



THE
Albuquerque Archaeological Society
Newsletter

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**FIGHT OR FLIGHT? COPING WITH CONFLICT IN THE SALINAS
AREA OF CENTRAL NEW MEXICO DURING THE EARLY
PUEBLO PERIOD**

Alison Rautman

7:30 pm Tuesday, November 15, 2022
At Your Computer, Tablet, or Smart Phone

Gran Quivira Pueblo is one of the three large Spanish-period mission sites included in Salinas Pueblo Missions National Monument. Less well known, however, are the smaller Pueblo communities nearby on the eastern slopes of Chupadera Mesa. Excavations at one of these small early pueblos, Frank's Pueblo (LA 9032), shows that the Early Pueblo Period in the fourteenth century was a time in which Pueblo inhabitants were continually adjusting to regional social tensions and the threat of violent attack. We don't know the identity of these potential enemies, but we can see that the inhabitants of Frank's Pueblo used several different strategies for managing conflict before they were eventually forced from their homes.

Alison Rautman, PhD recently retired from teaching anthropology, archaeology, and interdisciplinary social science at Michigan State University. She has worked in the Salinas area of New Mexico for over 30 years, studying the pithouse-to-pueblo transition and the development and organization of early pueblos. She is a Registered Professional Archaeologist and currently serves as co-editor (with Dr. Thomas Rocek) of *Kiva*, the journal of the Arizona Anthropological and Historical Society.

A day or so prior to the October meeting, an email message will be sent to members with the link for the Zoom meeting, which will open around 7 to allow for greetings among friends. Please mute your microphone and turn off your video during the presentation until the question-and-answer session.

THE ALBUQUERQUE ARCHAEOLOGICAL SOCIETY WANTS YOU

Important positions on the AAS Board are in need volunteers. Most important is that of **President**, with the expiration of Evan Kay's term. Also term limited is Ann Braswell, **Vice President for programs**. Nominations from the floor will be entertained at the November meeting. Volunteers may nominate themselves; otherwise, a written statement from the nominee agreeing to accept the nomination is required. A **temporary Secretary** is needed for the months of December, January, and February while Secretary Susan King is in Florida working for the Department of Interior's Federal Emergency Management Agency on Hurricane Ian recovery. A new **Refreshments Chair (and/or Co-Chairs)** is also needed with the retirement of long-time Chair Ann Carson. See article on page 2-3 for more details.

MINUTES OF THE OCTOBER 18, 2022 VIRTUAL MEETING OF THE ALBUQUERQUE ARCHAEOLOGICAL SOCIETY

President Evan Kay called the meeting to order at 7:35 p.m.

MINUTES: There were no additions or corrections to the minutes published in the October newsletter, so the minutes stand as published.

President Kay announced that the December meeting will be a potluck at the Albuquerque Museum on December 13 (the **second** Tuesday of December). Beginning in January 2023 there will be hybrid (both in-person and Zoom) monthly meetings.

TREASURER'S REPORT

Tom Obenauf: There was zero income for the month. Operating expenses were \$15.74 for the monthly Zoom license fee, \$24 for postage, \$38.58 for photocopying, and \$30 for Internet web hosting. There were no program expenses for the month. Checking account balance at the end of the month was \$6,560.01.

COMMITTEE REPORTS

Membership – Mary Raje: The membership form will be updated and will go out with the November newsletter. There were no changes to membership this month.

Maxwell Collections Crew – Karen Armstrong: The crew meets on Wednesdays and work in masks and gloves. They are currently retagging and rebagging the Pittsburg-Midway Coal Company collection.

Rock Art – Carol Chamberland met with the US Fish and Wildlife Service regarding a major recording project for them.

Field Trips – Pat Harris: The Boletsakwa Pueblo visit near Ponderosa went well; the visit to the Quarai Mission and Mountainair will be this coming weekend.

VICE PRESIDENT REPORT

Ann Braswell reported that the presenter planned for the November meeting has had to withdraw due to a death in the family. Potential speakers to fill in are currently being explored.

PRESIDENT'S REPORT

President Kay and Membership Committee chair Mary Raje will be the nominating committee for the three vacant Board positions. Floor nominations will occur at the November meeting, and all Board members will be voted on in the December meeting.

ADJOURNMENT

The business meeting was adjourned at 7:57 p.m.

SPEAKER

Ann Braswell introduced Dr. Fumi Arakawa, Director of the University Museum and Professor of Anthropology at New Mexico State University, who spoke about archaeological field research that he and his students conducted at two sites, Twin Pines Village and South Diamond Creek Pueblo, in the Gila Forks region of the Gila National Forest and Wilderness. No synopsis is available.

Susan King, Secretary

LONG-TIME REFRESHMENTS CHAIR ANN CARSON TO RETIRE

Ann Carson, who has faithfully served as Refreshments Chair since September 2013 and has been assisted in recent years by her daughter Cindy, has notified the Board that she is ready to retire. The duties involve bringing

tablecloth, cold drinks, plates, and napkins to each meeting and setting up the refreshments table. Cookies or other treats are brought by members recruited on a sign-up sheet each January, and who need to be reminded when their turn comes up. Ann and/or Cindy will be happy to further explain what's involved to anyone interested in taking over.

NO FIELD TRIPS FOR NOVEMBER AND DECEMBER

Pat Harris, Field Trip Chair, reports that, due to winter weather uncertainties and holiday activities, no more field trips are scheduled in 2022. She has some ideas that she will be following up for early 2023.

AAS OCTOBER 28 VIRTUAL BOARD MEETING MINUTES

President Evan Kay called the meeting to order at 7:11 p.m.

Present were Gretchen and Tom Obenauf, Ann Braswell, Susan King, Jo Lynn Fenger, and Pat and Dick Harris.

Nominations for the Board for 2023 were discussed. Three positions are open: President, one of the two Vice Presidents, and Director at Large. Evan will assume the Director at Large position as Past President and will be able to provide continuity and support to the new President.

Meeting minutes for December, January, and February: Susan will be in Florida working for the Federal Emergency Management Agency on Hurricane Ian recovery so a temporary Secretary will be needed to cover those months.

Webmaster: Because Evan will be working on his Master's thesis at UNM in 2023 in addition to his full-time job, he will have little free time, but he will continue as Webmaster. Dick Harris volunteered to help. Evan, Dick, and Assistant Webmaster Thatcher Seltzer-Rogers will meet to discuss emailing and the website.

Susan King, Secretary

BOOK REVIEW

Becoming Hopi: A History, edited by Wesley Bernardini, Stewart B. Koyiyumptewa, Gregson Schachner, and Leigh Kuwanwisiwma. Tucson: University of Arizona Press. 2021. xiv+620 pp., 188 figures, 41 tables, appendices, bibliography, contributor and Hopi consultant details. \$75.00 hardcover (ISBN 9780816542345), \$75.00 eBook (ISBN 9780816542833)

Reviewed by Thatcher A. Seltzer-Rogers

For 140 years, the Hopi have functioned as the primary source of comparison and interpretation for cultural anthropologists and archaeologists operating in the American Southwest. Their sensationalized, timeless lifeway documented in the late nineteenth/early twentieth century became the default model through which archaeologists historically viewed prehispanic Indigenous lifeways throughout the region. Yet, despite this, and the lengthy history of anthropological investigation and major early excavations by J. O. Brew and colleagues such as Watson Smith of the Peabody Museum of American Archaeology and Ethnology at Awat'ovi and Jeddito, by Jesse Walter Fewkes and colleagues of the Bureau of American Ethnology at numerous sites, and by Walter Hough of the Smithsonian Institution on Antelope Mesa, to name a few, archaeologists still struggle to present a detailed understanding for the history of the Hopi and occupations on the Hopi mesas. In addition, although Fewkes, H. R. Voth, and others published or included Hopi oral traditions, ceremonial details, and perspectives in their works, Hopi voices themselves remained overwhelmingly excluded from academic research on them. In fact, most members of the public draw their understanding of the Hopi from Frank Waters' controversial and highly

inaccurate *Book of the Hopi* rather than from any serious statements provided by authorized Hopi tribal members. It is with this scholarly baggage that I review *Becoming Hopi: A History*, a tome that addresses such historical inaccuracies and failings with a Hopi-centered and voiced, detailed, and data rich approach that is written in an approachable way for academic and general audiences.

The introduction, entitled "Being and Becoming", lays out the volume, the issues present in previous characterizations and syntheses of the Hopi, and how recent shifts both from within the Hopi Tribe and from external federal legislation (e.g., NAGPRA) have enabled more collaborative study of Hopi history. It was the centering of research authority in the Hopi Tribe that led to this volume emerging from the Hopi Archaeology Project (HAP). The first chapter, "Hopi Perspectives on History" by Maren Hopkins, Leigh Kuwanwisiwma, Stewart Koyiyumtewa, and Wesley Bernardini, provides a vital component woven through the remainder of the volume—Hopi traditional knowledge of their emergence, spiritual agreements with their key deity *Máasaw*, clan composition and migration, and the process through which clans joined with one another at the Hopi mesas. Following this is "A Hopi Atlas" by Saul Hedquist, Hopkins, Koyiyumtewa, and T. J. Ferguson that presents spatial maps of the Hopi landscape, incorporating their "footprints" (the archaeological record created during clan migrations), place names and categories, resource zones, and a summary of their efforts to protect and maintain culturally significant locations outside their contemporary reservation boundaries. This chapter's significance extends far beyond simply demonstrating Hopi ties to locations throughout the American Southwest (and adjacent regions), by emphasizing Hopi perspectives on places such as springs, agricultural zones, trails, and sources of natural resources such as minerals. The third chapter, "A History of Anthropological Research on the Hopi Mesas" by Bernardini and Kuwanwisiwma, starts with a prefacing quote of "Intruders are not welcome, especially if they come dressed as anthropologists," and it demonstrates the validity of such sentiments by providing a historical overview of efforts by early anthropologists (and archaeologists) to mostly exploit Hopi knowledge and sites for their own interests with limited consideration of Hopi concerns and ownership. This contribution by Bernardini and Kuwanwisiwma should be considered fundamental scholarship for archaeologists employing twentieth century ethnographic works in their interpretations, given the authors' clear presentation of problems found in widely cited works.

The fourth chapter, "The Natural Landscape" by Bernardini and R. J. Sinensky, presents the more traditional environmental background for the Hopi mesas, however, with the much-needed inclusion of Hopi perspectives on the multivalent roles held by springs and other water sources, and mountains and additional visually prominent landforms. Chapter 5, "The Sustainability of Hopi Agriculture" by Gregson Schachner, Joel Nicholas, Sinensky, and R. Kyle Bocinsky, evaluates the cultural obligations to agriculture, Hopi agricultural techniques, and resilience in an arid environment over centuries. Chapter 6, "Reconstructing Population in the Context of Migration" by Bernardini, Matthew Peeples, Kuwanwisiwma, and Schachner, discusses the processes through which clans migrated to the Hopi mesas and became integrated as related but mostly intact, distinctive cultural subgroups, using archaeological data. Given the major increase in migration-related archaeological research and publications in the American Southwest over the past two decades, this chapter acts as a major synthesis for northeastern Arizona and offers intriguing insights.

Chapter 7, "*Kiikiqö*: Early Communities" by Schachner, Nicholas, Sinensky, Throgmorton, Bernardini, and Katelyn Bishop, begins with an overview of early occupation of the Hopi mesas but focuses on early and small villages mostly dating to the first millennium AD. Throughout this chapter, the authors emphasize the social implications of what it meant to live in small villages, adopt agriculture, and the

intriguing relationship between communities living on the Hopi mesas and the expansion of the Chaco regional system. Following this is the eighth chapter, "*Wukokiikiqö: Large Villages*" by Bernardini, Leigh Wayne Lomayestewa, and Schachner, that assesses the formation, change, and distribution of larger villages that postdate the twelfth century. The authors also investigate topics including clan identity, control of land and resources, composition of villages, and differences between the Hopi mesas. Chapter 9, "Petroglyphs of the Hopi Mesas" by Julie Solometo, Bernardini, Mowana Lomaomvaya, and Bishop, provides one of the systematic and reinvigorating approaches in Southwestern rock art (or as the Hopi prefer "rock imagery") analysis by employing a community-based classification. The spatial and temporal investigation of patterns in documented rock imagery using the Hopi classification identifies differences across the Hopi mesas and between villages and poses key questions to archaeologists such as when and where an origin for *katsina* imagery and religion exists and what the relationship is between clan migration locations and the distribution of rock imagery categories.

The tenth chapter, "Connections and Boundaries" by Peebles, Bernardini, Lyle Balenquah, and Throgmorton, is an examination of archaeological data (predominately architectural and ceramic) using Hopi perspectives on in/out group dynamics and offers new understandings with which Southwestern archaeologists can perceive social identity. In the eleventh chapter, "Bridging the Precontact, Postcontact, and Ethnographic Periods", Bernardini covers Hopi history from the fifteenth through early twentieth centuries and addresses the inaccuracies present in historical and ethnographic documents, yet also provides some context for major historical events that occurred on the Hopi mesas, such as the Spanish colonization, the destruction of Awat'ovi, and significant economic transformation during nineteenth and early twentieth century American colonization. The closing chapter by Bernardini and Koyiyumptewa entitled "Becoming Hopi People" threads together the perspectives and interpretations presented in the preceding ten chapters by discussing the main long-term patterns found in Hopi history, identifying hinge points of significant transformation, and forcefully arguing for archaeologists to allow for historical change in the Hopi without treating them as having fundamentally changed from their constant path in becoming Hopi or, in the parlance of NAGPRA, lacking sufficient cultural affiliation.

Following the twelve chapters are three valuable appendices. These include site descriptions and artifact counts for the 77 sites documented in the study, maps for clan migrations, and a table of radiocarbon dates from the HAP. It is the first two appendices that will be of wonderful use for future researchers, and the clan migration maps provide corrections for inaccurate statements made by previous ethnographers and less scholarly sources such as Frank Waters.

Becoming Hopi is a must purchase for any Southwestern ethnographer or archaeologist. Built upon a collaborative, multivocal approach and with extensive integration of and emphasis upon Hopi voices, authors, and interpretations, this volume demonstrates the tremendous benefits that anthropologists gain from fundamentally integrating descendant communities in the study of their history at all stages, as well as how the massive data sets produced from archaeological research over the past century and a half can benefit these communities themselves. Each section in it challenged me to reconsider previous assessments I held as valid or have read regarding the archaeological and historical records of northeastern Arizona, but also other areas of the American Southwest/Mexican Northwest. *Becoming Hopi* stands out in the positive ongoing shift towards collaborative, community-oriented archaeological research and ranks among the finest and most influential archaeological publications I have recently read.

CALENDAR CHECK

Free Event

Maxwell Museum 13th Annual Navajo Rug Auction, Saturday November 19, 2022, 11:00 am Viewing. 1:00 pm Auction. Prairie Star Restaurant, 288 Prairie Star Rd, Santa Ana Pueblo, NM 87004. Free and open to all.

Free Lecture

“The Significance of Blackdom in New Mexico’s History,” by Timothy E. Nelson at 7 pm on Friday November 11, in the Anthropology Lecture Hall (Room. 163) on the UNM Campus. Keynote speech for the New Mexico Archeological Council’s Fall Conference “Underrepresented Groups in New Mexico History.”

Conferences

The New Mexico Archeological Council Fall Conference, “Underrepresented Groups in New Mexico History,” from 8:00 am to 4:30 pm on Saturday November 12, 2022 at the Hibben Center on the UNM Campus.

Southwest Symposium January 5–7, 2023 at La Fonda Hotel in Santa Fe, hosted by Maxine McBrinn and Judith Habicht-Mauche. Conference Theme: “Attributes to Networks: Multi-scalar Perspectives on Understanding the Past in the Southwest US and Northwest Mexico.” For registration, visit southwestsymposium.org/registration/.

ALBUQUERQUE ARCHAEOLOGICAL SOCIETY
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Annual Dues: For emailed newsletter: Student, no charge (provide copy of current ID); Basic Individual \$25; Basic Family \$30. Print newsletter by First Class mail: Basic Individual \$30; Basic Family \$35; Institutions/Libraries: \$10 for print newsletter by First Class Mail, emailed newsletter at no charge.

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