



THE
Albuquerque Archaeological Society
Newsletter

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**EARLY AGRICULTURE IN THE SAN JUAN BASIN: TWO CASE STUDIES
FROM THE MID-AMERICAN PIPELINE III EXCAVATIONS**

Robin M. Cordero

**7:30 PM, Tuesday September 19, 2017
Albuquerque Museum of Art and History
2000 Mountain Road NW**

The arrival and development of agriculture has been at the forefront of archaeological research in New Mexico and the broader Southwest. One of the important contributors to this research has been the San Luis de Cabezón Site (LA 110946), a Late Archaic/Early Agricultural site situated on the Rio Puerco floodplain. First excavated by the Office of Contract Archaeology of the University of New Mexico (OCA) in 1997 during the Mid-American Pipeline (MAPL) construction project and again by OCA in 2013–2014 during the MAPL expansion project, the San Luis de Cabezón site yielded evidence for two primary occupation episodes between ca. 3,400 and 3,075 BP: a mixed horticultural/gathering economy, and evidence of seasonal site use. The newly discovered Beadmaker Site (LA 179071), located in the central San Juan Basin near Huerfano Mesa, dates to between 3,400 and 3,000 BP and contains two structures along with numerous intra- and extra-mural pits, maize, and a robust faunal assemblage emphasizing small game. The goal of this presentation will be to compare these two sites and discuss how they relate to the arrival and development of agriculture in the San Juan Basin.

Robin M. Cordero is working toward a Doctorate in Anthropology from the University of New Mexico. His main research region is the Middle/Northern Rio Grande Valley with primary research interests in areas of Puebloan mortuary practices, mobility, community formation, garden hunting, and Puebloan use of avifauna with an emphasis towards migratory waterfowl. Mr. Cordero began his career in cultural resource management with his first project in 1997. He began working at the UNM Office of Contract Archeology as a Senior Archeologist in 2006 where he currently serves as a Project Director/co-Principal Investigator, Lab Director, database manager, and as the resident bioarchaeologist/zoarchaeologist.

MINUTES OF THE ALBUQUERQUE ARCHAEOLOGICAL SOCIETY

July 17, 2017

President Carol Chamberland called the meeting to order at 7:32 PM welcoming six visitors.

Carol invited everyone to stay after the meeting to chat and enjoy refreshments provided by Joanne Magalis and Ann Carson.

June meeting minutes were approved and stand as published in the July Newsletter.

TREASURER'S REPORT

John Guth reported that a \$4000 CD had come due in July and the Board decided to cash it in to cover expenses for the Annual ASNM Meeting in May 2018. He is anticipating that the income from the meeting registration can be used to buy another CD next year. This leaves AAS with \$5910 in checking and a reduction in CDs from \$13,000 to \$9000.

John announced that he purchased a Corporate Liability Insurance policy for the Society to cover any accidents that may happen during AAS field trips and other functions. Carol thanked Pat Harris for taking the initiative to encourage the Board to cover AAS with this policy.

COMMITTEE REPORTS

Newsletter – **Helen Crotty** asked for volunteers to help with the 50th anniversary volume saying she has three but could use more.

Archiving – **Karen Armstrong** said that the group has shut down for the summer but that she has been working on data records for Sapawe and has entered 4000 lines of data and has rearranged it so that it is easier to read and more accessible.

Membership – **Mary Raje** reported that one couple renewed last month and one individual became a member this month.

Rock Art – **Carol Chamberland** said that the team is working up north half days this month due to the heat.

Field Trips – **Pat Harris** gave a report on two interesting trips in August and September and said that people could sign up after the meeting. [ED: For more information on upcoming trips please see Field Trips section of this newsletter on page 4.]

ANNOUNCEMENTS

Carol announced that the co-chairs for the ASNM 2018 Annual Meeting are Nancy Woodworth and Ethan Ortega. Ethan noted that the dates are May 4 to 6, 2018, and reported that planning is “off to a great start” and probably “really far ahead, actually.” The meeting will be held at the Nativo Lodge, the theme will be related to Chaco, and he promised that it will be an entertaining conference.

NEW BUSINESS

Carol said that she will be tapping into the excellent and knowledgeable resources in AAS and statewide to hold archaeological seminars for the AAS members. The first seminar will be presented by Haywood Franklin on pottery of the Rio Grande Valley. The proposed date for this workshop is in October.

Steve Rospopo announced that the Southwest Kiln Conference will be held on August 4 to 6 for people interested in experimental archaeology.

SPEAKER

Gretchen Obenauf introduced AAS past President Marc Thompson, who provided the following synopsis of his talk.

Respectfully submitted by Ginger Foerster, Secretary.

**South by Southwest: Archaeological Dichotomies, Orthodoxies,
and Heterodoxies in the Mogollon Cultural Area**
or
Were Those Migrants Properly Documented?
Marc Thompson

This presentation began with the announcement of a definitive chronometric date for the arrival of *Tlaloc* and *Quetzalcoatl* in northwestern México and the US Southwest. It is AD 1974, the publication date of Charles Di Peso's Casas Grandes volumes and Polly and Curtis Schaafmas' *American Antiquity* article on the origins of kachinas. In the case of Tlaloc, this was a result of the misidentification of the Fire Serpent as the Central Mexican Rain God. This was combined with the misappropriation of the name and aspects of Quetzalcoatl and the assumption that Tlaloc and Quetzalcoatl were a divine pair diffused into Southwestern ideology and iconography.

Depictions of a feathered serpent and an ancestral fire serpent appeared on the facade of the Temple of the Feathered Serpent at Teotihuacan in the third century. *Xiuhcoatl*, the "Fire" or "Turquoise Serpent" represents multivalent aspects evident in the name of the Central Mexican Fire God: *Xiuhtecutli* or "Turquoise Lord," including mythical and physical attributes. *Xiuhcoatl* connoted a serpent-headed *atlatl*, or dart-thrower, emblematic of warfare. The serpent head alternating with a feathered serpent on the monument named for the latter depicts perforated shell disks above the eyes on the head of the Fire Serpent that represent finger rings on an *atlatl*, not the eyes of Tlaloc. These rings are also depicted on the headgear of Teotihuacan warriors and may represent military insignia. Additionally, the Fire Serpent head is covered with what appears to be a mosaic of turquoise tesserae of the blue-green dart-thrower. Finally, this serpent head has no lower jaw and the upper mandible may represent the hook of a dart-thrower. Depictions of Tlaloc share none of these elements and the rain god is anthropomorphic, rather than zoomorphic, with a clearly depicted human nose. In Mexica (Aztec) legend the war god was born with a *xiuhcoatl* (serpent-headed *atlatl*) in his left hand. Among the gifts sent by Motecuhzoma to Cortés, following his landfall at the place he called Vera Cruz, was a dart-thrower inlaid with turquoise. Traditions associated with the Fire Serpent represent Precolumbian longevity and modern symbolism. They survive to this day in the FX-05 *Xiuhcoatl*, a Mexican assault rifle issued to left-handed *soldados*.

Interpretation of fire serpent heads as Tlaloc at Teotihuacan and transposing the trapezoidal features to Southwestern rock art has resulted in numerous cases of identity theft. Likewise, the resemblance of the Mesoamerican mountain/stepped pyramid design has suggested to some that this has the same significance as the cloud/terrace element of the Southwest. Stepped elements are common to many cultures and iconographies. Despite arguments to the contrary, a cloud/terrace element is not a short-hand notation representing Tlaloc. Further, Tlaloc is not depicted in Mimbres or Casas Grandes pottery, nor was this rain god the progenitor of kachinas. Tlaloc would probably have been unwelcome in the presence of ancestral rain-bringing spirits. Additionally, there is no evidence of kachinas at Casas Grandes nor that they were the product of Mesoamerican ideology, practice, or custom. The so-called "goggle-eye" figures ubiquitous in Jornada and Mimbres rock art share one common element: what appear to be large, goggle-like eyes. Ascribing a name, meaning, and origin based on a single element questions the credulity of the identification.

Tlaloc and other Mesoamerican deities with long histories of representation and reverence had evolved, been adapted and adopted as multifaceted entities with complex and overlapping aspects in the Mesoamerican pantheon. Quetzalcoatl ("Plumed Serpent," "Precious Twin") the name and the icon, present an archetypal duality combining disparate elements: quetzal feathers and rattlesnakes. Feathered serpents in graphic form also represent other metaphoric dualities, such as Venus as morning or evening star, and sky and earth.

Conflation of the Mesoamerican Feathered Serpent with Southwestern water spirits represented as horned serpents may be a convenient ideological conceit or another case of mistaken identity. Quetzalcoatl was a god, not a water serpent. Horned serpents are endemic and ubiquitous in North American iconographies. Their genesis in Mesoamerica appears to be an example of fictive kin rather than adoptive children.

Competing paradigms, speculations, and lack of consensus characterize our appreciation of developments in Casas Grandes Culture and the site of Paquimé. Explanations range from binary extremes: primary influences came with migrants from the north (Chaco Canyon, Aztec Pueblo); migrants from the south (West Mexico); to an endemic

in situ trajectory. The most exotic constructions at Paquimé are the bird-breeding features and the solid core effigy mounds. As far as I am aware, there are no traditions of macaw aviculture or effigy mounds in either the Southwest or Mesoamerica. Both appear to be the result of unique and innate cultural creations. The three most prominent effigy mounds of the Serpent, Bird, and Cross are also motifs depicted on indigenous pottery.

Some writers suggest there is a direct link between Mimbres and Casas Grandes Culture, ideology, and iconography. Although Mimbres ceramics include a meager number of polychromes, horned serpents, and effigies, the style, subject matter, and content are ethnically distinct. Knife-wing, a prominent icon in Mimbres, Maya, Mexican, and later Pueblo iconography does not appear on Casas Grandes pottery. Likewise, absent are the Hero Twins, Seven Macaw, other *Popol Vuh* characters, and paired fish. Casas Grandes Polychromes share themes of duality, images of scarlet macaws, horned serpents, and Venus glyphs, but they lack motifs of narrative complexity and the reiterative quality of Mimbres figurative motifs.

Although I neither deny nor disavow Mesoamerican contact and influence in the Southwest, I question its pervasiveness and primacy. As an alternative, I suggest that much of what we observe in Southwestern iconography and material culture are the materialized expressions of ideological and cosmological foundational concepts of profound time depth. These were modified through centuries of political manipulations, interactions, syncretism, and hybridization resulting in ethnic variation. The cyclical revival and reference to Mesoamerican agents and influences (refried explanations) based on migration, diffusion, or trade preclude and ignore significant indigenous beliefs and practices to the detriment of understanding Prehispanic Southwestern societies and social movements.

AAS SEMINAR ON MIDDLE RIO GRANDE VALLEY POTTERY TYPES OCTOBER 21

President Carol Chamberland has announced the first of a planned series of seminars on archaeological topics that will be available to members of the Albuquerque Archaeological Society. Hayward Franklin will conduct a half-day pottery seminar designed as a brief overview of the prehistoric pottery of the Albuquerque area. Major ceramic types in the Middle Rio Grande district between about Isleta to Santa Fe will be discussed and illustrated. Specimens of the most common of these types will be available for hands-on examination.

The presentation is geared to the basic needs or interests of members of the Albuquerque Archaeological Society. Given the non-collection policies in effect today, reasonably accurate identification of ceramic types in the field is essential to site recording, and general appreciation of our cultural resources of the past.

This workshop, limited to 20 participants, is scheduled for Saturday October 21, 2017 from 9 to noon at the Hibben Center. Signup through info@abqarchaeology.org will begin at the September AAS meeting and continue thereafter.

UPCOMING AAS FIELD TRIP

Field Trips Chair Pat Harris reports one or two spaces are still available for the September 16–17 Four Corners overnight trip to the Bolack Ranch Archaeological Sites and La Plata Canyon with Linda Wheelbarger (interested members should contact trips@abqarchaeology.org). Nothing is currently planned for October because of all the other activities—the Balloon Fiesta, Friends of Coronado Historic Site Fiesta of Cultures, the AAS Pottery Seminar, Michael Bletzer’s dig a Sevilleta—that month. Pat notes that we have had 10 field trips scheduled so far in 2017. She suggests that members “rest up the feet and keep those muscles toned for 2018.” She already has many ideas for next year and will be coming up with a schedule in the future.

POTTERY SOUTHWEST 33(3) FALL 2017 ISSUE IS NOW ONLINE

The latest issue can be found at potterysouthwest.unm.edu (please note the new URL). Published by the Albuquerque Archaeological Society since 1974, *Pottery Southwest* is available free of charge on its website, which is hosted by the Maxwell Museum of the University of New Mexico. The Fall 2017 issue offers a paper by Regge N. Wiseman entitled “Lincoln Black-on-red, a Late Prehistoric Pottery from the Northern Sierra Blanca Region in New Mexico with a Report on Petrography by David V. Hill, Ph.D.” Wiseman explains that Lincoln

B/r is well known to researchers in the Sierra Blanca region of south-central New Mexico but because it was not traded widely in prehistoric times, nor made in particularly large numbers even in its homeland, the type remains a mystery to most archaeologists. Also in this edition is “An Unusual Tabira Polychrome Canteen” by Regge N. Wiseman. Wiseman explains that on an early 1990s trip he had the occasion to examine, photograph, and record information about a remarkable Tabira Polychrome canteen. The polychrome variant of Tabira is uncommon, while its closely allied variants, Tabira Black-on-white and Tabira Plain, were the primary service wares in the Jumano pueblos of central New Mexico from the mid-sixteenth century through to the abandonment of the site in the second half of the seventeenth century.

The issue concludes with information about upcoming conferences, reports on the Annual Southwest Kiln Conference by Andy Ward and the Mata Ortiz Pottery Lecture and Sale at Crow Canyon Archaeological Center by Kari Schleher as well as information about the CDs available from the Albuquerque Archaeological Society and an outline of submission requirements. Submissions of articles, book reviews, upcoming events, comments and other items of interest are welcome. Please send to psw@unm.edu.

FIELDWORK OPPORTUNITIES AT SEVILLETA OCTOBER 20–29

Michael Bletzer is planning a 9 to 10 day session at the Sevilleta site near Socorro October 20–29. More details, including about possible housing, will be published in the October Newsletter. Anyone interested in helping should contact him at michael.bletzer@gmail.com.

COURSE IN METAL DETECTING FOR PROFESSIONAL ARCHAEOLOGISTS TO BE OFFERED IN SOCORRO AND AT THE SEVILLETA SITE OCTOBER 27–29

Metal detecting has become a commonly used tool in archaeological site investigation in New Mexico over the last several years. The Register of Professional Archaeologists sponsors a continuing education credit course in advanced metal detecting for the archaeologist. The next available course will be held in Socorro, New Mexico, from October 27 to 29. The first day is classroom introduction to various types of metal detectors and their capabilities. The second and third days are devoted to field training on an actual site. Charles Haecker is the lead instructor.

Sevilleta Pueblo was a Piro Indian community established during the fourteenth century. In June 1598, Governor Juan de Oñate and his *Nuevo Mexico* colonists briefly stopped at Sevilleta during their journey northward. As a consequence, a segment of The Camino Real (1598-1880+), the colony’s lifeline to Mexico, is adjacent to the pueblo. More information, the class registration form (cost is \$350), and a list of available lodging may be found at http://amda.modernheritage.net/?page_id=459. Contact AAS Webmaster Evan Kay evan.kay@gmail.com with any questions.

BOOK REVIEW

The Chaco Mission Frontier: The Guaycuruan Experience by James Schofield Saeger. 2016. University of Arizona Press, Tucson. 162 pp. 4 figures. \$29.95 (paper). ISBN 978-0-8165-3359-6

Reviewed by Matthew J. Barbour

Studies focusing on the impacts of Catholic Missions on indigenous culture have become incredibly popular in recent years. Many of these studies in the American Southwest have focused on archaeological research at the various Pueblo Missions in the Galisteo Basin, Jemez Mountains, and along the Rio Grande. In most instances, these missions were overseen by the Franciscan Order and erected in established communities committed to agriculture. While various generalizations and conclusions can be drawn by comparing these communities, it is unclear if these missions are typical or atypical of the New World mission experience as a whole.

The Chaco Mission Frontier: The Guaycuruan Experience, written by James Schofield Saeger, is an ethnohistoric study of the mission experience for a very different Native American group in a very different environment. The Gran Chaco is a semi-arid lowland in the Rio de la Plata Basin. Today, this includes portions of Argentina, Bolivia,

Brazil and Paraguay. The people inhabiting this region were collectively known as “Guaycuruans,” but in actuality represented an assortment of many distinct bands. All practiced hunting and gathering, as well as raiding.

Raiding, in particular, grew in importance during the Early Colonial Period as a means to acquire livestock, metal tools, and agricultural products. Inconclusive border wars were fought between the Spanish and the Guaycuruans during the seventeenth century before it was decided that missionaries represented the best means of long term peace. The Jesuits were appointed to carry out the mission process which resulted in a complete reorganization of Guaycuruan culture.

Saeger begins *The Chaco Mission Frontier* with a look at Guaycuruan culture at the time of European colonization. He then briefly discusses indigenous conflict with the Spanish before introducing the Jesuit mission system. From there Saeger examines the impacts of the mission system along four lines of inquiry: “economy,” “society,” “politics and war”, and “religion.”

This is not a history book focused on Spanish exploits, but an insightful post-colonial culture history of the Guaycuruan peoples. Saeger is not concerned with the names of the Jesuit missionaries, but rather with the impacts metal tools had on the deforestation of palm groves, the transition of the male role from hunter to agriculturalist, the failure of traditional beliefs and rise of the Catholic faith due to widespread infectious disease, and the educational opportunities brought to the youth by the arrival of the priests.

The level of change brought about by the arrival of Jesuit Missionaries is nothing short of astounding. Certainly, there are both positives and negatives associated with this change, but – almost miraculously – the Guaycuruan adopted and remained a cohesive culture group. As argued by Saeger, the ultimate decline of their society would not come at the hands of the Jesuits, but with independence from Spain and the end of the mission system in the early nineteenth century.

Throughout the study, Saeger produces a detailed and fascinating narrative that strays far from expected mission studies in the American Southwest. For this reason alone, the book is a must read for those who wish to have a broad understanding of the impacts the Catholic mission system had on indigenous cultures. Moreover, in reading *The Chaco Mission Frontier*, one cannot help but develop a strong appreciation for the trials and tribulations of the amazing Guaycuruan peoples.

ETHAN ORTEGA WINS CORDELL/POWERS PRIZE AT THE 2017 PECOS CONFERENCE



AAS Vice President, Coronado Historic Site Ranger, and UNM graduate student Ethan Ortega was awarded first place in the Cordell/Powers Prize competition at the 2017 Pecos Conference. The Cordell/Powers Prize is awarded for the best 10-minute extemporaneous talk (without audiovisuals) presented by an archaeologist 35 years of age or younger. The competition honors Linda S. Cordell and Robert P. Powers: teachers, mentors, advisors, and friends to countless Southwestern archaeologists. Ortega’s presentation was entitled “False Truths, Restored Ruins, and New Artifacts: Looking beyond the Oxymoronic Past of Coronado Historic Site through Field Work.”

Ortega noted that for the first time in over 100 years of archaeological research the entire property of Coronado Historic Site, including Kuaua Pueblo, has been extensively surveyed. In a joint effort with New Mexico Historic Sites, the New Mexico Office of Archaeological Studies, and the Friends of Coronado Historic Site, several new sites have been identified. He reported that “with the help of 75 volunteers over seven weeks this summer, we excavated dozens of test units showing that Kuaua Pueblo was larger than once thought and may have had an extensive turkey industry.”

Ortega donated the \$550 cash prize he received for first place in the Cordell-Powers competition to the Coronado Historic Site.

2018 ANNUAL MEETING OF THE ARCHAEOLOGICAL SOCIETY OF NEW MEXICO IN ALBUQUERQUE MAY 4 TO 6, 2018

Nancy Woodworth and Ethan Ortega, Co-chairs of the ASNM 2018 Annual Meeting, announced that plans are well under way and that the meeting will be held at the Nativo Lodge May 4 to 6. The theme will be related to Chaco Canyon in recognition of the research interests and accomplishments of the 2018 Annual Volume Honorees Tom Windes and Pete McKenna. Gretchen Obenauf is Program Chair, Pat Harris is Field Trips Chair, and Dick Harris is Registrar. There will be many opportunities for AAS members to assist as plans become more formalized.

CALENDAR CHECK

AAS Field Trip to Four Corners Area September 16–17. Contact trips@abqarchaeology.org for availability and information.

Archaeology Fair October 14, 10 am to 4 pm, at the Millicent Rogers Museum in Taos.

Biennial Jornada Mogollon Conference October 13-14 El Paso Museum of Archaeology. For pre-registration form, contact George Maloof at maloofGO@elpasotexas.gov.

Pottery of the Rio Grande Valley Seminar October 21, 9 to noon at the Hibben Center, UNM campus. For AAS members only.

Fiesta of Cultures October 21, 10 am to 3:30 pm at Coronado Historic Site in Bernalillo.

Fieldwork at Sevilleta Site October 21–29 near Socorro. Contact Michael.bletzer@gmail.com

ASNM Annual Meeting May 4-6, 2018 at the Nativo Lodge in Albuquerque. Preliminary notice.

ALBUQUERQUE ARCHAEOLOGICAL SOCIETY

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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.

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