



THE  
Albuquerque Archaeological Society  
*Newsletter*

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VOLUME 53 No. 4

US ISSN 0002 4953

April 2019

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## CAÑADA ALAMOSA: WHAT'S HAPPENING NOW

**Karl W. Laumbach**

**7:30 PM, Tuesday, April 16, 2019**

**Albuquerque Museum of Art and History  
2000 Mountain Road NW**

The Cañada Alamosa Project formally began in 1999 when Dr. Dennis and Trudy O'Toole invited Human Systems Research to start an archaeological project at their newly acquired ranch in the Monticello Box of the Rio Alamosa located north and west of Truth or Consequences, New Mexico. Field work continued through 2011 with several sessions each summer and fall. In the process almost 500,000 artifacts and samples were recovered, opening a great many avenues for research.

The ranch boasted four archaeological sites with materials spanning 4000 years from the Late Archaic period through the 1000 years of the pithouse to pueblo transition and finally to the comparatively recent Apache and European occupations. Karl will provide a brief overview of the project and then focus on a variety of specialized analyses. Ongoing analyses include a geomorphic history of climate change, DNA analysis of an 800 year sequence of dog and turkey remains, and a search for the origin (production area) for San Marcial Black-on-white.

Raised on a northeastern New Mexico ranch, Karl Laumbach has pursued an archaeological career in southern New Mexico since 1974. A graduate of New Mexico State University, he spent nine years directing projects for the New Mexico State University contract archaeology program before joining Human Systems Research, Inc. (HSR) in 1983. After serving as Executive Director of the organization for 10 years, he is now an Associate Director for HSR. His research interests are varied, including land grant research in his native northeastern New Mexico, the Pueblo archaeology of southern New Mexico, and the history and archaeology of the Apache. Fascinated with the history of south central New Mexico, Karl has been involved in recording sites and collecting local history in that area for the last 40 plus years. His interaction with private landowners has been integral in the preservation of several archaeological sites. He is currently in the 19th year of the Cañada Alamosa Project, a research effort that is exploring the last 4000 years of human occupation and environmental change in the Rio Alamosa drainage of Socorro and Sierra Counties.

# MINUTES OF THE ALBUQUERQUE ARCHAEOLOGICAL SOCIETY

March 19, 2019

President Evan Kay convened the meeting at 7:40 pm. He welcomed everyone and apologized for February's meeting having been cancelled, but said that the speaker for that evening has been rescheduled for the June meeting. There were no new members, but several guests were present. Everyone was invited to join in refreshments provided by Steve and Donna Rospopo and Pat Harris after the meeting.

**Minutes:** There being no corrections or additions to the minutes of the January meeting, they were approved as published.

**Vice President Gretchen Obenauf** announced that she has speakers for the next several months' meetings, but is looking for one for July.

## REPORTS

**Membership – Mary Raje** reported that there are currently 203 AAS members, including 75 who were members last year but have not renewed their membership. Mary reminded the audience of the advantages of membership, and that nonmembers cannot go on field trips, attend seminars, or serve on the board. The forms to renew membership are on the table in the lobby, and dues can be paid at the meeting.

**Rock Art – Carol Chamberland** told the gathering that the group had been out in the field recording a site earlier that day.

**Seminars – Carol Chamberland** announced that on June 22, Mollie Toll will give a talk on native plant use. Signup will be in May.

**Field Trips – Earlene Stroyer** reported for Pat Harris that there will be a tour of the UNM Museum of Southwestern Biology on Friday, March 29, from 10 a.m. to noon. Members can to sign up with Dick Harris or Earlene and pay the \$10 fee.

## ANNOUNCEMENTS

**John Guth** will be presented with the Archaeological Society of New Mexico's Richard A. Bice Archaeological Achievement Award at the ASNM Annual Meeting in Silver City.

**Society of American Archaeology Annual Meeting:** Evan announced that members of the public can register to attend for \$25. The deadline on the web form is March 22. Evan pointed people to his blog post for more information.

**SAA Reception:** There will be a reception at the Maxwell Museum on Thursday, April 11, from 4 to 6 pm, hosted by the Department of Anthropology, at which time the archaeological collections managers will be giving tours.

## SPEAKERS

Gretchen introduced the evening's speakers, Leon Natker and Ramson Lomatewama who spoke about the Katsina Culture and its origins. The following synopsis of the talk was provided by Leon Natker.

Respectfully submitted by Susan King.

### **Katsinam, Clouds, and Kivas: Evidence of the Origins of Katsina Culture**

**By Leon Natker and Ramson Lomatewama**

There is perhaps no image of the Southwest and Native Americans more iconic than the Katsina. The ritual cycle, which is centered around the Katsinam, begins at the Winter Solstice and ends in July, and is devoted to bringing rain and fertility to the land. However, the origin of the so-called Katsina "Cult" has been little understood. In this paper, we choose not to use the term "cult" because that word has an inherent negative connotation. In addition, the use of the term "religion" is here used advisedly because the Western concept of the word religion involves "-isms." Puebloan religion is multi-faceted and polymorphic. If there is an -ism in Puebloan religion, it is moisture-

ism. The ceremonies and rituals are about bringing moisture, rain, which will bring fertility and corn, and allow the people to prosper.

The modern iconography of the Katsina culture, as interpreted by many scholars, seems to appear suddenly on pottery and in kiva murals between 1275 and 1325 CE. This is a period of consolidation in the Puebloan world when great migrations from many diverse settlements were aggregating populations into larger settlements. This seemingly sudden appearance of the iconography during the consolidation period has led many researchers to speculate that the religion itself was an import from outside the Puebloan world, possibly from as far away as the Valley of Mexico. Earlier researchers looked for specific iconographic images and features seen as representative of the Katsinam in the archaeological record throughout the American Southwest and into Mexico with inconclusive results (Schaafsma and Schaafsma 1974, Adams 1991). In this paper we explore more recent research, including better dating, and a different set of criteria used to signify the presence or absence of the culture. We argue that the source of the culture as it is expressed today is indigenous to the American Southwest, and its current expression was influenced by migrations from all directions, including significant influence from the northern Tusuyan<sup>1</sup> and Fremont areas of the Colorado Plateau. The culture then spread from the Tusayan area south and east, and up the Rio Grande Valley, following a similar path to that of Salado pottery (Crown 1994). Better understanding of Puebloan epistemologies and oral histories including migration stories, as well as movements of pottery and ritual iconography are looked to as evidence signifying the presence of Katsina culture.

Adams (1991) proposed that the Katsina religion was the product of an influx of foreigners in the late thirteenth and early fourteenth century. He based his research on work done earlier by Schaafsma and Schaafsma (1974). The Schaafsma's work was based on looking for images in rock art that could be linked to Katsinam. The criteria used was a search for "anthropomorphic masked figures" in the so-called "Rio Grande" style (Schaafsma and Schaafsma 1974:537), which they said first appears at 1325 CE. Although both Adams and the Schaafsmas follow Dozier (1970) in saying that rock art appears to come from the west into the Rio Grande Valley, they ignore that implication and center their work in the south with the Jornada Mogollon. Further diffusion is seen as coming from Mexico. This view was based in part on Di Peso's (1974) original dating of Casas Grandes; however, the re-dating of Casas Grandes by Dean and Ravesloot (1993) reverses the direction of the diffusion, as per Crown (1994). In addition, Adams hints at an influence in the late twelfth and thirteenth century from the Chaco diaspora, but does not pursue this line of evidence. He chooses instead to focus on diffusion from Mexico, rather than a gradual indigenous regional development (Crown 1994:218). The great Egyptologist Flinders Petrie said: "We only find what we are looking for, all data is in the mind." We think that aphorism can be applied to this era of research done on the "Katsina Cult." We can also see in this research the ethnocentric, colonialist attitudes of past generations who assumed Native Americans were too "primitive" to develop anything as sophisticated artistically or ceremonially as the Katsina culture without the help of Meso-American diffusion.

In order to fully investigate the possibilities of exploring northern migrations we need to use a larger concept of what makes the Puebloan Southwest, which includes the Fremont area and the Virgin Anasazi.

Evidence of the Katsina culture can be found in rock art at Chaco Canyon as well as in the wooden objects found in the excavation of Chetro Ketl (Vivian et al 1978). In addition, the very architecture of Chaco with its many kivas with roof entrances and a *sipapu* suggest an adherence to the same emergence stories and cosmology as is present today in Puebloan ritual. Rock art in the Fremont region, which predates the fourteenth century, displays recognizable Katsinam still seen today. The aggregation brought about by the change in agricultural conditions in the late thirteenth century meant there had to be a sharing of resources with a larger population. The difficulty was how to unify a community made up of diverse peoples, with immigrants possibly speaking different languages and practicing ritual in diverse ways. By fostering a religious revival based on ancient memories of a Chacoan past, leaders could integrate all aspects of the society and still maintain their leadership positions. As northern populations moved farther south into the Little Colorado Basin and eventually into the Tonto Basin, the religion took on a new stylization that is expressed in Salado pottery (Crown 1994:223). The Katsina imagery on Salado pottery becomes a form of proselytizing. The fourteenth century was a time when many disparate communities of Ancestral Puebloans that had dispersed in the post-Chacoan period coalesced to form the communities we know today. In the Tusayan area the various groups were joined together in a new ritual practice, which combined diverse practices developed after Chaco in order to strengthen the community ties necessary to successfully

negotiate the stresses aggregation placed on the community. These practices ultimately became what we can see today in Puebloan ritual practice.

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<sup>1</sup> The Tusayan region is an areal designation used commonly in Southwest archaeology. There are many ceramic types contemporary with Cibola white wares which are designated Tusayan. It is the area of Black Mesa that is currently the modern Hopi Reservation, just south of Kayenta, and north of the Little Colorado.

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### UPCOMING AAS FIELD TRIPS

Field Trip Chair Pat Harris reports that no field trip is planned for April because of the Society for American Archaeology and ASMM meetings, but there will be a trip on Saturday, May 4 to the Las Ventanas area of El Malpais, hosted by Steve Baumann, Resources Management Chief, El Malpais and El Morro National Monuments. Details and signup at the April 16 meeting.

Pat is working on other potential field trips and welcomes suggestions for future trips. She can be contacted at [trips@abqarchaeology.org](mailto:trips@abqarchaeology.org).

### CHANGE YOUR CALENDAR: AAS JUNE MEETING ONE WEEK LATER

Due to another event scheduled at the Albuquerque Museum on our regular third Tuesday, June 18, the AAS June meeting will be held on the fourth Tuesday, June 25.

### JEMEZ HISTORIC SITE TO OPEN NEW VISITOR CENTER EXHIBIT MAY 18

New Mexico Historic Sites, in partnership with New Mexico Highlands University Program in Interactive Cultural Technology, will reveal the new Visitor Center exhibit at Jemez Historic Site. Come learn about the Jemez people, the Franciscan missionaries, and the conflict that raged throughout the Jemez Mountains in the seventeenth century. Explore New Mexico history with new interactive displays and meet the creative minds behind the vision at the grand opening Saturday, May 18, 11 am to 12 pm. Or visit the exhibit another time. Jemez Historic Site is located at 18160 Highway 4, Jemez Springs, New Mexico and open 8:30 am to 5 pm Wednesday through Sunday; closed Monday and Tuesdays. Call 575-829-3530 for more information.

## ASNM ANNUAL MEETING IN SILVER CITY APRIL 26–28

Although reduced rates for registration and rooms at the host Murray Hotel ended April 1, registration is still available, and the call for papers, posters, and vendors has been extended to April 15. The theme of the meeting is “Mimbres and Beyond: Archaeology of Southwest New Mexico and Connections to the Wider Region,” but papers on other aspects of Southwest archaeology are welcome. Registration online is available on the Grant County Archaeological Society website ([www.gcasnm.org](http://www.gcasnm.org)) as well as hotel and restaurant information, field trip details, and registration forms. Attendees wishing to see the newly renovated Western New Mexico Museum are advised to plan an early arrival on Friday, as the committee was unable to arrange for the museum to open on the weekend.

### BOOK REVIEWS

*Rethinking the Aztec Economy*, edited by Deborah L. Nichols, Frances F. Berdan, and Michael E. Smith. Tucson: University of Arizona Press, 2017, 320 pp. \$65 hardcover (ISBN 9780816535514), \$40 paper (ISBN 9780816538706), \$40 ebook (ISBN 9780816536337).

Reviewed by Matthew J. Barbour

The Aztec Empire (Triple Alliance) was both large and complex. One of the best ways for archaeologists to understand this state is by examining its socio-economic structure. By delving into topics such as means, modes and scales of production, the import and export of luxury items, urbanization, and settlement patterns, researchers are not only able to garner a comprehensive view of how the Aztec Empire functioned, but how it interacted with nearby polities.

*Rethinking the Aztec Economy* explores this topic in great detail. The book developed out of a symposium, entitled “The Aztecs and their World: Interdisciplinary Contributions of Frances Berdan” at the 2015 Society of American Archaeology Annual Meeting. The book consists of ten papers including: “Farm to Market in the Aztec Imperial Economy” by Deborah L. Nichols; “Cities in the Aztec Empire: Commerce, Imperialism, and Urbanization” by Michael E. Smith; “The Sixteenth Century Merchant Community of Santa Maria Axotla, Puebla” by Kenneth G. Hirth, Sarah Imfeld, and Colin Hirth; “The Behavioral Economics of Contemporary Nahua Religion and Ritual” by Alan R. Sandstrom and Pamela Effrein Sandstrom; “The Economics of Mexica Religious Performance” by Frances F. Berdan; “Precious Feathers and Fancy Fifteenth-Century Feathered Shields” by Laura Filloy, Nadal and Maria Olvido, and Moreno Guzman; “Conflicting Economic and Sacred Values in Aztec Society” by Emily Umberger; “Cacao and Commerce in Late Postclassic Xoconochco” by Janine Gasco; “Aztec Imperialism and Gulf Ceramic Emulation: Comparison with Teotihuacan” by Barbara L. Stark; and “Wrapping up Objects, Economy, and Empire: Scale, Integration, and Change” by Kenneth G. Hirth, Michael E. Smith, Frances F. Berdan, and Deborah L. Nichols.

While not a history of the Aztec Empire, *Rethinking the Aztec Economy* is the most comprehensive review of the Post-Classic Period Mesoamerican economic system ever published. The contributors not only articulate a broad understanding of past research, but push forward new ideas and expand upon existing concepts. It is also very clearly demonstrated to the reader that this economic system continued into the Spanish Colonial Period.

The acquisition and distribution of both mundane and luxury goods are explored in great detail. Several papers explore the importance of feather acquisition and distribution for the manufacture of a number of important products. Another discusses the number of obsidian blade and pottery producers necessary to service a city and its surrounding communities.

Four of the ten papers are dedicated specifically to the economy of ritual. The variety and quantity of prestige items necessary to perform the ceremonial obligations of the eighteen-month Aztec calendar are astounding. “The Economics of Mexica Religious Performance,” by Frances F. Berdan, includes a discussion of human sacrifices as an expensive and necessary commodity for elites participating in the religious cycle. Meanwhile, Berdan argues, the consumption of cacao, a product those of us in the American Southwest view as of utmost significance, may have been of minor importance and consumed by large segments of the population.

It is also pointed out in many of the articles just how successful the Aztec economy was in integrating tribute states into the broader empire. In “Aztec Imperialism and Gulf Ceramic Emulation: Comparison with Teotihuacan,” Barbara L. Stark argues that the Aztecs were much more successful than their predecessors during the Classic Period. In this instance, she demonstrates that within a hundred years Aztec pottery styles were being copied by potters along the southern Gulf Coast in and around present day Veracruz. A similar feat was not accomplished in the 300 years of socio-economic dominance by Teotihuacan and may have been the result of the novel Aztec expansionist perspective both in terms of military conquest and trade.

*Rethinking the Aztec Economy* is a must read for Mesoamerican scholars, but also has potential relevance for those working in the American Southwest during the Pueblo and Spanish Colonial Periods. The papers presented in book are well-written and researched. Collectively, they offer fascinating insights into Post-Classic Period Mesoamerica and the Aztec Empire.

**66 on 66: A Photographer’s Journey** by Terrence Moore, Schaffner Press, POB 41567, Tucson, AZ 85717, 2018, 144 pages, \$27.95 hardcover, ISBN 978-1943156-85717.

Reviewed by Dorothy E. Noe

The Mother Road? Really? Why would an archaeological society be reviewing a book about an iconic American highway? Well...maybe, in the distant future, an archaeologist or sociologist or anthropologist may want to see some of the buildings and signage that hugged the stretch of Route 66 between California and Missouri. And, besides, the publisher sent our society the book to review.

Terrence Moore, the photographer and former Albuquerque resident, has compiled 66 photographs taken between the 1970s and the early twenty-first century as an homage to a fading segment of Americana. He’s captured quirky buildings and garish signs designed to lure the traveler or tourist from their vintage vehicles. He captured subtle desert landscape vistas with the same attention to stark detail and perspective as a Hopper painting of that period.

Built in 1926, Route 66 came to symbolize the progress and exuberance of America. Forty years later, it was still being celebrated on TV; remember “Get your kicks on Route 66”? Since its glory days, the road has developed a cultish following inspiring art shows and memorabilia collections all along the remaining bits and pieces of its route. But the actual remnants of the road and the buildings that provided shelter, food and entertainment for weary travelers are fading into obscurity. Hence the value of Moore’s collection.

The layout of the book is simple. On heavy, glossy paper, one photograph occupies the entire right hand page while the caption giving only a title, location and date rests in the bottom right corner of the blank page to the left. It’s designed to encourage page turning to see what caught Moore’s eye next and what subject was worthy of including in his book: a fading, painted cowboy and horse in Tucumcari, New Mexico, a bullet-pecked road sign in the Mojave Desert, the Desert Hills Trading Post west of Albuquerque, and a fading Kodak Film sign in Cubero, New Mexico, are just a sampling of the memories of the Mother Road.

The photos tell a story of a by-gone era. A time when it was acceptable to use Native American iconography for signage to sell trinkets and motel rooms. A time when multi-colored neon signs glowing in a night sky was considered the height of marketing. A time when “woodies” without air conditioning plied the hot highway. A time when it was OK to use a scantily clad cowgirl twirling a lariat to welcome folks to Arizona.

Moore probably did not consider archaeologists the primary audience for this collection of photos. His work, however, will engage more than the aficionados of the Mother Road. Look closely. Look beyond the crumbling buildings and bridges. Beyond the gaudy neon. Beyond the blatant commercialism and you’ll see the Oakies and Arkies heading west in the Great Depression. You’ll see the post-World War II exuberance of the expanding economy of the 50s when a burgeoning middle class took to the road with their boomer kids. And, you’ll see the impact of the interstate highway system that replaced Route 66, leaving stranded gas stations and motels in its wake.

An informative forward by Michael Wallis, a friend and colleague of Moore, sets the stage for what follows. The Afterward by Clark Warwick provides the historical context for Moore’s tribute to a road and era. **66 on 66** is worth a long look for many reasons.

## CALENDAR CHECK

### *Exhibition Openings*

**“Drowned River”** Opening at the Maxwell Museum of Anthropology 6 to 8 pm on April 19. Completion of the Glen Canyon Dam in 1963 drowned “The Place No One Knew” on the Colorado River. Because the reservoir is now declining, the Colorado is coming back at the upper end of the reservoir, as seen in the exhibit photographs.

**Jemez Historic Site Visitor Center Core Exhibit Grand Opening** 11 am to 12 pm, Saturday, May 18. Jemez Historic Site 18160 Hwy 4, Jemez Springs, NM. Call 575-829-3530 for more information.

### *Conferences*

**“Land and Sky in the Cultural Sciences of the Greater Southwest,”** Society for Cultural Astronomy in the American Southwest, April 24-28 at Northern Arizona University, Flagstaff. Contact [conference@scaas.org](mailto:conference@scaas.org).

**Archaeological Society of New Mexico Annual Meeting** April 26–28 at the Murray Hotel in Silver City. Online registration available, and registration form, hotel and restaurant information, field trip details, calls for papers and posters, and vendor application forms at [www.gcasnm.org](http://www.gcasnm.org). Direct questions to [w HUDSONARCH@YAHOO.COM](mailto:w HUDSONARCH@YAHOO.COM).

**Tularosa Basin Conference** May 17 and 18 at the Tularosa Community Center, Tularosa, NM. Call for papers deadline March 15. See the Jornada Research Institute website [jornadaresearchinstitute.com](http://jornadaresearchinstitute.com) for more information about submitting papers or for details on the conference.

**21st Biennial Jornada Mogollon Conference** October 11–12 at the El Paso Museum of Archaeology in El Paso, Texas. Abstracts are due by August 31, 2019. Contact George Maloof at [MaloofGO@elpasotexas.gov](mailto:MaloofGO@elpasotexas.gov)

## ALBUQUERQUE ARCHAEOLOGICAL SOCIETY

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**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.

### 2018 OFFICERS, DIRECTORS, AND COMMITTEE CHAIRS

To contact officers or committee chairs, or to change mailing or email address, email [info@abqarchaeology.org](mailto:info@abqarchaeology.org) or consult Membership Directory. Current members can sign up for field trips at meetings or by emailing [trips@abqarchaeology.org](mailto:trips@abqarchaeology.org).

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