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**HARD TIMES AND MOBILITY IN THIRTEENTH-CENTURY SOUTHEAST UTAH:
THE EARTH SHOOK & SPIT FIRE (ELSEWHERE), AND IT GREW DARK & COLD**

Thomas C. Windes

**7:30 PM, Tuesday, November 19, 2019
Albuquerque Museum of Art and History
2000 Mountain Road NW**

Since 2001, a volunteer crew of “wood rats” has worked on Cedar Mesa and Beef Basin in southeast Utah and beyond for the Bureau of Land Management, US Forest Service, National Park Service, and the State of Utah documenting intact or partially intact sites with structural wood resources capable of yielding tree-ring dates. This work helps refine the late Pueblo III settlement and abandonment of the western region of the northern San Juan in southeast Utah in the AD 1100s and 1200s. The vast majority of sites are cliff ruins, where architectural preservation is often very good. These critical cultural resources are being documented in detail also to help establish baseline data for the various federal caretaker land agencies. However, the effects of natural deterioration to the wood and sites from weathering, insects, animals, and fires, as well as increased visitor impacts, looting, and any negative impacts from potential future mineral extraction of the area provides urgency to collect this baseline data and to take a detailed look at these sites.

The team has documented over 50 sites during this work, collected over 1000 tree-ring samples, and noted some unusual patterns to the AD 1200s occupation, the most common site period there. Notably, many cliff sites are nearly devoid of artifacts but cliff-top dune sites are loaded with them, suggesting seasonal shifts. There are also several cliff sites where the architecture and artifacts have been deliberately removed, leaving little more than sparse “ghost” adobe marks against the cliff walls from the former attached structures. Finally, our most defensive and latest sites are dating at about AD 1257-1260, a period that coincides with a massive series of volcanic eruptions that changed the world’s climate and may have caused the final depopulation of the Four Corners region. A similar but lesser eruption in 1815 at Tambora, Indonesia, is much better documented and provides a better understanding of the disastrous climatic changes and related events that make these eruptions so disruptive to human populations.

Tom Windes grew up in Silver Spring, Maryland, and received his anthropology degrees from the University of North Carolina (BA 1965) and the University of New Mexico (MA 1967) before being drafted in 1967. He spent his early years working on two huge Pueblo IV sites (Sapawe and Tsama 1969–1970) in the Chama River Valley with the UNM Field Schools. After a year with the US Forest Service in southeast Utah (1970–1971), he joined the Chaco Project in its beginning field year of 1972. He has worked on Chaco-related archaeological projects ever since, doing site inventory surveys, excavations, and publishing over 100 articles and monographs of his work in various journals as well as National Park Service monographs. His most extensive works include excavation reports of Pueblo Alto, the Pueblo II Spadefoot Toad Site, and the Basketmaker III–Pueblo I sites in Chaco Canyon, covering occupations between the AD 500s and 1100s.

He continues to do inventory and sampling of architectural wood in prehistoric and historic buildings in the general Four Corners region. For the past 19 years, Tom has also worked in southeast Utah documenting, mapping, recording, and taking tree-ring samples from intact or nearly intact cliff ruins in Natural Bridges and the new Bears Ears (Cedar Mesa/Beef Basin) National Monuments. Tom’s interests include ceramic analyses, ground stone, Chacoan architecture and greathouse communities, architectural wood, dating techniques (i.e., tree-ring, radiocarbon, and archaeomagnetic dating), the Chacoan shrine communications system, ant studies, and turquoise craft activities.

MINUTES OF THE ALBUQUERQUE ARCHAEOLOGICAL SOCIETY

October 15, 2019

President Evan Kay began the meeting at 7:30 pm. There were no new members, and several visitors. Ann Carson provided the evening's treats.

Minutes: As there were no corrections to the minutes of the September meeting, they stand as published.

REPORTS

Treasurer: No report.

Vice-President Gretchen Obenauf reminded members that we still need one or two short archaeological travelogue slide show talks for the December holiday potluck.

Webmaster – Evan Kay: The 2020 membership form has been posted on the website.

Newsletter: No report.

Laboratory: No report.

Membership – Mary Raje: Anyone who joins AAS from now until the end of the year will have a full 2020 membership. Membership forms are available at the welcome table or online, and may be sent to the address on the form or given tonight to Mary or to Treasurer Tom Obenauf.

Rock Art – John Richardson: Weather permitting, recording continues.

Field Trips – Pat Harris: There is a wait list for the November 2 Cerro Indio field trip. She encouraged members to add their name to the wait list in case of cancellations.

Seminars – No report. However, the group thanked Tom Windes for his recent archaeomagnetism seminar.

Pottery Southwest – Co-editor Gretchen Obenauf solicited articles for the next issue, and encouraged members to take a look at the current issue posted at potterysouthwest.unm.edu/.

ANNOUNCEMENTS

Tom Windes announced that he is starting to record some sites on BLM land west of Pottery Mound, starting with a water control site. He plans to map these sites using plane table and alidade. This is an AAS volunteer fieldwork opportunity.

It was announced that the Festival of Three Cultures would take place Saturday October 19 at the Coronado Historic Site from 10-4.

Saturday October 19 is also Archaeology Day Open House at the Center for New Mexico Archaeology in Santa Fe.

Ann Braswell announced that the Journal of Anthropological Research XLIX Distinguished Lecture on Thursday November 14 will feature Professor Timothy Pauketat of University of Illinois-Urbana speaking on When the Rains Stop: Climate Change and Cahokia's Water Shrines.

SPEAKER

Ann Braswell introduced Ann Stodder of the Office of Archaeological Studies, Museum of New Mexico, who spoke about Bioarchaeology in New Mexico. Dr. Stodder provided the following synopsis of her presentation.

Respectfully submitted by Gretchen Obenauf, Acting Secretary.

BIOARCHAEOLOGY IN NEW MEXICO: STATE OF THE ART AND STATE OF THE SCIENCE

By Ann L. W. Stodder

There is a long history of anthropologists and physicians studying human remains from archaeological sites in New Mexico. The earliest of these addressed questions about the relationships of ancient Native Americans to people in other parts of the globe through craniometry and typological classification of skulls. Less frequently, the studies reported on stature, morphology, and health of ancient peoples. Today bioarchaeologists use some old and some new approaches to ask these same and many other questions about the biological and social lives of people here, including ancient Native Americans, early Spanish settlers, and historic people of all ethnicities.

The purpose of this talk was to introduce the kinds of studies conducted today, and to present some of the complex issues that impact the practice of bioarchaeology in New Mexico.

Questions about biological relationships between peoples are addressed through multivariate analyses of differences in skeletal and dental morphology revealing, for example, the presence of two lineages in the burials of Pueblo Bonito, and the relationships of the Gallina to other Middle and Northern Rio Grande people. Health in the past is revealed through the study of dental and skeletal pathologies – from caries and arthritis, to broken bones and tuberculosis. Stature and skeletal robusticity indexes from the measurements of arm and leg bones reveal subtle differences between people in different ecological and topographic regions, like the San Juan Basin, highland Mogollon, and the Northern Rio Grande, and changes in peoples' physiques over time, especially after Spanish colonization. There is a non-quantitative, humanistic, interpretive realm of exploration here too. The bones and burials of individual people reflect their life history and habitual activity: evidence of symmetry in upper arm muscles from long use of the two-handed mano; incised facets on the front teeth from processing fibers for string; advanced arthritis in the thumbs and wrists of a man who perhaps specialized in making bone ornaments and tools. Cause of death is rarely evident in the skeleton. Instead we can discern a cumulative record of injury and illness, and evidence of treatment, care, and recovery. The personal and cultural facets of identity are revealed through treatment in death: burial location, body position, objects buried with the deceased. Each study starts with careful observations of bones and teeth, but can contribute to understanding people at the individual, local, regional, and global scale.

Bioarchaeology is a dynamic and growing professional field, but it is not well integrated into archaeology in New Mexico. Many studies are unpublished or in the gray literature that is difficult to access, and many are redacted or censored. The vast site records in the New Mexico Cultural Resources Information System (NMCRIS) are not a reliable source of information about which sites have had burials recorded or excavated. These are significant barriers to any level of study beyond project-specific analyses, and limits on data accessibility and comparability have hindered research on human biology, health, and identity in a state with an otherwise tremendously rich archaeological record. The NMBIOARCH database project currently underway at the Office of Archaeological Studies (OAS) is designed to compile skeletal data from excavations by the Laboratory of Anthropology and OAS along with temporal and cultural site data, generating a kind of parallel universe to NMCRIS that will be an archive and a knowledge base for future research.

The excavation and treatment of burials is governed by federal and state laws. Compliance with the Native American Graves Protection and Repatriation Act (NAGPRA) has been beneficial in cases where funding provides for the systematic study of burials prior to repatriation, but when the minimum for legal compliance is implemented (just age, sex, and how many individuals are represented) we lose unique areas of knowledge about past people. New Mexico law requires that archaeologists apply for a permit to excavate burials, but not to analyze them. Bioarchaeology is not a hobby; this is an interdisciplinary field requiring knowledge of anatomy, physiology, pathology, forensics, site formation processes, and contextual taphonomy. New Mexico could follow other states in specifying professional qualifications required for the analysis of human remains.

State laws and NAGPRA establish and reinforce the imperative for bioarchaeologists, indeed all archaeologists, to conduct ourselves and to treat human remains of all ethnicities with respect, dignity, and humility, and to adhere to the specific consultation agreements on the treatment of human remains for each project in the field, the laboratory, in spoken and written words. Real change has and is happening at the professional level and at the interface with the public. Human remains have been withdrawn from museum exhibits. Public and professional presentations almost never include photographs of human remains, and those appearing in publications are increasingly limited and provided in supplemental materials that readers can elect to open or not.

Good intentions notwithstanding, operationalizing “respectful treatment” means different things to different people, from *don't touch that burial at all*, to *let's learn all we can from this ancestor*. It is never a simple matter to do this work, as all stakeholders know. The real question is whether bioarchaeology can be seen as an illuminating and also respectful part of our study of the past. It is my hope that a better understanding of what we can learn from the direct, non-invasive study of the remains of past people will allow this work to be better integrated into the archaeological record here instead of people being replaced by surrogates of pottery, dogs, and turkeys.

After the talk, a UNM graduate student suggested that presentations should be prefaced by the acknowledgment that we are standing on Native Land. Several of the sessions at the SAA meeting held this past spring in Albuquerque included this kind of introduction and could provide a model, not just for bioarchaeology but for the breadth of Euroamerican historical understanding.

BOOK REVIEW

The Davis Ranch Site: A Kayenta Immigrant Enclave in Southeastern Arizona, authored by Rex E. Gerald and edited by Patrick D. Lyons. Tucson: University of Arizona Press. 2019. Xvi+807 pp., 33 tables, 43 figures, bibliography, appendices, index. \$80.00 hardcopy (ISBN 9780816538546), \$80.00 eBook (ISBN 9780816539932).

Reviewed by Thatcher A. Rogers

In 1956, Charles Di Peso directed Amerind Foundation excavations at the Reeve Ruin village site as part of his aspiration to link the archaeological prehistory to the oral and written history of the San Pedro valley. Results from Di Peso's excavations, published in 1958, notably differed from what he termed the "O'odham culture" and he instead characterized the site as a Western Pueblo site-unit intrusion, or what archaeologists today would describe as a clear example of Kayenta migration into the lower San Pedro valley of southeastern Arizona. The results of Di Peso's excavation, and Rex Gerald's work at the Davis Ranch Site, have substantially influenced how archaeologists understand the late prehispanic period in southeastern Arizona. Gerald excavated the Davis Ranch Site in 1957 for a predoctoral position at the Amerind Foundation. Due to professional and likely personal issues, he never published a final report on the excavations. Lyons's objectives for this volume are to demonstrate the significance of the Davis Ranch Site as a Kayenta immigrant community, emphasize how the site fits into the 1950s archaeological research program led by the Amerind Foundation, and provide an updated perspective on a site excavated over 60 years ago. Given the near absence of published excavations in southeastern Arizona as well as continued debate on what Salado was and how it developed and expanded, a full report on excavations at the Davis Ranch Site is welcome and greatly appreciated.

This book is divided into eight chapters, five (Chapters 2 through 6) written by Rex Gerald and edited by Patrick Lyons, two authored by Patrick Lyons, and a summary chapter authored by Jeffery J. Clark and Patrick Lyons. Lyons's Chapter 1 is a culture history overview and a broad contextualization of the site and research. It is an excellent discussion of the Amerind Foundation, Rex Gerald's career, and the understanding of late prehispanic southeastern Arizona, with attention given to the intersections of the Hohokam, Mogollon, and Salado cultural histories.

Chapters 2 and 3 summarize the excavation strategy and implementation and the identified structural remains. Chapter 2 summarizes the problems Gerald sought to investigate: the ceramic chronological sequence of the Davis Ranch and Reeve Ruin; whether the Davis Ranch Site was a historic Sobaipuri O'odham village; and to better understand the variability within Gila Polychrome. Gerald's architectural discussion provides insight into individual excavated structures, features, and the kiva. Results demonstrate repeated occupation of the site starting in the Early Agricultural period and intermittently through the Hohokam cultural sequence before the construction of the main compound and kiva and a later historic reuse.

Chapter 4 describes the fifteen inhumations and three cremations encountered during excavation. Mortuary patterns are broadly consistent with those dating to the Hohokam Colonial or Sedentary periods for the cremations and to the late prehispanic for the inhumations. Chapter 5 is an analysis of the lithic, faunal, historic, and textile artifacts and describes the different artifact classes within each material category, but there is no summary or discussion.

Chapter 6 is a synthetic overview of the ceramic types present and their frequencies. This is an excellent discussion of southeastern Arizona pottery types. Chapter 7, by Lyons, is a strong chapter that expands on the pottery type discussions in the prior chapter, evaluates the results of Lyons's analysis of a sample of ceramic artifacts from the

Davis Ranch Site, and discusses the importance of Roosevelt redware (commonly termed Salado polychromes), Maverick Mountain Redware, and perforated plates.

Chapter 8, authored by Jeffery J. Clark and Patrick Lyons, summarizes the results of this volume, emphasizes the value of the Davis Ranch Site in a broader context, and is of upmost relevance to southeastern Arizona archaeologists and individuals studying the Salado phenomenon. Notably, Clark and Lyons examine the evidence for Roosevelt redware production and early Kayenta migration from northeastern Arizona to the Davis Ranch Site in the mid- to late thirteenth century. They crucially note that the Davis Ranch Site must be the centerpiece of any reconstruction of late prehispanic cultural trends along the Lower San Pedro Valley.

In addition to the chapters, this report includes ten detailed appendices that include data on dendrochronology, skeletal remains, shell artifacts, image metadata, ceramic tables from the 1958 analysis, ceramic tables from Lyons's reanalysis, faunal remains, and a pollen analysis report. These appendices, useful to researchers seeking contextual or further data on the artifact assemblages, double the length (and weight) of the hefty volume while offering little direct value to the average reader. Appendix C (The Davis Ranch Site Shell Assemblage by Arthur W. Vokes and Erika Heacock) is a notable addition to the volume as it provides contextual discussion lacking in Chapter 5.

This volume is a significant contribution to the archaeological literature of southeastern Arizona, yet, for all the positives there are several potential issues or concerns. This volume is a dense, detailed excavation report that may not be of interest or pertinent to many Southwestern archaeologists or avocationalists or is likely to be cost-prohibitive. Integration of the artifact descriptions and cultural meaning into the broader site narrative in Chapters 5 and 8 is minimal. It would be insightful to have sections authored by archaeologists specializing in lithic, historical, or faunal artifact classes. Lastly, the number of Roosevelt redware sub-types is problematic from an analytical perspective for archaeologists investigating sherd collections, and many of the interpretations proposed by Lyons and by Clark and Lyons cannot be independently evaluated (although I personally believe many of their conclusions are well supported). Many of the concluding statements made by Clark and Lyons rely on the reader to read and concur with interpretations from their prior volume (Clark and Lyons 2012).

The Davis Ranch Site: A Kayenta Immigrant Enclave in Southeastern Arizona is an important publication for understanding the archaeology of southeastern Arizona and the Salado Phenomenon and has much to recommend it. The late Rex Gerald would presumably be justifiably be proud of the detailed and updated publication Lyons has edited and finalized. While priced moderately high, the thoughtful and truly significant findings by Gerald and interpretations by Lyons, along with the inclusion of high-quality figures and appendices, qualify this volume as a good value for archaeologists who investigate southeastern Arizona and the Salado Phenomenon. I commend Lyons for finalizing and publishing this research, as the history of research in southeastern Arizona has been largely one of significant site data remaining in unfinished reports split across several archives. This volume represents a splendid example of how archaeologists revisiting museum collections and unpublished reports can derive important new data and pose new research questions that previous archaeologists could not.

References

Clark, Jeffery J. and Patrick D. Lyons (editors)

2012 *Migrants and Mounds: Classic Period Archaeology of the Lower San Pedro Valley*. Anthropological Papers No. 45. Archaeology Southwest, Tucson, Arizona.

NEWS AND NOTES FROM HERE AND THERE

Chaco Cultural Heritage Area Protection Act Passes House. A bill to establish a permanent 10-mile buffer around Chaco Canyon to protect it from oil and gas extraction activity passed the U.S. House on October 30 with bipartisan support. The bill, sponsored by U.S. Reps. Ben Ray Luján, Deb Haaland and Xochitl Torres Small, would prohibit oil and gas activity on nearly 500 square miles of Bureau of Land Management (BLM) held land surrounding the Chaco Culture National Historical Park. The bill passed 245-174, with all Democrats in the House

voting in favor of the legislation, along with 17 Republicans. The legislation would withdraw BLM-held land within the 10-mile buffer around the Chaco Canyon Park from future oil and gas development, but would not prevent the Navajo Nation or individuals with allotments in the buffer zone from pursuing energy development. <http://bit.ly/2JTnJ2x> – NM Political Report.

Senators Tom Udall and Martin Heinrich had co-sponsored the Senate version of the bill. “We must pass the full Chaco Cultural Heritage Area Protection Act in the Senate,” Udall said during a press call. “The momentum is on our side.” Udall added that the Department of Interior appropriations bill for fiscal year 2020 includes language “to safeguard the area surrounding the national park.” That bill passed the Senate Thursday [October 31], Udall said. <http://bit.ly/2JTnJ2x> – NM Political Report. [Adapted from *Southwest Archaeology Today*, a service of Archaeology Southwest.]

CALENDAR CHECK EVENTS

Free Lectures

“Corrugated Pottery: From Past to Present” by Genevieve Woodhead 6:30 on Tuesday November 12 at the Sandia Ranger Station, Tijeras. Non-members \$5 donation.

“When the Rains Stop: Climate Change and Cahokia’s Water Shrines” by Professor Timothy Pauketat of University of Illinois-Urbana 7:30 on Thursday, November 14 in Anthropology Room 163. Journal of Anthropological Research XLIX Distinguished Lecture.

Events

Appraisal Clinic, Navajo Rug Auction Preview, and Native American Jewelry Sale 5–7 pm Friday, November 15 at the Maxwell Museum. Appraisals \$10 per item.

Navajo Rug Auction 11 am viewing, 1 pm auction on Saturday November 15 at Prairie Star Restaurant, Bernalillo. Proceeds benefit the weavers and the Maxwell Museum.

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