



THE

Albuquerque Archaeological Society

Newsletter

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HUMAN EFFIGY VESSELS FROM THE CHACO CULTURE (AND BEYOND)

**7:30 PM, Tuesday June 21, 2016
Albuquerque Museum of Art and History
2000 Mountain Road NW**

Southwestern peoples have molded clay into representations of animals and humans throughout the prehistoric and historic periods. However, very realistic and elaborate human effigies were produced during the florescence of the Bonito Phase of Chaco Canyon culture. Their unique depiction of facial features and ornamentation, as well as their depositional contexts, suggest that they depicted actual individuals.

Similar full-figure ceramic effigies have appeared in other major ruins in the Northern San Juan region, evidently contemporaneous with those in Chaco itself. More analysis will be required to determine if these are products of Chacoan potters in the “heartland”, or “cheap knockoffs” based on Chaco prototypes.

Farther afield, less specific resemblances appear in Pueblo II period human effigies throughout the prehistoric northern Southwest and the Hohokam culture of southern Arizona. Observers have also made comparisons to the well-known figured vessels of the Casas Grandes culture, although distant analogies with the human and animal effigies of Western Mexico may also be proposed. Time and space frameworks probably make some similarities fortuitous. Additional data may be found in the paper by Franklin and Reed in the Spring 2016 issue of *Pottery Southwest*.

Hayward H. Franklin has been involved with ceramic analysis on many projects in the Southwest. He holds degrees in Southwestern Archaeology from the University of Arizona and has taught at Eastern New Mexico University and Central New Mexico College. After a career as instructor in data processing, Hayward is now associated with the Maxwell Museum as a Research Associate and serves on the Board of the Archaeological Society of New Mexico.

Reminder: No meeting and no newsletter in August.

MINUTES OF THE ALBUQUERQUE ARCHAEOLOGICAL SOCIETY

June 21, 2016

The meeting was convened about 7:30 pm by President Carole Chamberland. She welcomed everyone and invited all present to partake of refreshments after the meeting. A large group of visitors from the Friends of Coronado had come to hear Ethan Ortega speak about the Coronado State Historic Site. There were also two new members of our society. One of the founding members of our society was also present. He used to attend meetings when he was in high school. Carol Chamberland thanked Ann and Cindy Carson and a mysterious third person for bringing beverages and cookies.

The minutes of the May meeting were approved as published in the Newsletter.

TREASURER'S REPORT

John Guth commented that he had nothing new to report. We have \$5250 in the checking account and all bills have been paid.

COMMITTEE REPORTS

Archiving: Karen Armstrong reported that the crew is about halfway through the material from the excavations at Our Lady of Sorrows Church in Bernalillo. The crew took a field trip to the site and discovered that the area excavated for a new sewer line was paved over. The crew was able to go into the old church, which was very interesting. After lunch, many of the crew members went to Sandia Pueblo for their feast day. There were at least 200 dancers. The crew is on leave through the month of July.

Membership: Diane Courney announced that we have 181 members as of tonight. The 2016 Membership Directory is ready. Members who get their directory by US mail can pick up their copies of the directory at the table in the lobby.

Rock Art: Dick Harris reported that the team was able to go out twice this past month. They have been working on one site for a couple of years and have about another year to go. They have a second site that will take about a year. Carol Chamberland took a group out to a remote site and they finished it in about an hour.

Field Trips: Pat Harris reported on the upcoming field trips to the Albuquerque Museum of Art and Culture on July 10 and the Indian Pueblo Cultural Center on August 27. An overnight field trip to a Chaco outlier and some petroglyph sites in Largo Canyon has been rescheduled for late September.

Website: Carol Chamberland announced that thanks to Ethan Ortega and Evan Kay, we now have a new website. It can be reached by the same URL as before.

Gretchen Obenauf commented on the contributions of retiring Webmaster Mark Rosenblum, who has served from 2005 to May of 2016 and was AAS vice president in 2008. He hasn't attended meetings for some years, due to a problem with night driving. Gretchen described him as the consummate volunteer. He has also volunteered with SiteWatch as deputy state coordinator and as a coordinator for three different chapters. He also volunteers for the Belen Public Library, various animal humane groups and for his political party. We expressed our thanks to Mark Rosenblum with a round of applause. Hopefully we will see him at the 50th anniversary celebration, so we can express our thanks in person.

50th Anniversary Celebration: Carol Chamberland reminded members that our 50th anniversary celebration will be held at the Albuquerque Open Space Visitor Center with a party and information tables on Saturday October 22, and field trips on Sunday October 23 to Piedras Marcadas and Tijeras Pueblo. The event is open to the public.

ANNOUNCEMENTS

Gretchen Obenauf spoke about The Archaeological Conservancy and urged members to join. Membership includes the quarterly publication *North American Archaeology*. Jim Walker, the Conservancy's Southwest Regional Coordinator was present and thanked ASS for its support.

Carol Chamberland announced that several members of AAS have recently been honored with awards. The Richard A. Bice Archaeological Achievement Award of the Archaeological Society of New Mexico was given to Gretchen

Obenauf for her services to AAS, and to Caroline Gilmore and Deborah Ellis for their services to the Friends of Coronado State Historic Site. Helen Crotty was given the Frank and AJ Bock Lifetime Achievement Award of the American Rock Art Research Association. Our rock art crew was recognized with the new BLM National Cultural Program Heritage Heroes award.

SPEAKER: Gretchen Obenauf introduced Ethan Ortega, AAS member and a ranger at the Coronado State Historic Site, who provided the following summary of his talk.

Respectfully submitted,

----*Joanne Magalis*, Secretary

Rewriting the History of the Ancient Village of Kuaua

By Ethan Ortega

The story of the Ancient Village of Kuaua has been shared with the public for over 75 years at Coronado Historic Site and for even longer in the oral traditions of the local Pueblos. We know that there is more detail to the story so we turned to the artifacts, our direct physical link to the people who inhabited this unique community, to learn more. The majority of the objects in the Kuaua Pueblo collection were excavated during various New Deal projects directed by Dr. Edgar Lee Hewett between 1934 and 1939. The goals of the excavations were to confirm that the Coronado Expedition (1540-1541) wintered at the village of Kuaua, and then to create a monument to the well-known explorer. As a result, the early history and archaeological interpretations of Kuaua were often biased and even fanciful. Some of these misconceptions have since been clarified. For example: Coronado's winter camp was likely identified during excavations in 1985 at another village over a mile south of Kuaua, although the name "Coronado" has remained with Kuaua. Most of the focus of research over the last 80 plus years has revolved around the murals that were recovered from Kiva III. These were a revolutionary find in terms of prehistoric culture and ideology in the pueblo world, but the murals cast a shadow over all the other artifacts and information that was collected from the village—virtually every other aspect of village life was forgotten about. It is clear that some of these biases still exist and are still influencing the interpretation of Kuaua.

To shed light on the site's history our staff and dedicated volunteers have created a research program called the Kuaua Research Initiative. Over the last few years, the group has inventoried and documented over 50,000 objects including complete ceramic vessels, stone tools, jewelry, bone tools, and pottery sherds. A large portion of these items have been photographed in detail to aid in their research and study, and eventually the images will be made available online. Over 2,000 pages of historic documents have been scanned and digitized including field notes, artifact catalogs, and correspondence relating to the New Deal programs. All of this information has been combined into a database housed at Coronado Historic Site and will one day be available to researchers interested in studying the village. To make this large data set more useful, a computer mapping program has been utilized to lay out the structure of the ancient village and denote the original location where the objects were found. The digital map allows researchers to click on any excavated room of the village and all known artifacts, documents, and photographs pertaining to that room will be displayed. Fortunately the Museum of Indian Arts and Culture/Laboratory of Anthropology and the Maxwell Museum of Anthropology have diligently curated the artifacts of Kuaua Pueblo for over 80 years, and the contextual information just needs to be reconnected. With our renewed interest, new perspectives, and crew of volunteers, we intend to utilize these objects for the benefit of the public.

This project has produced a large amount of information about the village of Kuaua. Our understanding of the site and the time period in which it was inhabited is expanding. We now think that the village started in the late 13th century and likely lasted until the mid-17th century. Our new research also brings a series of Haciendas to light, which may have had interesting relationships with Kuaua. The researchers also stumbled across a surprising variant of glazeware bowls with smoothed interiors and exposed coils on the exterior of the vessel. All of this work has produced a renewed excitement about the historic site and inspired volunteers to help research, reconstruct, and advocate for the preservation of the resource. With new exhibits and an increased web-presence Kuaua is being remembered again and viewed in a different light. For so many years archaeologists have forced their biases on this site, and now we are willing to let Kuaua and its artifacts speak for themselves.

SUMMER MUSEUM FIELD TRIPS JULY 10 AND AUGUST 27

Space is still available on both of the museum field trips this summer. On Sunday July 10, Carol Chamberland will lead a tour of the Albuquerque Museum's "Route 66: Radiance, Rust, and Revival on the Mother Road" exhibit. On August 27, the trip is to the Indian Pueblo Cultural Center for a docent-led tour of the new permanent exhibit "We are of this Place: The Pueblo Story." There is a \$7.50 fee, reduced to \$5 if enough people sign up, and an optional lunch at IPCC's Harvest Café. To sign up for either or both of these trips, contact trips@abqarchaeology.org.

Plans are being made for an overnight trip in September to a Chaco outlier and some sites in Largo Canyon. For more information, please contact trips@abqarchaeology.org.

BOOK REVIEW

In the Shadow of Cortés: Conversations Along the Route of Conquest. Kathleen Ann Myers. 2015. University of Arizona Press, Tucson. 440 pp. \$34.95 (paper). ISBN 978-8165-2013-6.

Reviewed by Michael P. Bletzer

The Spanish conquest of Mexico is the subject of innumerable books and articles and continues to capture the imagination of a vast and varied audience. The two central characters in the story, Hernán Cortés and the ill-fated Mexica (Aztec) ruler Montezuma or Moctezuma (Motēcuahzōma Xōcoyōtzin) are household names far beyond the boundaries of Mexico. It is difficult to imagine the epochal changes that Mexico's native peoples faced in the wake of the conquest. From demographic collapse to economic exploitation and loss of autonomy to being subjected to an alien belief system—the arrival of Cortés and his fellow-adventurers in many ways ended life as Totonacos, Tlaxcalans, Aztecs and numerous lesser-known peoples knew it.

Yet at the same time neither the Spanish nor later conquests—real or perceived as such—from the US invasion of Mexico in the 1840s up to the post-North-American-Free-Trade-Agreement period and current climate of globalization and international commercialization have managed to obliterate Mexico's indigenous heritage. Kathleen Ann Meyers's *In the Shadow of Cortés: Conversations Along the Route of Conquest* traces the legacy of pre-Hispanic cultures and Mexico's multi-layered identity that emerged from the confluence of indigenous and intrusive cultures. Meyers summarizes the many, often conflicting, ways in which Mexican history and the role of the Spanish conquest have been used, formulated, and reformulated from colonial times through the independence period and "liberalization" of the late 1800s through the Mexican Revolution and the decades of one-party rule (the PRI) up to and beyond the impact of the Zapatista movement of the 1990s and early 2000s, which at least on paper resulted in a new-found appreciation for ethnic plurality.

It is perhaps more along the lines of writers such as Octavio Paz and Carlos Fuentes rather than the works of "traditional" historians or anthropologists that *In the Shadow of Cortés* documents the conquest discourse and its "complex interplay of history, social memory, and culture" (pp. 6-7) through a collection of absorbingly varied interviews. Narrative and sequence of interviews are arranged in four parts. As per the book's title, Parts I through III retrace Hernán Cortés's fateful march from Veracruz (Part I, entitled "First Landings: Veracruz") via Tlaxcala and Cholula (Part II, "The March Inland: Tlaxcala, Cholula, and Puebla") to the Valley of Mexico (Part III, "The Center: Mexico City-Tenochtitlan"). Part IV (entitled "El Otro Lado: Mexicans in the United States") explores that other "shadow" of conquest, Mexico's ambivalent relationship with the United States since the US-Mexican war of 1846-48 and the establishment of a border which now defines "the separateness of parts that once were integrated" (p. 269).

The more than one hundred interviews in the book reveal much of the manifold notions of "conquest" that drive how Mexican see themselves or are induced (via government-sponsored histories and education programs, tourism-driven commercialization, and marketing, etc.) to see themselves. The author states that

interviews were generally informal, at times even unplanned, and the book's thread bears this out to good effect. The interviewees come from all walks of life: government officials, academics (including archaeologists), artists, market vendors, even a performer in the famous *danzas de los voladores*. There is a correspondingly wide variety of backgrounds: urban, rural, affluent, impoverished; people of Spanish, mixed, and indigenous descent; foreigners living in Mexico and Mexicans living abroad (primarily in the US).

Just one example of an interview of perhaps more immediate interest to the archaeological community is that of Gabino López Arenas of the Archaeological Offices of the Templo Mayor in Mexico City (pp. 217-219). López's interview echoes something of the government-sponsored "Nahuatlization" of the indigenous past, which has been driven partly by United Nations Educational, Scientific and Cultural Organization World Heritage designations. López laments that "state archaeological campaigns often ignore colonial and contemporary continuities" and that "idealization of pre-Hispanic societies blinds people to the importance of Mexico's indigenous populations today." He sees the emergence of a "stereotypical indio" used for marketing purposes that has little or nothing to do with the realities of indigenous life in Mexico today. Those realities emerge through other interviews, such as those of Gabriel Mazahua and Rigoberto Nopaltecatl (pp. 79-86, 94-96), two Nahuas living in remote communities in Veracruz's Sierra Zongolica. Far removed from the commercialization of state-sponsored history, the communities in the Zongolica Mountains see the loss of traditional values and ways of doing things, despite repeated government initiatives to protect indigenous communities. Mazahua sums it up thus: "The people in the communities are still there, forgotten, with their rights still being violated".

In the Shadow of Cortés is an eminently readable book, but more importantly it is very cogent in how it relays the interplay of history, as defined both "officially" and "personally," notions of ethnic identity, and use of the cultural patrimony in the formation of a "national" identity in a time of globalization and ethnic differentiation. The book is a must read for anyone interested in leaving standard textbook history behind to get a closer view of what makes Mexico and its people tick as they do today. The many viewpoints emerging from the interviews may lead to occasional spots of heavy reading, but given the complexity of the subject matter this is hardly surprising and something to be taken in stride. Considering the increasingly shrill anti-Mexican rhetoric emanating from certain parts of the US political spectrum, one can only hope that Meyers's book will see a wide distribution in this country.

NEWS AND NOTES FROM HERE AND THERE

Paleoindian Deposits Identified on California's Channel Islands. On a rugged island just offshore from Ventura County, archaeologists have turned up evidence of some of the oldest human activity in coastal Southern California. On Santa Cruz Island, the largest of the Channel Islands, researchers have found three sites scattered with ancient tool-making debris and the shells of harvested shellfish. The youngest of the three sites has been dated to 6,600 BCE, but based on the types of tools found at the other two, archaeologists say they may be as much as 11,000 to 12,000 years old. <http://bit.ly/28dOmVr> – Western Digs

Canada Alamosa Project Website Has Virtual Exhibit. Maxwell Museum Acting Director and Curator of Archaeology David Phillips recommends a visit to canadaalamosaproject.org/ to see a model for public reporting and outreach. The artifacts from the site are now at the Maxwell Museum, to be followed by the documents once the final report is done. Phillips expects that the project will be a major resource for future research on New Mexico archaeology.

CALENDAR CHECK

Events

Albuquerque Archeological Society 50th Anniversary Celebration October 22 at Albuquerque Open Space Visitor Center, 6500 Coors Boulevard NW. Signups for October 23 morning or afternoon field trips to Piedras Marcadas or Tijeras Pueblo

Conferences

Pecos Conference August 5-7 in Alpine, Arizona. For online or mail-in registration and other information, visit pecosconference.com/.

Mogollon Archaeology Conference October 6-8 at the University of Nevada, Las Vegas. Information and Call for Papers form at unlv.edu/anthro/mogollon/2016.

Society for Cultural Astronomy in the American Southwest Conference "Before Borders: Revealing the Greater Southwest's Ancestral Cultural Landscape" October 25-29 at the Crow Canyon Archaeological Center near Cortez, CO. Visit scaas.org for membership and registration information and call for papers for 2016 Conference.

ALBUQUERQUE ARCHAEOLOGICAL SOCIETY

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