



THE

Albuquerque Archaeological Society

Newsletter

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FOUR THOUSAND YEARS OF HOUSES AND SITE STRUCTURE: THE ARCHAIC TO ANCESTRAL TRANSITION IN THE MIDDLE RIO GRANDE VALLEY

Matthew F. Schmader

**7:30 PM, Tuesday January 17, 2017
Albuquerque Museum of Art and History
2000 Mountain Road NW**

Several large-scale projects in the Rio Rancho over a 20-year period (1988–2007) resulted in the excavation of 70 structures. About half of the dwellings date to the Archaic period, the oldest from the end of the middle Archaic/San Jose phase (circa 3000 BC). Archaic structures from a 3000-year time period show little change in architectural details, although storage and milling features do vary somewhat through time. By AD 500 rapid and major changes in architecture, subsistence technology, and material culture indicate the beginning of the Ancestral Pueblo period in the Rio Grande valley. Small pithouse settlements were built along the river by early horticulturalists who still relied on a wide range of wild foods. Variations in house size, numbers of features, and use of space indicate organizational and area-specific functional arrangement of activities and use of the landscape.

Dr. Matt Schmader has been conducting research in New Mexico for 38 years. He has worked at PaleoIndian camp sites, Archaic occupations, early Puebloan pithouses, recording petroglyphs, and the redlight district in historic downtown Albuquerque. His most recent focus has been documenting the contact period and the Vazquez de Coronado expedition at the important battle site of Piedras Marcadas. He received his PhD from the University of New Mexico and is adjunct professor at the UNM Department of Anthropology.

TIME TO RENEW!

AAS DUES FOR 2017 ARE NOW PAYABLE

If you haven't already done so, 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 showing interest in working with a committee or serving on the Board. Wider membership participation is needed and encouraged.

MINUTES OF THE ALBUQUERQUE ARCHAEOLOGICAL SOCIETY

December 15, 2016

President Carol Chamberland called the meeting to order at 7:03 PM.

Refreshments consisted of a potluck supper of appetizers and desserts provided by the membership. Set up was provided by Ann and Cindy Carson.

Minutes of the November meeting were approved as published.

TREASURER'S REPORT

John Guth happily reported that membership renewals are streaming in.

COMMITTEE REPORTS

Membership: Carol announced that Judy Fair-Spauling has assumed membership responsibility.

Rock art–Dick Harris: Work was cancelled earlier this month due to cold weather but the group did complete a project today.

Archiving–Karen Armstrong: The group is on holiday leave to reconvene in January 2017.

Field Trips–Pat Harris: Winter trip is January 28; one trip is planned in April and two in May. Sign up at the meeting or **contact trips@abqarchaeology.org**.

ANNOUNCEMENTS

Hayward Franklin, Chair of the Archaeological Society of New Mexico Honoree Committee, asked for honoree nominations for the ASNM 2018 volume of collected papers.

ONGOING BUSINESS

Ann Carson, Refreshments Chair, asked for volunteers for refreshments for 2017 meetings and provided a sign-up sheet.

ELECTION

With Helen Crotty temporarily serving as Chair, and there having been no further nominations from the floor at the November meeting, the unopposed slate presented by nominating committee was approved unanimously.

President, Carol Chamberland; First Vice President, Gretchen Obenauf, Second Vice President Ethan Ortega; Secretary, Ginger Foerster; Treasurer, John Guth; and Directors-at-large, Evan Kay and Marc Thompson.

The business meeting was adjourned at 7:16 PM

Respectfully submitted,

----*Ginger Foerster*, Secretary

SPEAKERS

In the absence of our vice presidents, Carol Chamberland introduced the members who presented short PowerPoint programs about archaeological sites they visited in the past year. Helen Crotty related the story of a Pueblo III Anasazi blanket in the Telluride Museum in Colorado. Carol Chamberland described her recent trip to see Baja California rock art. Steve Patchett spoke about his walk along the entire Camino de Santiago de Compostela in Spain. John Guth showed slides of Manzanares Pueblo, the site near Santa Fe that AAS helped to buy through a donation to The Archaeological Conservancy. The program closed with Dick Harris's slide show of rock art recording by the AAS-BLM crew that was created for the 50th Anniversary party, this time set to music.

FIELD TRIP TO MAGDELENA CATTLE TRAIL PLANNED FOR JANUARY 28

The January 28 field trip will be hosted by Brenda Wilkinson, BLM Socorro Office Archeologist. The first destination is the Socorro BLM Office to see a PowerPoint presentation of “The Magdalena Trail.” The trail ranks in importance with the famous Chisolm and Goodnight-Loving Trails; what set it apart is its continued use into the 1970s. It was established in 1885, when the Atchison, Topeka and Santa Fe Railroad completed its branch line from Socorro to Magdalena. Ranchers from a vast area of western New Mexico and Eastern Arizona began driving their cattle and sheep to the Magdalena railhead, sometimes a distance of 120 miles.

Following lunch at the Bodega Burger in Socorro, the tour will continue to Magdalena to see the Magdalena stock yards and the railroad station. An optional side tour on the way back will visit “The Box,” a ruggedly beautiful canyon with adjacent rhyolite and andesite-extrusive volcanic rock formations, a favorite for climbers for more than 40 years.

Participation in AAS field trips is open to current members only. Signups will be available at the January meeting or by contacting trips@abqarchaeology.org.

ASNM ANNUAL MEETING IN MORIARTY MAY 5–7

The Torrance County Archaeological Society will host the 2017 annual meeting of the Archaeological Society of New Mexico at the Moriarty Civic Center. Bob Berglund, Chair, has announced that the theme is “The Peopling of Central New Mexico: Paleo to Pueblo.” After an optional enchilada buffet supper on Friday evening May 5, the conference will kick off with a broad view of the coming of people from the earliest of time to present. There will be three talks—the first will explore recent thinking regarding the possibilities for the early peopling of the Americas; the second will develop current ideas concerning transition from hunter-gather to agriculture; and the third will summarize recent findings on the dissolution of the Salinas pueblos and out-migration of the remnant populations.

The program on Saturday morning May 6 will feature a series of invited papers dealing with various aspects from the entire period. Time has been reserved for volunteered papers in an afternoon session. The Awards Banquet and Bandelier Lecture will follow in the evening. Posters will be displayed from 3–8 pm Friday and 8–4 on Saturday. A selection of field trips will be offered on Sunday, May 7.

A call for papers, posters, and vendors is posted on the TCAS and ASNM websites tcasnm.org and newmexico-archaeology.org. Papers and posters related to the theme “Peopling of Central New Mexico” are especially desirable, while papers and posters on other archaeological or anthropological topics will be welcome and included as time and space permit. Contact Nancy Woodworth nancywoodworthnm@gmail.com for vendor or information table requests with those words in the in the subject line. Motel information and registration forms will be posted on the websites soon, and it will be possible to register for the meeting online.

BOOK REVIEW

Thomas E. Sheridan, Stewart B. Koyiyumptewa, Anton Daughters, Dale S. Brenneman, T. J. Ferguson, Leigh Kuwanwisiwma, and Lee Wayne Lomayestewa (eds.), *Moquis and Kastiilam: Hopis, Spaniards, and the Trauma of History, Volume I, 1540-1679*. Tucson, University of Arizona Press, 2015. Hardcover edition \$65.

Reviewed by Michael P. Bletzer

The story of the Native-European encounter in the Americas in general and the US Southwest in particular continues to be a pervasive subject of research across the fields of History and Anthropology and their various sub-disciplines. For the longest time, though, the historiography of the colonial period has been dominated primarily by the surviving written source material of the European newcomers. The presentation of “facts” thus tends to be decidedly one-sided. This is not a new revelation; historians the world over have long been advocating critical contextual analysis of written sources generally. Where native populations no longer exist as coherent entities, the critical analysis of documents (and archaeological research, if such is undertaken) is arguably all there is to try to identify key processes

in the colonial encounter. In the case of descendant populations retaining cultural traditions, language, and persistence of place in an ancestral homeland, however, communal memory may offer a different perspective of past events. Such is the case with the Hopi Pueblos of northern Arizona. Despite experiencing profound upheavals since the days of first Spanish contact in the early 1540s, the Hopis remain in at least part of their ancestral territory, and in their traditions and memories carry a strong sense of their history that reaches back to those first days of contact. The first volume of *Moquis and Kastiilam: Hopis, Spaniards, and the Trauma of History* taps into those traditions and memories to present a different view of historical events that have long been seen mainly through Spanish eyes, as it were.

The book is divided into two main parts. The first part, entitled “**First Encounters, 1540–1605,**” comprises three chapters arranged in chronological order. The first of these chapters, “**Coronado’s Soldiers Encounter the Hopis and the Grand Canyon, 1540,**” contains a summary and discussion of Pedro de Castañeda de Nájera’s account of the first Hopi-Spanish encounter near the pueblo of Kawayka’a and the subsequent Spanish expedition to the Grand Canyon; a translated excerpt of that account; and an interview with Clark Tenakhongva, a Hopi elder from Hotevila. Discussion, documents, and the interview reveal deficits in the Spanish documentation, especially on the subject of Spanish treatment of the Hopis. Clark Tenakhongva’s testimony offers astonishing insight into the depths of Hopi oral history and the strong emotions with which events of the early colonial period are still being recalled today. One example of this persistence of memory relates to the construction of the Franciscan mission at the pueblo of Orayvi (or Oraibi) in the late 1620s and early 1630s. Spanish accounts generally offer few details of the pressures and exertions mission establishments placed on the native communities. In his testimony, however, Mr Tenakhongva relates the story of how Hopi men had to procure the beams (vigas) for the new Orayvi mission from the area of the San Francisco Peaks, some one hundred miles from the Hopi mesas. In this forced assignment and other mistreatments, a number of Hopis died. From this period forward up to the destruction of the Hopi missions in 1680, the Franciscans stationed among the Hopis were known as *tota’tsi*, “someone who wants everything” (p. 191).

The second chapter of Part I deals with the 1582/83 expedition of Antonio de Espejo. It comprises a summary introduction and an excerpted translation of Diego Pérez de Luján’s account of the expedition’s foray to the Hopi Mesas. Chapter 3, entitled “**Juan de Oñate’s Colonization of New Mexico,**” moves the narrative into the early stages of Spanish colonial rule. Again following a brief summary are four excerpts of translated documents: the Hopis’ “voluntary” pledge of vassalage to the Spanish crown on 15 November 1598; a translation of Marcos Farfán de los Godos’s account of his journey from the Hopi Mesas to west-central Arizona in search of mines and a brief discussion of the Hopis’ connection to the Verde Valley and adjacent areas; a translation of Juan de Oñate’s infamous judgment of mutilation and slavery meted out against the survivors of the Spaniards’ 1599 destruction of Ácoma Pueblo; and, finally, a translation of Fray Francisco de Escobar’s account of Juan de Oñate’s 1604-05 expedition to the Hopi Mesas and the “South Sea” (i.e., the Gulf of California).

The second part of the book carries the heading “**Abusive Guests: Missionaries and Encomenderos Among the Hopis, 1629–1680.**” This part is divided into five chapters. The first of these is entitled “**Missionaries Among the Hopis**” and contains a translation of Fray Esteban de Perea’s 1632 account of the state of the missionary effort in New Mexico; excerpted translations of Fray Alonso de Benavides’s 1634 (Revised) *Memorial*; the infamous 1655 case of Fray Salvador de Guerra’s violent excesses against the Hopis, especially his mistreatment and killing of a Hopi man; and a story related by one of the book’s editors, Leigh Kuwanwisiwma, about how a priest tortured and killed an Orayvi man for sponsoring a native ceremony. Following as it does on the Guerra case, this story again is powerful testimony to the depths of the Hopis’ memory of abuse suffered under colonial rule.

The second chapter, “**Franciscans against Governors: the Dirty Laundry of the Inquisition,**” is based on translations of two documents relating to the tumultuous tenure of Governor Diego de Peñalosa (1661–64), Inquisition charges against the governor for a variety of alleged offenses, and counter-charges by Peñalosa against his main nemesis, Fray Alonso de Posada, for transgressions (including murder) while he was missionary at Awat’ovi. The documents emphasize the well-known conflicts between secular and religious authorities in seventeenth-century New Mexico and reveal the vulnerable position of the native communities caught between the warring Spanish factions. The chapter concludes with an excerpt from a Hopi Cultural Preservation Office workshop in 2009, during which the subject of abuse (including sexual abuse) by missionaries came up repeatedly. The persistence of memories of such abuse among Hopis from different communities indicates something of its prevalence in the years leading up

to the Pueblo Revolt. According to statements made during the workshop, a key motive for the Hopis to join the Revolt was to end the missionaries' predatory regime. This memory of abuse runs deep enough for the Hopis to refuse a recent formal apology from the Vatican for the excesses of the Franciscan missionaries in the 1600s.

The third chapter comprises a single record relating to the only surviving pre-Revolt trial documentation of a Pueblo man, the trial in 1659 of Juan Suñi of Awat'ovi. The record illustrates how the Hopis may have used non-violent methods of resistance such as public ridiculing of figures of colonial authority, and how Spanish prosecution of "offenders" like Suñi fed a system of forced labor and slavery that encompassed the entire Spanish frontier and served to enrich governors and other prominent members of Spanish colonial society.

The fourth chapter, entitled "**Encomiendas in Nuevo México, Including Hopi**," has two document excerpts, again from the Peñalosa years, one of which relates specifically to Awat'ovi. The surviving record of New Mexico encomiendas is rather thin, but what documents have survived, such as the two included in the book, amply illustrate the greed and deception then rampant among settlers and officials, secular as well as religious. As historians have long documented, to make as much profit from native communities as possible was the overarching goal of everyone involved in the system not only in New Mexico but elsewhere in the Spanish Americas.

The fifth chapter, "**The Katsina Religion and the Pueblo World**," focuses primarily on late pre-Revolt events on the eastern Pueblo periphery. There is the translated Inquisition testimony (from 1660) of Esteban Clemente, a Piro leader from Abó, on katsinas, and excerpts of the Inquisition's 1663 investigation of Nicolás de Aguilar, alcalde mayor of the Salinas district in the same period, for allowing katsina dances. The two records again highlight the profound rifts between secular and religious authorities, this time on the issue of Pueblo religion. More important, however, is the figure of Esteban Clemente, who presaged the Pueblo leaders of the 1680 Revolt. Although an *Indio ladino*, a Spanish-speaker who was able to read and write, and a person of high standing in the Spanish-organized structure of Pueblo self-government, Clemente entered history as the main organizer of the largest attempted Pueblo revolt before 1680. This centered on the Salinas Piro and Tiwa pueblos, as well as the Tano pueblos, but it was betrayed beforehand and Clemente was hanged.

The final chapter "**Conclusion and Prelude: the Power of Song in Hopi Culture**" presents an interview with Elgean Joshevama, former vice-chairman of the Hopi tribe. The interview reinforces the image of deep historical awareness among the Hopis. Elgean Joshevama talks about the long period of Hopi suffering under Spanish rule, up to the Pueblo Revolt when the Hopis saw no other way of preserving their ways of life but by joining in the fight against the Spaniards. But it was not until the destruction of Awat'ovi—where Spanish missionaries in the late 1690s were again trying to gain a foothold—by the other Hopi pueblos that the Spanish presence ended once and for all. The memory of Awat'ovi is clearly still harrowing to Hopis, for they had to kill their own kin to get rid at last of the Spaniards. Notes Elgean Joshevama (p. 242): "they [the Spaniards] left us with having to deal with the guilt of destroying our own people.... So to me, all these historical traumatic events still have roots that are alive".

Relating to the various chapters are some fifty pages of endnotes, which in turn are followed by a glossary and bibliography. Given the extensive nature of this supplementary material, it is perhaps inevitable that some inaccuracies crept into it. For example, Fray García de San Francisco is erroneously called García de Santo Francisco (p. 304 n. 4; also p. 224). There were four, not three, (Rio Grande) Piro missions (p. 296 n. 5). Tajiique is misidentified as a Tompiro pueblo (p. 307 n. 2; Tajiique was Southern Tiwa). Also, Fray Alonso de Benavides was in New Mexico from early 1626 to 1629, not from 1621 as stated on p. 126. But these are minor nuisances that do not take anything away from the book as a whole. Though the preamble to *Moquis and Kastiilam* starts with the line "This book was prepared for the Hopi people", it certainly deserves a much wider audience. The Spanish sources included in the book are not new (indeed some of them like Castañeda's account, Oñate's sentence of the Ácoma captives, or the Inquisition case of Nicolás de Aguilar are fairly well known), but their juxtaposition with Hopi commentaries and testimonies places them in a context in which Hopi communal memories are given equal consideration, something which has been sorely lacking in the past. The book also shows just how mentally present the colonial period continues to be among Hopis today. In the words of Leigh Kuwanwisiwma (p. 172): "I think the time period of Spain here on Hopi and among the Pueblos is so profound that many people still remember parts of that history and what kind of cultural and physical and emotional toll it took then and then still today as people reminisce or talk about this history". *Moquis and Kastiilam* may well set a new standard with this kind of preservation and dissemination of native oral history.

NEWS AND NOTES FROM HERE AND THERE

BLM and BIA Extend Comment Period for Mineral Leasing and Development Effort in Northwest New Mexico. The Bureau of Land Management (BLM) Farmington Field Office and the Bureau of Indian Affairs' (BIA) Navajo Regional Office will extend the comment period and add two additional scoping meetings for an expanded resource management planning effort for northwest New Mexico. The comment period will be extended by 60 days, and will now end February 20, 2017. The BLM and the BIA are jointly conducting an expanded analysis of management in the area that covers public, tribal, and Indian allotment lands.

Input to the BLM and BIA can be provided by mail to BLM Farmington Field Office, Attention: Mark Ames, Project Manager, 6251 North College Blvd., Suite A, Farmington, New Mexico 87402; by email to BLM_NM_FFO_Comments@blm.gov, or by fax to 505-564-7608. For the BIA, please contact Harrilene Yazzie, BIA Regional National Environmental Policy Act Coordinator at 505-863-8287, P.O. Box 1060, Gallup, New Mexico 87301, or harrilene.yazzie@bia.gov.

The general public and Navajo tribal members are highly encouraged to participate in the public scoping period where environmental issues (including potential impacts associated with hydraulic fracturing) will be presented. Additional information is available online at <https://www.blm.gov/programs/planning-and-nepa/plans-in-development/new-mexico/farmington-rmp-mancos-gallup-amendment>.

ALBUQUERQUE ARCHAEOLOGICAL SOCIETY

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2017

ALBUQUERQUE ARCHAEOLOGICAL SOCIETY MEMBERSHIP FORM

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

- Greeters (name tags & guest signup at meetings);
- Membership (keep track of membership lists and send renewal notices) and/ or---
- 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 Volume Editor, assistant, researcher;
- Board of Directors and position desired;
- Other (describe on back).

Under the **Join AAS** tab on our website abqarchaeology.com please click the upper right Pop-out icon to 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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