DeVargas Mall, 10:00 a.m. to 2:00 p.m. Hands-on "excavations" and video.

The ALBUQUERQUE ARCHAEOLOGICAL SOCIETY is a non-profit corporation organized under the laws of New Mexico. Its purposes are (1) to preserve and protect prehistoric and historic remains in this region; (2) to educate members and the public in archaeological and ethnological fields; (3) to conduct archaeological studies, research, surveys, and excavations; (4) to publish data obtained from research studies and excavations; and (5) to cooperate with other scientific institutions.

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REGULAR MEETINGS: third Tuesday of each month in the auditorium of the Albuquerque Museum, Mountain Rd. NW, Old Town, Albuquerque, NM.

LABORATORY SESSIONS weekly: Wednesday 7:30 pm, and on scheduled Saturdays, Old Albuquerque Airport building, west basement entrance.

FIELD TRIPS and SEMINARS held during the year. EXCAVATION and SURVEYS as scheduled.

ALBUQUERQUE ARCHAEOLOGICAL SOCIETY is an affiliate of the ARCHAEOLOGICAL SOCIETY OF NEW MEXICO. Membership includes a monthly meeting with a lecture, and opportunities to participate in laboratory projects, field trips and cooperative activities with other archaeological institutions. ANNUAL DUES: Individual \$12.00; Family \$16.00; Sustaining: Single \$20.00, Family \$30.00; Institutional (Newsletter only) \$8.00.

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Newsletter

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June, 1991

THE STONE TOOL TECHNOLOGIES OF CENTRAL MEXICO

by Janet Kerley

Tuesday, June 18, 1991, at 7:30 p.m.

Albuquerque Museum, 2000 Mountain Rd. N.W., Old Town

Janet Kerley will show slides illustrating a discussion of stone tool technologies in central Mexico, with special reference to the Toltecs and blade technology. And to prove she really knows stone tool technology, she will give a short flint-knapping demonstration.

Janet Kerley received her B.A. in Anthropology, Archaeology, and Chemistry at Baylor University, and is a Ph.D. candidate at Tulane. Her dissertation considers the development of the Toltec obsidian blade technology and the impact of technological innovation on the economic and political systems of the Toltecs.

COMING EVENTS

LAB Wednesday evenings, 7:30-9:30, and most Saturdays through June 22, 9:30-5:00, at the Old Airport Building at the south end of Yale Blvd.

ASNM FIELD SCHOOL June 30-July 27, 1991, at the Vidal Great Kiva Site near Gallup. Contact Phyl Davis, 3713 Camino Sacramento NE 87111, (505) 299-7773.

PECOS CONFERENCE August 17-18 at Casas Grandes, Mexico.



KWASTIYUKWA MAPPING MISSION ACCOMPLISHED

By Ann Carson

Over Memorial weekend Society members Susan and Frederic Ball, Faith Bouchard, Karen Castioni, Robert Thomas, Phyl Davis, Dick Bice, Katherine Saltzstein, Wally Cates, and Jim and Ann Carson trailed archaeologist Bill Whatley to the site of Kwastiyukwa high in the Jemez Mountains. We joined a number of engineers, architects, and friends of the Kwastiyukwa project who were on site to help ferret out the footprint plans of the many structures surrounding numerous plazas on the Pueblo IV site. It will not be excavated, so as much information as possible is being gleaned by interdisciplinary teams. Our task was to map the great kiva and the partially standing structures of "New Town." These detailed sketches will be used to clarify the sophisticated global position mapping already undertaken.

Some AAS members assisted Lance Trask as he recorded rock art along the escarpment. New member Kathy Saltzstein found a new ladder-shaped image that was quickly dubbed "Kathy's Ladder."

The weather was perfect, nice and warm, with cool pines available if it got too warm. Evening were spent watching the two Bills throw atlatl spears or wandering off to the cliff edge to look down on the lights of Albuquerque in the distance.

Dick Bice's Jeep decided to be cantankerous, refusing to shift out of neutral. This resulted in the temporary abandonment of the vehicle. Fortunately he could be ferried back and forth to

the great kiva during the day where he and Phyl Davis were the AAS kiva mapping experts. He got his vehicle hauled back to town by the end of the week.

Working at Kwastiyukwa was a rewarding experience. Team members learned the history of the site and marveled at Bill Whatley's enthusiastic plans to preserve it. He expressed his appreciation of our efforts by giving the Society a thirty dollar donation to be used for publication and education.

Note: Bill Whatley spoke to the Society about work at Kwastiyukwa just a year ago. The report on his lecture is in the June, 1990, Newsletter.

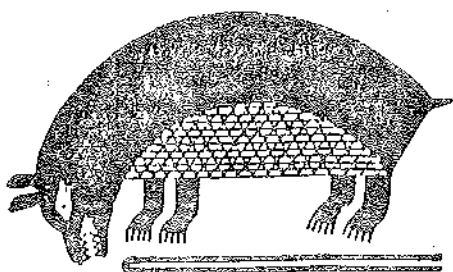


AAS ASSISTS IN HERITAGE PRESERVATION ACTIVITY AT TIJERAS PUEBLO

The Sandia Ranger District, Maxwell Museum, and Albuquerque Archaeological Society cooperated in the celebration of New Mexico Heritage Preservation Week by offering interpretive tours of the Tijeras Pueblo, an Anasazi village from the early 1300's.

Karen Castioni, interpretive naturalist specializing in archaeology, created a program of walks, on-site demonstrations of prehistoric crafts, and hands-on interactive programs. Tijeras Pueblo Volunteers/AAS members led the tours and did the demonstrations.

Janet Pomey explained archaeological methodology, Ann Yeck and Woody Woodworth demonstrated prehistoric pottery techniques which included making pigment from different minerals, painting and designing the pot. Marylyn Johnston presented a program of different gathered and farmed food types, displaying these foods in historic pots, gourd storage vessels, and with a metate. Nancy Woodworth interpreted the uses of yucca and other fibers that were utilized prehistorically. A small museum where artifacts and hands-on activities were being demonstrated was managed by Florence La Bruzza. Jim Biberman and Faith Bouchard were among the trained interpreters who guided the tour groups.



Albuquerque Archaeological Society
Minutes, May 21, 1991

Ann Carson opened the meeting at 7:30 p.m. She welcomed the visitors including a group of 15 from the Nevada Archaeological Society at Las Vegas and the Wisconsin Archaeological Society, whom Bill Whatley had brought to the meeting.

REPORTS Library Mari King brought reports of AAS digs and copies of the Newsletter, and, in addition, the Nevada group brought copies of their newsletter.

Field School Dick Bice reminded all that the ASNM field school will be held in Heaton Canyon near Gallup during the month of July.

Rock Art Field School Jay Crotty said that he could use more participants at Three Rivers for either or both of the two weeks of Rock Art School, held the last two weeks in June.

Karen Castioni reported that the presentations put on at Tijeras Pueblo for New Mexico Heritage Preservation Week were a big success due in part to the efforts of AAS volunteers. In addition Faith Bouchard and Jean Brody conducted a tour of the Maxwell Museum Southwest Exhibit prior to going out to the Tijeras Pueblo exhibit.

Nan Bain reported that two grades from Zuni Elementary School visited Tijeras Pueblo during the Preservation Week activities.

Dudley King stated that the ASNM Annual Meeting, held in Deming, had gone well. There was good attendance and good papers; several of the speakers were from our Society.

Helen Crotty reported that she had attended the annual Rock Art Society meetings held recently in Las Vegas, NV. ANNOUNCEMENTS Gordon announced that the Ghost Ranch excavations are scheduled for August 12-27. The "dig" will be on the ranch itself, and will cover the whole Archaic to Spanish time periods.

Bettie Terry had this year's ASNM volume honoring Stew Peckham for ASNM members to pick up as well as extra copies for those who wished to join ASNM. Dolores Sundt pointed out that four AAS members are volume authors: Joan Mathien, Dick Bice, Bart Olinger, and Bill Sundt.

Bill Whatley gave instructions for driving to Kwastiyukwa Site and reviewed the areas to be mapped.

Ann announced that a short board meeting would be held at the conclusion of the evening's program.

Jean Brody introduced the speaker, Dick Bice, who reviewed the AAS's 25 years in the field and lab. After the meeting refreshments were served by Joyce and Alan Shalette.

Betty Garrett, Secretary

NEW BOOKS IN OUR LIBRARY

Our library has received many interesting new books this year. Several of them were sent to us by the publisher for review. If any of you would like to review one of these books, so that prospective readers will know about it and so that we will have a moral right to keep it, your work would be much appreciated. Any of the books can be checked out either by coming to the Lab or by asking librarian Mari King to bring them to the meeting.

Adams, Charles E., The Origin and Development of the Pueblo Katsina Cult. University of Arizona Press. 1991. (review)

The Artifact. Vol. 29, No. 1.

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Fowler, Catherine S., Great Basin Anthropology. A Bibliography. 1970.

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Greenleaf, Richard E., The Mexican Inquisition of the Sixteenth Century. 1969.

Kincaid, Chris, Editor, Chaco Roads Project Phase 1. A Reappraisal of Prehistoric Roads in the San Juan Basin. 1983.

Kroeber, A. L., Handbook of the Indians at California. Reprint 1976.

Malville, J. McKim and Claudia Putnam, Prehistoric Astronomy in the Southwest. 1989.

Mayes and Lacy, Nanise. Navajo Community College Press. 1989.

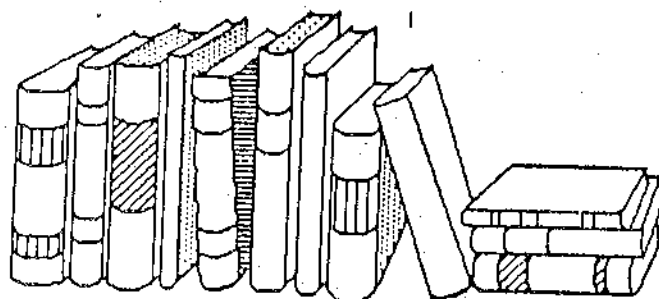
Rodee, Marion and J. Ostler, The Fetish Carvers of Zuni. Maxwell Museum. 1990.

Roney, John, The Pueblo Three Period in the Eastern San Juan Basin and the Acoma/Laguna Area. 1991.

Vivian, Gordon and Tom W. Mathews, Kin Kletso, A Pueblo III Community in Chaco Canyon, N. M. 1973.

Whatley, William, "Kwastiyukwa Ruin," P.O.B. Magazine, Vol. 16, No. 3.

Zier, C. J., Excavation Near Zuni. 1973.



ARCHAEOLOGICAL OPPORTUNITIES

THE ARCHAEOLOGICAL EXPLORATION OF NEW MEXICO

Archaeologist Mike Marshall is offering a series of illustrated lectures and field trips on New Mexico archaeology this summer. The dates are July 8 through August 3, and the lectures will be given at the old Corrales church, Monday and Wednesday evenings from 7 to 9 p.m. In addition there will be two field trips: an overnighiter, July 20 and 21, to the fortified pueblitos in the Dinetah area, and a day tour, August 3, to pueblo, Spanish Colonial, and rock art sites in the Rio Grande Valley.

Subjects include the Camino Real, Rio Abajo (Socorro area), Pueblo of Acoma, Dinetah (Navajo Homeland sites), Sacred sites and Pueblo cosmology, Rock art, Anasazi architecture and Chaco roads, and the Tiguex Province (Albuquerque area).

The course is limited to 20 participants. The cost is \$100 or \$80 for seniors or \$80 apiece for couples. For more information call Mike Marshall, 898-0614.

VOLUNTEERS NEEDED AT FORT CRAIG DIG

A Corrales archaeological organization and the BLM are sponsoring an excavation of soldiers' quarters at the Fort Craig ruins in south-central New Mexico. The dig will run August 3-31. Interested people are being invited to participate, along with a staff of professional archaeologists.

Experience isn't necessary, and the public may volunteer for a day, a weekend, a week or the entire month. Camping is permitted at the fort, where portable toilets and shower facilities will be available.

A one-time donation of \$30 for an individual or \$50 for a family is requested, but not mandatory. The tax-deductible donation will be used to help defray the costs of preserving and classifying the artifacts recovered.

Information is available by writing the Archaeological and Historical Research Institute, P.O. Box 300, Corrales, NM 87048.

THE ALBUQUERQUE ARCHAEOLOGICAL SOCIETY -



TWENTY-FIVE YEARS IN THE FIELD AND LAB
 Lecture by Richard A. Bice
 Reported by Betty Garrett

Jean Brody introduced Dick Bice who has been working on the history of the AAS. Both Dick and Bill Sundt have accumulated accolades and respect from the professional community for the 25 years of field work, analyses, and published reports in which the Society has been involved. Currently since there is a three year backlog of analyses and final reports, the decision has been made to suspend any field work until the lab work is caught up.

Dick pointed out that the Society has been involved in ten major projects and in four or five smaller investigations. In the interests of time, Dick chose to do an in-depth coverage of six of the ten major projects, giving only a mention to the remaining four projects and the minor investigations. Dick showed slides to illustrate each project.

AS-1 is an Early Basketmaker campsite in the Rio Grande bottomlands west of Rio Rancho. The Society excavated it in their first year of existence, 1966. The site is a stabilized sand dune adjacent to dry playa lakebeds. Slides showed the general area, the surface of the dune, and the crew working in two meter grids.

They found fire rocks, chipping detritus, carbon stains, staining of the soil, storage cysts, the base of a post (which yielded a 1 AD carbon date), biface knives, rubbing stones, scrapers, projectile points, basin metates, and hand manos. There were no pottery sherds.

AS-2, excavated in 1967, is a Folsom campsite on the knob of a hill along a dry playa lakebed. The shallow site, dated at ca. BC 8000, was screened

for Folsom chipping. Only broken projectile points and flakes were found, along with a scraper that had a suggestion of hafting, an atlatl weight, graters, biface knives, woodworking and multipurpose tools, and a drill thought to be used for drilling a cone-shaped hole in the end of a spear. In the lab a mock up of the two meter grids was made and the artifacts put in their respective grids. This showed up areas with few or no artifacts, suggesting where a habitation had once been.

AS-3, the Prieta Vista ruin, is a Pueblo III site dating around AD 1225. The Society worked there in 1968-69. The site is at the end of a volcanic mesa 40 miles northwest of Albuquerque, adjacent to the Rio Puerco. Permanent springs are to be found near the site.

Slides showed the general area and the excavations including lab work done at the site. The fifteen-room pueblo has walls about six feet high made of rotten Dakota sandstone, volcanic malpais rocks, and basalt, all locally available. A kitchen area contained meal bins, metates, and manos.

The site produced beads in the preparation stage, calcareous material, pendants, side-notched projectile points, drill points, sherds from a 0.5 meter diameter coiled olla, and, to the delight of the crew, a magnificent horizon-to-horizon rainbow.

AS-4, explored in the fall of 1970, is a collection of lithic sites near Cochiti Pueblo that date from about BC 2500 to historic times. The general area, at the foothills of the Jemez Mountains, had small canyons that contained red pictographs, probably historic.

Obsidian from the Jemez Mountains eruptions is plentiful; 95% of the nodules showed chipping. There was no excavation; only the surface material, including fire rocks and metates, were picked up. Stone piles of the local siltstone and basalt were interpreted to be either shrines or possibly signaling sites. One petroglyph was recorded.

Artifacts, handled in a field lab, included Rio Grande glazewares, modern pottery, knives, choppers, projectile

points, and a scraper of a different material that may turn out to be a flintlock.

Work at AS-5 began in the fall of 1971 and continued for five or six years. AS-5 is a lead ore mine near Cerillos, NM, about 1.5 miles from the ruins of San Marcos Pueblo, and also near prehistoric turquoise mines.

The prehistoric mining activity was for the lead ores (galena), which is interpreted to be the source for lead glazes used in ceramic production. In historic times, from the Spanish era to the early part of this century, mining was done mainly for gold and silver. There are many mine shafts. One is ten feet deep and interpreted to belong to early Spanish mining; a forty foot deep mine is considered to be much later.

Helene Warren reported prehistoric stone tools on the surface and had seen hints of a small vein of ore. The Society's subsequent involvement revolved around the excavation of a 70 meter long, winding trench that had been refilled following the various mining activities of both prehistoric and historic groups. The trench followed veins of lead ore that had extruded from the parent magma in vertical channels.

The interpretation is that the mining activity started at the bottom of the hill and moved up, filling in the trench as the mining activity moved upward. At the uppermost end of the trench, the last place to be mined, a stratigraphic column 7.5 meters deep was kept.

At the surface deep mine shafts, probably Spanish, were present, and evidence of smelting, such as firestained rock and slag, was present. In addition, drill bits, explosives, and automobile tires suggested activity in the 1930's. Dating of parts of a platform of rotten beams gave an 1880 date; other dating gave a 1776 date.

One maul was found in situ; other artifacts included hafted mauls and picks, axes, wedges, hand hammers, spalls of broken tools, and turquoise.

AS-7 is the downtown business dump, circa 1880-1890, investigated in 1972 when bulldozing for the civic plaza was

underway. The digging was possible only a couple of weekends for artifact recovery that produced all types of whole and broken bottles, stonewares, ceramic items, pipes, dinnerware, Indian pots, and carbon rods. The latter provided a reliable date for the dump because it was in 1885 that the carbon arc lamps were replaced by incandescent lighting.

The remaining four major projects: AS-6, a pithouse and Pueblo III site near Quemado, dating AD 1000 - AD 1250. This is a 20 room block pueblo and a pithouse in the dump area. The ceramics included Tularosa Black-on-white and whitewares from the north.

AS-8, a Pueblo III site dated AD 1225 - AD 1300 near San Ysidro that consisted of a kiva and an L-shaped pueblo. Artifacts include projectile points and knives. A bead production area was found in one room.

AS-8 also included the Milpas Site survey that revealed 100 sites in the valley below AS-8. They dated from AD 1250 to historic times and included walled roomblocks and rock shelters.

AS-10 is a Pueblo IV site dated about AD 1400. Two sites, located on private land across the Forest Service fence from the Tijeras Pueblo were excavated. One room was of particular interest for its problematic grooves across the floor. House construction has now covered these sites.

The West Sandias Sites Survey revealed sites dating 1690-1930 that included jumbled rocks, small shelters, and an old ranch house with evidence of irrigation channels.

The Society has given support in varying degrees to the following projects: a pueblo near San Antonito; a pueblo site near Quemado; a week's dig at Third and Central, Albuquerque; at San Pedro, an old Spanish village near Socorro; and, finally, Tonque Pueblo. A collection of provenienced artifacts from Tonque Pueblo - a 2000 room Pueblo IV site - has been given to the Society. Tom Morales, a UNM graduate student, is currently analyzing this collection.

Dick suggested that another program be allotted to a similar talk of the four major projects and the smaller projects given support by the society.

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VOLUME XXVI, No. 7

July, 1991

THE THREATS AND CHALLENGES
OF MAKING A NEW NATIONAL MONUMENT

by Diane Souter

Tuesday, July 16, 1991, at 7:30 p.m.

Albuquerque Museum, 2000 Mountain Rd. N.W., Old Town

Diane Souter, project manager of the new Petroglyph National Monument, will discuss the resources and plans for protection, the concerns and steps whereby we will begin to conserve and interpret these cultural resources. As project manager, Ms. Souter works at building a constituency, developing community relations, acquiring land, and general management.

Diane has been with the National Park Service since 1981 and has been hooked on New Mexico since 1975. She received her B.A. from Mt. Holyoke and her M.A. in Urban Planning from the University of Michigan.

COMING EVENTS

NO LAB in July. Regular schedule in August except closed the second weekend.

PECOS CONFERENCE. August 8-10, in Casas Grandes, Chihuahua, Mexico.

GHOST RANCH EXCAVATIONS. August 12-27, 1991. Contact Gordon Page or Ghost Ranch for information.

PETROGLYPH NATIONAL MONUMENT Seasonal Rangers were hired in May to begin management of the year-old National Monument. At this time, Diane Sauder is the Project Director under joint administration by the City of Albuquerque and the National Park Service.

Seasonal schedules are now set (June 16-29, 1991) as follows:

Sunday: 9:30 a.m. Petroglyph State Park Walk -- Meet the Naturalist at Petroglyph State Park's Macaw Trailhead for this moderately easy, one hour activity. State Park entrance fee required.

Monday: 9:00 a.m. Piedras Marcadas Hike -- Meet Ranger at the end of Paseo del Norte, one mile west of Coors Blvd. Allow two and a half hours for this moderately strenuous off-trail hike. No fee required.

Tuesday: 9:00 a.m. Boca Negra Hike -- Join the Ranger at the parking lot just uphill from the Petroglyph State Park on Unser Boulevard. Allow two hours for this moderately strenuous off-trail hike. No fee required.

Tuesday: 9:30 a.m. Petroglyph State Park Walk -- As on Sunday. Wednesday: 9:00 a.m. Rinconada Canyon Hike -- Explore exciting Rinconada Canyon on this moderately difficult off-trail hike. Allow two and a half hours for this one-and-a-half mile adventure. Meet the Ranger at the end of Unser Boulevard, one mile north of I-40. No fee required.

Thursday: 9:00 a.m. Boca Negra Hike -- As on Tuesday.

"Naturalist's Choice Talks" -- Park Rangers offer 20-minute talks on a diversity of cultural, biological, and geological themes. Join a Ranger and take a closer look at this superb national Monument's unique resources! Meet at the Macaw Trailhead at Petroglyph State Park, just off Unser Boulevard. The State Park entrance fee is required. The schedule is as follows: Fridays and weekends at 11:30 a.m., 12:45 p.m. and 3:45 p.m.; Monday, Wednesday and Thursday at 12:45 p.m. and 3:45 p.m.; and Tuesdays at 11:30 a.m. For further information call Petroglyph National Monument at (505) 768-3316 in Albuquerque.

Albuquerque Archaeological Society
Minutes, June 18, 1991

Ann Carson opened the meeting at 7:30 p.m. by welcoming half a dozen visitors, including Dr. James Boone of UNM, who has promised to do a program on his Ismalic dig near Mertola, Portugal. Dolores Sundt announced that the Pecos Conference dates are August 8-10, instead of what was listed in the Newsletter. The minutes of the meeting were approved.

REPORTS.

Field School Phyl Davis reported that

all sessions are full.

Lab Dick Bice reported that the lab will be closed during July but will be open in August except during the Pecos Conference.

OLD BUSINESS.

Ann reported that 11 people went to Kwastiyukwa and enjoyed helping Bill Whately and Lance Trask in mapping the kiva and recording petroglyphs.

Ann read a letter from the National Park Service in response to the Society's request to have Col. James Bain remembered in some aspect at Petroglyph National Monument. The letter pointed

out that Park Service policy is not to use a person's name until at least five years after his death, so this matter will be on hold for a few years.

Lance Trask, on behalf of himself and Bill Whatley, thanked all who helped at Kwastiyukwa and announced a similar venture in July or August. Bill donated \$30 to the Society for education materials.

NEW BUSINESS

Dolores Sundt reported that long-time member Beryl McWilliams has not felt well enough to attend meetings this spring. She can't see well enough to read easily but would enjoy phone calls. Her number is 884-1396.

Carol Joiner said that Carol Condie's father died and the family would like donations to UNM's library from those who care to contribute.

Ann announced that Mike Marshall will have a series of lectures and field trips July 8 to August 8, as reported in the June Newsletter. He would like help in surveying the Camino Real from Santa Fe to Chihuahua; more information forthcoming.

There will be archaeological activity by the BLM at Ft. Craig August 3-31. Information on this was also in the June Newsletter.

Jean Brody introduced the speaker, Janet Kerley. The meeting adjourned at 8:45 p.m. for refreshments served by Nan Bain.

Betty Garrett, Secretary

ANNUAL PECOS CONFERENCE TO BE HELD IN CASAS GRANDES AUGUST 8 - 10

The 64th annual Pecos Conference will be held in Casas Grandes, Chihuahua, Mexico on August 8 - 10, 1991. Two organized symposia have been proposed: "The Archaeology of Northwestern Chihuahua" and "Mata Ortiz: A New Ceramic Tradition - Is It Ethnoarchaeology?" Other symposia may be proposed. As usual, there will be ample time for open papers.

Several self-driven pre- and post-conference tours are planned. We will have some information sheets at the July AAS meeting. For further information contact David A. Phillips, Jr. or Eric Blinman at the Museum of New Mexico, Office of Archaeological Studies, P.O. Box 2087, Santa Fe, N.M. 87504-2087 (505) 827-6343.

The Stone Technology of Central Mexico Lecture by Janet Kerley

Reported by Betty Garrett

Janet Kerley, who is working on her Ph.D. at Tulane University, gave an interesting talk on the Toltec obsidian blade industry, and brought along a large number of obsidian artifacts for members to examine.

Janet related that she came to the study of obsidian tool technology via chemistry and the examination of ceramics in drilling muds. She was sent to attend archaeology classes on ceramic analysis and found, instead, the Tulane Tula Obsidian Workshop Project. The analysis of obsidian blades is for her dissertation, in progress.

Tula is about 40 km northwest of Mexico City. The prevailing evidence is that after the collapse of Teotihuacan, the people moved to Tula, and it became the capital of the Toltec empire.

Obsidian is a volcanic glass with sharp edges which can be fractured to the last atom. An ordinary knife is ten cells wide at the sharp edge; an obsidian knife is one cell wide. Obsidian knives are being used in modern surgery. Obsidian tools are found in pre-Columbian sites all over Meso-America despite the fact that there is a limited number of obsidian outcrops.

Obsidian was used to make knives, blades, as components in composite tools, atlatl points, (which pierced the armor of Cortez's warriors), battle clubs with blades embedded, and surgical tools. The Aztecs are reported to have

put obsidian dust into eyes to remove cataracts.

The chronological prehistory of Mexico begins with the Olmecs, predominantly on the gulf coast, 1500 to 1000 BC. Teotihuacan, in central Mexico, was a state-level society, without competition from 500 BC to 650 AD. Then followed the dominance of Monte Alban in the Oaxaca valley. After a thousand year hiatus, the Toltecs built Tula.

The obsidian source for Tula's blade industry was in the Navaja region, 150 km to the east. It is a distinctive obsidian, green in color and very fine in texture. This same obsidian source had been used by the people of Teotihuacan.

Janet's slides showed the general area, the river valley and the mountains that surround the site, and, also, the present town of Tula. At first it was thought that Tula had been built on a high prominence, but excavation has revealed that it is all manmade. On the whole Tula is not a big site, especially when compared to Teotihuacan. Slides showed the site's large plaza area and two huge ball courts. Evidence shows that Tula was built and rebuilt three times. In 1168 the entire complex was burned and destroyed and all the statues were thrown to the ground. The Aztecs thoroughly revamped the pyramids. The present placement of the gods, the chagmool figure and the atlantean figures, on the temple mound is a guess. In modern times the site has been partially reconstructed.

The Toltecs put emphasis on the feathered serpent and on sacrifice. One slide showed the serpent motif around the pyramid that supports the atlantean figures. Construction at Tula was less elaborate than at Teotihuacan. Facades were stuccoed and frescos painted; the pyramids of Tula are nowhere near as impressive in size as the Temple of the Sun at Teotihuacan.

Tulane University teams excavated Tula and found that the obsidian tool workshop was on brackish land rather than arable land. Slides of the workshop area showed three structures that correspond to the three reconstructions

of the city.

One present-day farmer's field is full of obsidian debris. The excavation of five holes in the workshop area produced 580,000 pieces of obsidian, the equivalent of one metric ton of the rock. The soil in the workshop area is filled with obsidian dust. Soil samples from all over the site were devoid of obsidian debris so that where it was found, the workshop was defined. It would have been necessary to keep the obsidian debris from the habitation area because of its razor sharpness.

At one place, interpreted to be a dump for obsidian debris, the crew shovelled out 3 m x 3 m x 10 cm holes, and when the soil was screened it yielded 10 kilograms of obsidian. This dump was in an arroyo well away from the domestic area.

Slides showed the techniques of blade manufacture from block of obsidian to finished product. The obsidian cores appear to have been roughed out and trimmed of the outer cortex at the mine. At Tula's workshop the first step was the removal of the transportation damage. This was followed by the grinding of a suitable flat top or platform, considered to be Tula's technical innovation in that it reduces the chances of error during the flaking off of the blades. About 100 to 130 blades were quickly removed from a core that was probably held in a vise.

Janet noted that it would take only about five years to produce all the obsidian blades attributed to Tula's workshop during the site's 150 years occupation, thus the inference is that blade manufacture, though extremely well done, was not a full-time specialization.

Only blades were made at Tula, no bifaces, no tools; and only blades, no cores, were shipped out. Tula was in competition with three other sites.

Slides showed a variety of obsidian blades (sprayed with deodorant to photograph better!) that were generally 6 cm to 7 cm long. These prismatic blades were usually broken into smaller sections. Slides showed platform preparation, how blades were flaked off the

core, how blades were recovered from previous errors, as well as a selection of obsidian projectile points and atlatl points made of blades.

In the question period that followed, Janet was asked why so many blades were needed. She explained that the blades were used for everything, including tools, decorations, and religious purposes.

She also answered that only pressure flaking was used; no percussion flaking; that the Spanish recorded the use of obsidian dust and that its use is mentioned in ethnohistorical records.

Toltec blades are found in sites from northern Mexico to Panama; the technology was lost when the Spanish brought steel tools. However, obsidian blades are currently being tested for use in surgery.

And, finally, neutron activation has been done on many of Tula's obsidian artifacts, most of which were made from the green colored obsidian that was Tula's only source. Artifacts of grey colored obsidian are from western volcanic sources. Janet's analysis continues.

“The only reason some people get lost in thought is because it's unfamiliar territory.”

RE-CREATING AN ANCIENT BEER

Bakers and brewmasters have been around for millenia. In fact, the new-found ability to make bread and beer may have led nomadic hunter-gatherers to settle down to cultivate barley, one of the earliest known crops. But which came first, the bread or the beer? Did man once live by beer alone? No way! say breadfirsters, who argue that farmers would not have forgone the extraordinary food value of grain in favor of alcohol, for which they had no physiological need. A new theory says beer came first, bread having been developed as a step in the brewing process.

To celebrate the 10th anniversary of its brewhouse, the Anchor Brewing Company of San Francisco concocted a Sumerian beer, following prescriptions inscribed on a clay tablet 3,800 years ago. The text of a hymn to the Sumerian goddess of beer included an ancient recipe, the key to which was bappir, a sweet bread made from barley dough. Bappir, which was probably baked twice to dry it out, could be kept for a long period of time. But it was not made to be eaten, since records show that bappir was eaten only during food shortages. In essence, making bread was a convenient way to store the raw materials for brewing beer.

Nature herself may well have produced the first beer. After the harvest, wild barley seeds in storage might have been exposed to moisture, causing them to sprout. Sprouted barley is sweeter and more tender than unsprouted seeds, therefore more edible. Sprouted seeds might have been dried for later consumption. Exposed to airborne yeast and more moisture, the barley would have fermented, producing beer.

The bappir made by the Anchor brewers was delicious, and the beer, consumed in proper Sumerian fashion using long drinking straws, was tasty, too.

Archaeology, July/August 1991

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VOLUME XXVI, No. 8

August, 1991

ALLIGATOR MOUND AND OTHERS IN LICKING COUNTY, OHIO:
THEIR DISRUPTION AND PRESERVATION

by Kent Bowser

Tuesday, August 20, 1991, at 7:30 p.m.

Albuquerque Museum, 2000 Mountain Rd. N.W., Old Town

Kent Bowser for five years was the official photographer for the archaeologists working to recover information from mounds in Licking County in central Ohio east of Columbus. He will show photos giving an overview of the mounds, the archaeology, and, finally, their preservation.

Kent Bowser is a professional photographer of many years experience, including teaching photography for five years at Dennison University in Ohio. He came to the Southwest only two years ago and now lives in Santa Fe.



LAB Wednesday evenings, 7:30-9:30, and most Saturdays, 9:30-5:00, at the Old Airport Building at the south end of Yale Blvd.

GRAN QUIVIRA CONFERENCE XX, October 10-13, 1991, The San Antonio River Valley (Goliad and San Antonio, Texas.)

Albuquerque Archaeological Society
Minutes, July 16, 1991

The July meeting was opened by Ann Carson at 7:30 p.m. Of the six guests present, four were students from a UNM speech class who came to evaluate the program. The Minutes from last month's meeting need a correction: Edith Boettcher provided the refreshments, not Nan Bain.

REPORTS Library. Mari King brought books, some of which were related to the speaker's topic.

Rock Art School. Jay Crotty reported that this 20th season went well. The 13 who attended the first week and the 24 the second week used 70 rolls of film to record 34 subsites. The remaining 31 subsites are on state land and should be completed next year. Jay thanked all who came, from California to Wisconsin. Dudley King suggested a round of applause for Jay and Helen for their time and effort devoted to the Rock Art Field School.

OLD BUSINESS Ann read a letter of thanks from the Ranger Station at Tijeras Canyon for the Society's participation in both State Heritage Week and other projects.

Jean Brody introduced the speaker, Diane Souder. The meeting adjourned at 9 p.m. Helen Crotty was hostess for refreshments.

Betty Garrett, Secretary

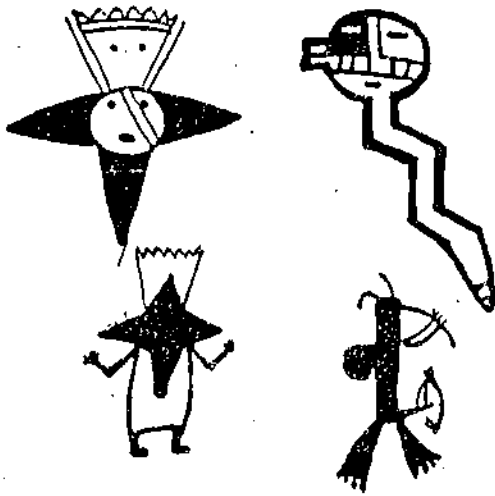
GRAN QUIVIRA CONFERENCE XX
October 10-13, San Antonio Valley, Texas

The Gran Quivira Conference will be held in Goliad and San Antonio, Texas, with field trips in the area between. This San Antonio River Valley encompasses the frontier settlement pattern of presidios, missions, civilian communities, ranching enterprise, and the effects on the indigenous population. Gran Quivira is broadly devoted to Spanish colonial studies in history, archaeology, architecture, art history and geography of northern Mexico and the United States.

Registration fee is \$15. Write for information to: Adan Benavides, Jr., GQ Headquarters, 251 Harmon Drive, San Antonio TX 78209-4215. Some information sheets will be supplied at our August meeting.

There exists a parallel universe into which all our lost objects are sucked, never to be seen again.

The average time between throwing something away and needing it badly is about two weeks.



The Threats and Challenges
of Making a New National Monument
Lecture by Diane Souder

Reported by Betty Garrett

The Newsletter editor extends apologies to the Diane Souder for misspelling her name last month -- two different wrong ways.

Diane Souder, the project manager for Petroglyph National Monument created in June, 1990, comes to this project from a background in urban planning. The concerns concomitant with the setting up of this newest national monument range from building a constituency, developing community relations, acquiring land, placement of roads and facilities, vandalism, accessibility for all, old, young, handicapped, impaired, and deciding on priorities for the land resources.

Diane showed a map of the park boundaries established by Congress, but was quick to point out that at this stage the National Park Service does not actually own one acre of land. The Boca Negra Unit, formerly Indian Petroglyph

State Park, is now part of the monument. In addition, the entire 17-mile long escarpment with its 15,000 to 17,000 petroglyphs, the five volcanoes, and two geologic windows are included in the park. Congress had studied 12,000 acres but decided on 7,000 acres due to the high cost of acquiring land.

The present state of affairs is that though there is a park boundary, there is no money, no land, no agreements, no office, and no furniture. The National Park Service cannot lobby and so depends for support on interested groups. A 3-mill levy for land acquisition is in place, but a land protection plan should be established before this money is spent. There are a variety of legal problems and 300 property owners to contend with in acquiring the land. Other problems are that the Volcano Cliffs have no water, sewerage, or drainage due to difficulties in drilling through basalt. This has put a stranglehold on development.

In addition there is no certainty as to how much money, or when, will be allocated by Congress. The hope is for 4 to 10 million dollars for land acquisition to be used as it comes through the bureaucratic pipeline from year to year.

There is a cooperative agreement with the City of Albuquerque to fence areas of critical concern, where erosion, spray painting, and vehicle damage have been involved. The fence will begin on the east side and move to the west side with proposed access points at every half mile. If there is an increase in vandalism, the access points will be spaced farther apart.

Local west-side citizens have asked if they may walk, jog, ride horses, walk dogs in the area. These recreational concerns were not set by Congress; the park's two concerns are 1. the protection of cultural resources, and 2. the interpretation of the native and Hispanic cultures in the Rio Grande Valley.

The general management plan, the bible for future park managers, will include joint control by the city of Albuquerque and the National Park Service. Zones for intense use, areas of

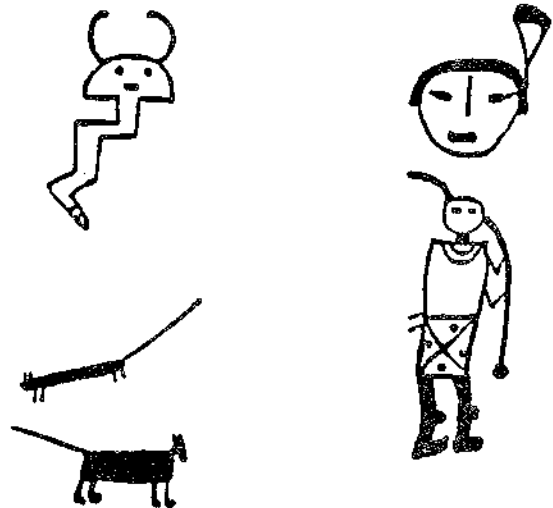
scientific use, areas that should be restored, prime resource areas, where the visitors' center is to be located, where roads will impact the park, protection for cultural resources, whether Piedras Marcadas Pueblo will be fully or partially excavated, if at all -- these all need to be addressed in the management plan.

This national park is being looked upon as more than just a national park, but an urban park under the auspices of joint city and federal management. The park planners are already looking beyond the present boundaries.

The City of Albuquerque has established an escarpment ordinance forbidding development on the 9% slope and park personnel are monitoring this plus violations of zoning codes. The proposed expansion of the Double Eagle II Airport has raised concerns of what will impact on the park when the runways are expanded to permit jet use. It is hoped that zoning for industry and services connected with the airport will result in a cluster development leaving open space around the area.

Other concerns are that Paseo del Volcan, now a two-lane road is to be realigned so that it will become a cut-off from I-40 to I-25. This cut-off will undoubtedly bring on the construction of a big truck stop. Unser Boulevard was planned for six lanes. The National Park Service met with the city and reached an agreement for the road to be a four-lane highway. Lawsuits have been filed over the road's design, which will most likely delay construction. The park had concerns about how and where Unser Boulevard will cross the escarpment, but the road was already under construction and the right-of-way acquired before the park was created, so that it will proceed as planned by the city. And, finally, there is a proposed six-lane road from Tramway to Unser Boulevard and the Double Eagle II Airport, which will bring the development of a commercial, multi- and single-story massive community on top of the escarpment.

Still other concerns for the park are a proposed Waste Transfer Station



close to the park boundary, increased vehicular traffic and the placement of power lines. No one had expected the west side to grow so rapidly; consequently there had been little planning of power line placement. Congress cannot vacate any easements for power lines.

The park has a staff of three permanent and four seasonal employees. To get the park operational, an advisory committee will be set up to include city personnel, geologists, biologists, and representatives from the Indian Pueblos. The need is to evaluate environmental problems, law enforcement, archaeology, interpretation of the park's natural history, visitor management, and resource management.

National publicity has brought an increase of 80% to 85% in the number of visitors -- some only to get their park passport stamped and be on their way; 365 more stamps to collect! The first brochure was an instant success; 2000 copies of that first run have already gone to schools and tourist centers. Presently four seasonal rangers are giving tours to various areas of the park.

Diane showed slides beginning with the Washington people involved in the politics needed to establish the park. Both Secretary of the Interior Manuel

Lujan and Senator Pete Domenici have given enthusiastic support to the park's establishment.

Her slides showed many of the problem areas already mentioned and also the land owned by Westland Corporation, who have acquired the Atrisco Land Grant from the shareholders of the original Spanish grant. This area, severely vandalized, is a first priority for park acquisition. At present the Park Service has no access to the land.

As she showed slides of petroglyphs found in the Park, Diane mentioned that Indian Pueblos are to be consulted on questions of interpretation.

Diane said that there will be public meetings over the next three years. The establishment of the park will take much planning and a long time of land acquisition, but a start has been made and Petroglyph National Monument will eventually be a fully functioning park. Its accessibility to a large city will make it a truly urban park.

Questions from the audience concerned the cleaning up of the trash, the accessibility to park features for all kinds of visitors, and the proposed establishment of a Rock Art Research Center. Problems of attitudes by the Park Service regarding cultural heritage were voiced by one visitor.



BOOK REVIEW

E. Charles Adams
The Origin and Development of the Pueblo Katsina Cult.

Tucson: The University of Arizona Press (1991). Cloth, (xvi), 235pp, bibliography, index. \$40.00

by Alan M. Shalette

"E. Charles Adams is associate curator of archaeology at the Arizona State Museum. Since 1985 he has directed the Museum's Homol'ovi Research program, which studies fourteenth-century pueblos in northeastern Arizona believed ancestral to the Hopis." His study area, the Homol'ovi Site Group comprises six major pueblos near Winslow, Arizona.

Adams presents a theory to explain the emergence, development, and purpose for katsina cults (his preferred spelling) probably as an outgrowth of his attempts to explain prehistoric population aggregation patterns studied in the Homol'ovi area, and of his "awe and respect for the Hopi culture."

His analysis is based upon evidence of katsina-related iconography found in the archaeological record throughout much of the Southwest assuming "that the Pueblo cult is a recognizable entity in the archaeological record . . . and that the Pueblo mask is an undeniable indicator of the existence of the cult." Adams believes "The evidence for the katsina cult invariably rests with iconographic similarities between modern Pueblo katsina ceremony and dress and archaeological ones." He also looks for katsina-related icons such as those related to rain, clouds, and fertility. His iconographic conclusions are linked with additional archaeological evidence linked to possible architectural consequences of cult practice - i.e. in dance plaza and kiva design.

That the katsina cult predates the Spanish period and was widespread in the Southwest, is evident in the records of early Spanish exploration.

Adams concludes from a review of the literature, that "there appear to be two possible archaeological sources for the cult, two routes of access to the Southwest, and three periods of appearance proposed by the various studies of the past 30 years. Sources are the Mimbres/Jornada area or the Casas Grandes area. Routes are the Rio Grande Valley or the San Pedro River Valley. Periods of appearance in the Southwest are ancient (associated with maize), 1000-1200 (Jornada/Mimbres), and 1250-1350 (Casas

Grandes and its interaction sphere, including the Salado)."

As noted earlier, Adams began with a review of katsina-related iconography in the archaeological record. He finds this evidence in three major types of cultural remains: (1) Kuaua- and Pottery Mound-style kiva murals, (2) Rio Grande-style rock art, and (3) Fourmile Polychrome and related pottery designs.



Moreover, his research reveals that "the murals having katsina figures or katsina masks depicted on them that have been documented occur with but one exception . . . on (the walls of) rectangular kivas. From a sample of over 30 kivas this is rather a startling association . . . most likely because the cult originated and developed in villages where the rectangular kiva was the preferred form."

The author further associates katsina cult ritual practice with enclosed plazas based upon his conclusions about the role of the katsina cult in Pueblo organization. This is his key link to

population aggregation in the Southwest in the late 13th and early 14th centuries. Induced by changing patterns of rainfall and resulting changes in agricultural practices during this period, there were major migrations of Pueblo peoples into aggregations at significantly enlarged townsites.

Adams and others have proposed the need for cultural mechanisms which would smooth the aggregation of previously distinct cultural groups. They propose that by forming katsina cults cutting across pre-existing kin and clan groups, katsina cults they established new bases for common ties which helped resolve conflicts which would have arisen over their integration into shared townsites and agricultural use. The practice of these newly formed cult rituals would be evidenced in development of specialized areas for the practice and public display of katsina dances. Thus, Adams proposes development of enclosed plazas is associated with rituals formerly practiced in square kivas though cause and effect are not clearly delineated.

He concludes these developments in the Western Anasazi area were distinguished from those in the Eastern/northern Rio Grande area where moiety forms of governance took precedence over katsina cults as an effective integrating tool. He also believes there is little evidence for masked katsina practices in the Eastern Anasazi area, though he seems to overlook evidence to the contrary - e.g. in the ethnographic studies of White, Lange and others in the Rio Grande pueblos.

To locate the earliest expression of the completely developed katsina cult, Adams traces the coexistence of all six types of evidence - masked katsina icons on kiva walls, in rock art, and in pottery design, plus enlarged townsites, square kivas, and enclosed plazas. This is shown on a series of maps of his study area which consists of east central and north eastern Arizona, west central and part of southwestern New Mexico plus New Mexico's Rio Grande valley. He concludes the locus of this coincidence is in the Fourmile area of

eastern Arizona on the western boundary of the Upper Little Colorado province. He also concludes this occurred between AD 1275 and 1350.

As to the origins of katsina cult iconography, he concludes "The rise of Casas Grandes in northern Chihuahua in the thirteenth century with ceramic iconography very similar to the Fourmile style may suggest a regional interaction sphere, if the style is not an indigenous development. Although it is possible that Casas Grandes ceramic iconography was the source of the Fourmile style, the latter's stylistic roots seem more clearly tied to developments above the Mogollon Rim. Common bases of Anasazi and indigenous populations probably led to increased interaction throughout the Salado-Fourmile areas during the fourteenth century. This regional dynamic was almost certainly influential, if not causal, in the development of the katsina cult."

From Fourmile, he believes the cult spread northwestward to the Hopi area and eastward to Zuni, Acoma and Laguna. He finds evidence for later migrations of the Hopi-style cult eastward into New Mexico. Finally, Adams concludes a later migration of a Jornada-style cult along the Rio Grande as far north as Taos. This last conclusion is both in concert and contradiction with Schaafsma and Schaafsma (1974). He argues at length that early Rio Grande-style rock art grew out of traditions in the west while development of late Rio Grande-style was from the Jornada Mogollon area in the south, as the Schaafsmas concluded.

There are many aspects of Adams' discussion which are confusing, distracting, repetitious, and extraneous to the central theme of the book. In addition to a better-organized presentation, I would have appreciated a section summarizing major uncertainties in the analysis and issues for additional research. Illustrations are poorly titled and in many cases, are only loosely tied to the text. Further, the subject seems to merit the use of colored exhibits, which the book omits.

A likely misuse of his data is evidenced in Adams' construction of a model to "evaluate the effect that the katsina cult had on the culture of the Homol'ovi people and to predict not only the archaeological manifestations of these effects, but also to explain why they occurred." Failing to see how he could avoid having built the model based upon data collected at Homol'ovi, I was particularly irritated by his conclusion that the model successfully "predicted" that "the cult allowed the aggregated villages to stabilize and further increase their populations to the carrying capacity of the area." If I understand the facts correctly, this seems an egregious abuse of the scientific method for a model derived from specific data cannot then be used to "predict" the data. I would agree however, that his model seems to fit his findings at Homol'ovi and is therefore, useful in explaining what happened there over time.

In conclusion, the book seems an ambitious and worthwhile effort to integrate archaeological findings in an attempt to derive cultural conclusions about a fascinating subject. However, his analysis is immersed in a text sorely in need of expert editing. Shortcomings make it difficult to both read the book and to follow his arguments.

REFERENCE:

- Schaafsma, Polly and Curtis F. Schaafsma
1974 "Evidence for the Origin of the Pueblo Kachina Cult as Suggested by Southwestern Rock Art."
American Antiquity 39:535-545.



The ALBUQUERQUE ARCHAEOLOGICAL SOCIETY is a non-profit corporation organized under the laws of New Mexico. Its purposes are (1) to preserve and protect prehistoric and historic remains in this region; (2) to educate members and the public in archaeological and ethnological fields; (3) to conduct archaeological studies, research, surveys, and excavations; (4) to publish data obtained from research studies and excavations; and (5) to cooperate with other scientific institutions.

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REGULAR MEETINGS: third Tuesday of each month in the auditorium of the Albuquerque Museum, Mountain Rd. NW, Old Town, Albuquerque, NM.

LABORATORY SESSIONS weekly: Wednesday 7:30 pm, and on scheduled Saturdays, Old Albuquerque Airport building, west basement entrance.

FIELD TRIPS and SEMINARS held during the year. EXCAVATION and SURVEYS as scheduled.

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Newsletter

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THE STUPA: ART, ARCHITECTONICS, AND SYMBOLISM

by Dr. Mary L. Stewart

Tuesday, September 17, 1991, at 7:30 p.m.

Albuquerque Museum, 2000 Mountain Rd. N.W., Old Town

Mary Stewart will discuss the Buddhist shrines called stupas, which are buildings in the shape of towers or, more usually, hemispheres. She will show slides of examples of stupas found in India as well as Nepal, Tibet, Thailand, Cambodia, and Japan. (Editor's note: You may remember that in Natalie Pattison's talk in March, 1990, she showed a picture of a stupa in Nepal which was decorated with huge eyes.)

Dr. Stewart writes, "I am an American living in London. I have my doctorate in Buddhist archaeology from the School of Oriental and African Studies of the University of London. My special interest is the history of archaeology - how archaeologists worked and thought, and how interpretations of one generation are uncritically passed on to the next. I love New Mexico and have cousins who live in Sandia Heights."

FIELD TRIP COMING UP! See the notice inside about reservations for the bus trip to the Crownpoint Navajo rug auction on October 25.

COMING EVENTS

LAB Wednesday evenings, 7:30-9:30, and most Saturdays, 9:30-5:00, at the Old Airport Building at the south end of Yale Blvd.

GRAN QUIVIRA CONFERENCE XX, October 10-13, 1991. The San Antonio River Valley (Goliad and San Antonio, Texas.)

MAXWELL MUSEUM LECTURE, Wednesday, October 23, 7:30 p.m. "Modern Navajo Rugs at Auction - An Auctioneer's View," by Herman Coffee, long-time auctioneer at Crown-point. Free. Note that parking at the University is a problem.

BUS TRIP TO CROWNPOINT RUG AUCTION, Friday, October 25. Leave about 3 p.m., arrive back in Albuquerque about 1:30 a.m. For reservations, call UNM Leisure Services, 277-4347.

THE COMMUNITY HERITAGE IN THE SPANISH AMERICAS, Nation-wide symposium on the colonial community in the Spanish Americas. November 7-9, 1991, San Antonio, Texas. For information write to: Quincentenary Committee, San Antonio Missions National Historical Park, 2202 Roosevelt Ave., San Antonio, TX 78210.

Albuquerque Archaeological Society Minutes, August 20, 1991

Ann Carson opened the meeting at 7:30 p.m. The minutes for July were accepted as printed in the Newsletter.

Library. Mari King reported that several books had been added to the library after they had been reviewed by members. One review is in the August Newsletter; others are forthcoming.

Field School Dick Bice reported that this year the roof fall in the west half of the kiva was removed and dendro samples were sent to the University of Arizona dendro lab. Next year the floor will be excavated, the following year the area under the floor will be examined for prior structures. In addition, the rooms above the kiva will be finished. The finishing of the kiva and adjacent rooms will mean that a new site will have to be selected for field school.

The Tijeras Volunteer group and the fundraising group have been separated, according to Karen Castioni. Site interpretation is continuing and wheelchair access to trails is being worked on. Mari has brochures.

Betty Garrett reported on the Pecos Conference. (See article)

Ann noted that Mike Marshall is sur-

veying the Camino Real and has asked for volunteer help in the Santa Fe area.

Catherine Holt reported that she has the address if anyone would care to donate any new or used anthropology-related books or reprints to the newly formed Anthropology Department at the University in Chihuahua.

Faith Bouchard announced an October 25 trip to the Crownpoint rug auction. A bus will leave from UNM, cost \$15-\$22. Some people signed up at the meeting, but reservations still can be made. (See article)

Jean Brody introduced the speaker, Kent Bowser. The meeting adjourned at 9:10 p.m.

Betty Garrett, Secretary

TRIP TO CROWNPOINT RUG AUCTION PLANNED FOR OCTOBER 25

Faith Bouchard announced a field trip to the Crownpoint rug auction on October 25. We will travel by bus (cost between \$15 and \$22), leaving at 3 p.m. and arriving back in Albuquerque about 1 a.m. Approximately 400 Navajo textiles will be for sale, especially from Arizona weavers in the Teec Nos Pos, Canado, and

Two Grey Hills areas. They will accept cash, travelers' checks, and personal checks. Prices are probably 1/3 less than the price of similar rugs in Albuquerque shops.

As for food, Navajo tacos and chili beans are served at the site, and there is a Kentucky Fried Chicken restaurant nearby. Or bring your own. They usually run out of chairs, so you might want to bring your own chair on the bus.

The lecture at the Maxwell Museum on October 23 will no doubt be very interesting and valuable to prospective buyers.

For reservations and payment, call UNM Leisure Services at 277-4347.

CASAS GRANDES UNIVERSITY NEEDS ANTHROPOLOGY BOOKS

The newly formed anthropology department at the university in Chihuahua is asking for donations of new and used anthropology-related books and reprints. Books on other subjects such as geology, botany, history etc. are welcome, too. Catherine Holt provided the address.

Escuela Nacional de Antropología e Historia
Universidad Chihuahua
Vicente Guerrero 804
Zona Centro
Chihuahua 31,000 Chih. MEXICO

AAS HAS A NEW BROCHURE

An attractive new brochure giving information about the Albuquerque Archaeological Society has recently been printed. Copies will be available at the September meeting for you to give to prospective members.

Ann Carson, Dick Bice, Faith Bouchard, and Karen Castioni were the creative people who designed and printed the brochure. We thank them.

PECOS CONFERENCE, 1991 Reported by Betty Garrett

The 64th Pecos Conference was held at Casas Grandes, Mexico, on August 8-11, 1991. There were 170 registrants, plus a bevy of children. The following Society members were in attendance: Arlette Miller, Catherine Holt, Kit Sargeant, Robert Adams, and Betty Garrett.

Kit was gathering material for the video she's making about early women archaeologists in the Southwest. She interviewed a number of people who had worked with or were students of Florence Ellis, Marjorie Lambert, or Bertha Dutton.

Papers were given from 9 a.m. to about 1:30 p.m., with a short break, on Thursday, Friday, and Saturday. The papers included the following topics:

1. Arizona's new repatriation laws and some of the difficulties incurred by the Breternitzes.

2. Spencer MacCullem's role in the flowering of Mata Ortiz ceramic production in the Casas Grandes neighborhood. Also John Davis on the same subject.

3. The Museum of New Mexico is getting an archeomag dating lab.

4. A new Arizona rock art recording group reported on two year's work in Chavez Pass, Arizona.

5. Problems of the Indian tribes in Mexico that are somewhat lost in being lumped as "Spanish;" the problems that occur when they move to urban areas. (Given by a Mexican anthropologist from the Chihuahua university.)

6. Casas Grandes (Paquimé) and surrounding sites. (Given by Jane Kelley, Paul Minnis, and Mike Whalen.)

7. The theory that the rise of agriculture occurred independently in the southwest U.S. and not by diffusion from Mexico.

8. Scarlet and military macaws were traded from Casas Grandes to the south, not to the north. Possibly military macaws lived in the Gila Valley, and one cannot differentiate the skeletal material or the feathers of these two types of macaws.

9. The history of the Chihuahua area. (Given by a Mexican anthropologist.)

10. The Casas Grandes culture in Hi-

dalgo County, New Mexico. (Given by Curt Schaafsma.)

11. Mike Marshall gave an account of his Camino Real survey in the Chihuahua/northern Mexico area.

12. The petrographic and oxidation analyses of ceramics from the Cuchillo Dam Project, New Mexico. (Given by Betty Garrett.)

Field trips were held each afternoon and were:

1. A bus trip to the village of Mata Ortiz to buy pottery from the many families who make ceramics.

2. Convento site, 6 km north of Paquime. Remains of pithouses and Spanish church.

3. Arroyo La Tinaja, 16 km west of Paquime. Large habitation in long narrow river valley with roomblocks, plazas, ball-

courts, macaw stones, hornos, and stone circles. Chronology not worked out; may be before, or may be contemporary with Paquime.

4. Tour of Paquime (Casas Grandes ruin) led by Ben Brown, resident archaeologist.

Announcements: The 1992 Pecos Conference will be held at Pecos National Monument, and the 1993 gathering in Springerville, Arizona.

The Second Salado Conference will be held at Globe, Arizona, April 24-26, 1992.

Please unendorse the new Arizona Repatriation Law, despite being asked last year to endorse it.

Please urge UNM Press to publish Dick Woodbury's history of 60 years of Pecos Conference.

BOOK REVIEW

Ronald L. Bishop and Frederick W. Lange, Editors

1991 *The Ceramics Legacy of Anna O. Shepard*, Niwot, Colorado: The University Press of Colorado, Hard cover, (xi) 399 pp, references, index.

By Elizabeth M. Garrett

In November, 1988, a conference was held at the University of Colorado, Boulder, that brought together a group of participant archaeologists who specialized in Meso-America and the U.S. Southwest. The stated purpose of the conference was to explore the various facets of the history of the development of ceramic technology and the tensions that are present between ceramic technologists and the archaeological community. As a counterpoint to these present-day concerns, the prodigious output of publications and correspondence by Anna O. Shepard (1903-1973), the first ceramic technologist, was re-examined and re-evaluated.

Beginning in 1928 Miss Shepard worked at sites in the American Southwest, first at Gran Quivira, then at Cameron Creek and Chaco Canyon. In 1931 she began her lifetime work, at the Lab of Anthropology in Santa Fe, as a ceramic technologist by examining and interpreting 957 ceramic items from Pecos Pueblo and the

Galisteo Basin. For 37 years, until 1968, she was affiliated with Carnegie Institute of Washington. In 1937 she moved to Boulder, Colorado, established a lab in her home and continued to examine and experiment with every aspect of prehistoric ceramic production: temper analysis, paint pigments, firing temperatures, properties of clay, design styles, production techniques, and the history and philosophy of ceramic production as it related to the particular culture to which the pottery in question was attributed.

This book is a compilation of the conferee's presentations, each of which addressed one particular aspect of ceramic technology by "looking back" to Miss Shepard's contributions, thoughts, and ideas, followed by an assessment of the subject in the light of present-day archaeology.

The papers are divided into three parts. The first section consists of six papers dealing with the milieu in which Miss Shepard conducted her personal and

professional activities. The second section of eight papers deals with the current role of ceramic technology in archaeology and the use of ethnoarchaeological interpretations. The two papers in the third section address a summary and assessment of the preceding contributors.

The participants who address Miss Shepard's background in the first section papers are: Ronald L. Bishop, Frederick W. Lange, Raymond H. Thompson, Frederick R. Matson, Joe Ben Wheat, Linda S. Cordell, Robert L. Rands. These papers delve into Miss Shepard's academic background, her association with Carnegie Institute of Washington, and with her contemporary archaeologists, her prodigious correspondence, the 1938 Ceramic Technology Conference in Ann Arbor Michigan, which she helped organize (at which Matson was a participant), ceramic classification, and her far-ranging influence in the field of archaeology.

The authors of the second section papers are: Hector Neff, Suzanne P. DeAtley, Marilyn P. Beaudry, Prudence M. Rice, Veletta Canouts, Dean E. Arnold, Lambertus van Zelst, and Ronald L. Bishop.

Their papers deal with the potter's craft, with specialization and diversity, design symmetry, ethnoarchaeology, and archeometry. The summary and assessment papers are authored by Patricia L. Crown and Jeremy A. Sabloff. Many of the authors visited Miss Shepard's lab, corresponded with her on particular problems, and debated ideas, theory and methods with her. Her father, a retired industrial chemist, assisted her in many of her experiments.

This book is a "must" on at least three counts. The first is the ceramic technologist, not only for the technical information, but for the equally important task of providing the archaeologist with useful data, not just a laundry list of minerals and/or elements, and presenting information in a way that the archaeologist can grasp the full import of the technical results, so that the information may be integrated into and enhance the other archaeological interpretations retrieved during the project.

The second is the information the book contains so that the archaeologist

may fully understand and critically evaluate the type of data technical studies can be expected to produce, and which technique will best serve the research goals of the ceramics produced at a particular place and time, and now under investigation.

The third, and equally important message, is that the articles point up the estrangement between Miss Shepard's ceramic work and general archaeological methodology, a problem that continues in present-day archaeology. Miss Shepard was vocal: The assignment of technical reports to the never-never land of a report's appendix, separated from the report's archaeological interpretations, renders the information worthless.

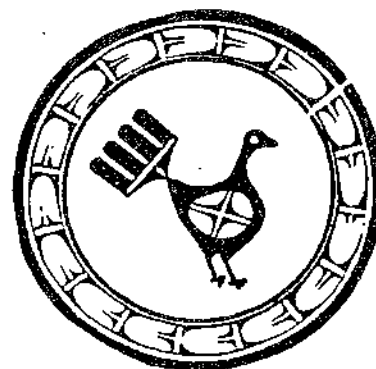
The solution lies in the idea that the technical study of pottery should be a cooperative project between the archaeologist and the technologist. Ideally the technologist should be involved, along with the archaeologist, in research design, goals, sampling schemes, and the choice of techniques to produce the required data. Such collaboration would insure the integration of the theoretical context, problem definition, methodology, and interpretation of the analytical data to maximize the project's final results.

The ceramic legacy bequeathed by Anna O. Shepard includes an enormous body of data in 50 publications, and a wide-ranging array of techniques, theories, experiments, and ideas. Her spectacular Pecos pottery results - her interpretation of great numbers of non-locally produced ceramic items - dropped a bombshell on A. V. Kidder. Her Ceramics for the Archaeologist (1965) remains the undisputed textbook for ceramic technologists. Those achievements are not likely to be duplicated, let alone improved upon.

She noted in the 1965 Ceramics and Man Symposium that "[production of] ceramics is a complex industry and in order to understand its history correctly we need all possible lines of evidence and the closest possible cooperation between those engaged in the study. (1965:86)" Patricia Crown (p. 393) in her appraisal states that if the goal of anthropologists is the understanding of past human behavior, then a greater degree of interdisciplinary

cooperation is imperative. Miss Shepard would enthusiastically second this suggestion.

One curious omission: none of the conference participants had petrographic experience, so that Miss Shepard's innovative and extensive use of the petrographic microscope - a geologist's tool - to analyze ceramic materials, the expertise she is most remembered for, was not addressed in the depth it deserved.



Alligator Mound and Others in Licking County, Ohio:
Their Disruption and Preservation
Lecture by Kent Bowser

Kent Bowser is a professional photographer, not an archaeologist, but his deep interest in the Licking County, Ohio, mounds led him to become involved in the local archaeological society and to investigate them from both a prehistoric and an historic point of view.

He showed a series of slides of many of the mounds and, in doing so, tried, he said, to photograph what he felt as well as saw. Mounds are great to look at, but difficult to photograph. His slides have recorded bare, grassy mounds, the flora now covering parts of the mounds, leaves, branches, fallen limbs, and have been taken from all angles, at all times of the day, and in all the seasons.

Kent showed slides of Mound "C", the Seip Mound, the Fairmount Mounds, barrow pits, the coils of Serpent Mound, the Eagle Mound and the Great Circle Mound. The latter is 1200 ft. in diameter, and is connected to an octagon of the same size, in all a 4 1/2 mile complex, the largest earthworks in the world. In its center is a mound interpreted to be an eagle effigy. It may possibly be that there were four burial mounds and over time their shape came to resemble an eagle. The eagle effigy, if that is what it is, is only one of two effigies in the mound system; the second is Alligator Mound.

A map of southern Ohio showed the larger and earlier Adena period and the smaller, inner area of the Hopewell culture that came later. Parts of Kentucky, West

Virginia, and Indiana are also in the mound culture. The Adena culture is thought to have ended about 100 B.C. These people produced simple, conical mounds, sometimes in pairs. The mounds were built up, higher and higher, over time and contained multiple burials that give several different dates.

The Hopewell culture appears to have evolved from the Adena period. Dates are questionable because only the Adena mounds contained materials suitable for radiocarbon dating. The Hopewell people built smaller, one-time mounds containing fewer burials.

The mounds were discovered by the early settlers. In 1848 Squire and Davis published "The Ancient Monuments of the Mississippi Valley," Smithsonian's first publication. The mounds are reported to have been 55 ft. high. Many of the mounds were examined, some records kept, some were photographed. Some that were photographed in the 19th century cannot be located today, such as the Mound of Loose Stones. Photos from 1910 show Tippetts Mound to be a rock mound rather than an earth mound. No rock mound has been excavated with good recording.

Excavation, wholesale destruction, looting and erosion have been on-going since the early 1800's. At least half of the 10,000 mounds were destroyed by the turn of this century. Some parks have been established in the 1900's but they contain only 15 of the mounds. The

mounds were destroyed, in part, to find the grave goods; little information was recorded. Grave goods were of copper, mica, obsidian, bone, antler, shell, rock, bear teeth, and ceramics. There was a cache of 100 pipes, a grizzly bear tooth inset with a pearl, a double headed frog of copper, and the Wray figure, thought to represent a shaman.

The Newark Earthworks complex is interpreted to be connected by a low ridge to Chillicothe, 60 miles away. Some networks are thought to be hundreds of miles long. All that is left today is a circle mound and an octagon; the rest of the earthworks have disappeared under the impact of developers, a rolling mill, a dam, the Ohio canal, golf courses, industry, agriculture, a race track, the military, urban development, the Central Ohio Railroad, and the forces of erosion.

All mounds now extant have, to some degree, been reconstructed, some entirely rebuilt. Idlewilde Park is in the center of the Great Circle. In 1928 the Ohio Historical Society excavated Eagle Mound - dug twice before - and all that is to show are a few lithics and a few copper artifacts.

Alligator Mound, a 200-foot-plus effigy mound is near Granville, Ohio. Squire and Davis described it in 1848, recognizing it as unique. From its highest point seven other mounds can be seen. The alligator (or lizard?) shape is hard to discern unless one is really looking. In 1971 the Alligator Mound was put on the National Register, but in 1985 the land was sold to a developer. Construction of houses and a golf course is ringing the effigy. The developer has promised to preserve the mound. Hardly any archaeological work has been done on this effigy, only some testing. There is little evidence of long-term Hopewell occupation on or near Alligator Mound.

Kent's slides, most taken by him, some copies of earlier photographs, evoked a richly visual and emotional image of these ancient earthworks, their extent, their flora, and their daily and seasonal changes. Kent noted that he was drawn back, camera in hand, time and time again, to record this series of images conveying how it feels to be among these mounds for

any length of time.

In answer to questions, Kent said that only fifteen mounds are in state parks, the rest are on private land and are not protected by the Federal Antiquities laws. The burials were cremations in the Adena period and in the Hopewell period, but about one-fourth of the latter were full body burials. The wide-ranging trade network for copper, mica, grizzly bear teeth, and shells was in place in Archaic times. And, lastly, it is not certain how the mounds were constructed, or how they were finished. Perhaps Alligator Mound had eyes and claws.

Reported by Betty Garrett

STRATEGY DRAWN UP FOR PETROGLYPH LAND PURCHASES

The Secretary of the Interior's office has approved a plan which specifies the order of acquisition of private lands within the Petroglyph National Monument. This action frees the National Park Service to start spending the federal appropriations for that purpose. So far, Congress has earmarked \$3 million toward land purchases.

The top priority for purchase is the head of Rinconada Canyon and land needed for visitor use. The second is the Mesa Prieta area at the southern tip of the monument. Diane Souder, head of external activities for the monument, said that she would expect some purchases would be completed within a few months.

Park service officials estimate it could take six to ten years to complete all the purchases, which could cost as much as \$90 million.

Albuquerque Journal Aug. 14, 1991

The Editor extends thanks and appreciation to Betty Garrett, who wrote almost this entire issue of the Newsletter. And, as always, she wrote it so well.

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Newsletter

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VOLUME XXVI, No. 10

October, 1991

EARLY AGRICULTURE IN THE SOUTHWEST

By W. H. Wills

Tuesday, October 15, 1991, at 7:30 p.m.

Albuquerque Museum, 2000 Mountain Rd. N.W., Old Town

Why did some people here in the Southwest turn to agriculture while others did not? What effects did the environment have? Can archaeology tell us about population pressures? Questions like these are the focus of Dr. Wills' studies of the beginning of agriculture. Those who are familiar with his 1988 book will know his emphasis on the human beings who produced the archaeological remains we find, their problems and their solutions.

For his Ph.D. research (University of Michigan) Chip Wills re-examined the famous Bat Cave site using the more modern dating techniques now available. The information he gained has produced a new framework for studies of the Archaic and the agricultural transition. Chip is assistant professor of anthropology at UNM. He was the curator for the recently opened "People of the Southwest" exhibit at Maxwell Museum.

If you have BOOKS TO DONATE to the University at Chihuahua, bring them to the October meeting.

COMING EVENTS

LAB Wednesday evenings, 7:30-9:30, and most Saturdays, 9:30-5:00, at the Old Airport Building at the south end of Yale Blvd.

MAXWELL MUSEUM LECTURE, Wednesday, October 23, 7:30 p.m. "Modern Navajo Rugs at Auction - An Auctioneer's View," by Herman Coffee, long-time auctioneer at Crownpoint. Free.

BUS TRIP TO CROWNPOINT RUG AUCTION, Friday, October 25. Leave about 3 p.m., arrive back in Albuquerque about 1:30 a.m. For reservations, call UNM Leisure Services, 277-4347.

MOUNTAIN-PLAINS CONFERENCE, October 24-26, 1991, Sheraton Old Town. Call Alan Shalette, 291-9653, for information.

THE COMMUNITY HERITAGE IN THE SPANISH AMERICAS, Nation-wide symposium on the colonial community in the Spanish Americas. November 7-9, 1991, San Antonio, Texas. For information write to: Quincentenary Committee, San Antonio Missions National Historical Park, 2202 Roosevelt Ave., San Antonio, TX 78210.

ARCHAEOLOGICAL INSTITUTE OF AMERICA, 93rd Annual Meeting. December 28-30, 1991, Hyatt Regency Chicago, Chicago, Illinois. Papers, colloquia, and workshops on archaeology of the Mediterranean area.

Albuquerque Archaeological Society
Minutes, September 17, 1991

President Ann Carson called the meeting to order at 7:30. Several guests introduced themselves. The minutes of the last meeting were approved as published.

REPORTS Library Mari King reported several books are with reviewers and will be placed in our library after the reviews are published.

Field trip Faith Bouchard said there would be no fee for parking at UNM during the Crownpoint field trip and perhaps for the Wednesday night lecture.

Tijeras Pueblo Faith asked for workers at the Tijeras Pueblo on September 28 and 29 to help put in a banco and do grounds work.

Lab Dick Bice said that the lab is open on Wednesdays and Saturdays, and people are at work analyzing materials from old projects.

NEW BUSINESS Dick described the new tax situation which will affect the Society. The last legislature passed laws affecting non-profit organizations which have been tax-exempt. Now we will have

to pay \$100 for a four-year certificate for tax-exempt status. Our finance committee is examining the situation to see if it would pay. We may purchase paper, etc., in advance, before the law takes effect.

Catherine Holtz said she would be willing to pay up to \$100 for shipping books to the University at Chihuahua. If people will bring donations of books to the October meeting, they can be shipped all at once.

Ann appointed the nominating committee: Dick Bice, Karen Castioni, Ann Carson, and Jay Crotty.

ANNOUNCEMENTS Mary Smith from the Maxwell Museum announced their new photographic exhibit, "People of the Mountain, People of the River," about Sandia Pueblo.

Lance Trask said he is moving to Maryland but will commute to Kwastiyukwa, where he will continue as rock art advisor. We wish him well, and hope to see him at Kwasti.

Alan Shalette announced the Mountain-Plains Conference October 24-26 at the Sheraton Old Town. Those interested in attending should contact him because he

has a way they can avoid the \$90 registration fee.

Jean Brody asked people to get their 10-minute presentations ready for the December meeting, and Nan Bain reminded everyone that that meeting is a time for edible goodies from everyone.

Jean Brody introduced the speaker, Dr. Mary Stewart.

Dolores Sundt, Secretary pro tem.

Note: According to the Albuquerque Journal, a \$1.00 fee will be charged for parking in lots near the Museum in the evenings.

A Note From Betty

Thanks so very much to the Society for the fruit basket, and to all who sent cards, called, visited, brought gifts, flowers, food, and generous offers of help during my recent surgery. All was gratefully received.

Betty Garrett

FIXING AN OLD TIMEPIECE

Scaling a 375-foot butte and hand-carrying some four tons of rock and dirt fill, a National Parks Service crew has successfully bolstered the Anasazi solar marker in Chaco Canyon known as the Sundagger. This solar marker was first identified in 1977 during an ASNM rock art recording field school, and its tracking of solstices and equinoxes was documented the next year.

The site immediately attracted tourists, and its fragile sandstone base began to deteriorate at an alarming rate. A year or two ago, it was discovered that one of the rock slabs had slipped and the Sundagger no longer marked the sun's passage.

Reinforcement was completed last summer under a Parks Service crew under the direction of archaeologist Dabney Ford and ruins-maintenance foreman Cecil Werito. However, the marker is still vulnerable and is no longer open to visitors.

Archaeology Sept./Oct. 1991

DISCOVERER HAURY RETURNS TO MOGOLLON DIG

Silver City. Sixty years after his discovery of an ancient Indian community of pit houses, Emil Haury returned to Mogollon Village to look upon new excavation at the site.

Haury and Russell Hastings discovered the village in 1931 during an archaeological survey of a mesa overlooking the San Francisco River and returned two years later to excavate the site.

This summer Haury was back to watch re-excavation being done by the U. of Oklahoma.

During their initial excavations, Haury and Hastings found items that were inconsistent with cultures known to have existed at the time the village was inhabited, more than 500 years ago.

"(We) began to think of another tribal entity," Haury said. As they continued with their work in the Mimbres Valley, "the concept of Mogollon was born."

The idea that the Mogollon culture was different from the Anasazi was controversial at the time, but has since gained acceptance. Mogollon Village shows no above-ground signs of its existence except for pottery shards and arrowheads. The Mogollon Indians lived in pit houses dug into the ground, and the houses have filled with dirt since they were abandoned.

Albuquerque Journal Aug. 4, 1991

CHACO CANYON MAY EXPAND

A Senate committee has approved legislation to add 5,500 acres containing eight ancient Indian sites to Chaco Canyon Culture Historical Park.

Chaco Canyon was designated a National Monument in 1907. The present National Historic Park is 8,800 acres and extends protection to 33 Anasazi sites.

Albuquerque Journal, Sept. 27, 1991

**The Stupa: Art, Architectonics,
and Symbolism**
Lecture by Dr. Mary L. Stewart

Dr. Mary Stewart said that in the Buddhist world - India, Nepal, Tibet, Japan, Cambodia, Java, Thailand, Burma, Bangladesh, and Sri Lanka - the most important monument is the stupa. There are millions of these architectural monuments. They are different sizes and shapes in different cultures, but are easily identified because they all follow certain required patterns. They are sacred art, governed by ritual.

The stupa has a base of four levels, which support the pentola. Always present are a tree of life and thirteen shakras or wheels and an "umbrella" pinnacle, which may or may not contain a depiction of the sun or moon.

Among the Buddhists there are three primary objects of veneration: Buddha, the Sangha (body of monks), and the Dharma (law of Buddha). The stupa is a representation of the body of law. In some languages the word for Buddha and the word for stupa are identical.

Some of the earliest stupas were built at eight sites sacred to Buddha and contained his ashes or relics of his body. A stupa in Benares, where Buddha gave his first sermon, shows development over time. The first layer is a relic shrine; two others were built over it. Many stupas contain the ashes or relics of other saintly persons, but stupas are not funeral urns or monuments. They are reminders of Buddha and the Path to Enlightenment. Stupas often contain the Sutra, the discourses of Buddha, or tsa-tsa, pieces of clay stamped with images of Buddha. Many of the stupas have niches with figures of Buddha.

In the 1930's, an Italian named Tucci (sp?) visited the stupas of Tibet as a pilgrim. He spoke the language and traveled with the monks. He found many stupas falling into ruin and photographed them and collected artifacts and manuscripts. He believed that the stupas were not funeral monuments but representations of the teachings.

The stupas, as representations of Buddha and the Dharma, are venerated by the people. People often bring offerings of flowers. Walking around the stupa with

the monument always on one's right side is an act of veneration. A dome-shaped stupa in India has carvings showing people venerating the stupa this way. Generosity is one way to the Path to Enlightenment, and to build or rebuild a stupa is an act of veneration.

Stupas are centers for thanks and prayers. They are usually in a monastery complex, but also stand alone, at a crossroads, for example.

Dr. Stewart showed many pictures of stupas in all parts of the Buddhist world, including one inside a cave and another small personal shrine in India. Excavation of the ruin of a stupa showed seven stages of construction. Once consecrated, a stupa remains sacred, even in ruins.

In Sri Lanka, a stupa enclosure has pillars with coverings against the sun to protect those making a pilgrimage. In Thailand, one of the temples has a row of Buddha figures inside, a row of stupas outside. In both Thailand and Cambodia, the stupa motif appears architecturally in the royal palaces. In Java, a temple complex has been restored by UNESCO. It has stupas along all the terraces, and at the top, latticed stupas with a figure of Buddha inside each one.

In Japan, the stupa becomes the well-known pagoda. (That name is used other places, too, by non-Buddhists.) Paintings and Buddhist writings are found inside many Japanese stupas. A 17th century gilded pagoda shows few architectural changes from earlier ones. The four levels of the platform stand for the four worlds of kindness, joy, compassion, and equanimity. At the top are thirteen umbrellas, which symbolize ways of teaching.

A Sri Lankan visitor in the audience asked whether symbolism was present from the earliest times and whether it was the same through time. Dr. Stewart said that the stupa first represented Buddha himself. The figure of Buddha didn't appear for many centuries and then only in western India. According to Buddha himself, he embodied the teachings. He stays the same but is not static, and is not identical everywhere.

Thanks to Jay Crotty for giving me this article by Jim Bain, written some twenty years ago.

THE DILEMMA OF THE DUBIOUS DATE

By Col. James G. Bain

When I began the task of recording the rock art in the Albuquerque area as part of the state-wide rock art survey, my attention was first attracted to the seven mile long basalt escarpment just west of the city and running roughly parallel to the Rio Grande. A hasty reconnaissance showed that petroglyphs were rather numerous in the area, and a check with the Laboratory of Anthropology in Santa Fe showed that they had not been surveyed and recorded.

Here, then, was my first project. Their being convenient to Albuquerque and thus in greater danger of vandalism than more remote locations helped in dictating the choice of these rock carvings for top priority. However, a closer look showed that the task was much greater than I had suspected at first, so I was quite happy when Mrs. W. E. (Ruth) Armstrong, then president of the Albuquerque Historical Society, volunteered to assist by recording the petroglyphs in the Paradise Hills area at the north end of the volcanic flow.

Very soon after she had begun her work, Mrs. Armstrong called to report that she had found a rock with the date 1541 and a cross pecked on its surface. Her excitement was understandable, for, if genuine, this would be the earliest date recorded on stone in the Southwest. At the first opportunity, I accompanied her to the site and examined the boulder. The date was pecked on a rock approximately four feet long and two feet wide, with about eighteen inches showing above the ground level. The rock was grayish black basalt with a rather coarse and grainy surface. It was located at the foot of the talus slope and adjacent to what might have been a trail between the Rio Grande and the Rio Puerco, since the terrain offered a rather easy way up over the volcanic escarpment. The supposition that it might have been a trail was enhanced by the presence of numerous Indian petroglyphs along the easiest route.

The figures themselves were about six inches high and were rather roughly pecked on the top surface of the rock that sloped at about 40 degrees to the east. At first glance, they seemed to be rather heavily patinated, since they were difficult to see unless the light struck them at just the right angle. There was no design on the rock except for the figures 1541 and a small cross about five inches high to the left of the date.

The proximity of the rock to a possible trail, the apparent patination, and the fact that Coronado's expedition was known to have been in the vicinity in 1541 were arguments for the authenticity of the inscription. But even at first glance there were reasons for doubt. In the first place, the figures did not, even to a non-expert like myself, seem to be really Spanish in appearance. Also, the early Spanish explorers were apt to be more wordy in their inscriptions, as witness the "Paso por aqui" etc. at Inscription Rock in El Morro National Monument. Secondly, it did not seem reasonable that a Spaniard with metal tools or weapons available would go to the trouble of pecking a date when incising would have been so much easier and faster. And finally, if the inscription were genuine, it seemed inconceivable that it would have lain in its exposed location for those many years without being discovered and widely publicized.

However, it did seem advisable to obtain expert opinion in attempting to determine whether or not the inscription was genuine. To this end, Dr. Robert H. Weber, senior geologist at the New Mexico Institute of Mining and Technology and a member of the Albuquerque Archaeological Society, was requested to examine the stone. In his report, dated July 10, 1968, Dr. Weber indicated that he doubted the authenticity of the inscription, although the evidence on a geological basis was not compelling. After noting the features favoring authenticity, which agreed generally with those mentioned above, he continued as follows:

Opposing evidence consists of the complete absence of apparent patination of

the inscription and the lack of any indication of weathering of the sharp edges of the vesicles (gas bubbles) in the rock within the borders of the inscribed lines. The location of the rock within the range of sand blasting by easterly winds acting on the sandy slope should have resulted in visible rounding of such sharp edges in the span of 400 years. In this respect, the 1541 inscription differs from all of the authentic petroglyphs examined in the vicinity, all of which showed visible rounding of vesicle edges under a ten-power hand lens, even though situated well above the height of effective sand blasting.

It should be emphasized that this evidence alone is by no means conclusive proof that the inscription is of modern origin, hence final evaluation must include other lines of evidence such as the style of the numerals, artifacts of Spanish origin of that period from the immediate vicinity, or historic documentary records.

Miss Eleanor B. Adams, editor of the New Mexico Historical Review, University of New Mexico, and an authority on Spanish script, was also asked to examine the stone, but she was unable to do so since she was in the hospital recuperating from surgery. However, a photograph of the inscription was sent to her by Mrs. Armstrong. Her opinion is contained in a letter from Mrs. Keith Ann Kraft, editorial assistant, which is quoted in full:

Dear Mrs. Armstrong,

Miss Adams is recuperating from surgery and has asked that I write you about the inscription on the west mesa. For various reason, such as the way the numerals are made, she is inclined to doubt that it is that early. She feels, however, that so small a sample of a single date is an insufficient basis for judgment. So far as she knows, the only scientific way of determining the age would be by geological investigation. Perhaps Dr. Weber's report will be more conclusive.

A search of such old Spanish records as were readily available was made by members of the Albuquerque Historical Society without result. And the usual "old rancher" who had told someone, who passed it on to someone else (and so on) could not be identified or located to confirm that he had seen the date thirty or forty years ago.

In the case of the Fray Marcos de Niza inscription found some years ago south of Phoenix, the task of determining authenticity was relatively easy. This inscription contained the usual florid phrases which were shown to be identical in wording to a portion of an inscription at El Morro National Monument. Unfortunately the portion used by whoever did the inscription made no sense by itself! In addition, the term "Nuevo Mexico" was used when in fact it was not even invented until some years after the purported 1539 date of the inscription.

In our case, however, we have nothing except the date and the cross to assist in our investigation. But even with this paucity of evidence, the testimony of Dr. Weber and Miss Adams would seem to prove almost conclusively that the inscription is not authentic. And, as noted above, the lack of additional wording may be a factor supporting the view that the inscription is a hoax.

In any event, it appears that we now have, in the Southwest, two recorded instances of spurious Spanish inscriptions on stone. It may well be that the current rock art survey being conducted by the local archaeological societies will uncover similar inscriptions. It would seem to be the better part of valor to make as exhaustive an investigation of these as is possible before becoming too optimistic about their authenticity.

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1968 Personal communication. (July 10)

DATING THE DEAD SEA SCROLLS

After more than 40 years, the Dead Sea Scrolls have finally been submitted for carbon-14 testing, and the results have confirmed the belief of scholars that the scrolls date from the mid-second century B.C. to the late first century A.D.

The Israeli Antiquities Authority recently allowed a new method of carbon 14 testing to be used on the scrolls, one that requires only a minute amount of carbon.

Since 1948, nearly 1,200 scrolls have been found in caves scattered along the western cliffs of the Dead Sea. Until now, scholars relied largely on paleography, the study of ancient handwriting, to determine their date and origin.

Scholars say that the doubters who maintained the scrolls were of medieval date will now have to give in.

Archaeology Sept./Oct. 1991

TV NOTE. NOVA "Secrets of the Dead Sea Scrolls." October 15, 8:00 p.m. Channel 5. This episode looks at the laborious process of compiling and releasing this religious treasure. This is our meeting night, so crank up the VCR so you can watch it after you get home.

VANDALS RUIN MAYA ART IN A GUATEMALA CAVE

Vandals in Guatemala have damaged 23 of the 90 known drawings in Naj Tunich, the only cave yet found that contains a large body of Maya inscriptions and artwork. In some cases mud was smeared across drawings; others were scratched or struck with a hard object. Some were wiped completely off the wall.

MAYA ARTISTRY UNEARTHED

On a positive note, an archaeological team tunneling into the heart of a Maya temple pyramid on the great Acropolis at Copan in Honduras found a smaller temple entombed within. The buried temple was "mummified" by the Maya with a coating of rough plaster, and came through 1,400 years almost undamaged.

The exterior had been hand plastered with stucco sculptures of various gods and other celestial beings. Without the coating, these sculptures would have been pulverized. This is the only site where such a coating has been found.

A ceremonial offering was found inside: knives, a bead, the remains of sea creatures, and nine "eccentric flints," about two feet long, which had been wrapped in cloth.

Of course, the find was made on the last scheduled day of the season's dig. But the crew squeezed in another nine days' work before the rains forced them to stop.

National Geographic Sept. 1991

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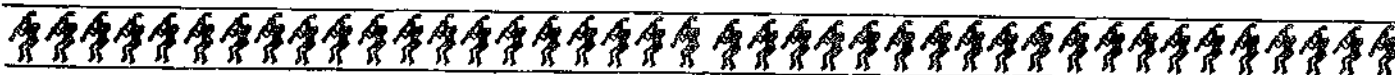


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VOLUME XXVI, No. 11

November, 1991

THE ARCHAEOLOGY OF EUROPEAN CONTACT: ASSESSING THE EFFECTS OF INTRODUCED DISEASES AMONG NATIVE AMERICANS

by Ann Ramenofsky

Tuesday, November 19, 1991, at 7:30 p.m.

Albuquerque Museum, 2000 Mountain Rd. N.W., Old Town

Dr. Ann Ramenofsky is a native of Phoenix; in fact, her family have been Phoenicians for several generations. Her undergraduate work was done in Arizona, and she received her Ph.D. from the University of Washington at Seattle in 1982. From 1983 to 1989 she was assistant professor of archaeology at Louisiana State University at Baton Rouge. She says she was hired at LSU because of her work in European-contact sites in the lower Mississippi Valley. She is now assistant professor at UNM. Her major research interest in pre-history, especially late pre-historic settlements in the Southeast, led to an interest in the evolutionary changes from European contact.

***TV NOTE "Pueblo Peoples: First Contact" will be shown Wednesday, November 13, at 8:30 p.m. on Channel 5. This KNME-TV production tells the story of the pueblo people's first encounters with Europeans from the Native American perspective.

FIELD TRIP TO POTTERY MOUND ON NOVEMBER 16

Faith Bouchard has set up a trip to Pottery Mound on Saturday, November 16, (weather permitting). Chip Wills and Joan Wilkes will be tour guides. Meet outside the southeast end of Winrock, by Marshalls and Wards, at 9:00 a.m. Bring a lunch and water and wear good walking shoes. Y'all come!

COMING EVENTS

LAB Wednesday evenings, 7:30-9:30, and most Saturdays, 9:30-5:00, at the Old Airport Building at the south end of Yale Blvd.

MAXWELL MUSEUM Thursday, November 14, 7:30 p.m. Frieda D. Butler Memorial Lecture by Trenton Holliday. "Coming in from the Cold; Neanderthals and Modern Humans." Free.

Saturday, November 16, 10 a.m. - 4 p.m. Grand Opening for the exhibit, "Nordenskiöld: Pioneer Archaeologist of Mesa Verde." Demonstrations, hands-on activities, and lectures. Free.

Thursday, December 5, 7:30 p.m. Lecture by Jane Young. "Southwestern Rock Art as a Reflection of Cultural Symbolism." \$2.00. (\$1.00 MMA members)

* * * Before coming to visit the Maxwell Museum, call the museum office, 277-4405, for the latest parking regulations and information about where patrons may park.

ARCHAEOLOGICAL INSTITUTE OF AMERICA, 93rd annual meeting. December 28-30, 1991. Hyatt Regency Chicago, Chicago, Illinois. Papers, colloquia, and workshops on archaeology of the Mediterranean area.

THE THIRD SOUTHWEST SYMPOSIUM January 17 - 18, 1992. Hotel Park, 5151 East Grant Rd., Tucson, Arizona 85712. "Interpreting Southwestern Diversity: Underlying Principles and Overarching Patterns."



SLIDES, TALKS, AND FOOD BY OUR MEMBERS, December 17, 1991, at the Albuquerque Museum. Yes, again it's almost time to share your archaeological experiences and your culinary favorites with your fellow members. Jean Brody wants to know about your contributions to the program, and Nan Bain will be signing us up for holiday treats.



Albuquerque Archaeological Society
Minutes, October 19, 1991

On this beautiful fall evening, President Ann Carson called the meeting to order on the outside steps of the museum. Due to a mixup, we weren't on the schedule for the night, and the guard would not allow us in. The minutes were approved with one correction: Carol Joiner was also on the nominating committee.

REPORTS Dick Bice reported that the airport, which owns the building our lab is in, has started negotiations about a new rental agreement. (Our present agreement doesn't include rent.) They are

friendly, but they feel they need more control. This new agreement may possibly be a financial burden, but we hope not.

Dick called our attention to the flyer in the last Newsletter concerning the history of the Albuquerque Archaeological Society. The editors have already prepared 3/4 of the draft. Now they need to find out how many would like a copy. If there are only a few, they will just copy them and sell them at cost. If there are many, they will do more editorial work to prepare the copy for printing.

Karen Castioni reported that the Tijeras Volunteers are working on the trail and on landscaping around the interpretive center. There are tours at the pueblo on Saturdays and Sundays at 1 p.m. and by reservation.

Faith Bouchard announced a field trip to Pottery Mound on November 16. Chip Wills and Joan Wilkes will be the tour guides. We'll meet at Winrock at 9:00 a.m.

Tom Morales, who is doing a stratified random unaligned survey at Tonque Pueblo, asked for volunteer help.

Karen Castioni gave the report of the nominating committee: President - Carol Condie; Vice-President - Jean Brody; Secretary - Faith Bouchard; Treasurer - Arlette Miller; Director at large - Carol Joiner.

Ann reported that Jay and Helen Crotty had received an award from the Historic Preservation Society.

Finally, our troubleshooter was able to contact Jim Moore, the director of the Museum, and he "directed" the guard to let us in. Once we were settled, Ann introduced the speaker for the evening, Dr. Chip Wills.

Dolores Sundt, Secretary pro tem.

NOMINATIONS FOR 1992 OFFICERS

The nominating committee presented five people as nominees for AAS offices in 1992.

President: Carol Condie. Carol has a Ph.D. in anthropology from UNM, and presently she is owner of Quivira Research

Associates. Among the many activities in her career, she has done fieldwork in many areas of the Southwest, was Director of teacher training for the Navajo Head Start program, and was assistant professor of anthropology at UNM. This is just the professional part of her life.

Vice-President: Jean Brody. Jean is running for a second term as vicepresident. She is a former anthropology grad student at UNM, and recently received recognition for 20 years - "a lifetime," she says - as a docent at the Maxwell Museum. She and her husband, Jerry, have been associated with the Rock Art Field School for many years. Jean previously served AAS as secretary.

Secretary: Faith Bouchard. Faith, who works in computers, moved to Albuquerque from New York just last year. She immediately got involved in archaeology although she says her real interest is ethnology. She's taking anthro courses at UNM and works at the lab on the Tonque materials. She has been our hard-working field trip organizer this year.

Treasurer: Arlette Miller. Arlette is a former newspaperwoman and licensed customs broker and now is attending court reporting school. She received recognition in surveying and field work from the Archaeological Certification Program. She served previously as AAS secretary and president.

Director at Large: Carol Joiner. Carol, the incumbent director at large, is running for the office again this year. She has spent most of her life agonizing over whether to be a historian or an archaeologist, and has, for the present at least, resolved the conflict by pursuing the study of archaeological history. Or is it historical archaeology? Whichever, she works as a reference librarian at UNM.

Your ballot is included with this issue. Please mark it and return it at the meeting or by mail.

BOOK COLLECTION REMINDER

Catherine Holtz has donated \$100 to ship books to the university at Chihuahua. Thanks, Catherine, for your generosity. So all of you readers gather up those dust collectors in your bookcases - anything in anthropology or related fields - and bring them to the meeting.

A NOTE ABOUT JOE BEN WHEAT

From the San Juan Archaeological Society newsletter:

On August 12, 1991, Dr. Joe Ben Wheat had to undergo brain surgery. He is doing well, but is under "house arrest" and being cared for by his numerous friends in Boulder. If anyone would like to drop him a card, his address is: Dr. Ben Wheat, 1515 Baseline, Boulder, CO 80302.

MAXWELL TO OPEN NORDENSKIOLD EXHIBIT NOVEMBER 16

One hundred years ago, the 23-year-old Swede, Gustaf Nordenskiöld, was traveling through the American West when he heard about the recently discovered cliff dwellings at Mesa Verde. He went to see the ruins for himself. He stayed four months, excavated, studied, and in two years produced his monumental text, Cliff Dwellers of the Mesa Verde. He died at the age of 26.

"Gustaf Nordenskiöld: Pioneer Archaeologist of Mesa Verde" will open November 16 at the Maxwell Museum. It will spotlight the man and his influence on subsequent archaeological techniques.

In 1891, most "archaeologists" were treasure hunters, concentrating on recovering aesthetically valuable objects and ignoring location and description. Nordenskiöld's work included measurements, photographs, maps, and drawings of everything from fine artifacts to the residue of daily living. He collected, bagged, and tagged everything, even what

appeared to be trash, believing that although these materials did not seem significant at that time, they might provide information in the future.

Although he'd had no previous archaeological experience, many of his research and excavation practices have been accepted as archaeologically correct. Many of deductions about the people of Mesa Verde have been accepted as valid. His methodology in excavation influenced those who followed his footsteps in the Southwest, including Richard Weatherill, who applied what he had learned from Nordenskiöld.

Words to live by

- "It would be nice if we could forget our troubles as easily as we forget our blessings."
- "The best way to succeed in life is to act on the advice we give to others."
- "The wise carry their knowledge as they do their watches -- not for display, but for their own use."
- "Nothing is opened more times by mistake than the mouth."
- "The smallest of all packages is the person wrapped up in himself."
- "Worry is like sitting in a rocking chair. It will give you something to do, but it won't get you anywhere."
- "It is a big thing to do small things well."
- "Nothing is quite so annoying as to have someone go right on talking when you are interrupting."
- "It may be difficult to say the right thing at the right time, but it is far more difficult to leave *unsaid* the wrong thing at the tempting moment."
- "Hardening of the *heart* ages people more quickly than hardening of the *arteries*." □

Chip Wills said he had had a long association with avocational archaeological societies. His grandparents were charter members of the Delaware Archaeological Society, and when he was 12, they gave him a membership in the Virginia Society. He was not especially thrilled at the time, but perhaps it had some influence on his choice of profession. At any rate, he knows that the role of local societies in research and public education is immensely important.

When we say "the Southwest," we mean New Mexico, Arizona, southern Colorado, southern Utah, and northern Mexico. When we speak of agriculture in the area, we mean corn, beans, and squash. These domesticated plants are not native to the Southwest. They were originally domesticated in tropical areas and are not well adapted to the aridity and short growing season of this area. The fundamental question is: when and why were domesticated plants introduced and adopted into the area?

Chip first gave us the textbook model and then new information that has become available in the last ten years using new techniques, e.g., radiocarbon dating.

Haury's book, published in 1962, has a map with arrows showing the route of the spread of agriculture, especially corn, north from Mexico through the Sierra Madres into the Mogollon region of New Mexico about 2500 BC. Agriculture stayed localized there for 2,000 years. Then about 500 BC, it spread out to the Hohokam and the Anasazi. It's not known why this happened. One suggestion is climate change. In 2500 BC the climate was very hot and dry, and only the mountains were suitable growing areas. When the climate turned wetter, growing areas changed.

Evidence comes from Bat Cave and Tularosa Cave. When Bat Cave was excavated in 1948, corn found there was dated at 2500 BC to 4000 BC, by using radiocarbon dating in one of the earliest applications. The next earliest date, 500 BC, was found at Tularosa Cave, about 15

miles away. These findings supported the argument for early introduction with a 2,000 year localization.

The corn in Bat Cave had very small cobs, and each kernel was enclosed in its own husk. It was definitely not like modern corn.

But new investigations showed inaccuracies in the earlier excavation of Bat Cave. They showed a later date and a different situation, and therefore the textbook model no longer appears correct.

Bat Cave is located on the edge of the St. Augustine Plain. Centuries ago the St. Augustine Plain was a Pleistocene lake some 50 miles by 16 miles in size. The mountains come to the edge of the basin, and changes in the water level over time are noted by beach lines. The area is bountiful in the fall with great stands of sunflowers and good hunting.

The cave is in volcanic tuff and was formed by wave action. It is 75 feet high and 100 feet wide, but shallow. In ancient times the cliff face above the cave collapsed, piling jumbled boulders in front, which made a basin in which sediments were deposited. Beach gravel lies at the bottom of the cave and is covered with a layer of yellow sediment. This sand was originally thought to have been blown in during the altithermal (hot) period, but investigation showed that it was formed by the weathering of the rockfall. Over the yellow layer, a mixture of soil and organic sediments was deposited, and cultural features such as hearths were superimposed throughout.

The first excavation, by Harvard, under the leadership of Herbert Dick, was done in one summer. Now, with all the additional painstaking collecting for scientific analysis, it would take several years. In 1950, additional excavation for datable materials was done by the University of Colorado.

The archaeological evidence is found in small shelters within the large cave. The stratigraphy of the soil was undifferentiated but was filled with organic material. The soil averaged 4 feet deep, but varied from 2 1/2 inches to 6 feet to

bedrock. A red line was painted at surface level, and depths were measured from that line. Excavation was done in 12" layers. Hearths were found at various levels, and there were several storage pits, but unfortunately excavators didn't make exact location notes on the features and the artifacts which accompanied them.

A deep storage pit from level III contained baskets, scraps of yucca sandals, some corn cobs, and trash.

Corn cobs were found deep in Shelter 1C, at level VI in the gravel layer. Charcoal from that layer was dated 2500 BC. However, the gravel was deposited 14,000 to 40,000 years ago and is therefore much too early for corn. The earliest in Mexico is 7,000 to 4,000 years ago. So it is probable that the corn really came from an upper layer and was intrusive in level VI. Perhaps it was in the pit and got mixed with other materials.

Since the corn itself hadn't been dated, in 1983 investigators decided to examine the corn cobs stored at the Peabody Museum. They were dated about 1000 BC, the same age as materials found in the upper levels of the cave.

There is evidence that the site was sporadically occupied as much as 10,000 years ago by small bands of hunters. Broken projectile points and flake tools have been found. By about 3,000 years ago, the site was used much more intensively and more continuously. It was at this time that evidence of agriculture appears.

There were a number of storage pits from this time. They contained scraps of rabbit fur blankets, cordage, corn cobs and other edible seeds, yucca strips, and in one pit, a large rock tied up with yucca cords, possibly a deadfall trap.

Some 3000 bison elements, dated 1500 to 1700 years ago, were found. This is the only site with such bison preservation, and it is somewhat surprising because this is well into the agricultural period.

Tularosa Cave, about 15 miles from Bat Cave, yielded 30,000 maize cobs, the largest number of specimens yet recovered from an early agriculture site in the Southwest. They have been dated about 800 BC.

Other sites in the Southwest show a

comparable range of dates for corn and other crops. Southeast of Tucson, an archaic, pre-ceramic sites had storage pits and grinding stones and corn cobs dated 800 - 1000 BC. Corn cobs at Jemez Cave indicate radiocarbon dates of 600 - 800 BC. Bandelier and Chaco had squash about 1000 BC. Corn, beans, and squash are found all over the Southwest, in all kinds of environments, from 800 - 1000 BC.

Therefore, the old model must be abandoned.

There was a rapid dispersal of agriculture at this time, usually accompanied by intensive use of sites and the presence of more storage pits. Which brings up the question: Did cultivation of plants cause them to settle down in one place or did they already live that way? Chip says they were already settled before agriculture.

The use of any plants requires a place to store the seeds. The hunter-gatherers of 5000 years ago lived in pithouses where they used grinding stones. Sites in the San Juan and at Abiquiu show repetitive use long before agriculture. There is evidence that during the Archaic period in the Bat Cave area, people lived in the mountains in the summer and fall and at a lower level in the winter, returning to the same places every year.

In answer to questions: Chip said no seeds this old had germinated, but that he had popped some. There is no evidence of water control or irrigation till 1000 AD. In the last year, DNA studies have been attempted. There is no evidence for fishing at Bat Cave. The only fish site in the area is at Roswell, where the remains of a 50 lb. catfish were found.

Reported by Dolores Sundt



ASNM FIELD SCHOOL REPORT

Excerpted from the report by R. A. Bice

The Vidal site, just north of Gallup, continues as the location of the field work for the annual ASNM excavation field school. The site contains a great kiva, an earlier unit house with its small kiva, and even earlier pithouses. Overall, these intermittent occupations suggest a starting date of ca. AD 850 and confirm an abandonment date of ca. AD 1150.

Prior to this year, work had been completed on the small kiva, including backfilling. The eastern half of the great kiva had also been completed. Thus, current work continued on the surface rooms of the unit house and on the west half of the great kiva.

The school staff included Dick Bice, director; Ralph Thode, assistant to the director; Betty Kelley, field school manager and crew chief; Phyllis Davis, publicity manager and crew chief; Sheila Brewer, photographer and crew chief; and crew chiefs Bettie Terry, Joan Wilkes, and Gordon Page.

Twenty-six students from across the country, with one from France, enrolled in the school for one or more weeks, including four AAS members: Wally Cates, Andrea Ellis, and John and Nancy Woodworth. The average enrollment for each week was 17 1/2, and nine students attended all four weeks and worked for UNM credit. In addition, former student Karen Castioni and friends paid a short work visit.

One crew under the direction of Betty Kelley, Bettie Terry, and Joan Wilkes excavated the roof fall of the great kiva. The roof had burned, and only burned latilla elements were encountered, the large beams having been removed in prehistoric times for use elsewhere. Many datable dendro samples were recovered for submittal to the University of Arizona Tree Ring Laboratory.

Phyl Davis led a crew in tracing the room outlines of the unit house, a perplexing task for several years. A breakthrough was made in 1990 with the realization that the structure had been mostly adobe, which had melted away, and that the foundations also were mostly

adobe with occasional stones embedded. Following these leads, the crew made progress on the room outlines. In addition, a one-meter diameter stonelined firepit was discovered in the open area between the room block and the small kiva.

The exploratory augering program was continued on the north side of the great kiva and confirmed the presence of a pithouse that was overlapped by the small kiva and perhaps other pithouses. Gordon Page directed this work.

Eighteen lectures and seminars were presented by the staff and eight professional archaeologists or experts in other fields.

It was not all work; the hours between midnight and 5 a.m. were reserved for sleep. The Plateau Sciences Society, besides providing two scholarships, donated toward the introductory dinner. Bill and Sally Noe invited the school to dinner at their home the second week, and Betty Kelley hosted the farewell party.

ANCIENT DOG CEMETERY FOUND

Excavations at Ashkelon in Israel have uncovered the largest dog cemetery known in the ancient world, 1000 burials spanning about 50 years of the 5th century BC. Each dog - from puppies to elderly adults - was carefully placed on its side in a shallow pit, legs flexed.

At the time of the burials, Ashkelon was a port city of the Persian Empire. Probably the dogs were part of a Phoenician healing cult and roamed a sacred precinct until dying of natural causes.

The ALBUQUERQUE ARCHAEOLOGICAL SOCIETY is a non-profit corporation organized under the laws of New Mexico. Its purposes are (1) to preserve and protect prehistoric and historic remains in this region; (2) to educate members and the public in archaeological and ethnological fields; (3) to conduct archaeological studies, research, surveys, and excavations; (4) to publish data obtained from research studies and excavations; and (5) to cooperate with other scientific institutions.

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EDITOR EMERITUS	Beryl McWilliams

REGULAR MEETINGS: third Tuesday of each month in the auditorium of the Albuquerque Museum, Mountain Rd. NW, Old Town, Albuquerque, NM.

LABORATORY SESSIONS weekly: Wednesday 7:30 pm, and on scheduled Saturdays, Old Albuquerque Airport building, west basement entrance.

FIELD TRIPS and SEMINARS held during the year. EXCAVATION and SURVEYS as scheduled.

ALBUQUERQUE ARCHAEOLOGICAL SOCIETY is an affiliate of the ARCHAEOLOGICAL SOCIETY OF NEW MEXICO. Membership includes a monthly meeting with a lecture, and opportunities to participate in laboratory projects, field trips and cooperative activities with other archaeological institutions. ANNUAL DUES: Individual \$12.00; Family \$16.00; Sustaining: Single \$20.00, Family \$30.00; Institutional (Newsletter only) \$8.00.

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Newsletter

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VOLUME XXVI, No. 12

December, 1991

Party Time!

December 17, 1991, 7:30 p.m.

Albuquerque Museum
2000 Mountain Road, NW

Join us for an evening of
FUN & FOOD!

Slides & talks by
our members

Installation of our
1992 officers



JOLLY OLD ST. NICHOLAS

The original St. Nicholas had been a tall, slender, elegant bishop, and that tradition continued for centuries. The rosy-cheeked, roly-poly Santa is credited to the nineteenth-century cartoonist Thomas Nast. From 1863 until 1886, Nast created a series of Christmas drawings for Harper's Weekly. Over the twenty years these drawings exhibit a gradual evolution in Santa -- from the pudgy, diminutive elf of "Twas the Night Before Christmas" to the bearded, potbellied, life-size fellow familiar in every mall across America today. Nast's cartoons also showed the world how Santa spent his entire year -- constructing toys, checking on children's behavior, reading their requests for special gifts. His images were incorporated into the Santa lore.

Charles Panati, Extraordinary Origins of Everyday Things

REMINDER

Mail your ballot or bring it to the December meeting.

Albuquerque Archaeological Society Minutes, November 19, 1991

Ann Carson opened the meeting at 7:30 p.m. The minutes of the October meeting were accepted as printed.

REPORTS. No **LIBRARY** report; Mari King is recuperating from back surgery.

LAB report by Dick Bice. No lab on November 23 and 24 because of a seminar on dating; otherwise lab will be open until the holidays.

OLD BUSINESS Alan Shalette reported that 139 people attended the Crown Point rug lecture held at the Maxwell Museum and 40 people went by bus to the auction at Crown Point. Four hundred rugs were auctioned to a full house, and at least \$4,000 worth of rugs were in the possession of the returning bus passengers. Some excitement when one Maxwell bus passenger boarded the wrong bus and a switch had to be engineered down the road. A similar trip to Crown Point is being considered for spring.

Faith Bouchard explained that the Pottery Mound trip had to be cancelled due to wet weather; it will be rescheduled in the spring.

The Society is still gathering books to be sent to the university in Chihuahua. Catherine Holtz has donated \$100 for shipping costs.

NEW BUSINESS Ann asked that election ballots be given to Dick Bice to be counted at the December meeting.

Craig Hudson complimented the reviews of the monthly presentations published in the Newsletter and wondered if they should be collected for distribution.

Jean Brody is looking for 10-minute slide shows for the December meeting. New members are encouraged to bring slides from their past experiences.

Nan Bain passed out a sign-up sheet for refreshments for the December party.

Jim Carson has information folders

for any volunteers wishing to join Scotty McNeish at his dig in south central New Mexico during the months of January to May, 1992.

Ann appointed an audit committee to review the books: Gordon Page, Phyl Davis, Dick Bice.

Lance Trask presented the Society library with a copy of his rock art study at Kwastiyukwa. Though Lance is living in Glen Burnie, Maryland, he is still working at Kwastiyukwa -- a long commute.

Craig Hudson presented the Society library with early aerial maps of Chaco Canyon showing the road system.

Jean Brody introduced the speaker, Dr. Ann Ramenofsky, a member of the UNM faculty.

The meeting adjourned at 8:50 for refreshments and conversation.

Betty Garrett, Secretary

TIJERAS THANKS PHYL

The Friends of Tijeras Pueblo and the Sandia Ranger District extend their thanks to Phyl Davis for her time, energy, and expertise in training the new volunteers at the Pueblo. Her excellent lectures on the prehistory of the Southwest are much appreciated.



MAXWELL SHOP IS BIGGER AND BETTER

The news came too late to let you know about the Maxwell Museum store's Grand Re-opening on December 7 with performances, demonstrations, and food. But the renovated and enlarged store will still be there and has greatly expanded its offerings of high-quality arts and crafts and ethnographic materials from the Southwest and around the world, as well as books and tapes, T-shirts, cards and other gift items.

Free parking is available in the "E" lot north of the building.

The Archaeology of European Contact: Assessing the Effects
of Introduced Diseases Among Native Americans

Lecture by Dr. Ann Ramenofsky

Reported by Betty Garrett, with clarifications by Dr. Frederic Ball

Ann Ramenofsky's interest is in contact archaeology, a topic that has been highlighted by an upsurge of differing philosophies regarding the coming 500th anniversary of Columbus's journey to the New World. To some, this has called for a celebration; to others, especially the Native Americans, this calls for a decelebration.

Scholars whose research interest evaluates the contact period catalogue the events and changes that occur as diverse ethnic groups come face to face with differing life styles, religious beliefs, and philosophies. The first publication of note concerning the contact was James Mooney's 1896 Ghost Dance Religion, a book that was well received but whose implications were generally ignored. The Ghost Dance had been revived in an attempt to get rid of the Europeans.

During the 1930's ethnoarchaeologists began systematically to examine the contact period, and in the last 60 years they have learned a lot. Obviously, with the coming of Europeans, clothing styles changed, horses and metal objects were introduced, religious practices came into conflict, many agricultural products were exchanged in both directions, and writing was introduced. Many Native American systems were terminated, many groups banded into different nations, and many groups were decimated by exposure to European diseases.

Since the 1950's ethnologists have been researching the effect of the introduction and diffusion of Old World diseases into New World populations, and the subsequent changes these diseases wrought.

Ann described various aspects of communicable diseases and the effect of immunity or lack of immunity in the spread of disease through a population. A communicable disease is one which spreads from the ill person to a susceptible person through direct or indirect contact. Humans get the disease directly from other infected humans (e.g. smallpox, influenza);

from animals or insects (e.g. undulant fever, malaria); or from certain parasites (e.g. hookworm).

Many diseases are one-time illnesses because the body produces antibodies which destroy the disease-producing organism, and which will destroy that organism any time it enters the body in the future. When this immunity has been gained by exposure to the short-lived human-to-human infections, it is acquired immediately. However, when a disease is acquired from animal contact, the immunity takes a longer time, generally over a period of years, to develop. Malaria-infected people can carry the protozoa for five to eight years.

In a large population, there are some diseases which are always present, or endemic. For example, measles never dies out in a population of, say, 200,000 because there are enough births that there is always a pool of susceptible children for the virus to attack. Mumps, chicken pox, and measles, the childhood diseases, are always present in a large urban population.

On the other hand, the second type of disease outbreak, epidemic, occurs in small populations which cannot maintain the infectious agent permanently. If this population is attacked by colds or influenza, there are too few host bodies to maintain the microbe and it dies out. Eventually it will be reintroduced. An example is a research group in the Antarctic. They recover from whatever illnesses they brought with them and live in perfect health until an outsider brings in a new virus. Then everyone catches cold again.

Epidemics are a measure of the frequency of a particular disease outbreak. When whole groups lack immunity to a certain disease, they are called "virgin soil" populations. For instance, island populations when visited by a ship all come down with colds acquired from the ship's crew and passengers. The introduction of diseases into virgin soil populations has gone on as long as there have been population shifts. British troops in India and in

the Caribbean, Europeans in Africa, were exposed to diseases for which they had no immunity and there was a high rate of illness and death.

Sometimes it is not the primary disease that causes death but a secondary illness, such as in the 1918 influenza outbreak. It was not the influenza that killed people but its weakening the natural body defenses so that bacterial pneumonia could occur and thus cause death.

After this introduction, it's time to get down to the subject of European contact. The Native Americans of contact time were a virgin soil population when they encountered the Old World diseases. Fifteen identifiable diseases, and ten more probable diseases, depending on which animals were brought in, arrived with the Europeans. Smallpox erupted in 1519 in the Valley of Mexico. Without immunity, everybody was at risk. So many caught the disease that there was no one to provide nursing care, and many died. Smallpox is an especially aggressive disease because the virus can survive for months outside the human body.

One historical approach on the effects of contact diseases is to look at the writings of early explorers. Of course, except in rare instances, the Europeans did not know what they were bringing with them. In DeSoto's five years of chronicles there are only eight references to disease and only three concerned Native Americans. Possibly DeSoto, in moving on with his journeys, had not been a witness to what happened to the indigenous groups after exposure to disease.

By 1698 there were more descriptions of disruption to a group by disease. By the 18th century Catlin's paintings showed some of the disastrous effects of Spanish diseases on the native populations.

In the 17th century the microscope was developed and Europeans became more aware of the infection-bearing microbes that were attacking their bodies.

The American Indian was highly susceptible to diseases; they had no immunity and no medical knowledge. Cortez's invasion of Mexico was made easier by the spread of smallpox. It took only one infected European to infect one Native American, and then the disease would spread rapidly beyond the confines of the

colonial front. Disease was easily transferred from Mexico to the Southwest to Missouri where it had spread by the 18th century.

It is probable that early historical research may not have been aware of disease-related events so that little was recorded and references are few. What is in the historical record reflects the research record for only the latter part of contact-disease events.

In addition to the historical approach there is the archaeological approach of looking at skeletal material. There is no one-to-one correlation between a certain disease and the deformation of bone material. In addition, by the time that infection is expressed in bone, the individual has recovered, for the bone structure is attacked as a delayed reaction. If death from the disease occurred, no deformation of the bone is expressed; therefore no evidence of the disease shows up in the bone material. Osteoporosis is evident in bones but only a limited amount of inferences can be made.

Chuck Larson is researching disease in the coastal Georgia populations of 1400-1700 AD by looking at the age of death and the changes of death rates through time.

During archaeological excavation hints of disease effects are inferred from changes or loss in technology, regions abandoned, smaller houses, and other changes in the archaeological record. Analysis of archaeological records on a regional scale may reveal that disease has swept through and decimated the area's population. However, only general observations can be made rather than the specifics of which disease was brought in and by whom. Microbes just don't preserve in the soil of a site.

Ann's work has been through archaeology in three areas. In the first area, the Lower Mississippi Valley, she measured villages, houses, regions, hearths, and anything related to settlements. She has interpreted the data to say that in terms of numbers and the size of settlements the populations increased up to 1550 AD and then decreased over the next 150 years. The population decreased from 100 villages to only three.

The second research area is the Middle Mississippi Valley where there was a build-up in house size and number of houses to about 1550 AD, followed by a decline and another build-up, making a bimodal curve. The first decrease was the result of diseases infused into the area, then came the slight increase until the French came and induced the second decrease in population.

Ann's third research area is Central New York. In the Finger Lakes district population building from late pre-historic times to 1609 shows an increase. After the French arrived there occurred a massive decline. Ann speculates that the Canadian Iroquois were wiped out. Those few who survived the contact diseases migrated south to join the Iroquois nation.

Other researchers have worked in different areas. Sarah Campbell is working on similar research on the Columbia Plateau. The number and size of features builds up until the 16th century when there is a marked decrease, interpreted to be the result of contact diseases. Sarah is looking at bones and fire-cracked rocks among other artifacts and features and sees a similar repetitive pattern of increase, then decrease.

In another study in east Texas, the mound building ceases in the 16th century. Settlement patterns have changed and aggregation seems to be in response to population loss.

In all, the research on the effects of contact disease has hardly begun to scratch the surface. It is clear that the introduction of European diseases to the North American native population is much earlier than appears in historical records.

There were changes wrought by 400 years of exploration before anthropologists began the task of chronicling the impact of contact disease. One thing seems clear: both populations and traditions of the New World decreased, or were totally lost, in the 16th century.

For the Southwest some issues involve the Native American populations that have persisted from prehistoric time to the present so that the assumption is that the native population has not changed much. This assumed continuity of what was then and what is now may not be so. There is

much work for anthropologists to determine what diseases attacked the Southwest populations, and what effects were generated.

After the lecture a question was asked about malaria, which was not present in the Old World before European contact. Ann said that the malaria-bearing mosquitos were in the New World but the infectious protozoa were in the Old World.

About osteoporosis, she said it is a disease caused by stress from minor ailments such as anemia or poor nutrition.

Ann was asked about new possibilities of learning from the huge body of skeletal material on hand. One new discovery is that DNA can be extracted from bone material and may be used to trace the evolutionary progress of microbes.

In response to an inquiry regarding syphilis being passed from the New World to the Old World, Ann said that syphilis in varying forms existed before contact in both hemispheres. It was a mutation of two kinds of syphilis, one from the Old and one from the New, that created epidemic syphilis.

Ann invited all members to lectures being given by visiting scholars at the University. In February there will be a talk about the Pacific Rim, and later a talk by a bioarchaeologist. Watch the Newsletter for information about time and place.



The ALBUQUERQUE ARCHAEOLOGICAL SOCIETY is a non-profit corporation organized under the laws of New Mexico. Its purposes are (1) to preserve and protect prehistoric and historic remains in this region; (2) to educate members and the public in archaeological and ethnological fields; (3) to conduct archaeological studies, research, surveys, and excavations; (4) to publish data obtained from research studies and excavations; and (5) to cooperate with other scientific institutions.

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REGULAR MEETINGS: third Tuesday of each month in the auditorium of the Albuquerque Museum, Mountain Rd. NW, Old Town, Albuquerque, NM.

LABORATORY SESSIONS weekly: Wednesday 7:30 pm, and on scheduled Saturdays, Old Albuquerque Airport building, west basement entrance.

FIELD TRIPS and SEMINARS held during the year. EXCAVATION and SURVEYS as scheduled.

ALBUQUERQUE ARCHAEOLOGICAL SOCIETY is an affiliate of the ARCHAEOLOGICAL SOCIETY OF NEW MEXICO. Membership includes a monthly meeting with a lecture, and opportunities to participate in laboratory projects, field trips and cooperative activities with other archaeological institutions. ANNUAL DUES: Individual \$12.00; Family \$16.00; Sustaining: Single \$20.00, Family \$30.00; Institutional (Newsletter only) \$8.00.

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