



THE
Albuquerque Archaeological Society
Newsletter

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January 2019

THE JEWELRY OF POTTERY MOUND WITH A COMPARISON TO TIJERAS PUEBLO

Lou Schuyler

7:30 PM, Tuesday, January 15, 2019

Albuquerque Museum of Art and History

2000 Mountain Road NW

This presentation is built on research of the jewelry artifacts excavated at Pottery Mound from the 1950s through the 1980s by Frank Hibben, and separately by Linda Cordell in 1979. It will include photos and descriptions of jewelry artifacts in the Maxwell Museum of Anthropology collections and the site context. Several years ago, Lou Schuyler presented her research on the jewelry at Tijeras Pueblo at a previous AAS meeting. Jewelry from the two sites will be compared in terms of quantities, materials, styles, and contexts in which they were found.

Lou Schuyler spent over thirty-five years in the business and technical aspects of Information Technology with IBM, The McGraw-Hill Companies, The American Management Association, and as an independent consultant. She and her husband Hank retired to Albuquerque in 2004 from the New York City area.

As a volunteer at the Maxwell Museum of Anthropology, Lou has created tools to make archaeological artifact information available to researchers and has authored several papers available through the Museum's website. In retirement, she has also become a potter and added weaving to her participation in the Fiber Arts.

AAS DUES FOR 2019 ARE NOW PAYABLE

If you have not 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 18, 2018

The meeting was called to order at 6:45 PM by outgoing President Carol Chamberland. She welcomed one new member.

Meeting minutes – There were no changes to the November minutes, and they stand as published.

REPORTS

Vice President – Gretchen Obenauf has a speaker for the January meeting.

Treasurer – John Guth: There is \$12,583 in the AAS checking account. John thanked those who have been renewing above the base membership fee and paying \$35 to \$40 for annual membership. He has enjoyed being the Treasurer for the last five years and is happy to turn the position over to Tom Obenauf.

Newsletter – Helen Crotty thanked the people who help to produce the newsletter: Carol Toffaleti for proof reading, Lou Schuyler for mailing the print copies, and Evan Kay for electronic dissemination.

Archiving Team – Karen Armstrong: The group is on a holiday break and will resume on January 9. Artifacts and notes from the Tonque site have been made available to the group for archiving.

Membership – Mary Raje: The membership and renewal form is available on the table in back of the room. She requested that people please write legibly when completing the form.

Rock Art – Carol Chamberland reported that the Rock Art Team completed recording one site, but due to bad weather their activity was reduced over the past two months.

Field Trips – Pat Harris reported on a potential trip to the Sevilleta Wildlife Refuge in February with more information to come at the January meeting.

Pottery Southwest – Gretchen Obenauf: They are working on a winter issue.

Webmaster – Evan Kay thanked Thatcher Rogers for his work on the website.

Seminars – Carol Chamberland has contacted the new Director of The Maxwell Museum of Anthropology and we will be able to continue to hold seminars in the Hibben Center in 2019.

ONGOING BUSINESS

Carol thanked the outgoing Board members and introduced the new Board for 2019: President, Evan Kay; First Vice President, Gretchen Obenauf; Second Vice President, Ann Braswell; Secretary, Susan King; Treasurer, Tom Obenauf; Directors at Large, Cindy Carson and John Guth.

ANNOUNCEMENTS

Joan Mathien gave the annual report on the Elizabeth M. Garrettt scholarship for Women in Science at Western Michigan University. Two scholarships were allocated in 2017-2018 to Sita Karki and Sara Vandermeer.

The business meeting adjourned at 7:02 PM followed by a potluck dinner and the program.

SPEAKERS

AAS members gave short talks about their archaeology-related experiences. John Guth spoke about “The Guth Farm Site” and Hayward Franklin’s report on the ceramics from that site. Cathy Dahms related an “Archaeological Conservancy Tour of the Lower Mississippi Valley.” Joanne Magalis reported on her work on “Marajoara Ceramics from the Mouth of the Amazon,” and Carol Chamberland offered “Seven Public Rock Art Sites in the West.” Dessert followed the presentations.

Respectfully submitted by Ginger Foerster, Secretary

BOOK REVIEWS

Voices from Bears Ears: Seeking Common Ground on Sacred Land by Rebecca Robinson, with Stephen E. Strom (Photographer) and Patricia Nelson Limerick (Foreword), 2018. University of Arizona Press, Tucson, 440 pages, photos, maps, time line, glossary, suggested reading. \$24.95 (paperback), \$24.95 (Ebook).

Bears Ears: Views from a Sacred Land by Stephen E. Strom, with Rebecca M. Robinson (Introduction) and Joy Harjo (Contributions), 2018. University of Arizona Press Tucson, 240 pages, photos, map. \$40 (cloth).

Reviewed by Dorothy Noe

If you’ve soaked in the splendor of space and solitude at Cedar Mesa, if you’ve watched the stars emerge over the spires of Valley of the Gods, or peered at petroglyphs and ruins tucked into the Comb off Butler Wash, Utah, then these companion books about Bears Ears belong on your bookshelf. The partnership of author/journalist Rebecca Robinson and her grandfather, photographer Stephen Strom, produced both books. Robinson chronicles the fraught history of Bears Ears National Monument by profiling the cast of characters that led to the creation and the recently proposed size reduction of Bears Ears National Monument and the subsequent lawsuits. Strom’s book captures the stunning and overwhelming geologic beauty of the region through panoramic and close-up photos.

There are many moving parts to the tale of Bears Ears National Monument. In *Voices from Bear’s Ears: Seeking Common Ground on Sacred Land*, Rebecca Robinson skillfully manages to capture them all in this thoroughly researched, well-organized, and gracefully written book. Her format is a series of 20 profiles representing various viewpoints building up to the creation and devolution of Bears Ears National Monument. You hear from Native Americans, Mormons, environmentalists, conservationists, politicians (both local and national), local entrepreneurs, recreationalists, and ranchers. At 440 pages and close to two pounds, this dense paperback spotlights the hopes, opinions, and fears in a seriously divided San Juan County in southeast Utah. While facts are often repeated as the profiles overlap, the repetition helps the reader keep straight the various threads of the Bears Ears fabric of characters and organizations.

Behind the galvanized opinions are a series of incidents that form the backdrop to the creation of Bears Ears National Monument. Even today, Mormons, Utah’s settlers in 1847, bitterly recall President Buchanan sending 2,500 soldiers into the area to wrest governance from Mormon control and end the practice of polygamy – considered federal government overreach by some. Then, in 1996, President Clinton, using the Antiquities Act of 1905, created Grand Staircase-Escalante National Monument, which many in Utah believe happened behind closed doors without local input – again considered a federal government land grab by some. In 2009, a Federal Bureau of Investigation raid in Blanding, Utah resulted in the arrest of 24 looters (none were convicted) and the confiscation of thousands of pre-contact artifacts. The subsequent suicides of two looters convinced many that the heavy hand of the federal government was now covered with blood. Smoldering in the underbrush and fueling

anger at the “elitist” politicians in distant Washington, D.C. are the western Sagebrush Rebels who argue for state control of federal land, the Bundy standoff with the Bureau of Land Management in Nevada over fees to lease federal land for grazing, the seizure of the Malheur National Wildlife Refuge in Oregon by Rebels, and the 2014 ATV protest led by San Juan county, Utah commissioner Lyman into Recapture Canyon.

Added to this incendiary mix are the voices of Native Americans to stake their cultural claims. In 2010, the Navajo Nation begins to survey cultural resources in areas they would like designated for protection. Navajo, the majority population of southern San Juan County, consider the Bears Ears landscape sacred, and in 2012 formed Diné Bikéyah, a nonprofit, to advocate for San Juan County’s public lands becoming a national conservation area or a national monument. By 2015, five tribes – Navajo, Ute Mountain Ute, Zuni, Ute Tribe of Uintah Ouray Reservation, and Hopi – manage to overcome their historic differences to form the Bears Ears Inter-Tribal Coalition to lobby for the protection of lands they have used for centuries for ceremonies and to gather medicinal herbs and firewood. While environmental groups support the Native American efforts with advice and financial resources, environmentalists, by and large, let the Native Americans take the lead. Native American leaders, for their part, see their efforts as a blueprint for how sovereign Native American nations can work with the federal government in the future to co-manage protected sacred lands.

In addition, various politicians – local, state and national – attempt to reach consensus about the public land designation and management in Southeast Utah. To that end they form various councils, committees and commissions of stakeholders to engage in the push and pull of compromise. These diverse groups are roughly known as the Public Lands Initiative. Years of discussions yield compromises that are later abandoned and some proposed state bills that favor extractive industries. These proposals are immediately attacked by environmental groups and Native Americans.

Beyond the conflicts, Robinson’s book finds common ground among the stakeholders. First and foremost is the love of the land proclaimed alike by those of the Mormon faith, the ranchers, and the Native Americans. Second is the need of all the parties for economic diversity and development. How that second need will be met is at the heart of the divide. A third concern among family ranchers and Native Americans is the need for their voices to be heard when decisions are made.

Unfortunately, there is also a faction that is simply opposed to any change and longs for the good old days – the booming 1950s – when mining and ranching ably supported the county. A fear that the towns of Monticello and Blanding will become tourist meccas like Moab and thereby destroy the small-town culture they treasure percolates through the area.

Robinson notes that the town of Bluff – population about 260 and situated along the banks of the San Juan River – does not fear tourism and, in fact, is lobbying to become the educational and visitor center for the monument. Almost all parties recognize that tourism is going to play a role – if not the defining role – in the local economy. How to create the political will to manage that reality of improved infrastructure and the impact of advertising is yet another stumbling block.

In Robinson’s timeline, the Bears Ears Inter-Tribal Coalition breaks with the Anglo/Mormon-dominated Public Lands Initiative in 2015 and goes to Washington, D.C. to announce their proposal to form a monument co-managed by a member from each of the five sovereign tribes and federal agencies. In 2016, President Obama reduces the suggested 1.8 million-acre monument to 1.3 million acres earmarked by the Public Lands Initiative, allowing for ranching, oil and gas and mining leases already in existence to continue; establishes Native American co-management with federal agencies; and creates the Bears Ears National Monument. It is short lived.

Common ground wasn’t enough to forestall the reduction and partitioning of Bears Ears in 2017 by President Trump. Within hours of the decision to reduce Bears Ears by 85 percent and divide the remainder into two widely separated sections, environmentalists, recreationalists, and the coalition of tribes filed five lawsuits. Perhaps the

unresolved issues now in courts have discouraged an immediate rush to secure new oil, gas, and mining leases in the disputed and newly-unprotected public lands. In any case, the epic struggle continues.

A minor point of criticism is that the font of the quotes that introduce each section of the book is too small, with ink too light to read easily. On the plus side, even though quite long, the book is easily read in chunks. Other than that, *Voices from Bears Ears* can serve as a how-to case study on ways to develop policy impacting many stakeholders...or not.

Robinson concludes her book with profuse thanks to what seems like hundreds of people and describes her deeply-felt personal relationship to the area. The photographer, Strom, adds his remembrances of exploring the canyons for decades and describes the lonely mesa where his family gathered to celebrate the life of his deceased wife, who also loved the region. As unforgiving as Southeast Utah's landscape can be, its beauty is hard not to love.

Stephen Strom, in *Bears Ears: Views from a Sacred Land*, an 11 x 9.5 inch photographic essay of the Bears Ears region, magnificently captures what is impossible to do with your cell phone photos: the vast expanse of sky and space that encompasses the Bears Ears National Monument on the Colorado as well as the more intimate details. His granddaughter, Rebecca Robinson's introduction provides the background history for the creation of Bears Ears National Monument and Strom, a Harvard-trained research astronomer, provides a detailed geological history from the Big Bang to the current erosion by wind, water and sand that sculpts this area's warped landscape into rugged but spectacular scenery. The text notwithstanding, Strom's photographs dominate the volume.

For those readers who are interested, Strom gives a detailed description of his techniques, equipment and use of computer programs to produce the photographs, which very often mimic works of art. In fact, many of the photos seem more like oil or watercolor paintings than photographs. Being printed on matte paper, the earth tones of the landscape are muted and like a watercolor painting where the shades and shadows of colors run together. As a result, few photos are crisp and clear, yet Strom claims to use computer programs like Adobe Photoshop only minimally. The downside of this approach is that sometimes it is difficult to know exactly what you are looking at.

Prior to this book, Strom's photos were usually in a square format. To expose the vastness of Bears Ears, however, he stitched digital photos together to form panoramic views that give the armchair explorer a sense of the terrain. The few people and buildings caught in the photos are reduced to barely-visible specks, all but hidden in the expansive landscape. The weight of the cobalt blue sky, often more than two thirds of the photos, compresses the distant horizon's mesas, spires and buttes into thin, bumpy lines of variegated color. The many aerial photos flatten the rugged landscape into a swirling mosaic of colors, forcing the reader to look closely to discern the twisting canyons and meandering arroyos.

The layout of this compilation of photos is also visually appealing. The photos are generously spaced one to a page with a simple caption giving the location. Some horizontal rectangular photos extend across two pages or are on fold-out pages for full dramatic impact. Other fold-out pages contain trilogies of related photos. An example of clustering photos is Strom's penchant for square, close-up photos. One set is his close focus on the layers of eroded sandstone. Each photo takes on the appearance of a convoluted abstract painting. Only a geologist might discern what he or she was looking at and maybe not even then.

To cover the variety of the earth's skeletal stone bones exposed by weathering elements at Bears Ears, Strom has grouped the photos into categories: "Spires," "Canyons," "Anticlines, Monoclines and Mesas," "Landscape," "Ancestral Art and Sites," "At Sunset," and "Winter." Each section is preceded by an appropriate quote from poets to politicians, and he prudently does not reveal the locations of the pictographs, petroglyphs, and ruins. Those who have explored and love the area, however, will recognize many of them.

Separately but especially together, these books present a comprehensive understanding of the beauty and the issues surrounding Bears Ears National Monument. Both are well worth reading.

NEWS AND NOTES FROM HERE AND THERE

New Year's Suggestion from Bob (Hikingbob) Falcone: If you're intending to make a New Year's resolution that has anything to do with outdoor recreation, my only suggestion is that you resolve to be a good steward of our public lands. How you do that is up to you: join a park friends group, donate to one of the many non-profits, volunteer at a park or participate in a trail building or park clean-up day, become an advisory board member, or simply obey park regulations and set an example for others. Whatever way you choose to do it, just resolve to be a good – or better – steward of our public lands. [<http://bit.ly/2CK7uSz>, *Colorado Springs Independent* via *Southwest Archaeology Today*, a service of Archaeology Southwest.]

CALENDAR CHECK

Conferences

“Land and Sky in the Cultural Sciences of the Greater Southwest,” Society for Cultural Astronomy in the American Southwest, April 24-28 at Northern Arizona University, Flagstaff. Call for papers deadline February 15. Contact conference@scaas.org.

Archeological Society of New Mexico Annual Meeting April 26–28 at the Murray Hotel in Silver City. Calls for papers and posters, and vendor application forms at gcasnm.org with more information to be posted soon. Early hotel reservations are advised because of other events in Silver City at the same time. Direct questions to wmhudsonarch@yahoo.com.

ALBUQUERQUE ARCHAEOLOGICAL SOCIETY

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Annual Dues: For emailed Newsletter: Student, no charge (provide copy of current ID); Basic \$25; Sustaining \$35+. Print Newsletter by First Class Mail: Basic \$30; Sustaining \$40. Institutions/Libraries: \$10 for print Newsletter by First Class Mail, emailed Newsletter at no charge.

2018 OFFICERS, DIRECTORS, AND COMMITTEE CHAIRS

To contact officers or committee chairs, or to change mailing or email address, email info@abqarchaeology.org or consult Membership Directory. Current members can sign up for field trips at meetings or by emailing trips@abqarchaeology.org.

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