



THE

Albuquerque Archaeological Society

Newsletter

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PUEBLOS REAL AND IMAGINED: RECENT ARCHAEOLOGICAL INVESTIGATIONS AT THE A'TZI-EM/PIRO PUEBLOS OF PILABÓ/SOCORRO AND TZELAQUI/SEVILLETA

Michael Bletzer, Ph D

7:30 pm, Tuesday, January 19, 2016
Albuquerque Museum of Art and History
2000 Mountain Road NW

During the 1600s, Spanish observers considered the pueblo of Pilabó to be *el pueblo principal de la nación Pira* [sic]. Pilabó was the site of the first Franciscan mission among the Piros, established in the spring and summer of 1626, and has been known ever since by the name Socorro. The pueblo was destroyed by Spanish troops in the aftermath of the Pueblo Revolt of 1680 and never reoccupied. With the establishment of the Hispanic *puerto* or *plaza* of Socorro in the earlier 1800s, the ruins of Pilabó vanished from sight. Recent archaeological research in downtown Socorro has now identified the first structural remains of Pilabó Pueblo. A combination of surface and subsurface data indicate the general location and layout of the pueblo under the present town of Socorro.

In tandem with the work at Pilabó, a long-term research project has been initiated at the only surviving Piro mission pueblo of Tzelaqui/Sevilleta. The colonial-period occupation of this pueblo is relatively well documented through Spanish sources. A contemporary of Pilabó, Tzelaqui was reestablished (following a short period of abandonment) in ca. 1628 as a *reducción* pueblo around the mission of San Luis Obispo. Like Pilabó, the pueblo was destroyed by Spanish troops in 1681 and never reoccupied. Unlike Pilabó, however, the site of Tzelaqui/Sevilleta was never built upon, as a result of which the pueblo's main components have survived as mounds of structural debris. The first season of work at Tzelaqui has already produced a number of unexpected results, foremost among them the realization that the location of the San Luis mission has been misidentified since the days of H. P. Mera. Tzelaqui/Sevilleta is a unique site in that it incorporates pre-contact components, a mission compound that seems to have been largely unstaffed during the mission period, a possible *camino real*-related structure or Spanish "refugee" *estancia* dating from the late 1660s, and one or two room blocks built for/by people from other pueblos as part of the *reducción* effort of the late 1620s. (*Continued on page 2*)

AAS DUES FOR 2016 ARE NOW PAYABLE

Please fill out the attached membership renewal form and mail it with your check to Treasurer, Albuquerque Archaeological Society, PO Box 4029, Albuquerque NM 87196, or bring both to the meeting. Don't be shy about volunteering to work on a committee or serve on the Board. AAS needs wider membership participation.

Michael Bletzer is a research associate with Jornada Research Institute. His research interests are the study of frontier populations in colonial contexts and the (bio-) archaeology of conflict in feudal and colonial societies, with a focus on the period of early native-Spanish contact across the *reinos* of Nueva Galicia, Nueva Vizcaya, Nuevo León, and Nuevo México during the period 1530 to 1700. He has been investigating the history of New Mexico's Piro province since 1999, when he first became interested in the area as part of his PhD research. Between 2001 and 2010, he excavated parts of Site LA 31744 (Plaza Montoya Pueblo), the likely Teypana Pueblo and "original" Socorro of the Oñate period. Starting in 2012, he has been conducting archival research and archaeological testing to identify the location of Site LA 791, Pilabó Pueblo, site of the first Franciscan Piro mission (founded in early 1626), in downtown Socorro. Recently, he has begun a long-term project at the Piro mission pueblo of Tzelaqui/Sevilleta (LA 774), the only surviving site of this kind south of Isleta. Michael graduated with a PhD from Southern Methodist University in 2009.

MINUTES OF THE ALBUQUERQUE ARCHAEOLOGICAL SOCIETY

December 8, 2015

President Marc Thompson welcomed everyone to Holiday Potluck and thanked the membership, the officers, the committee chairs, and others for their support and cooperation during his time as President.

The minutes of the November meeting were approved as distributed.

TREASURER'S REPORT

John Guth reported that we now have about \$5000 in our checking account and \$13,000 invested in CDs, so our total assets are \$18,000. We have 181 members. John encouraged people who had not already paid their membership dues to do so at the meeting.

COMMITTEE REPORTS

Rock Art: Dick Harris reported that the group has been going out on Tuesdays while the weather has been good.

Archiving: Karen Armstrong reported that the crew is now on Christmas break. They finished archiving the bones from the Walapka site in Alaska and will be turning to a new project when the group meets again in January.

Field Trips: Pat Harris reported that field trips for 2016 will be scheduled when warmer weather permits.

ELECTION OF OFFICERS

The slate of nominees for 2016 was presented for election. Elected by acclamation were Carol Chamberland, President; Gretchen Obenauf, First Vice President; Ethan Ortega, Second Vice President; Joanne Magalis, Secretary; John Guth, Treasurer; and Director-at-Large, Evan Kay. Past President Marc Thompson is ex officio Director-at-Large.

SPEAKERS

Gretchen Obenauf introduced Tom Windes, who gave a slide show of "Beautiful and Unique Things from Around the World." Following Tom's program, Gretchen introduced Carol Chamberland, who presented a program of slides from her recent visit to the Orkney Islands entitled "Tombs, Stones, Brochs, and Broughs."

Respectfully submitted

Joanne Magalis, Secretary.

ANSM 2016 ANNUAL MEETING IN SANTA FE APRIL 29 TO MAY 1

The 2016 annual meeting of the Archaeological Society of New Mexico will be held Friday, April 29 through Sunday, May 1, 2016, at The Lodge hotel, 750 N. Saint Francis Drive in Santa Fe. Single- and double-occupancy rooms will be available to meeting attendees at the discounted rate of \$89 per night. The meeting, hosted by the Site Steward Foundation will begin Friday afternoon with posters, vendors and exhibitors, meetings, silent auction, reception and

cash bar. Saturday activities include field trip signup, posters, vendors and exhibitors, silent auction, presentation of papers, speakers, annual meeting, evening social hour, cash bar, and end with the Bandelier dinner and speaker. An assortment of field trips will be offered on Sunday in the Santa Fe area with box lunches available.

AMERICAN ROCK ART RESEARCH ASSOCIATION ANNUAL CONFERENCE IN LAS CRUCES MAY 27-30, 2016

The Ramada de Las Cruces Hotel and Conference Center will be the site of the Annual Conference of the American Rock Art Research Association May 27 to 30, 2016. Rooms are available at the discounted rate of \$89 a night; call the hotel directly at 275-526-4411 for reservations. One of the many reasons that ARARA chose to meet in Las Cruces next year is President Obama's designation of 85,000 acres as the Organ Mountains-Desert Peaks National Monument. The new Monument includes a large number of archaeological sites, including over 50 rock art sites. The field trip wish list includes over 20 sites within a one- to two-and-a-half-hour drive from Las Cruces, among them Three Rivers and Hueco Tanks. Anyone wishing to help with the preparation or to volunteer to lead a field trip can contact Marglyph Berrier at marglyph@msn.com. More information about the conference at arara.org

NEWS AND NOTES FROM HERE AND THERE

Bears Ears Inter-Tribal Coalition Rejects Public Lands Initiative. The Coalition was formed in July of 2015 by Hopi, Navajo, Ute Indian Tribe, Ute Mountain Ute, and Zuni Tribes with the mission to protect and preserve the Bears Ears region in Southern Utah. It recently cut off discussions with Utah's congressional delegation after months of what it characterizes as inauthentic lip service to its interests, noncommittal assurances, refusal to engage its representatives and failures to meet deadlines.

The five-tribe group is focusing its national monument case exclusively on the White House as President Barack Obama's tenure enters its final year, according to a letter it sent December 31, 2015, to Republican Representatives Rob Bishop and Jason Chaffetz. The tribal group is incensed by the Utah delegation's apparent refusal to incorporate a conservation vision for the scenic and sacred landscape bound by San Juan County's Cedar Mesa and Abajo Mountains into the public lands initiative (PLI) Bishop and Chaffetz are leading. After nearly three years of work gathering input from several eastern Utah counties, the congressmen have yet to introduce legislation, blowing one deadline after another.

The delegation's failure to release a draft bill by the Dec. 30 deadline was the last straw. "Our strenuous efforts to participate in the PLI, and related proceedings before that over the course of the past six years have been consistently stonewalled. We have never been taken seriously," the Bears Ears Inter-tribal Coalition wrote. "Our five sovereign tribal nations, and our carefully drafted comprehensive proposal, deserve far more than that."

Instead of working with Congress to establish a conservation zone around this 1.9 million-acre area, the tribal group, co-led by the Navajo and Hopi tribes, will seek a monument designation under the Antiquities Act. Such a "unilateral" action would inflame many rural Utahans, but the tribes contend state and local indifference to their proposal has given them no choice but to petition the president.

Bishop, Chaffetz and their staffers have convened dozens of meetings with local stakeholders to craft proposals that were hoped to resolve longstanding land-use conflicts on Utah's large tracts of public domain. The idea was to get rural counties to agree to some wilderness and other conservation designations in exchange for lifting barriers to development in other less sensitive areas. But the longer the Utah delegation takes to introduce public lands legislation, the more likely it will lose relevance. That's because the seven counties participated with the aim of forestalling a presidential monument designation in eastern Utah. With Obama leaving office in a year, the door for a deal is closing fast.

In a Dec. 22 appearance on *The Salt Lake Tribune's* online video chat Trib Talk, Chaffetz acknowledged that time is running out. "We are very close to an introduction. I wish it happened earlier. It's a highly technical bill, blazing some new territory, but Rob Bishop has done a great job leading us, and hopefully we've got something everybody can buy into," Chaffetz said. He gave no new time frame for when legislation will be unveiled, but said it would have to pass in 2016. "The only reason we haven't had a monument designation in Utah is we have shown promise in a

collaborative way. This bill will get more designation than the president could ever do unilaterally," he continued. "There is optimism on all sides. Nobody gets everything they want, but we are really trying to provide certainty, and do so in a bottom-up process."

But the tribes are anything but optimistic. Their letter says they do prefer a congressional route, but can no longer wait for that. Meanwhile, the Obama administration already has demonstrated a willingness to designate Western monuments proposed by local conservation and tribal groups. Few unprotected landscapes are more deserving of monument status than Cedar Mesa, supporters say. A nonprofit group called Utah Dine Bikeyah launched the Bears Ears campaign in 2010. It has sent delegates to Washington, D.C. eight times and attended numerous PLI meetings.

The region they seek to protect is the highlands west of Blanding and Bluff, inhabited centuries ago by Ancestral Puebloans, or Anasazi, who left behind an archaeological record unparalleled in North America. The Navajo later lived there, but they were removed by force to make way for white settlement in the 19th century. Ever since, tribes have grieved over what they regard as abuses of their ancestral homeland, according to the letter to the Utah delegation. [Adapted from an article by Brian Maffly in *The Salt Lake Tribune* <http://bit.ly/1O49eSk> via *Southwest Archaeology Today*, a service of Archaeology Southwest.]

Paiute tribal chair: "Don't tell me any of these ranchers came across the Bering Strait." As the media continue spotlighting the armed extremists occupying the federal headquarters of the Malheur National Wildlife Refuge in Oregon, their complaints about federal government "over-reach," and their demands that the feds "give the land back," members of another group say that if there were to be any giveback, they ought to be first in line. Charlotte Rodrique, chairwoman of the Burns Paiute Tribe, descendants of the people the U.S. Army under Gen. George Crook starved and murdered into submission in the 1860s in a successful effort to confine them to a 1.8 million-acre reservation. This was later reduced to the 1,000 or so acres where the 420-member tribe is now headquartered.

The Paiute leaders are profoundly irked by the occupiers' demands. Rodrique said she told a friend she was offended by the militants' notion that they could return the refuge lands to their rightful owners, "I'm sitting here trying to write an acceptance letter for when they return all this land to us." For all too many American Indians, it's a familiar story. Chairwoman Rodrique also said, "Don't tell me any of these ranchers came across the Bering Strait and settled here." The archeological record shows that people populated the land now surrounding the 190,000-acre Malheur preserve at least 6,000 years ago. The Northern Paiute were there at least as far back as 1,300 years ago. As land-hungry white settlers started flooding into the area in the late 1850s, the Paiutes objected forcefully. That brought calls for the Army to step in and quell resistance. Immediately after the Civil War, it did just that. After nearly half the tribe had been wiped out by starvation and slaughter for defending themselves, Crook's dictum was "peace or death." Outnumbered and outgunned, the Paiutes gave in. In 1868, a treaty was "negotiated" at gunpoint with the Paiutes and other tribes in eastern Oregon. The government promised to prosecute any whites who killed or injured Indians. But the Senate refused to ratify the treaty. This was a common occurrence. Tribes would sign treaties and make land concessions and the government negotiators would agree to certain obligations. But, not unusually, the Senate would either not ratify the treaty or would make deep changes in it, such as reducing annuities, often without informing the tribe. However, the treaty-signing tribe was required to stick to its side of the agreement.

In 1872, by executive order, President U.S. Grant established the Malheur Reservation. But almost immediately white settlers poured in, and then prospectors found a little gold. Rather than enforce the executive order, the government gave cover to the settlers and gold diggers by opening the boundaries of the reservation. Clashes were inevitable. Topping that off, as was so often the case elsewhere, the private contractor Washington installed as the government's agent for the Paiutes was an Indian hater who withheld food and other allotments the tribe was supposed to receive.

In 1876, in response to this encroachment on the reservation lands his people had been guaranteed, Paiute Chief E-He-Gant (Egan) fumed: "Did the government tell you to come here and drive us off this reservation? Did the Big Father say, go and kill us all off, so you can have our land? Did he tell you to pull our children's ears off, and put handcuffs on them, and carry a pistol to shoot us with? We want to know how the government came by this land. Is the government mightier than our Spirit-Father, or is he our Spirit-Father? Oh, what have we done that he is to take all from us that he has given us? His white children have come and taken all our mountains, and all our valleys, and all our rivers; and now, because he has given us this little place without our asking him for it, he sends you here to tell us to go away. Do you see that high mountain away off there? There is nothing but rocks there. Is that where the

Big Father wants me to go? If you scattered your seed and it should fall there, it would not grow, for it is all rocks there."

That wasn't the end. The Paiutes joined the Bannocks in 1878 and renewed their resistance to encroachment. A brave but hopeless fight. Ultimately, all the Northern Paiutes were moved off the reservation and shipped to Fort Simcoe in Washington State. In the early 1880s, the now-vacated Malheur Reservation was completely opened to homesteaders and miners. Eventually, under the Dawes Act of 1887 that squeezed two-thirds of their remaining land out of Indian hands across the West, just 115 Paiutes were given private allotments of 160 acres each. Most of these were sold off to non-Indians over the years. About 25 of those allotments remain in Paiute hands today. As noted, this story of theft and murder, of "peace or death," is not extraordinary. It's the story of America. One which ranchers, miners and irrigators, including the gun-slinging thugs of the Bundy Bunch, still benefit from today. [Adapted from blog by Meteor Blades posted Daily KOS January 7, 2016].

CALENDAR CHECK

Southwest Symposium January 14-16 at the University of Arizona, Tucson. Registration, program, and other information at <http://bit.ly/1zqAyGX>.

ASNM Annual Meeting April 29-May 1 at The Lodge hotel in Santa Fe. Preliminary notice.

ARARA Annual Conference May 27-30 at The Ramada de Las Cruces Hotel and Conference Center. Call 275-526-4411 for hotel reservations. Visit arara.com for registration, call for papers, field trip information.

Mogollon Archaeology Conference October 6-8, at the University of Nevada, Las Vegas. Preliminary notice.

ALBUQUERQUE ARCHAEOLOGICAL SOCIETY

PO Box 4029, Albuquerque, NM 87196

www.abqarchaeology.org

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10/15/2015

ALBUQUERQUE ARCHAEOLOGICAL SOCIETY 2016 MEMBERSHIP FORM

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I/We would be interested in working with the following committees:

- Greeters (name tags & guest signup at meetings);
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- Assist Membership chair with display and signups at archaeological events;
- Field Trips (arrange for trip or assist chair with signups and follow up);
- Laboratory (assist with Hibben Center archival work);
- AAS Newsletter editorial assistant/trainee;
- AAS 50th Anniversary Committee;
- AAS 50th Anniversary Volume Editor, assistant, researcher;
- Board of Directors and position desired;
- Other (describe on back).

Please download and print this form, fill it out, and mail the form and your membership dues check (payable to the Albuquerque Archaeological Society or AAS) to:

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Contact Mark Rosenblum at info@abqarchaeology.org with any email address change.