



THE
Albuquerque Archaeological Society
Newsletter

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RELIGION AND REBELLION IN 17TH CENTURY NEW MEXICO

Matthew J. Barbour

7:30 PM, Tuesday May 16, 2017
Albuquerque Museum of Art and History
2000 Mountain Road NW

The Pueblo Revolt of 1680 did not occur in a vacuum. It represents the nexus in a broader century of religious and political conflict between the Spanish and Native American in New Mexico. This presentation will discuss the arrival of the Franciscan missionaries and the impacts Catholicism had on Pueblo culture resulting in both conflict and accommodation. Underlying these interactions is a lesson of tolerance that remains relevant to this day.

Matthew Barbour holds BA (2002) and MA (2010) degrees in Anthropology from the University of New Mexico and has worked for the New Mexico Department of Cultural Affairs since 2002. Currently, Mr. Barbour is the Regional Manager of Coronado and Jemez Historic Sites. Throughout his fifteen year career, he has published over 200 nonfiction articles and monographs. In 2012, and again in 2014, Mr. Barbour was awarded the City of Santa Fe Heritage Preservation Award for Excellence in Archaeology.

MINUTES OF THE ALBUQUERQUE ARCHAEOLOGICAL SOCIETY

April 18, 2017

President Carol Chamberland called the meeting to order at 7:33 PM, welcoming visitors and new members.

Refreshments were provided by Eve Fain and Ann and Cindy Carson. Carol invited everyone to enjoy a snack, beverage and conversation after the meeting.

March meeting minutes were approved and will stand as published in the April Newsletter.

TREASURER'S REPORT

John Guth reported a balance of \$4460 in the checking account and added that "everything is OK and everything is paid for."

COMMITTEE REPORTS

Membership – Judy Fair- Spaulding asked people to renew their memberships. Mary Raje will be Judy's replacement as Membership Chair.

Newsletter – Helen Crotty announced that Marc Thompson agreed to be new proofreader for the Newsletter. Helen asked for volunteers to help with the second 25 years anniversary volume.

Archives – Karen Armstrong: The archives group has only six more boxes to process to complete the Bollack Box B site project but there may be other Bollack sites to keep the group busy until the end of the semester. Anyone who would like to join the Wednesday archiving group is welcome.

Rock Art – Carol Chamberland: The team is working on a "rather precarious and growing" site, adding that the job "keeps getting bigger and bigger." They will soon retreat north as the weather is getting too hot at this site.

Field Trips – Pat Harris: A new rating system was developed to indicate the physical requirements such as elevation, terrain, and road conditions for each hike. She asked that these requirements be reviewed by participants to ensure the safety and enjoyment of all. [Ed: For more information on upcoming trips please see Field Trips section of this newsletter on page 4.]

ANNOUNCEMENTS

Gretchen Obenauf reported that member Mark Rosenbloom passed away on April 8. He was our first Webmaster and also served as Vice President. There will be a memorial service sometime after May 15th.

Ethan Ortega had two announcements: 1) The Coronado Historic Site will have a music and beer event called "Reggae on the River" on Saturday, May 27; and 2) an opportunity to dig at Kuaua will run May 15 to June 30 [Ed: See page 4 for more information].

Nancy Woodworth gave an overview of the Archaeological Society of New Mexico's Annual Meeting May 5–7 in Moriarty. There will be speakers on Friday evening as well as 11 presentations on Saturday, an Awards Banquet Saturday evening, and field trips on Sunday.

SPEAKER

Ethan Ortega introduced Leon Natker, a graduate student at Eastern New Mexico University, who spoke about Chupadero Black-on-white pottery and communities of practice and identity at the Hiner Ruin. Mr. Natker provided the following synopsis of his talk.

Respectfully submitted by Ginger Foerster, Secretary.

CHUPADERO BLACK-ON-WHITE: AN ANALYSIS OF DESIGN

By Leon Natker

Produced in east central New Mexico over an area of more than 8200 square miles, Chupadero Black-on-white pottery was the longest lived of all the Black-on-white types produced in the Southwest, manufactured from approximately AD 1150 to the early 1500s. Chupadero Black-on-white was also extensively exchanged. The technical and design style, based on rim morphology, wall thickness, and painted decoration, appears to remain constant throughout this long period. Earlier researchers have commented on this apparent anomaly. Al Hayes claimed, after sorting over 15,000 sherds from Gran Quivira through all of its temporal horizons, that there is no discernable difference. Jane Kelley mused that this apparent consistency argued against family production. My research uses an analysis of technical and painted design style, to characterize a community of practice.

A community of practice is a group of people who learn from each other, sharing information and experiences in the process of developing a craft or imparting knowledge. In the Southwest we are used to the idea of a community of practice within a pueblo, or between a close knit group of pueblos. The community of practice that produced Chupadero, the so-called Jornada Mogollon, runs north to south from the Estancia Basin to the Peñasco drainage, and east to west from the Pecos drainage to the Manzano and Capitan Mountains. In terms of exchange, Chupadero has been found at sites from Texas to Arizona, and from the Galisteo Basin near Santa Fe to Casas Grandes in Chihuahua

Chupadero Black-on-white was first described by Mera in 1931. In terms of production, the same two basic forms, jar and bowl, account for 98% of the known vessels. The construction of Chupadero Black-on-white is unique among Southwestern white wares. Both the bowl and jar form are started with a flat disc, sometimes referred to as a pancake. From the disc, coils are added and built up, then smoothed. The inside of the jars and the outside of the bowls are then striated, with an as yet unidentified tool. The decoration on jars always includes a band around the largest portion of the jar and one around the neck. The two bands are never connected, leaving a blank area between the neck and the largest portion of the vessel, and between the band and the bottom of the jar. Previous research suggests the designs are almost universally geometric. One of the unique aspects of Chupadero design is the use of opposing saw-toothed patterns to create rhomboid shapes, sometimes becoming diamond lozenges, resembling what Europeans would call a harlequin pattern. Designs on jars were executed in a series of panels, with at least four and as many as eight panels comprising the design. Bowl designs are continuous from rim to base, usually with divisions into four or six sections. Divisions of three and five sections have been observed. Chupadero was also always manufactured with mineral paint, the producers never transitioned to organic paint to make black-on-white.

In order to examine how learning may have been transmitted I conducted an analysis on high and low visibility attributes. High visibility attributes are defined as those easily seen with the naked eye. I have catalogued a total of 2274 sherds at seven different sites. These sites are: the Kite site, a twelfth century pithouse; the Hiner site, a thirteenth century jacal roomblock with a kiva; Filingen, a Pueblo III era stand-alone structure; Angus, a late Glencoe phase site; Phillip's Ranch, a Lincoln phase site; Mescalero Sands, a camp site with elements dating from numerous time periods; and Gran Quivira, one of the last Salinas mission pueblos. Mescalero Sands has no dwellings. It contains artifacts that date from the Archaic. The current hypothesis is that it was an interaction site between Plains people and Pueblo mountain people used for exchange. In terms of Chupadero production, these sites span 500 years and the entire north to south range of Chupadero production.

The first attribute I examined was wall thickness. Clark (2006) in her study, reported that the mean sherd thickness in Sierra Blanca Chupadero production, was 5.7 mm for jars and 5.8 mm for bowls. In my research, all seven sites are normally distributed and have a cumulative mean sherd thickness of 5.75 mm. In modern industrial terms, Chupadero Black-on-white was manufactured to a tolerance of .4 mm over a 500 year period. For the design elements, I coded each element for presence or absence. Using Cluster Analysis with Ward linkage and Euclidean distance, seven clusters were produced with 95% of the sherds showing a similarity level of 98 or greater. A Principal Component Analysis of these attributes shows them all clustering on top of one another. Even when divided by time—Kite and Gran Quivira—, or area—Gran Quivira and Phillip's Ranch—they still cluster together.

My research explores the community of practice that produced Chupadero Black-on-white. Did potters throughout central New Mexico draw from a collective pool of knowledge which told them how to finish and decorate a Chupadero vessel, and how did they pass this knowledge on? I argue that the uniformity seen in Chupadero technical and decorative style through time and across space shows a community of practice with a canon of traits that had to be observed. In addition, this community had the means to communicate this canon. The canon may be a historical remnant of shared concepts of social identity that served to link the highly dispersed populations that resided throughout these areas of central New Mexico beginning in the late Pueblo II Period. Ethnoarchaeological research suggests that this type of production indicates a heritable lineage. A clan or family group owned the rights to the traits observed in Chupadero.

The design of an artifact, its morphology and texture, its mass and engineering, and its decoration are the elements that give the artifact "style." Style then can convey information. The more visible a stylistic attribute, the easier it is for it to

communicate. The information on an artifact can be used to communicate membership in a social group both intra- and inter-community. Voluntary conformity to stylistic traits indicates shared belief systems. This voluntary behavior reflects group solidarity and shared affiliations, a common cultural heritage that in this case dates back to the Pueblo II Period. The other, perhaps larger, question is: How did they transmit knowledge? In the Southwest we are used to the idea of observation and imitation as a means of transmitting knowledge. But where did the makers of Chupadero observe? The presence of Chupadero at Mescalero Sands is a tantalizing clue. Historically, we are aware of large gatherings for trade at the Salinas Pueblos. If large groups of people regularly congregated at the same place year after year for exchange, this would have presented an opportunity to share knowledge and instruct young people in the technical aspects of craft production.

Toll (2006) points out that pottery decoration at Chaco “was an important means of demonstrating subscription to the concepts and relationships of the ultra-community.” He goes on to explain that the use of designs is centered in community goals that have their basis not only in exchangeability, but in social concepts that include group membership. The makers of Chupadero, wanted to be part of the “ultra-community” by adhering to the canon of Chupadero traits—wall thickness, rim shape, scoring, and design elements—but they were also making a product for exchange. This combination argues for a large community of practice that involved some type of kin centered specialization in order to maintain a standardized product that could be exchanged.

References Cited

- Clark, Tiffany
2006 Production, Exchange, and Social Identity: A Study of Chupadero Black-On-White Pottery. Unpublished Ph.D. dissertation, Arizona State University, Phoenix.
- Toll, H. Wolcott
2006 Organization of Production. In *The Archaeology of Chaco Canyon: An Eleventh-Century Pueblo Regional Center*, edited by Stephen H. Lekson, pp. 117-151. School of American Research Press, Santa Fe.

UPCOMING AAS FIELD TRIPS

Field trip chair Pat Harris reports that the May 13 trip to Tsirege and the May 20 trip to Three Sisters are filled. There are still openings for the June 10 trip to Ku near Ojo Caliente. This is classified as a D Level hike = Difficult. Participants must be experienced hikers with no recent medical problems (Must have a doctor’s ok if recent). Must have high clearance vehicle, *NO SEDANS*.

The AAS membership is invited to Coronado Historic Site on May 27 at 10:30. There will be a nature and culture walk led by Ethan Ortega, Ranger, on the grounds of CHS. Participants will also visit the excavation site. They can bring their lunch for a picnic under the ramadas. Also occurring on this day is the **Reggae at the River** featuring Emmett Garcia Native American storyteller at 11:15 and music at 1:30. There will be food trucks including Jambo Café. Admission is free on this day.

A tour of Jemez Historic Site is being considered for July. This will be an A level hike = *Easy*.

DIG KUAAU!

Matthew J. Barbour, Regional Manager, Coronado and Jemez Historic Sites

Beginning on May 15 and running until June 30, the Office of Archaeological Studies will be performing archaeological investigations at Coronado Historic Site. This project, entitled Dig Kuaua! will include hand-excavation of test units throughout Kuaua Pueblo and the surrounding refuse piles (middens). It has the potential of yielding hundreds, if not thousands, of artifacts. Architecture dating to the 1500s will also be unearthed.

Want to see the dig? Visit Coronado Historic Site. 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. Come back regularly and watch the interpretations of the site change as more is uncovered. Learn what makes Coronado Historic Site such a remarkable place.

Want to be involved? Join the Friends of Coronado Historic Site. As a member you will receive free admission to Coronado Historic Site and many activities, such as demonstrations and lectures. You will also receive Friends’ quarterly newsletter and email notices of programs, trips, and other special events.

Most important, Friends of Coronado Historic Site members are invited to participate in Dig Kuaua! Tasks available to volunteers include sorting artifacts, screening sediments, ceramic analysis, and light digging—under the supervision of a professional archaeologist.

If you are interested, join the Friends of Coronado Historic Site by filling out the form available at <https://kuaua.com/friends/membership/>. 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.

Recent investigations at Tzelaqui/Sevilleta Pueblo

By Michael Bletzer

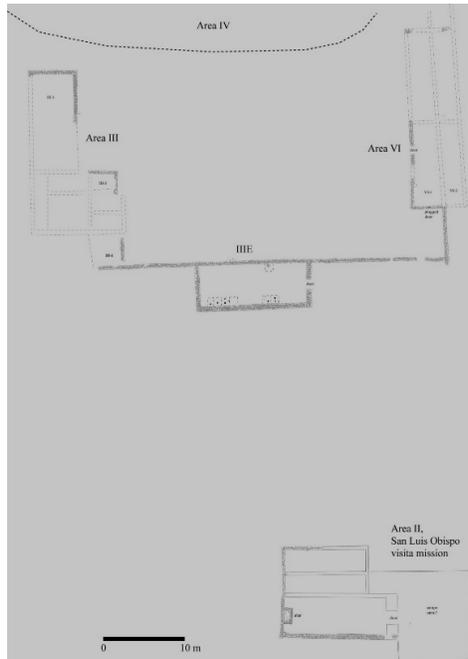


Figure 1. Main Spanish components at Tzelaqui/Sevilleta Pueblo.

Over the last few months, several short fieldwork sessions at the Ancestral/Colonial Piro pueblo of Tzelaqui/Sevilleta have revealed additional walls of a large Spanish compound (Areas III, III-E, VI) (Figure 1) in the center of the pueblo, and have helped to differentiate between the pueblo's main pre- and post-contact components. The post-contact components formed a significant structural expansion of the pueblo in the years after the establishment of the mission of San Luis Obispo in 1627/28. The mission compound was identified last October and consists of a small rectilinear church (12.5 x 5 meters) and an attached convento block of possibly four or five rooms (Figure 1). Size and layout very likely correspond to the mission's founding phase, which paralleled the reestablishment of the pueblo after a period of abandonment due to an attack by unspecified enemies. As at other missions of the period (Abó, Quarai, Pilabó, Socorro), the Franciscan missionaries may have intended eventually to expand on the initial San Luis Obispo church and convento. If this was the plan, it never happened. Instead, by the late 1630s San Luis Obispo had become a *visita* of the Nuestra Señora mission at Pilabó/Socorro Pueblo. Records are scant, but the *visita* seems to have been used up to the Pueblo Revolt of 1680.

The central Spanish compound is located north of the mission between two pre-contact room blocks (Figures 1, 2). It encloses a plaza on the west, south, and east sides. Across the north side extends a large pre-contact room block (Area IV) (Figure 1). The western and eastern parts of the compound are connected by a 40-meter-long wall which includes a single large structure and which has only two narrow entrances. The compound includes at least two other structures measuring more than 11x3 meters. The entire arrangement has a somewhat *presidio*-like appearance to it and it is possible that the eastern part of the compound (Area VI) may have housed a squad of militia troops in the later 1600s. Period documents refer to such garrisons at several Rio Grande Piro pueblos in the early 1670s. The



Figure 2. Areas III and III-E of Spanish Compound.



Figures 3 and 4. Malla (chain mail armor) fragment consisting of 39 welded links and lead balls ranging from freshly cast (left) to fired and impact-flattened (right).

compound's overall function remains obscure, however. The bulk of the structures may relate to the collection of tribute from the Salinas Piro and Tiwa pueblos. Documents from the 1660s

indicate that Sevilleta served as a sort of transshipment point for salt, piñon, and hides collected in Las Salinas. Initial testing of one room has so far failed to clarify the issue.

In addition, metal-detector sampling along the pueblo's northern and southern periphery has produced some 200 metal artifacts, the bulk of them chain mail armor fragments and lead balls, unfired and fired, and specimens of raw lead and lead casting residues (Figures 3, 4). The spatial distribution of materially and functionally different metal objects and the distribution of morphologically different lead artifacts suggest different episodes of deposition possibly across the entire contact and early colonial period from about 1581 to 1681. Thus there appears to be an extensive multi-use campsite with thermal features on the south side of the pueblo, south of the mission compound and the last room block built at the pueblo. On the north side, several thermal features with associated bones and metal artifacts (iron fragments, pins/awls, nails, armor links) also indicate camping (though more limited than on the south side of the pueblo), but as the bulk of impact-flattened lead balls is from the same area, it looks as if the pueblo at some point was attacked from the north and north-east by enemies equipped with firearms (presumably Spanish forces). There is also a linear trail of metal objects along a faint swale just southeast of the pueblo that may be the Camino Real and a branch leading into the pueblo. Artifacts along the possible road segment include eighteenth and early nineteenth century material.

PECOS CONFERENCE 2017 REGISTRATION NOW OPEN

Register online or by mail for the Conference taking place August 10-13 just outside Santa Fe on Rowe Mesa. To register online, go to www.pecosconference.org and choose Attendee Registration page where you can pay through PayPal; or you can register by downloading the form and mailing it with your check c/o Site Stewards Foundation, PO Box 32224, Santa Fe, NM 87594. Registration for presenters and vendors is not open yet, but will be available soon.

IN MEMORIAM

Mark Rosenblum

Mark Rosenblum, a long-time member of AAS, former Vice President, and our first Webmaster, died of cancer on Saturday, April 8, 2017. Originally from New York, Mark worked as an engineer for Norfolk Grumman and other companies around the country. He retired from New York to Las Lunas in 2001.

During his years here, Mark lived his motto "The purpose of life is to have a purpose," every day. In addition to pursuing his interests in computers, archaeology and music, Mark played Santa Claus for several years and was a tireless volunteer and advocate for many organizations throughout Valencia County, including the Valencia County Animal Shelter, Belen Public Library, SiteWatch, Retired Seniors Volunteer Program, and the Valencia County Democratic Party. He will be remembered and missed by many.

A memorial will be held at 5:30 p.m., Wednesday, May 17, at the Belen Public Library.

NEWS AND NOTES FROM HERE AND THERE

Interior Department lists Monuments under Review. Opportunity for Public Comments Opens May 13. The department of the Interior on May 8 announced the first ever formal public comment period for members of the public to officially weigh in on monument designations under the antiquities Act of 1906, and the Department released a list of monuments under review under the President's Executive order 13792, issued April 26, 2017. A public comment period is not required for monument designations under the Antiquities Act; however, Secretary of the Interior Ryan Zinke and President Trump both strongly believe that local input is a critical component of federal land management. Comments may be submitted online after May 12 at <http://www.regulations.gov> by entering "DOI-2017-0002" in the Search bar and clicking "Search," or by mail to Monument Review, MS-1530, US Department of the Interior, 1849 C Street NW, Washington DC 20240. <https://on.doi.gov/2qdXOL1>. US Department of the Interior. [From *Southwest Archaeology Today*, a service of Archaeology Southwest.]

CALENDAR CHECK

Pecos Conference August 10–13, near Rowe, New Mexico. See notice page 6. Go to www.pecosconference.org to register and for further details.

ALBUQUERQUE ARCHAEOLOGICAL SOCIETY

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