



THE
Albuquerque Archaeological Society
Newsletter

VOLUME 52 NO. 6

US ISSN 0002 4953

June 2017

**IN SEARCH OF THE SEVENTH PARROT: A TALE OF LOOTING,
ARCHAEOLOGY, AND A MISSING BIRD IN THE UPPER FORKS
OF THE GILA RIVER, SOUTHWESTERN NEW MEXICO**

Chris Turnbow

**7:30 PM, Tuesday June 20, 2017
Albuquerque Museum of Art and History
2000 Mountain Road NW**

Our story of the seventh parrot began in 2000 when looters damaged five Classic Mimbres sites on Gila National Forest property in the Upper Forks of the Gila River. Following their arrest and conviction, site stabilization and research on the damaged areas were undertaken through a joint agreement between the Gila National Forest and the Museum of New Mexico's Laboratory of Anthropology. This paper presents the highlights of the ARPA (Archaeological Resources Protection Act) case, research investigations in this little known portion of the Mimbres homeland, and whether we ever found that bird.

Chris Turnbow, archaeologist and environmental scientist with the New Mexico Gas Company, has broad professional experience in archaeology and anthropology that spans 40 years in cultural resource management, museums, and historic preservation compliance. His research on Paleoindian, Archaic, Ancestral Pueblo, and Spanish Colonial occupations has given him a thorough understanding of New Mexico's rich cultural heritage. He has served as associate director at two major museums, including the Museum of Indian Arts and Culture/Laboratory of Anthropology, a branch of the Museum of New Mexico. In this capacity, he managed New Mexico's largest archaeological curation facility; designed and constructed exhibitions; and developed educational programs and interpretative publications. Beginning in the 1990s, his research in the Mimbres region focused on early farming societies, analyzed the Laboratory of Anthropology's extensive Mimbres ceramic collections, and conducted extensive research on Mimbres occupations in the Forks of the Gila River.

MINUTES OF THE ALBUQUERQUE ARCHAEOLOGICAL SOCIETY

May 16, 2017

President Carol Chamberland called the meeting to order at 7:30 pm. She welcomed visitors and new members and invited them to join us for refreshments after the meeting.

Refreshments were provided by Cindy Carson and Peggy Gilbert.

Minutes of the April 18 meeting were approved as distributed.

TREASURER'S REPORT

In the absence of John Guth, Carol Chamberland reported that we have \$4,501 in our checking account and all bills have been paid.

COMMITTEE REPORTS

Newsletter/Second 25 Years Volume: Helen Crotty reported that she is still looking for volunteers to help with the society's history of the second 25 years.

Archiving: In the absence of since Karen Armstrong Joanne Magalis reported that the crew continues to work on the Bolack sites. Carol Chamberland encouraged people who wish to have some hands-on experience to volunteer for the archiving crew, which works every Wednesday morning at the Hibben Center. Contact Karen Armstrong through info@abuarchaeology.org.

Membership: Mary Raje, the new membership chair, reported that she is now working on transferring John Guth's Excel files to her Apple computer.

Rock Art Recording: Dick Harris reported that the crew has finished with one large area and has been working for two weeks on another large area. Today they scouted yet another area.

Field Trips: Pat Harris reported that 21 people went on the April 27 trip to Magdalena and Gallinas Springs Pueblos, and 20 people went on the May 13 trip to Tsirege Pueblo. Special thanks to Steve Padgett who wrote many e-mails and got us in on this trip.

Upcoming field trips include the May 20 trip to the Three Sisters, which is filled. On May 27th, AAS members have been invited to a nature and culture walk held in conjunction with an event at the Coronado Historic Site. [Ed: For more information on upcoming trips please see Field Trips section of this newsletter on page 4.]

ANNOUNCEMENTS

Hayward Franklin gave an update on the sale of the digitalized AAS publications. All thirteen publications are available as a two-CD set for \$5.00. To obtain the set, pay Treasurer John Guth, who will ask Arlette Miller to mail it to you. Sales have been good.

Carol Chamberland reported that the recent ASNM conference at Moriarty was a great success. Next year, AAS will be sponsoring the meeting. A committee will be formed soon, and members are encouraged to volunteer.

Helen Crotty reported that several of our national monuments are subject to review by the Department of the Interior. Bears Ears, which is supported by Native American groups and is full of archaeological remains, is especially at risk. There is a period of only 15 days in which to write letters supporting the monument's existence. The address was included in the May newsletter [Ed: Go to www.regulations.gov, enter "DOI-2017-0002" in the Search bar and click "Search," or mail to Monument Review, MS-1530, US Department of the Interior, 1849 C Street NW, Washington, DC 20240]. Carol Chamberland reported that the AAS Board of Directors has sent a letter, but individuals are also encouraged to write their own letters. The more letters submitted, the better.

Diane Courney reported that Dolores Sundt had fallen and broken her hip on May 5th. She has had surgery and is now in a rehabilitation center. A card was passed for those who know her to sign. ASNM has created a new award, the William and Dolores Sundt Award for Extraordinary Lifetime Service to ASNM. Dolores was to receive this award at the ASNM Annual Meeting, but she fell the day before it was to be given. The award will be given to her as soon as she is feeling well enough.

SPEAKER

Gretchen Obenauf introduced Matthew Barbour, Regional Manager of the Coronado and Jemez Historic Sites, whose presentation was entitled “Religion and Rebellion in 17th Century New Mexico.” In the place of a synopsis, Mr. Barbour provided the following paper, a much earlier version of his AAS talk but covers the main points.

Respectfully submitted by Joanne Magalis, Acting Secretary.

GOD AMONG MANY

By Matthew J. Barbour

One of the biggest questions that swirl around the Pueblo Revolt of 1680 is: Why then? The Spanish had been in New Mexico for almost a century. Several generations had lived and died under the Spanish yoke. Yet there had been no unified resistance to the authority of either the Crown or the Church. There are many reasons and answers to this question. However, the most complicated, and perhaps most fascinating, is the notion of Pueblo religious toleration and Spanish conversion practices.

At the time of Spanish contact, the Pueblo peoples and their respective cultures were polytheistic societies. Polytheism is the worship of multiple gods or spirits. Among the Pueblo people, many of these spirits were known as kachinas and viewed as the personifications of things existing in the world, such as the sun, stars, thunderstorms, wind, corn, and insects. Some represented good will, while other ogre-like entities were more malevolent in their intentions. The worship of these entities provided balance in all things. Invoking the kachinas and performing the required ceremonies insured that the rains would fall and crops would grow.

Each Pueblo has its own individual pantheon of kachinas, with their own symbols, stories, and relationships to one another. However, there could be, and still is, some overlap. Moreover, this religious tradition was inclusive.

In a region where large-scale migrations were the norm, Pueblo communities grew and fell apart with alarming speed. As people moved in and out of a specific village, their kachinas moved with them. Often the acceptance of a particular clan into the community involved not only the adoption of the people, but also of their religious traditions. Hence, the assemblage of kachinas at each individual village ebbed and flowed. These fluctuations made it clear to all participating that their specific entities were not the only beings out there, but rather each set of kachinas was part of a greater pantheon that enveloped all Pueblo culture. Such notions led to a high level of religious tolerance.

When the Spanish set out to colonize New Mexico in 1598, they brought with them 10 Franciscan Missionaries. These men were tasked with the conversion of all Pueblo peoples to the Catholic faith. Yet the Franciscans were in no position to dictate religious doctrine to a population in the tens of thousands. Nor could the Spanish offer much support militarily to their conversion efforts.

To everyone’s surprise, the missionaries were invited into many of the Pueblo villages and allowed to build their churches. The Pueblos were curious and eager to integrate due to their own tolerant principles and religious practices. The Christian God became one among many as Catholic iconology was incorporated into each village’s diverse pantheon.

Some of the Franciscans embraced this tolerance and their new flock’s traditions. At Isleta, the kachinas were linked with saints. The masks of these spirits were venerated alongside carved wooden figurines of Saints Isidore and James. In Salinas Province, kivas—traditional religious structures of the Pueblo people—were even integrated into the Catholic missions to provide continuity between the two religions. At the very least, most missionaries linked Catholic holidays with traditional celebrations as a way unifying the belief systems.

Yet, not all appear to have found this co-religion acceptable. At Jemez, a mission of grand proportions was built in the European Baroque style down to the fleur-de-lis and Spanish lace patterns on the wall. No accommodation was made for Pueblo symbolism. This movement gained strength as more Franciscans arrived and Spanish authority within the province grew.

The tenuous acceptance of these religions coexisting was shattered in 1661 when the head of the Franciscan Order in New Mexico, Alonso de Posada, banned kachina worship. Pueblo relics were to be rounded up and destroyed. Traditional ceremonies were to cease immediately, and those found practicing their religion were to face corporal punishment.

Curiously, this act, often cited as the reason for the Pueblo Revolt of 1680, does not appear to have initially sparked resistance. Instead, tolerance of the new Christian God seems to have continued through the 1660s. It was not until a massive drought hit the American Southwest in the early 1670s, that dissent among the Pueblo people grew.

Pueblo peoples blamed the absence of rain on the refusal of the Franciscans to allow them to perform their traditional ceremonies. In their eyes, the kachinas were angry. The Christian God and his ceremonies alone were inadequate to set the world right. On August 10, 1680, the Pueblo people were fed up and the uprising began.

It is perhaps of little surprise to anyone that the focus of Pueblo fury was targeted at the Franciscan priests. Yet when violence came, it was often directed away from the church itself. Most Franciscans were removed from their centers of worship before being killed. Perhaps this removal of the priest was done so as to not anger the Christian God?

In some ways, Pueblo religious tolerance for the Catholic faith continued. In Zuni, a conscious effort was made to collect and preserve the Catholic relics. While at San Marcos Pueblo, just south of Santa Fe, participants in the uprising appear to have curated fragments of the mission bell due to its perceived religious power.

The Spanish would eventually overpower the Pueblo peoples and return to New Mexico in the 1690s, yet not without major changes to religious policies. Under law, the worship of kachinas continued to be banned, but unspoken was a rule of “Don’t ask, don’t tell.” Kachina worship was kept underground where it remains to this day.

The notion that religious tolerance leads to peace, and intolerance is a path to violence and instability should not be news to anyone. Yet, New Mexico history reminds us of this important lesson. It is one that carries over to our modern world and the people we interact with today.

UPCOMING AAS FIELD TRIPS

Field trip chair Pat Harris reports that the June 10 trip to Ku Pueblo is filled. Space is available on a historical, archaeological, and cultural tour of Jemez Historic Site on July 8, to be hosted by Matt Barbour, Regional Manager of the Coronado and Jemez Historic Sites. The visit includes the stone ruins of a 500-year-old Indian village and the San Jose de los Jemez Church dating to the seventeenth century. This is a pleasant walk around the ruins on a gravel trail and there is a nice museum. Carpools are encouraged. Contact trips@abqarchaeology.org to sign up. Group size is 20 AAS members.

There may be a late entry for August. For September, an overnight trip is planned to the Four Corners region with Linda Wheelbarger.

SAPAWE TOURS AVAILABLE THROUGH NEW MEXICO STATE LAND OFFICE

State Land Commissioner Aubrey Dunn has announced that the New Mexico State Land office is providing summer tours of the archaeological ruins of Sapawe Pueblo, a 700-year-old Native American settlement that is rarely seen by the public. It is located on State trust land near the northern New Mexico town of El Rito. The settlement was inhabited from roughly 1350 until as late as 1550 and contained 24 multi-room buildings that were arranged around several plazas. The layout of the buildings and a variety of artifacts are still visible. Limited reservations will be available through the State Land Office website starting June 24.

AAS TO HOST 2018 ASNM ANNUAL MEETING

The Albuquerque Archaeological Society will be hosting the 2018 Annual Meeting of the Archaeological Society of New Mexico. President Carol Chamberland reports that we are in the early planning stage and looking for ideas for the theme of our conference—preferably something archaeologically related to our area and of interest to a broad range of people. If you have an idea for a theme, or if you'd like to volunteer to assist in making our conference a success, please email the Board at info@archaeology.org.

FIELDWORK OPPORTUNITIES AT SEVILLETA AND KUAAU

Michael Bletzer has scheduled another work day at the Sevilleta site near Socorro for Saturday June 10, starting at 9 am. He hopes to begin tracing walls on the large Area VIII mound. Anyone interested in helping should contact him at michael.bletzer@gmail.com.

Dig Kuaua! continues at Coronado Historic Site through June. Participants must be members of the Friends of Coronado Historic Site, but a membership form is available at kuaua.com/friends/membership/. Send the form with the dues, then contact Dig Kuaua! Coordinator Ethan Ortega and get your email address added to the volunteer list. This list will keep you up-to-date regarding the dig and opportunities to work at the site. Coordinator Ortega can be reached at 505-867-5351 or ethan.ortega@state.nm.us. For those who just want to watch, docent-led tours of the archaeological excavation and the painted kiva will occur on the hour. This is an opportunity for visitors to interact with archaeologists on an active dig.

CALENDAR CHECK

Pecos Conference August 10–13, near Rowe, New Mexico. Go to www.pecosconference.org for online registration and for further details.

ALBUQUERQUE ARCHAEOLOGICAL SOCIETY

PO Box 4029, Albuquerque, NM 87196

www.abqarchaeology.org

www.facebook.com/abqarchsoc

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.

2017 OFFICERS, DIRECTORS, AND COMMITTEE CHAIRS

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

Officers	Standing Committee Chairs	Committee Chairs (continued)
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