BONES? WHY BOTHER?

Lecture by
Stan Rhine

Tuesday, January 19th, 1993 at 7:30pm

Albuquerque Museum, 2000 Mountain Road NW, Old Town

Human bones have become a "hot" commodity in recent years. Strong Archaeologists have been known to shrink when facing the prospect of excavating a skeleton.

Moreover, it grows ever more difficult for anthropologists to recover and evaluate human skeletons. A main reason is that many groups increasingly feel that their ancestors are not being respected when their remains are carefully lifted from the earth for study. Yet, such work is often our best window into the past.

We revere our ancestors as the founts of knowledge and inspiration, but they can continue to be our teachers even after their deaths.

The story of unwittingly becoming a teacher after one's death is to be discussed in this month's meeting by Stan Rhine, whose body is fought over by the Department of Anthropology, the Maxwell Museum, and the Office of Medical Investigator. None of them really want him, so they have split him into 3 parts, he says. We know, however, that his work is too valuable to be limited to one discipline.

He will attempt to draw upon all his experiences to show how the study of modern forensic cases can be used to illuminate the past, and how the study of ancient skeletons can make us more sensitive to our collective human past and present. Having many grisly tales to tell, he promises to keep them to himself.

Stan received his PhD degree from the University of Colorado in 1969, but has been at UNM so long that he remembers when you could park in the street in front of the Anth-
COMING EVENTS

LAB is in session on Wednesday evenings, 7:30-9:30, and most Saturdays, 9:30-5:00, at the Old Airport Building at the south end of Yale Blvd. Call Dick Bice for directions.

THANKS to Vice-President Alan Shalette for the attractive new look of our front page.

Albuquerque Archaeological Society
Minutes, December 15, 1992

Carol Condie opened the meeting by asking if there were any visitors on this cold, snowy night. No visitors. Then she asked if there were any changes to the minutes. No changes. The minutes were approved as printed.

Phyl Davis brought some of the new Tech Note 3’s, Subfloor Channels in Prehistoric Ruins, to sell. They can be purchased through the society for $3.00 plus $1.00 for mailing costs.

After the ballots were counted, secretary Faith Bouchard announced the new slate of officers for the upcoming year: President Tom Morales, Vice-president Alan Shalette, Secretary Kim Berget, Treasurer Susan Ball, and Director-at-Large Karen Castioni.

Carol Condie reported that the 1994 issue of ASNM’s Collected Papers will honor Helene Warren, a long-time AAS member.

After the program, we all enjoyed the great party food provided by everyone!
Faith Bouchard, Secretary

EDUCATIONAL OPPORTUNITIES

Two programs on the Maya will be shown on Channel 5 later this month.

Wednesday, January 27, 8:30 p.m. "Voices in the Stone" features epigraphist Linda Schele, a member of the scientific team that cracked the Mayan code.

Thursday, January 28, 9:00 p.m. "Lost Kingdoms of the Maya" Visits to ruins and re-creations of ancient rituals provide insight into the past, present, and future of this once dynamic culture.

UNM’s Community College is offering two courses in archaeology.

Ancient History of the Middle East and Egypt. This is the area of the earliest beginnings of human culture, which developed into the significant civilizations which formed the basis of Western Civilization and contributed to the cultures of most of the Old World. Tuesdays, April 20-May 25, 6 weeks. $55. Taught by Frank Hibben, PhD.

Temples, Tombs, and Egyptologists. The course will highlight the explorers and archaeologists who have given back to history the civilization and culture of Ancient Egypt. Through the work of these people, the gods, goddesses, and ordinary people of Ancient Egypt live again. Tuesdays, January 26-March 9, 7 weeks. $55. Taught by Michael Jucd.

"You're a god, but you're also a cat."
PROGRAM: TRAVELS WITH OUR MEMBERS

Six of our members gave slide talks, presenting a varied and interesting program on archaeological sites in many parts of the world, near and far.

Our first speaker was Cherry Burns. She took us to Sardinia to look at stone towers dating from 1500 B.C. She showed us a number of them -- out of a total of about 1000 -- all situated within signalling distance of each other. She then took us to neighboring Corsica and a 15th century fortress with massive walls and drawbridges. Her next destination was across the ocean to Venezuela, where she showed us petroglyphs. One was a serpent 50 yards long! This rock art was first reported by Europeans in 1729.

Next, Barbara Frames took us to Hovenweep. She showed us slides of Lowery Ruin, a Chacoan outlier which dates from 1100 A.D. One slide showed a kiva mural that still had figures visible. Another ruin she showed was Holly House with the solar panel very much like the one in Chaco.

Our third speaker was Dudley King, who took us to this year’s Pecos Conference, held at Pecos Monument. He showed slides of what happened at the conference: the book sellers, registration desk manned by AAS members Mari King, Joan Mathien, and Cherry Burns, speakers, and even many of the 500 listeners. The amazing thing was that he showed blue skies. Were there any this year?

Betty Garrett took us to her home country of Australia. She showed us what the Northern Territory is like. The southern portion, the interior, is arid like our own state. She showed us Alice Springs, an isolated small town at the end of the rail line in the middle of the continent. Even more isolated is Ayers Rock, the largest monolith in the world, which rises 1000' above the desert plain. It takes four or five hours to walk around it. No wonder it is a sacred place to the Aborigines, to whose control it has recently been returned. They have torn down the hotels, cafes, and tourist shops that used to surround it. Now visitors must come by bus from the nearest settlement 35 miles away, and about all they can do is walk around it and marvel and look for petroglyphs in shallow caves. The northernmost part of the Northern Territory, on the ocean, is tropical, complete with crocodiles. So the Territory does have very diverse vegetation.

Our next speaker was Joan Mathien, who took us south of the border to a Guatemalan site. She explained that the cities were positioned on the highest points for fortifications. There were 12 plazas, twin gods, local pottery, and ball courts. The lines of the buildings were very regular and unlike some of the northern sites.

Our last speaker was Alan Shalette, who showed us the Kinlichee Ruin in Arizona. This area belongs to the Navajo Tribal Park. The ruin is in need of a major preservation effort. Many of the walls are crumbling and the roof structure that was built to protect the area is falling down. Alan said he was unable to find two of the three reports that have been written about the ruin, but if anyone would like to read about it, contact him for the references. Dick Bice commented that this ruin is a prime example of why excavations should be back-filled. Gravity and weather are destroying all evidence.
CLAY HORSE MAY REWRITE HISTORY

Why are archaeologists so excited about the find of a 5-inch clay figurine of a horse? Because it indicates that domesticated horses were used in the Mesopotamian region 300 to 500 years earlier than previously thought. And why is that important? Because horses greatly accelerated the development of civilization.

The well-shaped figurine was made about 2300 B.C. in north-central Syria along the Euphrates River. It’s not known whether it was a religious icon or a child’s toy. But it is obviously a domesticated horse. The mane, made by rolling narrow strips of clay and attaching them to the neck, is lying down. The manes on wild horses stand erect. There is also a hole through the muzzle of the animal where a ring would be placed to hold reins. And there is no doubt this horse is a stallion.

Horses expanded people’s range of movement. They revolutionized travel and warfare and opened up contacts with other people. A discovery of this kind suggests that a people’s lifestyle at this early date could have been far different from what has been believed.

Albuquerque Journal January 3, 1993

Modern horses belong to the genus Equus, which originated in North America and lived there throughout the Pleistocene Epoch. During the early part of the Pleistocene, Equus sp. migrated to other continents across the Bering Sea Land Bridge and achieved nearly worldwide distribution. At the end of the Pleistocene, or shortly thereafter, the horse became extinct in the Americas. It’s interesting to speculate on the possibilities of a different development of civilization in the Americas had the inhabitants had horses as riding animals and beasts of burden.

NEW BOOKS IN OUR LIBRARY

Librarian Mari King recently printed a list of new publications acquired by our library in 1992. Some are gifts, and we thank Phyl Davis, Lance Trask, Al Schroeder, Cherry Burns, and Dick Bice for their generosity. We’ve also received a number of quarterlies and newsletters in exchange for ours. Mari also purchased several books which sound interesting:

Ellis, Florence H. From Drought to Drought. Sunstone Press, 1988


Kolb, Lauri Beth, Curator. Santos Statue and Sculpture: Contemporary Woodcarving from New Mexico. Catalogue Simmons, Marc. Santiago. UNM Press

Several books have been sent to us for review. Tell Mari if you’d like to review one.


Moctezuma's Mexico was published in conjunction with the major exhibition "Aztec: The World of Moctezuma" at the Denver Museum of Natural History, and both are the result of a major collaboration between the University of Colorado and Proyecto Templo Mayor of the Instituto Nacional de Antropologia in Mexico City. The four major sections are by authors in four different disciplines: Eduardo Matos Moctezuma who supervised the excavations of the Templo Mayor in Mexico City, David Carrasco a religious historian, Anthony Aveni an archaeoastronomer, and Elizabeth Hill Boone director of pre-Columbian studies at Dumbarton Oaks. I found the multi-author, multi-discipline approach very rewarding; each focused on reconstructing Aztec cosmovation, but each started with a different data base and angle of approach, so that I was given a very wide view of available information sources as well as strong views of Aztec thinking. I highly recommend the book for anyone who wants to get beyond the "20,000 prisoners' hearts removed in one day" view of the Aztecs.

The first section, "Aztec History and Cosmovision," combines information from chronicles, codices and archaeology to follow the Aztecs from legendary Aztlan to their "sacred center," ultimately Tenochtitlan, modern Mexico City. If anyone finds even Huitzilopochtli a little off-putting, the Nahuatl in this section may be a little rough going, but a good glossary has been provided at the back of the book and the section is not long.

In "Toward the Splendid City: Knowing the Worlds of Moctezuma," David Carrasco focuses on ritual in the physical Aztec world: the great dual temple (Sun and Water, War and Agriculture) at the center, with ritual emphases radiating out in the four directions in a manner quite reminiscent of Ortiz's Tewa World.

Aveni emphasizes the astronomical parameters of the Aztec world and their rounds of time, the importance of location in time as well as space, the ultimate reason for all the blood sacrifice - to nurture the sun and keep the eternal darkness at bay, to keep the heavens in motion.

The final section, "Understanding Land and Community," gives a brief description of the Aztec writing system, and then of the community "city state" system and how it related to the Aztec imperial state.

The beautifully illustrated book is a concise, easy to read summary of recent work and thought, and very valuable as a base description of Mesoamerican "Greater Southwest" philosophy and world view, some of which our own southwest area shares. The book will be available to members in our AAS library.

Above: This panel from the Codex Fejervary-Mayer shows how Tezcatlipoca tempted the Earth Monster to come to the surface of the great waters by using his foot as bait. She swallowed up his foot, but in the struggle lost her lower jaw. Hideously crippled, she was unable to sink back into the depths and the earth as we know it was created from her body.
The ALBUQUERQUE ARCHAEOLOGICAL SOCIETY is a non-profit corporation organized under the laws of New Mexico. Its purposes are (1) to preserve and protect prehistoric and historic remains in this region; (2) to educate members and the public in archaeological and ethnological fields; (3) to conduct archaeological studies, research, surveys, and excavations; (4) to publish data obtained from research studies and excavations; and (5) to cooperate with other scientific institutions.

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REGULAR MEETINGS: third Tuesday of each month in the auditorium of the
Albuquerque Museum, Mountain Rd. NW, Old Town, Albuquerque, NM.
LABORATORY SESSIONS: weekly: Wednesday 7:30 pm, and on scheduled Saturdays,
Old Albuquerque Airport building, west basement entrance.
FIELD TRIPS and SEMINARS held during the year. EXCAVATION and SURVEYS as scheduled.
ALBUQUERQUE ARCHAEOLOGICAL SOCIETY is an affiliate of the ARCHAEOLOGICAL SOCIETY OF
NEW MEXICO. Membership includes a monthly meeting with a lecture, and opportunities
to participate in laboratory projects, field trips and cooperative activities with
other archaeological institutions. ANNUAL DUES: Individual $12.00; Family $16.00;
Sustaining: Single $20.00, Family $30.00; Institutional (Newsletter only) $8.00.

ALBUQUERQUE ARCHAEOLOGICAL SOCIETY
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FOLLOWING PALEOLITHIC MAN ACROSS EUROPE:
CURRENT EXCAVATIONS IN WALLONIA (S. BELGIUM)

Lecture by
Lawrence G. Straus

Tuesday, February 16th, 1993 at 7:30pm
Albuquerque Museum, 2000 Mountain Road NW, Old Town

Early man on the European continent has been shown to have migrated in various directions at different times. Dr. Straus has been on the track of Middle and Upper Paleolithic, and Mesolithic occupations across the continent for 20 years.

His archaeological research has focused on the impacts of the last glacial period on late Stone Age hunters. Following Paleolithic people in southern France and the Iberian Peninsula, he has recently moved to northern Europe to continue his research in very different environments.

His presentation will focus on two sites in Belgium which have been studied since the late-1800s — but with new evidence and analyses. Trou Magrite is a cave site, and Huccegogne, an open-air site. They are located in southern Belgium, where humans were able to live only under relatively temperate climatic conditions.

Straus received his A.B., A.M., and PhD degrees from the University of Chicago, all between 1971 and 1975. He is especially interested in documenting and trying to explain human adaptive change in Europe through time — chiefly during the late Pleistocene and early Holocene periods, from 40,000 to 7,000 years ago.

Since 1975, he has taught archaeology, prehistory, and paleoanthropology at the University of New Mexico. Straus is currently Professor, Assistant Chairman of Anthropology, and Convenor of the Archaeology Faculty in UNM's Anthropology Department. His work has been published widely throughout Europe as well as in the U.S., and he holds major leadership positions in his profession.

His latest book, Iberia Before the Iberians: The Stone Age Prehistory of Cantabrian Spain, was published by the UNM Press. It was recently named as one of the "outstanding academic books" of 1993 by CHOICE Magazine.
Albuquerque Archaeological Society
Minutes, January 19, 1993

President Tom Morales opened the meeting and welcomed members and visitors. Two visitors introduced themselves, Lucy Dawson and Alice Murdock. Dick Bice noted that the minutes of the previous month stated that long-time AAS member Helene Warren was chosen to be honored in the 1994 issue of ASNM’s Collected Papers. At this time Helene has only been nominated for this honor. The minutes were then approved as corrected.

Tom Morales reported for librarian Mari King, who was not in attendance. Moctezuma’s Mexico, Visions of the Aztec World was favorably reviewed in the newsletter by Jean Brody and the book is in our library. Tom stated that the book would be available for any member to see or check out.

Dick Bice said that the lab is still in business, with sessions on Wednesday evenings, 7:30-9:30, and most Saturdays, 9:30-5:00, at the Old Airport Building at the south end of Yale Blvd.

Faith Bouchard and Dick Bice gave us reports on the Archaeological Society of New Mexico meeting, which is being hosted by the Albuquerque Archaeological Society May 7-9. Dick said that we as hosts have a great responsibility and he hopes that everyone from AAS will help out with the various tasks involved with the meeting.

Faith, as chairperson, said that the meetings and banquet will be held May 7 and 8 at the Ramada Inn - Hotel Circle with field trips on May 9. She has arranged for one field trip and needs to plan one more. She also asked for someone to take charge of supplying banquet decorations and favors. Alan and Joyce Shalette are in charge of registration and will need help at the registration desk. Tom Morales is in charge of publicity and he also would like some help. Alan has volunteered to prepare the program booklet, and Dave Bruge and Gordon Page are recruiting speakers. If you can help in any of these areas, contact the person in charge.

It was also mentioned that AAS members should consider joining ASNM if they are not already members in order to get the annual volume of collected papers.

Larry Beal of Petroglyph National Monument said that the City Public Works Department has completed an Environmental Impact Statement for Unser Blvd. and Paseo del Norte. They are recommending that Paseo del Norte cross the northern portion of the monument. A hearing will take place on February 4th before the Environmental Planning Commission, in which they will make a recommendation to the city council about what actions the city council should take regarding the Environmental Impact Statement. Larry Beal encourages us all to make any contacts we may have with anyone on the Environmental Planning Commission or our City Councillor so that our feelings concerning this matter are known.

Larry also informed us that on the morning of February 11, the City Planning Department will hold a Westside Forum, which will consider how the Westside should be developed, taking into consideration cultural values and protection of archaeological resources, including the petroglyphs.

Finally, Larry informed us that the long awaited alternatives newsletter is ready to go to press. It involves preliminary alternatives which will be the basis for their environmental impact statements. (See related article.)

Nan Bain said that volunteers are needed to provide refreshments after every meeting and asked volunteers to sign up.

Concerning the Rock Art Recording Field School, Jay Crotty reported that work at Three Rivers Petroglyphs National Recreation Area has been completed. Approximately 20,000 more elements have been catalogued. This year’s field school will be near cool Taos, though an exact location cannot be determined at this time. Jay said that campground facilities are being discussed.

Kim Berger, Secretary

If you have information for the March Newsletter, please give it to me at the February meeting because I’m leaving on vacation.

Dolores Sundt
WANTED: CRAFTY PEOPLE

A few clever people are needed to design and make table decorations and favors for the ASNBM banquet. These should be interesting but not elaborate. We will be reimbursed for reasonable expenses. Call Faith Bouchard at 842-5604 if you'd like to work on this.

PETROGLYPH MONUMENT NEWSLETTER AND PUBLIC WORKSHOPS SCHEDULED

The National Park Service will distribute a planning newsletter in late February that will include conceptual alternatives for resource protection and visitor use for Petroglyph National Monument. The public can respond in a series of workshops on March 9, 10, and 11. All ideas will be combined in a general management plan and environmental impact statement for the monument.

Representatives from the NPS, city of Albuquerque, and state of New Mexico are on the planning team. The general management plan will set visitor use and resource protection goals, determine the general locations and functions for facilities (such as a visitor center, parking lots, and trails), identify appropriate public uses, and help define the roles and responsibilities of the three government agencies. The plan and EIS should be available for public review and meetings in March 1994.

Planning team members are available to discuss the status of planning as well as specific issues. To be on the mailing list or to discuss issues, please contact Larry Beal, Chief of Planning, Petroglyph National Monument, 123 4th St. SW, Room 101, Albuquerque, NM 87102, telephone (505) 766-8375.

WATCH FOR IT!

MAXWELL MUSEUM ASSOCIATION'S

Albuquerque Book Fair

April 30 and May 1

BOOKS

SURPLUS FROM ARCHIVES/LIBRARY

LECTURES by and about New Mexico Mystery Writers

Bones? Why Bother?
Lecture by Stan Rhine

Stan Rhine, one of 40 accepted Diplomates of the American Board of Forensic Anthropology within North America, spoke on the value of human skeletons to the scientific study of human history. Though there are many groups who feel that their ancestors are not being given proper respect when skeletons are removed from their resting place, human skeletons are invaluable as a teaching aid, allowing us to view our ancestors and their past lifeways.

Dr. Rhine began by stating that over the years, there has been an increasing amount of specialization in anthropology, in which the traditional holistic anthropology no longer exists. Unfortunately, as a result, physical anthropologists seem to have less and less to say to one another. However, Dr. Rhine said that a new branch of physical anthropologists is emerging; they are known as Bioarchaeologists. He defined bioarchaeology as "applying the insights, procedures, and findings of osteology to the prehistoric and historic record." Forensic anthropologists, as compared by Dr. Rhine, "apply the procedures, principles, and findings of osteology to contemporary situations in which medicolegal matters are involved."
The traditional practice has been that archaeological field reports were prepared for a particular site for other archaeologists. However, if human remains were found, written reports were written only for other skeletal anthropologists, usually included as an appendix. This resulted in details relating to physical anthropology becoming isolated from the rest of the information contained within the field report. As a result, there often was no integration of details between the cultural and physical aspects of a cultural group, which would allow for answers to questions which might be raised by the archaeologist.

In order to fully understand prehistoric and historic peoples, bioarchaeologists and other anthropologists must have access to human skeletal remains. This is necessary because either there were no written records, especially of prehistoric peoples, or written records often did not record various details about past lifeways which can often be obtained from observing human skeletal remains. Dr. Rhine gave an example of a cemetery dating to approximately 1900 A.D. located along I-25 and St. Joseph’s Hospital. Individuals were mostly Anglos and Hispanics, many showing evidence of poor health. Because records could not be found, individuals could not be identified except on the basis of sex. I had the privilege of working on one of these individuals during a class with Dr. Rhine last semester. The individual, a Hispanic male, approximately 30-40 years of age, appeared to be relatively free of pathologies/anomalies; however, it appeared that whatever may have killed him did so fairly quickly. Otherwise, the skeleton appeared to be in fairly good health, except for the fact that he was dead.

Another example given by Dr. Rhine involved approximately 30 skeletons found at T-VI during recent construction of a building. The Office of the Medical Investigator (OMI) tried to convince T-VI of the importance of retrieving the skeletons for proper analysis. However, it was decided to collect the skeletal remains in garbage bags (probably not even provenanced) and to give them a dignified burial (whatever that means).

Now, over the past 25 years, a series of local, state and federal laws have been passed which we hope will aid in alleviating various problems associated with the recovery of human skeletal remains, or suspected human remains. It is now against the law in New Mexico for an individual who finds human remains not to report the find to the proper authorities. More specifically, human skeletal remains must be reported to either a local law enforcement agency or OMI. It will then be determined whether or not the remains are human or animal, and if human, whether they are recent or archaeological. If recent, then the skeletal remains could have medicolegal significance, which will be determined by the police or OMI.

Human skeletons are an invaluable source of knowledge. No two are alike. Each is totally unique. Though the human skeleton usually follows a specific format of development which is genetically encoded, there is enough variation within and between groups to allow for comparative analyses of both contemporary and prehistoric populations. Dr. Rhine believes this is the value of excavating and maintaining a skeletal collection. He likens it to a book - every skeleton studied and restudied can show what it was like to be human, both in the past and in the present. Though many native American groups are threatening reburying of their ancestors, it is hoped that through proper respect and care, we may be able to retain those skeletal collections in order to observe and obtain various data concerning ethnic background, sex, disease, and past lifeways of our ancestors that might not otherwise be obtainable.

Dr. Rhine then showed various slides which exhibited numerous skeletal pathologies and anomalies which are often encountered by a skeletal anthropologist. The slides were interesting and informative, and were enjoyed by all.

Reported by Kim Berger

The human body has 206 bones and more than half of them are in the hands and feet.
CIVIL WAR TROOPS
TO BE REBURIED

The remains of 30 Texas Confederate soldiers killed 130 years ago during the battle of Glorieta will be reburied on April 25 at the Santa Fe National Cemetery in a ceremony that is expected to draw national attention.

"This is the largest interment of Confederate remains in the 20th century," according to Museum of New Mexico director Thomas Livesay.

Thirty-one skeletons were found in a trench grave in 1987 when a landowner was excavating to build a house. One who was 6-foot-4 was identified and taken by relatives for burial in a family plot in Texas. Only a few of the others were identifiable.

Several Texas groups requested - demanded? - that the bones be returned to Texas and many people thought they ought to be reburied at Glorieta Battlefield when it comes under NPS jurisdiction.

The reburial will occur during a four-day encampment in the courtyard of the Palace of the Governors by the Sons of Confederate Veterans and others interested in the Civil War.

Albuquerque Journal, May 1991 and January 1993

NEW JERUSALEM ROAD
UNEARTHS OLD TROUBLE

Jerusalem City Councilman Moshe Amirav oversees the construction of highways in the Holy City. And he knows that anywhere his bulldozers go, they are likely to dig up trouble. "Jerusalem is built on graves," Amirav said. "I would estimate that 2 or 3 million people are buried under this city, at least."

For three years Amirav has been trying to build a 4-mile stretch of highway between the city and its populous northern suburbs. The highway is badly needed, but construction has inched along at a snail's pace because Amirav's crews keep digging up old skeletons.

The latest find - about 50 Jewish graves dating from the time of the Second Temple, c. 500 B.C. - has sparked a bitter and violent feud between the city's ultra-Orthodox Haredi community, which does not want to see the graves disturbed, and commuters who would be happy to shave 15 minutes off their trip to work even if it means driving over the bones of their ancestors.

Recently when it appeared construction would proceed, thousands of Haredim took to rioting and destruction in the streets. "They are upset," said Amirav. "And I can see their point, but in this city, you have to learn to compromise."

Amirav worked out a famous compromise two years ago when roadbuilders unearthed another ancient Jewish tomb. Rather than disturb the bones or reroute the highway, Amirav built a 100-yard-long, 12-inch-high bridge over the sacred grounds. This assuaged the fear of those who were worried the souls of the dead would be trapped beneath the roadway come the Messiah.

It is not only the Orthodox Jews who seek to preserve the resting places of bones. Amirav had to placate the Armenian and Greek Orthodox Christian communities when bulldozers unearthed their tombs and churches dating from the 6th and 8th centuries.

Political groups, too, protest new roads because they fear the road is going to benefit their enemies.


WHAT IS ASNM, AND
WHAT'S IN IT FOR ME?

The Archaeological Society of New Mexico will be holding their annual meeting May 7 and 8 in Albuquerque. This is an occasion for amateur and professional archaeologists to exchange ideas and report on their fields of research.

The Society became active in 1898, and it is the oldest, or one of the oldest, such societies in the country. Albert H. Schroeder, in his "History of the Archaeological Society of New Mexico" (Honor Volume #12, pp. 154-164) reports: In the
early days ASNM was closely associated with the American Institute of Archaeology and the Museum of New Mexico. Membership dues were given toward excavation within the state. Support also was shown toward the School of American Research and the Museum of New Mexico.

June 1938 saw incorporation of the Society as a non-profit organization. During the Presidency of Norris Bradbury (1955-1959), local societies were affiliated into ASNM. Albuquerque became a member in 1966.

ASNM was instrumental in passage of the Archaeological and Historic Preservation Act of 1974 and the Archaeological Resources Protection Act in 1979. The recording of rock art sites was first suggested in 1967, and the first rock art recording session sponsored by ASNM took place in 1972 near Fruitland, NM, at a site being threatened by highway work. James G. Bain, a member of the Albuquerque Archaeological Society, directed the project.

The first excavation field school also started in 1972 at the Sterling Site on the ranch of ex-governor Thomas Bolaick in Farmington. Information from these and subsequent field schools is available at the Museum of New Mexico and other appropriate institutions.

A certification program for interested amateur archaeologists was begun in 1973. The certification program provides guidelines for skill requirements in the various aspects of archaeology, e.g., rock art recording, excavation technology, surveying, lab technology, and at successive levels of competency. Applicants can fulfill the requirements working in their own society or in the field schools.

ASNM publishes a quarterly newsletter, Awanyu, for its members. Each year a volume of papers by professional and amateur archaeologists is published and given to members for only the cost of membership. Some of the AAS members who have been honored with volumes of papers are:

Florence H. Ellis
Albert H. Schroeder
James G. Bain
Richard A. Bice
William M. Sundt
Stewart Peckham
J. J. Brody

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Vol. 10
Vol. 12
Vol. 13
Vol. 16
Vol. 17
Vol. 18

ASNM meets in a different part of the state in the spring of each year. This gives the attendees and presenters an opportunity to learn about past and present work being done in the area. The meeting is usually followed by field trips to sites of interest guided by experts of various fields.

The field school and annual meeting are open to all members of local societies.

If you would like to support the work of the Archaeological Society of New Mexico and in return receive the honors volume - this year in honor of Joe Ben Wheat - I urge you to join. A membership application is enclosed.

Bettie Terry
Membership Chairman ASNM
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FIELD TRIPS: Faith Bouchard 842-5604
MEMBERSHIP: Dudley King 299-9043

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EDITOR EMERITUS: Beryl McWilliams

REGULAR MEETINGS: Third Tuesday of each month in the auditorium of the Albuquerque Museum, Mountain Rd., NW, Old Town, Albuquerque, NM.
LABORATORY SESSIONS: Weekly: Wednesday 7:30 pm, and on scheduled Saturdays, Old Albuquerque Airport building, west basement entrance.
FIELD TRIPS and SEMINARS: Held during the year. EXCAVATION and SURVEYS as scheduled.

ALBUQUERQUE ARCHAEOLOGICAL SOCIETY is an affiliate of the ARCHAEOLOGICAL SOCIETY OF NEW MEXICO. Membership includes a monthly meeting with a lecture, and opportunities to participate in laboratory projects, field trips, and cooperative activities with other archaeological institutions. ANNUAL DUES: Individual $12.00; Family $16.00; Sustaining: Single $20.00, Family $30.00; Institutional (Newsletter only) $8.00.

ALBUQUERQUE ARCHAEOLOGICAL SOCIETY
P. O. Box 4029
Albuquerque, NM 87196

NON-PROFIT ORG.
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Permit No. 276
ANCESTORS OF THE NAVAJOS:
LATE PREHISTORIC & PROTOHISTORIC OCCUPATION IN THE SAN JUAN BASIN

Lecture by
Gary M. Brown

Tuesday, March 16th, 1993 at 7:30pm
Albuquerque Museum, 2000 Mountain Road NW, Old Town

Few Navajos still live in that part of the San Juan Basin known as Dinétah—the traditional Navajo homeland. Ideas about their origins, their history, and why they moved southwest into present-day Navajo territory are being reevaluated by "contract archaeologists" associated with an energy boom in the Dinétah area.

Prehistoric sites occupied by early Navajo groups are quite subtle, but some contain the remains of conical-log houses similar to the forked-pole hogan still being used by many traditional Navajos. Such sites have been dated as early as A.D. 1500, predating the Spanish Entrada and the arrival of domestic sheep and goats so essential to the later Navajo pastoral lifestyle.

How old the earliest of these sites are is a matter for debate. If the Navajos moved into the area much earlier than A.D. 1500, they might be suspected of raiding Anasazi pueblos, perhaps contributing to the Anasazi abandonment of the Four Corners area. If not, they would probably be seen as opportunists filling a vacant ecological niche.

As the Spanish settled New Mexico and many Native American groups were displaced, a dynamic series of events and population movements affected the Navajos, including the encroachment of Utes. Competition for Navajo territory might have been violent by 1700, as Navajos began building fortified pueblos which required ladders and ropes to gain access. These picturesque sites perched on rocky outcrops also reflect the influence of Pueblo Indians.

Gary Brown's work at Mariah Associates has afforded him the opportunity to examine Navajo origins, acculturation, and adaptive change during the transition from prehistory to historic times.

Gary is a cultural resource project manager who has worked with early Navajo sites under contract with coal mines and gas companies. He has also done archaeology throughout much of the western U.S. He holds a Master's degree from Arizona State University.
C A L E N D A R  O F  C O M I N G  E V E N T S

LAB Wednesday evenings, 7:30-9:30, and most Saturdays, 9:30-5:00, at the Old Airport Building at the south end of Yale Blvd. Call Dick Bice for directions.

AAS FIELD TRIP to Pecos National Historic Monument, tentatively scheduled for April 24.

ASNM ANNUAL MEETING May 7-9, 1993, at Ramada Inn, Hotel Circle, in Albuquerque.

ASNM ROCK ART RECORDING FIELD SCHOOL June 19-July 2, in the Taos area. Contact Jay Crotty, Star Route Box 831, Sandia Park, NM 87047, phone 505-281-2136.

ASNM EXCAVATION FIELD SCHOOL July 4-30, 1993, at the Vidal Site near Gallup. Contact Phyl Davis, 3713 Camino Sacramento, Albuquerque, NM 87111, phone 505-299-7773.

IF THE NUMBER ON THE UPPER RIGHT hand corner of your mailing label is less than 93, it means you haven’t yet paid your dues for this year. Please pay promptly so you won’t be removed from the mailing list. Disregard if coded “0.”

Albuquerque Archaeological Society
Minutes, February 16, 1993

Tom Morales opened the February meeting by welcoming all visitors. This was followed by an introduction of the 1993 AAS officers. The minutes of the previous meeting were approved as printed.

Phyl Davis reported on the ASNM annual meeting to be held in Albuquerque May 7-9, which AAS is hosting. Plans involving table decorations, hotel reservations, registration desk, etc. are coming along. Door prizes will be given away at the banquet, including the table centerpieces. Phyl asked that anyone wishing to donate items that might be used as door prizes, perhaps with a Southwest theme, bring them to her at the March or April meeting.

In addition, contact Phyl if you wish to purchase our new publication, "Subfloor Channels in Prehistoric Ruins." The cost is $3.00.

Phyl also announced the ASNM field school to be held at Gallup in July. If you want information about the field school, contact Phyl.

Dick Bice gave the lab report, stating that analysis continues on the AS-6 site near Quemado and the AS-8 site near San Ysidro, both of which were small pueblo sites. Upon completion of the analysis, the data will end up in two major reports. At least one will be published this year. This year’s budget includes money to publish the reports. In addition, there is a backlog of data from several other sites which also need to be addressed.

Tom announced that the lab is now a designated non-smoking area. On another subject, Tom said that he had received a letter from the Southwest Federation and the Lea County Archaeological Society calling for papers for the Federation meeting in Midland, Texas, April 2-3-4. Anyone interested in presenting a paper or in attending the meeting, ask Tom for further information.

AAS received a letter from Janice Hartley of the Office of the State Commissioner of Public Lands stating that Jim Baca, Commissioner of Public Lands, has organized a program in which volunteer workers monitor sensitive sites. Tom urges our support in this matter. (See article.)

The budget, approved by the Board and printed in the current newsletter, was put up for approval. Treasurer Susan Ball informed the members that the budget is basically the same as last year’s but does include money for the publication of reports on the AS-6 and AS-8 sites. Susan
said that our end-of-the-year balance in '92 was $11,158.00, expected income for '93 is $3,950.00, expected expenses is $7,300.00, with an expected balance at the end of this year of $7,808.00. The budget was then approved by the AAS members.

Faith Bouchard has been approached by the East Mountain Association to see if AAS might be interested in doing any survey work. If you are interested, let Faith know.

Jay Crotty announced that the Rock Art Recording Field School will be held near Taos this summer. Jay said that the campground is very nice and contains all the modern amenities.

Response from people wanting to give papers at the ASNM meeting has been slow, according to Dave Brugge. If you are interested, call him at 881-8503, or Gordon Page at 881-1760.

Alan Shalette then introduced our speaker for the evening. After the meeting we enjoyed refreshments provided by Arlette Miller.

Kim Berget, Secretary

1993 ROCK ART RECORDING FIELD SCHOOL AT TAOS

ASNM's Rock Art Recording Field School will be offered June 19 to July 2, 1993, in the Taos area. The field school provides training in rock art recording procedures. Participants gain experience as they assist in ASNM's Statewide Rock Art Recording Project, and, if they wish, they can work toward certification in the ASNM Amateur Certification Program.

Experience in photography, drawing, surveying, or mapping are helpful but not required. While the work is not strenuous, it involves hiking up steep slopes and scrambling over rocks and cactus at an altitude of 6,000 feet. The daily schedule includes field work starting early in the mornings, paperwork followed by some free time most afternoons, and lectures or workshops in the evenings.

School participants will camp at a very comfortable camp with toilets, showers, and a swimming hole. Registration fees are $50 for one week or $90 for two weeks, per person. For further information, call Jay or Helen Crotty at 505-281-2136, or write HCR Box 831, Sandia Park, NM 87047.

Albuquerque Book Fair

April 30 and May 1 are the dates for the Maxwell Museum Association's second Albuquerque Book Fair to benefit the Museum's Clark Field Archives and Library (CFAL). It will be held in UNM's Anthropology building near Grand Ave. and University Blvd.

At the Book Fair there will be (1) bookseller sales of quality new, used, and rare items in all fields; (2) sales of surplus items from CFAL's collection; and (3) a lecture series titled "Booking Murder and Mystery in New Mexico - Discussion by and About New Mexico Mystery Writers."

Schedule
Friday, Early Bird Sales, 6:00 - 9:00 p.m. Admission, $7.50 donation. Maxwell Museum members get in free and also get a 10% discount on CFAL surplus items both days. Another advantage of membership.

Saturday. Open sales 10:00 am till 3:30 pm. Free admission.
Lecture series, two sessions, 10:30 till noon and 1:30 till 3:00. Admission is $5.00 donation.
Following the 3:30 closing, all unsold CFAL surplus items will be offered for closed bids.
ASNM FIELD SCHOOL, 1993

The ASNM field school will be held from July 4 to July 30 at the Vidal Site near Gallup. This will be the final year for the school at this location. 1993 activities will continue in the Great Kiva, exploring the subfloor features. These include an earlier kiva and pithouses. Also, further work needs to be done to determine the extent of the surface rooms and define the plaza area.

Excavation will be done in the cool morning hours, and the afternoons will be for seminars, workshops, and artifact processing.

The purpose of the school is to provide the basics of archaeology: excavation, specimen handling, and record-keeping. It offers workshops and seminars in introduction to SW archaeology, mapping and surveying, basic lab techniques, pottery, lithic, and bone identification, and archaeological dating.

Dick Bice will return as school director. The staff are Sheila Brewer, Phyll Davis, Betty Kelley, Gordon Page, Beville Terry, and Ralph Thode. They all have been associated with the school for many years.

Tuition is $50/week or $175 for all four weeks. Four credit hours from UNM can be earned by students who attend all four weeks, do satisfactory work, and pay an additional fee to UNM.

The school has reserved a very pleasant camping area at Red Rock State Park. Fees are $50/week for tents and $75/week for RV's. Some students rent facilities in Gallup.

For more information, contact Phyll Davis, 3713 Camino Sacramento, Albuquerque, NM 87111, phone 505-299-7773.

AAAS INVITED TO JOIN IN VOLUNTEER SITE STEWARD PROGRAM

The Albuquerque Archaeological Society has been invited to join in a Volunteer Site Steward Program organized by the State Land Office. The main objective is to have volunteers monitor sensitive sites, including historic, archaeological, and paleontological, on state trust land. These sites have suffered in past years and need to be protected from erosion, vandalism, garbage dumping, and pot hunting.

Participants in the program will regularly monitor designated sites and report any trespass, vandalism, or other damage to State Land Office personnel. Volunteer crews will also be recruited to help with fencing and stabilization of specific sensitive sites.

All volunteer stewards will participate in seminars on antiquity laws, site and feature identification, map reading, and law enforcement procedures before being assigned a site. Archaeologists from the State Historic Preservation Office will conduct these training seminars.

Members of the San Juan Archaeological Society have been involved in this kind of work for several years, regularly checking on sites in their area. The state archaeological office has given them a grant for their expenses and will fund the monitoring work of three societies this year, according to State Archaeologist Lynn Sebastian.

Our society is considering possibilities of joining in this effort. Contact Tom Morales if you are interested in this project.

CROW CANYON PLANS FIELD SEMINAR ON HOHOKAM

Crow Canyon Archaeological Center has organized field seminars on "The Ho- hokam Culture and Peoples of the Sonoran Desert." Trips will be conducted in 1993 on the following dates: March 15-24; March 25- April 3; October 26-November 4; November 5-14. The seminar begins in the Salt River Valley near Phoenix, moves southward into the Tucson Basin, then to the remote desert of the Tohono O'odham Reservation, and finally into Sonora. Leading archaeological scholars will discuss the accomplishments of the prehistoric peoples at each site.

The cost of the seminars is $1975 per person. For information contact Dr. Stephen Lekson, Crow Canyon Archaeological Center, 1777 S. Harrison St. Suite 815, Denver, CO 80210. Phone 303-759-9212.
Hominids originated in Africa, thus having a physiological orientation to tropical climates. It was only gradually and irregularly that our ancestors were able to adapt to the colder, harsher climates of mid and high latitudes. This process took place over the Middle and Upper Pleistocene between 700,000 bp and 10,000 bp and continuing into the mid Holocene. Europe predominantly spans the mid latitudes from almost 35° south to more than 70° north. There are significant environmental differences in both a north-south direction and an east-west direction. Variation extremes include lowland areas at or near sea level, and high latitudes which include major mountain chains.

Only in the Holocene have people permanently occupied the arctic end of Europe. Mid and high latitude environments have been conquered by both biological and cultural evolution, with emphasis on the latter. This occurred in several stages. First, southern Europe was initially inhabited by at least 900-700,000 bp. Second, northwestern Europe up to a latitude of 50° north was occupied during periods of interglacials by about 650-600,000 bp. Sites were first occupied during very cold but not maximum glacial periods by about 300-250,000 bp. These sites have consistent evidence of fire. Significant occupation of southern and western Russia took place in the mid paleolithic, less than 100,000 bp. In addition, substantial occupation of the northern European plain and Siberia by humans with leaf point and Aurignacian technology, later Gravettian technology (early Upper Paleolithic), occurred during the Wurm interglacial, especially between 40-22,000 bp. Hominids which occupied these areas during this time are known as Homo sapiens sapiens, or Cro-Magnon. Between 22-16,000 bp, there was an abandonment of northern Europe during the last glacial period, followed by reoccupation of this area by the late Magdalenian of the Upper Paleolithic. Finally, first occupations of Ireland, northern England, Scotland, Scandinavia, and eastern Baltic took place in the Mesolithic, or early Holocene period.

Dr. Straus is now concentrating his research in northern Europe, along the western and eastern edges of the Ardennes Plateau in Belgium, where occupation was discontinuous due to glacial periods which forced retreating populations south into refugia to escape cold periods. Belgium has been significant in establishing the existence of Neandertal as an early form of human, and in the cultural stratigraphic sequence for western Europe.

Approximately 16,000 bp reoccupation of southern Belgium began to take place, possibly limited to summer reindeer hunting and/or antler collecting expeditions. These hunting parties may have had base camps located in northern France. After a 6,000 year hiatus, populations began to re-enter such areas as Belgium, Poland, England, Germany, and northern France, only after climatic conditions were such that made it possible for those populations to exist in these areas at least part of the time.
Paleolithic levels, and artifacts found helped to place an Aurignacian Industry between the Mousterian and Gravettian industries. The other site excavated by Dr. Straus and colleagues was Huccorgne, an open-air site, also in southern Belgium. This site was discovered in the late 1880’s, and contained both Gravettian and Mousterian levels.

Several trenches were dug at Trou Magrite. Stratum 6 contained sands, gravels, and large cobbles that were laid down by powerful stream action and dates probably to about 125-115,000 bp. and are archaeologically and faunistically sterile. Stratum 5 contained several retouched stone tools, debitage, and numerous microfaunal remains. Other faunal remains such as bear and wolf suggest a moderately cold climate and may suggest a time span of 115-75,000 bp. Stone tools found at this level were predominantly made from local limestone and were thought to be Mousterian.

There appears to have been a major depositional hiatus between strata 5 and 4, possibly due to erosion. Stratum 4 is a massive deposit which contained mainly scattered debitage and a few stone tools. Evidence points to cool and humid conditions at some point, and cold and dry at other times. Deposits may date to between 70-30,000 bp. This period is considered transitional between Homo sapiens neanderthalensis and early modern Homo sapiens. Numerous faunal remains were found in stratum 4.

Stratum 3 yielded numerous stone tools and debitage, mostly from locally obtained materials. Stratum 2 is similar to stratum 3 in its lithic tool assemblage but has a much higher percentage of debitage. Stratum 2 also yielded fragments of two different undecorated antler points. Stratum 3 and 2 also contained numerous faunal remains such as woolly rhinoceros, cave bear, etc. It appears that Stratum 3 and 2 can be assigned to the Aurignacian technological complex.

Dr. Straus notes that there are some possible trends indicated by the increased use of non-local flint, increase in the frequency of blades, and the appearance of bone tools and art. A possible scenario may be that during Neandertal occupation of the cave at a time that saw a transition between the Middle and Upper Paleolithic, an abrupt change toward the intensive use of Aurignacian tools seems to have occurred. This may have been associated with repeated multi-purpose residential occupation, a radius of mobility, or of intergroup contact which seemed to be wider in the Aurignacian than the Mousterian.

Dr. Straus went on to discuss briefly the open-air site of Huccorgne, also in southern Belgium. Huccorgne was probably used on several occasions and appears to contain a discontinuous Mousterian component that is separated from a Gravettian layer by sterile deposits. Two radiocarbon dates have been obtained, one at 23,200 bp, and the other accelerated date of 26,300 bp. Several trenches have yielded artifacts which may indicate a site in which humans came to make weapons and hunt. The evidence indicates that people were making their tools there, in limited numbers. It would also appear that materials obtained for tool making are local.

Continued excavations are planned by Dr. Straus in which he will try to define the horizontal extent and spatial content variation of the Gravettian occupation, and to try to recover more evidence on the Mousterian occupation.

Reported by Kim Berget

THANKS, ALAN

Alan Shalotte has again made our newsletter look handsomer and more professional. He has replaced our nearly illegible back page with a very readable and attractive one. I know there are some errors on it, but they are my fault, not Alan’s. He just copied the mistakes on the old page which I had not corrected. If you see errors, call Alan.

Dolores Sundt, Editor
The 1993 Annual ASNM Meeting will be held May 7-9 at the Ramada Inn East, I-40 and Eubank. Preregistration fee is $15, at the door $20.

Hotel reservations must be made by April 20th. Rates are $48 double and $44 single. A registration form is included below. If you call in your reservation, be sure to tell the reservation clerk you are with ASNM. There is a KOA Campground with access east off Juan Tabo or north off Central. Tel. 296-2729.

The Bandelier lecturer will be Stewart Peckham, Laboratory of Anthropology Emeritus, who has been a leader in the interpretation and identification of Southwest pottery. In addition, his experience in the survey and excavation of many sites adds to his background. We promise a very interesting evening.

The banquet, 7:00pm Saturday, May 8th, will include chicken breast topped with asparagus and Bernaise sauce, vegetable, salad, wild rice blend and chocolate mousse. The price is $16.00 per person.

Some exciting field trips are planned. One goes to the Tijeras Pueblo where a group of volunteers have been transforming the site into an educational center. If you haven't seen Tijeras lately, come join us and see the group in action. Another trip is to the Petroglyph Park, with some new sites to see. The third trip will be led by Helen Crotty to Commanche Gap.
The ALBUQUERQUE ARCHAEOLOGICAL SOCIETY is a non-profit corporation organized under the laws of New Mexico. Its purposes are (1) to preserve and protect prehistoric and historic remains in this region; (2) to educate members and the public in archaeological and ethnological fields; (3) to conduct archaeological studies, research, surveys, and excavations; (4) to publish data obtained from research studies and excavations; and (5) to cooperate with other scientific institutions.

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Field Trips  Faith Bouchard  842-5604
Membership  Dudley King  299-0043

REGULAR MEETINGS: third Tuesday of each month in the auditorium of the Albuquerque Museum, 2000 Mountain Road NW, Old Town.

LABORATORY SESSIONS: each Wednesday at 7:30pm, and on scheduled Saturdays at the Old Albuquerque Airport building, west basement entrance.

FIELD TRIPS & SEMINARS: as scheduled.

EXCAVATIONS & SURVEYS: as scheduled.

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When we visit Bandelier, Chaco Canyon, Kuaua and Pecos, we may forget that small communities of agriculturists were established throughout the Southwest long before the appearance of larger, aggregated settlements. Moreover, big sites were not always continuously inhabited for very long. Geographers, economists, ethnologists, and archaeologists give many reasons why ancient Southwesterners should not have lived in large settlements. Nevertheless, population aggregates did develop on more than one occasion and persisted into the Historical Period.

Trying to understand population aggregation has a venerable history in southwestern research and continues to be of considerable interest today. Theories ranging from changes in farming methods to a need for defense have been offered to explain the appearance of large population centers.

Large, prehistoric sites are found throughout northcentral New Mexico in the Rio Grande region—from about Albuquerque north to Taos and the Upper Pecos and Galisteo Basin. While they have been studied since the late 1800s, it is only recently that research has been focused on explaining why population aggregation occurred and how aggregated villages were organized and supported economically.

Dr. Cordell has made important contributions to resolution of these questions in the Rio Grande area. Her site surveys and excavations at Tijeras Pueblo, in Tijeras Canyon, and at Rowe Ruin in the Upper Pecos Valley were conducted to help understand population aggregation in the context of Rio Grande prehistory. Her talk will focus on data obtained from this work and on comparative information from more recent work by others in areas such as Arroyo Honda, the Bandelier project area, and the Galisteo Basin.

Dr. Cordell has been conducting professional research in southwestern archaeology for more than twenty years. She has also worked at sites in the Rio Abajo and is currently beginning work on elemental analyses of ancient southwestern maize.

Dynamics of Southwestern Prehistory, edited with George Gumerman (1989), will be issued in paperback this fall by Smithsonian Institution Press. Another of her volumes, Chiles to Chocolate, Foods the Americas Gave the World, co-edited with Nelson Foster, was published by the University of Arizona Press in 1992. Dr. Cordell is currently writing another book on Pueblo prehistory for the Smithsonian Institution and is updating her textbook, Prehistory of the Southwest, that was published in 1984 by Academic Press.
COMING EVENTS

LAB Wednesday evenings, 7:30-9:30, and most Saturdays, 9:30-5:00, at the Old Airport Building at the south end of Yale Blvd. Call Dick Bice for directions.

NEW MEXICO HISTORICAL SOCIETY April 22-24, 1993, at La Posada in Albuquerque.

ALBUQUERQUE BOOK FAIR April 30, 6:00 to 9:00 p.m. Early Bird Sales, $7.50 donation. May 1, Sales 10:00 a.m. to 3:30 p.m. Free admission. Lectures on Murder in New Mexico, 10:30 and 1:30, $5.00 donation.

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Albuquerque Archaeological Society
Minutes, March 16, 1993

Tom Morales opened this month's meeting by welcoming all visitors. The minutes of the previous meeting were approved as printed since there were no corrections.

Mari King (welcome back, Maril) gave us a Library report. She informed us that Gordon Page has given us some reports, Jerry Burns has given us some books, and we have lots of books on the Navajo down at the lab.

Dick Bice reported on the Lab work, informing us that the lab is still open on Wednesdays and Saturdays, unless otherwise stated. He also said that there have been some mechanical problems with some of the equipment at the lab, but these problems have been fixed. If anyone is interested in doing some work down at the lab, see Dick. There are lots of projects that interested people can assist with!

Faith Bouchard reported on progress on the ASNM Annual Meeting. She said that Dave Brugge still needs papers for the meeting, so he will be calling you. Faith also said that many people have generously donated their time to undertake various projects and to make sure that the meeting runs smoothly. Everyone who is planning to attend the meeting should send in their registration as soon as possible.

[A registration form is included in this issue.] In addition, Dave Brugge said that in the ASNM newsletter his zip code was misprinted, and the correct zip should read 87107.

Tom informed us that Lance Trask is our designated representative at the Petroglyph National Monument Symposium. Three basic topics will be discussed: 1) Issues in rock art research; 2) Interpretation of rock art; 3) Discussion of plans for the Rock Art Research Center. J. C. Brody and Jay and Helen Crotty are also participating in the symposium.

Tom said that he had received information concerning requests for proposals after our last meeting. The request for a proposal is to perform cultural resource identification, evaluation, and analysis in New Mexico. The deadline is April 3.

We need volunteers to help put the monthly newsletter in the mail. Tasks involved include collating, folding, stapling, and labeling. It usually takes only a couple of hours on the first Saturday of every month. We desperately need help for this ongoing project, and those interested are requested to contact Faith Bouchard or Dudley King.

Phyl Davis announced that our new publication: "Subfloor Channels in Prehistoric Ruins," by Dudley King and Dick
Bice, can be purchased for $3.00 or mailed for $4.00. Phyl also announced that she has brochures for the field school put on every July by the Archaeological Society of New Mexico. Anyone interested in books or brochures, contact Phyl.

Michael Mokeem, editor of the Adobe Journal, a magazine which deals with adobe architecture in all forms, said that an article was recently done on pre-Spanish adobe and copies are available. Subscription to the publication is $15.00/4 issues per year.

Tom announced that at our next meeting Janice Hartley will be giving a short presentation about the State Trust Land Site Steward program. Janice also said that some repair work will be done at the Pueblo Blanco site on Saturday, May 15th. Anyone interested may contact Tom or Janice.

Lots of thanks to Marguerite Kephart, who provided the refreshments for this month's meeting!

Kim Berger, Secretary

Kim tapes the lecture each month, and she is willing to lend her tapes to anyone who would like to hear the original lecture. Call her at 821-5305.

ARTIFACT THIEVES PUNISHED

In the fall of 1990, a hunting guide and his client spotted a Jemez Springs man looting a prehistoric ruin on Federal land near Vallecitos and reported him to authorities. When confronted, the looter turned over the artifacts, including four bowls, portions of three jars, and several grinding stones. He was not collecting the artifacts to sell, but just for his own enjoyment.

He pleaded guilty to one count of violating the Archaeological Resources Protection Act of 1979 and was sentenced to two years probation, one month of home detention, 100 hours of community service, $3,742.58 in restitution, and a $500 fine.

"Federal Archaeology Report, Spring 1993"

In another case, the Feds don't have enough evidence to prosecute, but two men who stole carved wooden figurines central to the Hopi rite-of-passage ceremony say they regret the acts and believe they're living under a curse.

The centuries-old figures, viewed by the tribe as living deities, were stolen from a cave in 1978 by commercial pot-hunters Jimmy Hinton and Randall Morris, both about 20 years old. They sold them to rancher Eugene Pyle for $1600. Pyle says he chopped the figures up and burned them because he thought the FBI was closing in. But he and the admitted thieves say they're still haunted by their acts 15 years later.

Hinton says, "I fall asleep, and at 2 a.m. I hear wind chimes. Kachinas appear in my dreams." Hinton says he began suffering kidney, liver, and gall bladder failure a few months after stealing the figures. Morris was nearly killed in a motorcycle accident and lost the use of an arm and a leg.

Hinton decided he was under a curse and the only way to save himself was to confess. He said, "Any phrases I could use to describe the guilt would not be enough. To collectors I say, 'Set aside your greed. It's not art you're collecting. It's life. It's a people's soul. It's their religion.'"


HISTORICAL SOCIETY MEETS AT LA POSADA, APRIL 22-24

The New Mexico Historical Society is meeting in Albuquerque April 22-24. There will be registration and refreshments at La Posada on Thursday evening, and papers will be presented on Friday.

The first speaker on Friday morning, 9 a.m., will be Jim Carson. His subject is Albuquerque's Hunting Highland Neighborhood. He will be followed by Ann Carson, who will discuss their National Historic Register home in the Neighborhood and how they restored it.
Ancestors of the Navajos
Late Prehistoric and Protohistoric Occupation in the San Juan Basin
Lecture by Gary M. Brown

The Athapaskans, comprising a family of languages of the Navajo and Apache here in the Southwest, also include Indians from Canada and Alaska. Culturally, these groups are quite diverse in subsistence and include hunters, fishers, herders, farmers, gatherers, and various mixes. In addition, though these various groups have a common origin, the languages spoken by them are quite diverse.

One aspect that allows us to make a distinction between puebloan and Athapaskan groups is that puebloan groups are sedentary, while Athapaskan groups are considered mobile. Puebloan groups usually come together in small towns and construct apartment-type dwellings while practicing a horticulture subsistence. The Navajo, on the other hand, tend to inhabit extended family homes which are scattered across the landscape, with a much more fixed economy. Domesticated livestock, including horses, were very important to Navajo groups. The Navajo also construct hogans, which generally are conical log structures covered with dirt, brush, and bark. The hogan symbolizes family as a critical societal unit and is fundamentally different when comparing puebloan emphasis on communal organization and villages consisting of families which may not always be related except by marriage.

Athapaskan ceramics are not as ancient as the ceramics of puebloan groups. The origin of Athapaskan ceramics dates to about 500 years ago. Athapaskan ceramics generally tend to consist of plain gray wares, but in some cases are similar to contemporary puebloan styles. Southern Athapaskan gray ware was found throughout most of the northern Southwest, including New Mexico and parts of Colorado. While Athapaskan and Anasazi ceramics overlap geographically, Numek ware, which is fundamentally different in technology, has a unique range. It is found mainly to the north of the Colorado River, except in Colorado where it occurs around the headwaters of the Colorado River on the west slope of the Rocky Mountains.

How far back can we trace the origins of Athapaskan groups? The modern period can generally be defined as a time within the last 50 years, approximately from WW II to the present. The Navajo occupy the largest reservation within the lower 48 states. This includes much of northern Arizona, northwestern New Mexico, and southeastern Utah. The Navajo also inhabit quite a varied range of environments, from the lowlands on up to high altitude areas of the mountains.

The next period, the historical period, began around 1700 to about 1940. Much of the data from this period was obtained with an outsider's perspective: from the Spanish and second-hand reports from within the Rio Grande Valley. Lifestyle during this time was based upon extensive low-density land use, oriented around herding of sheep and other livestock, horticulture, and limited wild plant gathering. Wild resources were important more for medicinal ceremonial activities, but domesticated plant and livestock were the main food staples. Some of the tenuous historical literature describes the Navajo as occupying areas as far north as southwestern Colorado. It appears, however, that the Utes forced the Navajo out of the region fairly early in the historical period. At about this time, the first appearance of "pueblitos" occurs, consisting of small, pueblo-like structures that may have been inspired by the puebloan inhabitants.

There is some evidence for warfare at some pueblo sites. This evidence includes some pueblitos which were surrounded by walls and other intriguing defensive features. Other sites appeared to be located in areas which made accessibility difficult, similar to some Pueblo III cliff dwelling sites in the Four Corners region. There is also some question as to the possibility that pueblitos were linked together with some type of warning system, perhaps as defense against the Utes. There is also some evidence that when the Spanish returned after the Pueblo Revolt of 1680, some pueblos may have taken refuge with the Navajo groups, possibly even taking up residence and marrying into
these groups.

The Proto-historic period is generally thought to be between 1540-1700. The transition from the historic to proto-historic period is known as the Gobernador Phase and is associated with evidence that Pueblo and Navajo refugees occupied the same area. This phase appears to span the transition, not really falling into either one of these periods. There are several references which tell of accounts of Navajo raiding, trading, and general conflicts conducted upon many of the pueblos which have contributed to the reputation of the Navajo as mobile predators. There are also references which describe the Navajo as farmers during this time, with the Spanish eventually burning these fields.

The Prehistoric period predates 1540 and information concerning this period is largely based upon archaeological remains. The earlier period, the Dinétah Phase (Navajo spelling) is thought to predate the strong pueblo influence seen in the Gobernador Phase. At Navajo Reservoir it has been thought that there may have been a pre-revolt occupation that predated the sudden transition between the Gobernador and Dinétah Phases, with a pre-revolt occupation similar to the Gobernador complex but without the puebloan traits, including no decorated pottery and no ceremonial system oriented toward a Kachina type religious complex. The key Navajo ceramic type consisted of Dinétah gray ware and currently dates to between AD 1500-1800, but there were no absolute dates from Navajo Reservoir. There is also evidence for four-poled hogan, but no pueblo style masonry, and no slab lined storage bins.

It has been thought for some time that the Athapaskans arrived in the area at about the time of the Spanish, sometime in the 1500's or later. However, recent archaeological evidence points to the emergence of Navajo culture at this time, with the Dinétah Phase as a bridge between the Prehistoric period and Spanish contact. Navajo culture, in many respects, can be seen as a hybridization of Athapaskan, Pueblo, and Spanish traits.

Reported by Kim Berget

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**REMINDER -- ASNM ANNUAL MEETING**

Send in your registration now for the ASNM Annual Meeting to be held May 7-9 at the Ramada Inn East. Preregistration fee is $15. At the door it will cost you $20.

Friday evening is time for registration and greeting friends. Interesting talks are planned for Saturday as well as the banquet that night ($16) with Stew Peckham as Bandelier lecturer. Three field trips on Sunday: Tijeras Pueblo, Petroglyph Park, and Comanche Gap.

If you plan to stay at the Ramada Inn, make your reservation by April 20 and tell them you are with the Archaeological Society of New Mexico. Ramada Inn East, 25 Hotel Circle, Albuquerque 87123. Phone 800-228-2828.

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**REGISTRATION**

ASNM Annual Meeting, May 7-9, 1993

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Mail to: Albuquerque Archaeological Society P.O. Box 2625, Albuquerque, NM 87196
The ALBUQUERQUE ARCHAEOLOGICAL SOCIETY is a non-profit corporation organized under the laws of New Mexico. Its purposes are (1) to preserve and protect prehistoric and historic remains in this region; (2) to educate members and the public in archaeological and ethnological fields; (3) to conduct archaeological studies, research, surveys, and excavations; (4) to publish data obtained from research studies and excavations; and (5) to cooperate with other scientific institutions.

The ALBUQUERQUE ARCHAEOLOGICAL SOCIETY is an affiliate of the ARCHAEOLOGICAL SOCIETY OF NEW MEXICO. Membership includes a monthly meeting with a lecture, and opportunities to participate in laboratory projects, field trips, and cooperative activities with other archaeological institutions.

ANNUAL DUES: REGULAR: Individual $12.00; Family $16.00 SUSTAINING: Single $20.00, Family $30.00 INSTITUTIONAL: (Newsletter only) $8.00

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<td>Dudley King</td>
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REGULAR MEETINGS: third Tuesday of each month in the auditorium of the Albuquerque Museum, 2000 Mountain Road NW, Old Town.

LABORATORY SESSIONS: each Wednesday at 7:30pm, and on scheduled Saturdays at the Old Albuquerque Airport building, west basement entrance.

FIELD TRIPS & SEMINARS: as scheduled.

EXCAVATIONS & SURVEYS: as scheduled.

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Permit No. 276
CHACO ROADS: SOME NEW IMPLICATIONS

Lecture by
John Roney

Tuesday, May 18th, 1993 at 7:30pm
Albuquerque Museum, 2000 Mountain Road NW, Old Town

Even after almost 150 years of study, we are just beginning to appreciate the nature and extent of the Chacoan accomplishment. In the late 1970’s and early 1980’s a number of Chacoan sites were found throughout the San Juan Basin, and a system of planned, constructed roads was documented radiating out almost 40 miles to the north and south of Chaco Canyon.

In more recent years we have come to recognize Chacoan sites and segments of Chacoan roads throughout a truly vast region. They extend from Reserve, New Mexico to Cortez, Colorado, and from the Rio Puerco 35 miles northwest of Albuquerque to the Hopi Mesas in Arizona. These new discoveries have overturned our prior notions about Chaco and have raised a host of new possibilities.

John Roney has served as the District Archaeologist for the Bureau of Land Management in Albuquerque since 1980. From this vantage he has been an active participant in the search for new Chacoan sites and especially in the discovery and evaluation of Chacoan roads.

In his presentation John will discuss some of the latest developments in Chacoan archaeology, with special emphasis on the roads and outlying Chacoan sites.

He will illustrate the exotic features which distinguish Chacoan outliers from ordinary residential buildings of their time, discussing their role within local prehistoric communities and their relationship to Chaco Canyon itself.

John does not believe that the Chacoan roads were constructed to facilitate regional transportation and communication, as most earlier models have assumed. Instead, it is probably misleading to refer to these features as roads at all. In many ways it makes more sense to think of the prehistoric roads and the labor investments which they represent as one aspect of the monumental architectural tradition which finds its expression in the Chacoan buildings.

John holds a Master's degree in Anthropology from Eastern New Mexico University and is one of the co-authors of Chacoan Roads in the Southern Periphery: Results of Phase II of the BLM Chaco Roads Project. He is also a contributor to a set of papers which have just been published by the Maxwell Museum entitled Anasazi Regional Organization and the Chaco System.
FIELD TRIP TO PECOS NATIONAL HISTORIC MONUMENT, MAY 22

The field trip to the "Lost Church Site" at the Pecos National Historic Monument is set for Saturday, May 22. If you want to carpool, meet at Winrock at 9 o'clock. Or be at the Park by 11. Bring your lunch and water.

Since the site is in a sensitive area, only fifteen people will be allowed to go to the site.

Albuquerque Archaeological Society
Minutes, April 20, 1993

Tom Morales opened the April meeting by welcoming all guests. There were two corrections to the minutes of the previous meeting and lecture summary. In the library report it was typed that Jerry Burns donated books to the library, but that should be corrected to Cherry Burns. In the lecture report, reference was made to Numic ware, but that should be corrected to Numic ware instead. The minutes were then approved as corrected.

Librarian Mari King said that we had received a couple of books from Linda Cordell, and Mari also brought extra copies of the newsletter. She also said that the AAS library has resources for any member working on a dissertation or research or term paper.

Dick Bice said the lab is open most Wednesdays and Saturdays but will be closed on May 8 during the ASNM meeting. In addition, Tom said that they would like to repaint the lab inside, possibly a cream color. If anyone has any latex paint (gloss or semi-gloss) in either white or cream that they would like to donate, please contact Tom.

Faith Bouchard said plans for the ASNM annual meeting are going well. Phyl Davis asked for a volunteer(s) who would be available to sit at a table and sell the new AAS publication, "Subfloor Channels in Prehistoric Ruins."

Faith reported that the field trip to Pecos National Historic Park which had been planned for late April will now be moved to May 22.

Jay Crotty reported that the Rock Art Field School begins June 19 and runs to July 2. It appears that the school is overbooked for the first week, and Jay is looking for people to change their reservations to the second week.

The treasurer's report was given by Susan Ball, who said that for the first quarter of this year we took in an income of $1,488.92, with total expenses of $273.81. Added to the previous balance, minus the certificate of deposit, our current available balance is $7,306.29.

Karen Castioni said that the Sandia Ranger District of Cibola National Forest has invited the AAS to a May 1 dedication at the Tijeras pueblo site between 10:30 - 11:30. Walks through the site are encouraged, and a drawing will also be held on May 16, for which tickets can be obtained from Karen. Prizes will be awarded. The money goes toward the Tijeras Pueblo Interpretive Education Center. In addition, during Heritage Preservation Week, various activities will be held at the Tijeras Pueblo on May 8-9 and 13-16 between 11:00 - 4:00 o'clock.

Mary Smith announced that a representative from the Forest Service in South Dakota is looking for two Hispanic archaeology students who might be interested in a summer position in the Black Hills. Housing will be provided, some money for subsistence, and lots of experience. If anyone is interested, contact Mary at the Maxwell Museum.

Kim Berget, Secretary

Janice Hartley, from the State Land Office, gave us a presentation concerning preservation activities at the Pueblo Blan-...
down the water. Work will also be done to help control sheet erosion. Due to the exposure of this site, it is in danger of vandalism. Janice is asking for volunteers to assist in this project. There will be a Volunteer Team Leadership meeting on May 5th. On the weekend of May 15-16 the first structure and retaining wall will be built, with a second structure to be built the following weekend, May 22-23. If anyone has any questions concerning this project, like how to get there, please contact Janice Hartley at the State Land Office in Santa Fe.

GORDON PAGE HONORED

Each year the Archaeological Society of New Mexico honors an outstanding archaeologist, professional or avocational, with an honorary lifetime membership and a volume of papers in his honor. For 1994, the honoree will be Gordon B. Page. This is the twentieth in a series of papers and is a tribute to one who combined geological and civil engineering skills with extensive anthropological studies. While at the University of New Mexico, Gordon was one of the founders of the New Mexico Anthropologist, which later evolved into the Journal of Anthropological Research. Gordon participated in excavations of Puaray, Kuuaa, and Sandia Cave. Some of his reports on other anthropological work have been much used for information on Hopi and Navajo land use.

Gordon was for many years a crew chief for Dr. Florence Ellis at Ghost Ranch and participated in annual field season investigations of Gallina sites. With the Archaeological Society of New Mexico field schools, he heads crews in excavations and field surveys at Heaton Canyon. He also excavated a site in the Sandia Mountain foothills.

Gordon is a regular lecturer on archaeological subjects at senior citizen seminars and to other groups interested in Southwestern prehistoric cultures.

We members of the Albuquerque Archaeological Society congratulate Gordon. He deserves the honor.

SOUTHWEST INSTITUTE WILL PRESENT LECTURE SERIES AND FIELD PROGRAMS ON EARLY SPANISH/INDIAN CONTACT

The historic puebloan culture area of New Mexico is the setting for the ninth annual Southwest Institute of the University of New Mexico. The Southwest Institute provides a unique interdisciplinary and multicultural lecture and field exploration of the geology, ecology, archaeology, art, history, cultural systems, and socio-economic issues in the riverine areas settled by the Pueblo and colonial Hispanic peoples.

The Institute will present thirty lectures and performances at Albuquerque Academy July 5-July 16. Three one-hour presentations will be provided each morning Monday through Friday, complemented by a midday film/video series and several afternoon field trips.

In addition, the Institute has arranged three six-day field programs in the areas of early Pueblo/Hispanic contact. Each tour will be accompanied by five faculty who will present on-site talks on archaeology, Pueblo art and architecture, Pueblo history and culture, Hispanic art and architecture, and geography. The field programs are scheduled in July, August, and September.

For information about the program, call the Southwest Institute at 505-277-2828. University of New Mexico credit is available for the lecture series and for the field program.

Idealism increases in direct proportion to one's distance from the problem.

* * * * * * * * *

If you want to forget all your troubles, wear tight shoes.
BIG SITES IN THE RIO GRANDE REGION
A View From the Upper Pecos, Before Pecos
Lecture by Linda S. Cordell

Throughout most of the prehistoric sequence within the Southwest, people were living in relatively small communities. It was not until sometime after 1000 AD that people began to live in larger clusters of rooms. The definition of aggregation is as follows: the formation of relatively large residential units generally thought to represent groups of people coming together. However, a more recent definition was given which makes reference to big sites which have at least 50 rooms with constituent room blocks associated nearby.

Many people over the years have been asking why aggregation occurred; what were the mechanisms that brought people together into larger groups. Julian Steward acknowledged that social, historical, and ecological factors all shaped the formation of social and political groups, but focused on ecological factors that might have caused changes in prehistoric settlements. These ecological factors might include subsistence, economy, population growth and density, and the sociopolitical organization.

Up until approximately 1000 AD or later there appeared to be a fairly consistent room to kiva ratio of approximately 5-6 rooms per kiva. But with the appearance of very large villages in the archaeological record later, we begin to see 30-30 rooms per kiva, inferring major social changes.

Some favor a defense hypothesis, but others such as Linda Cordell favor an alternative known as the Deterrent Theory. This theory states that rather than people aggregating during time of major warfare, they may have been coming together in order to become much more efficient in a variety of tasks such as exploiting the landscape, and possibly for the threat of warfare later. This aggregation may deter possible advances from neighboring groups later.

Recently, many people have been looking at a variety of ways in which aggregated sites vary in layout, planning, and formality. The site of Rowe, in the upper Pecos valley, is considered an early aggregation site, though it probably never contained more than about 250-300 rooms. The history of Rowe has been examined in terms of Pecos. Investigation began in 1917 with a site survey and later with an excavation and the recording of meticulous field notes. A trench was dug which provided a great deal of excavation. After this initial excavation, work was halted.

Work at Rowe began again in the early '70s when several rooms were excavated. In addition, in 1980, the UNM field school assisted in the excavation. In the south portion of the site there is a lot of relief which indicates both earliest and latest occupation levels, with some superposition going on. The stratigraphy is most complicated within this area.

The next project was to evaluate the hypothesis as to whether or not Rowe became an aggregated community in response to climatic stress. To do this, dates had to be obtained. Tree ring, archeomagnetic, radiocarbon dates all indicated that most of the building took place during the 1340’s. Some of the initial building may have taken place as early as the late 1100’s, and Rowe may have been in existence as late as 1400 - 1425 AD. Continuing aggregation within the Pecos valley was at Pecos itself.

The next step was to look at climatic conditions during the early 1300’s to about 1340. Evidence provided for this period appeared not to have shown any higher incidence of drought as compared to other periods. However, other possible data can be looked at to determine why people aggregated. One factor that might be looked at in particular is rainfall variability. Fred Plog thought that people might aggregate during times of high variability in rainfall. He hypothesized that during times of resource/environmental variability, people would aggregate in order to exchange with one another various trade items. In the Southwest there is a line which is associated with a bimodal rainfall pattern on one side with an increase in precipitation in the winter. The other side of the line is associated with a unimodal
pattern. One question asked was that if there is high variability in the east, is there also high variability in the west? Evidence shows that there was quite a bit of variability in the east, but low variability in the west. However, during 1330-1339 (Rowe aggregated in approximately 1340) it appears that variability was high in this area, possibly causing people to aggregate not out of stress but maybe as a result of rainfall variability. One result was the exchange of various trade items.

But what were they trading? The frequency of lithic materials was high and of high quality, but there were lithic sources nearby. Only a few lithics were imported, some of which was obsidian. But the imported lithics accounted for a very small percentage of the total lithics found. The ceramics from Rowe were quite abundant, with most clay resources nearby. Firewood is also abundant. However it was found that the fauna from Rowe was different from faunal remains in other P IV sites. Thirty-one percent of the identified faunal remains is musk deer, with cotton-tail being only twenty-one percent, and turkey being ten percent. There was also elk and some bison, though fragmentary. The bison was likely traded in from the plains Indians. The human skeletal remains indicate a very robust people with very little evidence for vitamin deficiency. It is apparent, therefore, that the occupants of Rowe were eating tremendous amounts of meat, with additional evidence for the consumption of corn.

In discussing the social organization of Rowe, let us note that kivas have yet to be found at the site. However, this may only be that the associated room blocks as yet have not been excavated.

But we do know that in the late 1200's and 1300's the Four Corners area was being abandoned. Shortly before this, in the early 1100's to 1200's we know people were coming together at Rowe. It was an excellent location due to the abundance of game and a spring nearby, but it was not easily defended, especially as "clumps" of aggregates popped up in the surrounding area. In the end, these village aggregates were quite unstable, and people eventually left and wound up at places such as Pecos.

It was at places such as Pecos that we find high frequencies of things such as imported ceramics, as opposed to what was seen at Rowe earlier. So it appears that Rowe can be seen as an example of an early aggregation site, but it is one that never fully made the transition.

Reported by Kim Berget

ROCK ART STUDIES IN SAUDI ARABIA

Saudi Arabia has a rich prehistoric cultural heritage. A comprehensive survey of rock art sites was begun in 1984 and over 1000 sites have been recorded.

In Arabian rock art, animal figures outnumber human representations, and the prehistoric artists chose to depict certain species of animals repeatedly and completely ignore others which are just as common in nature. The most dominating animal figures are cattle, camels, ibex, deer, gazelles, ostriches, lions, and lizards.

Although the same animal types are repeatedly depicted in different cultural periods, the style changes with time. The earliest phases of rock art in Saudi Arabia contain human and animal figures depicted with realistic physical details. In subsequent phases, the figures become smaller, schematised and outlined. Finally in the last phase of rock art just prior to the origin of writing, the figures become linear and stick-like. Compositions of human stick figures in different attitudes and with reduced, absent, and modified limbs are found in different parts of the country. One researcher believes these arrangements are intentional. He claims that some of these human stick figures are very similar to a number of alphabetical letters of one of the earliest Arabian scripts. He believes that this evolution from naturalistic forms to schematised and ultimately to alphabetical forms shows that rock art was used for some kind of communication.

International Newsletter on Rock Art.
No. 3, 1992
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Photography Kathy Donaho
Field Trips Faith Bouchard 842-5604

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Permit No. 276
INTERPRETATION OF AMERICAN INDIAN CULTURES

Lecture by
Ailema Benally

Tuesday, June 15th, 1993 at 7:30pm
Albuquerque Museum, 2000 Mountain Road NW, Old Town

Between John Wayne in Stagecoach and Kevin Costner in Dances With Wolves, Hollywood has made major adjustments in its understanding and portrayal of American Indians. Stereotypes remain central to their storytelling technique, however.

While this approach may suit the needs of the movie/TV industry, it provides little information useful for individual understanding of the many distinct American Indian nations, tribes, bands, clans, and other groups scattered across the U.S. In fact, policies based upon homogeneous portrayal and handling have been a mainstay of mismanaged Indian-white relations ever since Europeans first set foot on the continent.

Like humans everywhere, American Indian individuals and groups are adaptive creatures whose cultures and lifeways are defined by their geography, environment, technology, and other local influences. Moreover, European settlement on the continent has had profound, direct and indirect impacts on culture development over time.

This understanding is essential to all non-Indians seeking to relate to American Indians and their cultures. It is especially important to anthropologists trying to interpret archaeological records based upon ethnographic analogy—essentially a static model.

Ms. Benally maintains that understanding of Indian cultures stems from appreciation of their individual distinctions and the factors which shaped them. Moreover, she proposes that non-Indian participation in Indian community, religious, and ceremonial activities is the best way gain the insights and relationships needed to grasp these distinctions—in a manner exemplified by Catlin, Cushing, Titiev and other anthropologists over the years.

Ailema Benally is a Navajo who grew up on the reservation. Her career has been with the National Park Service which fostered her interest in cultural interpretation. Co-founder of the Council for American Indian Interpretation, a nationwide organization, her goal is to encourage sensitivity to, and appreciation of American Indian cultures. She is now a Park Ranger at the Petroglyph National Monument.
COMING EVENTS

LAB Wednesday evenings, 7:30-9:30 and Saturdays, 10:00-4:00, at the Old Airport Building at the south end of Yale Blvd. Call Dick Bice for directions. Lab will be closed in July and in August until after the Pecos Conference.


GRAN QUIVIRA XXII Tucson, AZ, Inn at the Airport, October 7-10, 1993.

Albuquerque Archaeological Society Minutes, May 18, 1993

Tom Morales opened the meeting by welcoming guests and inviting them to become members. The minutes of the previous meeting were approved after noting the correct spelling of the name of Janis Hartley from the State Land Office.

Tom said the lab is, as usual, open on Wednesday evenings and most Saturdays from 10:00 a.m. and 4:00 p.m. It has recently been suggested that some renovations need to be done at the lab. Leona Dees has generously donated paint to the cause. Since the printing press is unreliable without Dick Bice to baby it, this month's newsletter was printed at Bizmart. The arrangements were made by Alan Shalette. To spare Dick having to spend one Saturday a month printing the newsletter, the board is considering having it printed outside all the time. The cost is comparable.

Mari King did not bring any books to the meeting, but suggested that people come down to the lab to see all the books on Chaco. These books are available for members to check out.

Phyl Davis thanked all those from AAS who kindly donated their time and work to make the ASNM meeting so successful.

Jay Crotty said the upcoming Rock Art Field School is not only full, but is overbooked with a waiting list. This year's field school in the Velarde area should be very interesting.

Treasurer Susan Ball informed us that a few of the checks for membership dues had bounced. The bank charges us a fee for these checks. During the Board meeting in May, it was decided that a letter would be sent to the individuals asking them to reimburse AAS for the charges. On another subject, Susan asked anyone who needs to be reimbursed for ASNM meeting expenses to contact her immediately.

During the last meeting, Alan Shalette suggested instituting a "Laboratory Box Fund." Because of the accumulation of several years of lab work on several sites, we are in need of storage containers to store all of the material. The artifacts will eventually be turned over to the Laboratory of Anthropology in Santa Fe and to the Albuquerque Museum.

Faith Bouchard said a field trip is planned for Saturday, May 22. Everyone is to meet at Winrock, then carpool to the Lost Church site at Pecos National Historical Park. This site is a very sensitive area and the field trip is limited to the first 15 people who sign up. Faith also thanked all those who donated their time to make the ASNM meeting so successful.

Dudley King, outgoing president of the Archaeological Society of New Mexico, gave us a list of the officers for 1993: President, AAS member Dave Brugge; Vice-President, Sheila Brewer of Gallup; Treasurer, AAS member Phyl Davis; Secretary, Jody McSherry of Deming.

An announcement was made concerning the impending ballistic missile testing program. Much of this testing would affect several major archaeological sites in New Mexico. Protestors of the testing are petitioning to extend the amount of time for comments on this matter.

Kim Berget, Secretary
AAS MEMBERS ARE HONORED

Two of our members, Dick Blec and Al Schoeder, were honored May 14 in Santa Fe when they received New Mexico Heritage Preservation Awards.

Dick's award says: "For distinguished contributions to field archaeology and archaeological training and instruction in New Mexico."

Al's award reads: "For distinguished lifetime achievement in archaeology and historic preservation."

Congratulations, guys! You deserve the honor.

66th PECOS CONFERENCE,
AUGUST 13-15, SPRINGERVILLE, AZ

August is coming, and that means Pecos Conference. This year it's at the Casa Malpais National Historic Landmark Site at Springerville, Arizona, August 13-15. Initial registration on Thursday evening, August 12 in the Casa Malpais Museum.

Everyone is invited to join in this southwestern tradition. It's a very informal event where professional and avocational archaeologists, early research pioneers and students meet to share reports on current work and discuss the problems of the moment.

Registration fee $15 before July 19, $18 afterwards. Saturday night dinner, pig roast, is $13, and breakfast is available for $3. There will be souvenir T-shirts for $15.

Talks will be presented on Saturday. On Sunday there will be two half-day tours.
1. Tularosa Cave and Bat Cave in New Mexico.
2. Rock art site in the Upper Colorado River drainage and the Hall Ranch site. Sign up at the conference. During the conference, there will be tours to the nearby Raven Site.

Send your registration right away to:
Pecos Conference
C/O Louis Berger Associates, Inc.
5343 N. 16th St. Suite 260
Phoenix, AZ 85016

AAS MEMBERS CONTRIBUTE TO ASNM ANNUAL MEETING IN MAY

AAS members played an important part in the annual meeting of the Archaeological Society of New Mexico. Since we were the host society, many people were involved in planning and preparing: Chairman, Faith Bouchard; General arrangements, Phyl Davis; Decorations, Karen Castioni; Recruiting speakers, Dave Brugge, Gordon Page, and Marge Shea; Designing the program, Dave Brugge, Phyl Davis, Dudley King, and Alan Shalette; Registration, Ann and Jim Carson, Catherine Holtz, Alan and Joyce Shalette. Jerry Brody and Ann Carson chaired the sessions.

Several AAS members presented papers at the Saturday meeting. Helen Crotty presented a style show of "Kilt Fashions...as Seen in Kiva Murals of Pottery Mound and Kuaua." Fifteenth century kiva murals at Pottery Mound display an amazing variety of kilt decoration, from colorful feathers and rattlesnake tails to flamboyant asymmetrical Siyati-style patterns. The people of the later Kuaua murals, on the other hand, are usually depicted in somber black undecorated kilts.

Jay Crotty described the "ASNM Rock Art Field School's Final Season at Three Rivers." During the course of six seasons, field school participants contributed 11,222 hours recording 20,579 images, including vandalism and graffiti. Documentation has been submitted annually to the Laboratory of Anthropology in Santa Fe and the Bureau of Land Management in Las Cruces. A contract for a final report has recently been awarded.

Jim Carson described the history of the development of Albuquerque's Huning Highland neighborhood. In the early years of the century, this was the residential area for prosperous business and professional men and their families.

John Hayden's talk was entitled "Silk Purse from Sows' Ears -- or, Bringing Life to Plain Mud Mounds." Years of field research at Tijeras Pueblo have uncovered a wealth of information on its lifeways in the Rio Grande Coalition Period. But backfilled mounds and associated rubble of
this once-bustling community reveal little of its occupants struggles and victories during the 1300's and 1400's. John told how the interpretive specialists have brought life back to the site and provoked an interest on the part of visitors.

A special honor went to Dudley and Mari King. They were the recipients of the Amateur Award, which each year goes to an avocational archaeologist who has contributed significantly to the field of archaeology. The plaque says the award was presented to Dudley and Mari King "as exemplary volunteers supporting the Albuquerque and New Mexico Archaeological Societies in the fields of management, rock art, humor, library, membership, photography, newsletter distribution, laboratory work, publications, and field work."

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Chaco Roads: Some New Implications
Lecture by John Roney

Chaco Canyon is a real anomaly, but outside of Chaco Canyon, there is a uniform pattern that covers a very large area. John Roney believes that a lot of what Chaco Canyon is about relates to this much larger region.

What we see across the area of the Colorado Plateau is a pattern of broken communities which consists of a series of small, local residential buildings. Most likely, individual or extended families lived in these residential buildings. Initially these dwellings were pit houses, later becoming surface structures, and grouped into loose clusters. Somewhere near the center is a special building with large rooms, possibly a community center. Situated in the general vicinity of these buildings are great kivas, often ten meters or more in diameter. This fundamental pattern is first seen during the Basketmaker episode, continuing to about 1300 AD, with some variation to this pattern.

Through the period AD 1050-1150, we see Bonito-style structures. In some cases these buildings supplement the great kivas, and in others they replace the great kivas. These are the buildings that are known as the Chacoan outliers.

The Chacoan buildings had associated kivas that were subterranean. Sometimes, however, we find elsewhere a large square room built above ground with a circular kiva inside it. Spaces were filled in with rocks and soil. This structure is associated with surface rooms that are three or four times the size of normal residential buildings. These structures were often found on permanent land forms. If a great kiva was built within the community, it was often associated with the Chacoan building.

There is evidence for landscape modification. There are several examples of circular swales that encompass the structures. Another landscape modification seen is a circular feature, surrounding the group of structures, known as an aerea.

John showed slide after slide of aerial views of sites with the same features: a large-roomed building, an aerea, a great kiva, and, usually, a road or two leading away from the complex. From the ground the features are not apparent, but from the air, the similarity of the sites is obvious.
Perhaps the best known landscape features are the Chacoan roads. These roads were constructed by digging out the ground to a depth of about 12-18 inches, and pushing the dirt to both sides. The width of the Chaco roads is a uniform nine meters wide. Often, these roads ignore various topographic features on the landscape, rarely deviating from their course. The majority of the roads are short segments associated with the local community structures.

One possibility of what might have gone on at Chaco was that it was a place where ceremonies were conducted, tying the smaller outlier communities into a larger, more regional level of organization. The big buildings at Chaco Canyon have the same architectural characteristics as seen in the smaller integrated clusters, but the buildings themselves are much larger.

There are several roads associated with Chaco Canyon. Several ideas have been put forth concerning the road system at Chaco. The most popular is that the roads were used for transportation and communication. However, John Roney believes that the roads were not constructed to facilitate transportation. He believes that if the roads had been built for this reason, then one would see the major labor investment to be in places where the topography was difficult and where there would be some kind of pay off for that labor investment. However, we see just the opposite. In places where the topography is gentle, we see the most labor investment. Yet, when difficult terrain is encountered, often the road disappears with no evidence of construction, except for possible toe-and-handholds and stairways.

It appears that the majority of the roads are short and segmented, associated with Chacoan outliers and appearing to have no known destination and no unifying theme.

In the end, the main observation about the prehistoric roads is that they are consistently associated with Bonito-style structures. The Chacoan buildings are locally integrated structures that had to do with ceremonies and activities that tied people together, thus reinforcing their social integration. The prehistoric roads may be a phenomenon similar to, for example, that of the pyramids in the ancient Egyptian culture. Societies at this level of organization undertake these projects requiring a lot of organized labor, thus reinforcing the social organization, but not necessarily for utilitarian purposes. The Chacoan roads may very well have been a similar phenomenon.

Reported by Kim Berget

HEWETT'S 1908 DISSERTATION
NOW AVAILABLE IN ENGLISH

Back in 1908 Edgar L. Hewett wrote the first summary of Southwestern archaeology, Ancient Communities in the American Desert, as his PhD dissertation. He included the Four Corners, the upper, middle, and lower Rio Grande, San Juan Basin, Little Colorado, Rio Gila, and the Chihuahua Basin. Unfortunately for most Americans, this dissertation was written in French for his university in Switzerland.

Now it has been translated into English by Madeleine Turrell Rodack and is being published by the Archaeological Society of New Mexico. The 188-page volume includes the 17 original plates (photographs) and 20 line illustrations, plus two photographs of Hewett.

This is a limited, one-time publication! Orders must be received by July 1, 1993, so order your copy now. The price is $19.50 per book. Make checks to Archaeological Society of New Mexico, P.O. Box 3485, Albuquerque, NM 87190.

Ancient Communities in the American Desert by Edgar L. Hewett

Please send ___ copies at $19.50 per book. $____ total.

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The ALBUQUERQUE ARCHAEOLOGICAL SOCIETY is a non-profit corporation organized under the laws of New Mexico. Its purposes are (1) to preserve and protect prehistoric and historic remains in this region; (2) to educate members and the public in archaeological and ethnological fields; (3) to conduct archaeological studies, research, surveys, and excavations; (4) to publish data obtained from research studies and excavations; and (5) to cooperate with other scientific institutions.

The ALBUQUERQUE ARCHAEOLOGICAL SOCIETY is an affiliate of the ARCHAEOLOGICAL SOCIETY OF NEW MEXICO. Membership includes a monthly meeting with a lecture, and opportunities to participate in laboratory projects, field trips, and cooperative activities with other archaeological institutions.

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ALBUQUERQUE ARCHAEOLOGICAL SOCIETY
P.O. Box 4029
Albuquerque, NM 87196

LABORATORY SESSIONS: each Wednesday at 7:30pm, and on scheduled Saturdays at the Old Albuquerque Airport building, west basement entrance.

FIELD TRIPS & SEMINARS: as scheduled.
In the late 1800s ethnologists working among the Jicarilla discovered two bands that had two orientations and were referred to in Spanish as Olleros (Potters) and Llaneros (Plainsmen). The Jicarilla are one of the six groups of Southern Athapaskans believed to have migrated into the Southwest between about A.D. 1300 and 1500. They were influenced by the buffalo they encountered, introduction of the horse, and their contact with other Indian groups such as the Pueblos. Though well-known for beadwork and coiled basketry typical of migratory bands, Jicarilla agricultural practices and contact with the Pueblos no doubt led to development of potterymaking.

Felipe Ortega met and studied with Jesucita Martinez in 1969 when she was ninety years old and blind. She lived on the Jicarilla ancestral grounds of Petaca, NM. Jesucita was taught potterymaking by her grandmother and was the last of the Jicarilla traditional potters who maintained use of the clay pits in the area. She died in 1970.

When he returned to Dulce in 1978 after pursuing his education out of the area, Felipe learned that he was the last of the Jicarilla Apaches making pottery in the Jicarilla tradition. He then began researching Jicarilla Utility Ware and now has numerous students on the Jicarilla reservation as well as in several northern Pueblos.

In 1992 Felipe was invited to participate in the American Folk Life Festival in Washington D.C. by the Smithsonian Institution and he was invited to participate in the Inauguration Festivities for President Clinton. He received his B.A. from Duns Scotus College in Detroit, and his M.Th. and M.Div. from Oblate College of the Southwest in San Antonio.

"Many people have credited me with having revived the art-form of Utility Ware among my own nation and of those neighboring tribes who have used micaeous clay ... So if the Bean Pot is making a come back then I am pleased."
COMING EVENTS

LAB Wednesday evenings, 7:30 - 9:30, and most Saturdays. Call Tom Morales for directions to the lab and Saturday hours.


MAXWELL MUSEUM Gala preview of "Beauty from the Earth" Saturday, July 24, 6-8 pm at the Maxwell Museum. $25 ($35/couple) MMA members, $30 ($40/couple) non-members. Call 277-0196 for reservations.

MAXWELL MUSEUM Exhibit "Beauty from the Earth: Pueblo Indian Pottery from the University Museum of Archaeology and Anthropology, University of Pennsylvania" opens July 25.

MAXWELL MUSEUM Benefit Auction, August 7, Fred Harvey Airport Hotel. 10:30 am preview, 12:30 auction; 5 pm preview, 7 pm auction.

MAXWELL MUSEUM Field trip led by J.J. Brody. Pueblo pottery collections of Santa Fe, including Indian Arts Research Center and Museum of Indian Arts and Culture. $20. Call 277-5963 to register.

Albuquerque Archaeological Society Minutes, June 15, 1993

Tom Morales opened the June meeting by welcoming all guests. The minutes of the June meeting were approved after one correction: In reference to the "Laboratory Box Fund," it should read "During the last Board meeting . . ."

No new books were brought by Librarian Mari King, but extra newsletters were available to be picked up after the meeting.

In Dick Bice’s absence, Tom Morales gave us the Lab report, stating that the lab continues to be open most Wednesday evenings and all day Saturday. However, because some lab directors will be at the field school during the month of July, contact Tom in advance to make sure that the lab will actually be open.

The ASNM Field School, which was to have been held near Gallup, has been cancelled due to the Hantavirus outbreak.

However, the school leaders will work on analysis at the lab at Red Rock State Park near Gallup.

Jay Crotty said the Rock Art Field School is full to overflowing with a waiting list. The School begins June 19th and runs for two weeks.

A special announcement was made concerning the expansion of The Basket Shop in Old Town. Volunteers are needed to help in the excavation of this expansion site. In addition to volunteers, a qualified archaeologist is needed to serve as the Principal Investigator for the excavation. The excavation is supposed to begin in late June, concluding in mid August. Those individuals who are interested in either of these positions please contact Tom.

The 66th Annual Pecos Conference will be held this year in Springerville, Arizona. Dates are August 13-15. Location for the conference is the Casa Malpais National Historic Landmark Site.

Refreshments were served by Phyl Davis.

Kim Berget, Secretary
TWO AAS MEMBERS HONORED

Bettie Terry and Ella Fenoglio have recently been recognized for their work. Bettie was named Volunteer of the Year by the Albuquerque Museum and received an inscribed Nambe-ware plaque. She has been a volunteer at the museum since 1967 except for three years when she and Jack were in Washington. She works in the collections department “taking down old shows and putting up new ones” and also doing condition reports on things that come in to be shown or accepted by the museum.

Ella was one of 30 women who received the Governor’s Award for Outstanding New Mexico Women on June 18. The women were recognized for their contributions to their communities and to the state.

AAS MEMBER KATHY CARLSON PUBLISHES ARCHAEOLOGY ARTICLE

Kathleen Nielsen Carlson, currently a "long-distance" member of both the Archaeological Society of New Mexico and the Albuquerque Archaeological Society, has had a manuscript accepted for publication in "Swedish-American Historical Quarterly" for July 1993. The article is entitled, "Gustaf Nordenskiöld: Swedish Adventurer and Pioneer of American Archaeology," and highlights the experiences, in 1892, of the young Swedish gentleman, Gustaf Nordenskiöld, in the American Southwest. He was the first to execute careful anthropological study, photography and excavation of many of the prehistoric ruins at what is now Mesa Verde National Park, Colorado. Research for this article has extended over a period of five years, and included study in three states and the kingdom of Sweden. A number of Ms. Nielsen Carlson's own photographs will also be included in the article.

In 1986, when Kathy was a "local" member of AAS and had recently returned from a year in Sweden, she spoke to the Society about the prehistory of Sweden and archaeological work there.

"BEAUTY FROM THE EARTH," PUEBLO POTTERY EXHIBIT OPENS AT THE MAXWELL MUSEUM JULY 25

Over one hundred rarely exhibited examples of Anasazi and Pueblo painted pottery will be shown in a new exhibit which opens at the Maxwell Museum July 25. The pottery is part of the collection of 3500-plus Southwestern pots in the University Museum of Archaeology and Anthropology at the University of Pennsylvania.

The exhibit will be on display at the Maxwell through October 10, 1993. Hours for the museum are Monday through Friday, 9 am - 4 pm; Saturday, 10 am - 4 pm; and Sunday 12 noon - 4 pm. Admission is free.

Jerry Brody, former director of the Maxwell Museum, was curator of the exhibit entitled "Beauty from the Earth." He explained that the exhibition explores the aesthetic and expressive qualities of the ancient art tradition of pottery painting over a time span of 1000 years. It includes pottery dating from the Prehistoric and Historic periods (about 900 A.D. to 1950).

Brody's selections for the exhibit were based on his background as an art historian as distinguished from that of an anthropologist. "The point of the exhibit is the pots themselves. . ." This last statement is an important distinction to Brody. He views an object as "art" when the object is the focal point, and as "anthropology" when the behavior of the person making the object is the focal point. In this exhibit, it is Brody the art historian talking.

Why are these beautiful Southwestern specimens collected in a museum in Philadelphia? Because, Jerry Brody says, "museums are essentially a post-industrial phenomenon. They occur where the cities are. The first museum in New Mexico was not established until the early 20th century; this particular collection was complete by then."

Stewart Culin, curator for the University Museum in the 19th century, was a zealot in acquiring Southwestern materials. He persuaded various collectors of the time to donate their collections.
CANCELLATION OF THE VIDAL SITE
1993 ASNM FIELD SCHOOL - WHY?
Richard A. Bice, Director

The mysterious HARDS viral disease struck the broad four-states area around Gallup, New Mexico, in the middle of May 1993. It brought on the deaths of a number of persons. The starting symptoms were those similar to flu, but then with some individuals, the disease progressed very rapidly to severe congestion of the lungs and lung failure.

Rodents were suspected of being the carriers of the disease, with the transmittal agent being dust that carried their urine and droppings. The State and Federal health agencies were quickly mobilized into an extensive task force to identify the disease, and then to develop treatment and antidotes. During this process, they made wide public distribution of information on the progress being made and steps that could be taken to minimize the effects.

Although no recommendations were made by these authorities to restrict travel to or within the four-states area, the association of the disease with rodents quickly alerted the ASNM Field School management that the archaeological investigation of the Vidal site should be reviewed to see if it needed special attention. Work on the site, which included the excavation of a great kiva, a small kiva and some associated surface rooms, had been ongoing for more than a decade. Parts of the site had been open at various times during this period. Newly turned soil and stones provided opportunities for rodents to take up residence during the off-seasons between the annual sessions.

Dr. Stuart Wilson, a member of ASNM, and a Field School Crew Chief, volunteered to act as an intermediary between the Field School and the State Health Service. He determined that the Health Service was unable, due to the urgency of the overall HARDS program, to respond to our request for an on-site study, nor were they then prepared to make any official recommendations for actions. Nevertheless, professional individuals of the task force did provide personal opinions that carrying out the Field School program under the circumstances that exist at the site might be imprudent.

Thus, based on all the knowledge available, the field School Committee, with the concurrence of the ASNM Board of Trustees' Executive Committee, made the decision to cancel the 1993 Field School. Following the time when this decision was made, it has been determined that the deer mouse is the most likely carrier of the disease and that fresh urine may be a key to its transmittal.

The 1993 Field School session was to have been the last one for the Vidal Site. This year's agenda had been built around gathering additional data on known occupations of the site. It is believed that the cancellation of the 1993 program will not materially affect the overall picture, but will sacrifice some confirming details.

It is expected that the site will be permanently closed and back filled in the fall of 1993.

LIBRARY REPORT

The staff of the Office of Archaeological Studies of the Museum of New Mexico at Santa Fe has donated a book to our library in memory of William M. Sundt. The book is the Master's Thesis of David E. Purcell, entitled Pottery Kilns of the Northern San Juan Anasazi Tradition.

The abstract states, "Nineteen slab-lined thermal features excavated in the Northern San Juan region of the Southwest have been interpreted as Anasazi pottery kilns. Similar features have been reported in the literature since 1878 but were not interpreted as kilns until 1958. . . . The present study . . . published descriptions of all of the similar features excavated since in the Northern San Juan."

Bill Sundt was excited about the discovery of these kiln sites. He would have appreciated Purcell's synthesis of the information.

The book is in our library and ready to be checked out to members.
The Navajo Legend of How Man Came to the Upper World

By George A. Agogino
Distinguished Research Professor in Anthropology, Emeritus,
Eastern New Mexico University
and
Sophia Callis Gallina, ENMU Graduate Student

In the last thirty years most of my research in ethnology has been in Mesoamerica, but in my early years at Eastern New Mexico University, my interest was largely with the Navajo. With true nostalgia I now record an early Navajo story I collected about how the Navajo came to the Upper World. This legend not only explains how the Navajo reached the upper world, but how water and volcanoes developed as well.

It all starts with the Navajo living in an endless night in the fourth underground world. In this world lived insects and a group of gods named the immortals. The only light in this underworld was supplied by fire made by the black god, Hastesjin, whose only superior was a blond god, Beygochide. Hastesjin was a rebel and did not obey Beygochide’s order to restrict his use of fire. To bring light to the underworld, he caused fires over the land, which, due to smoke pollution, unfortunately killed many animals.

Smoke was everywhere, and everyone, even the gods, were choking. To avoid mass destruction Beygochide poked a hole into the third world, which had some light, a constant blue glow. New life was developed, and since the third world was much larger than the fourth world, the immortals ordered twice the population of animal life as in the fourth world. Man in his most primitive state was also created. Hastesjin objected to this increase, and once it was enacted let loose fire brands all over the Blue World. Once again suffocation started to occur. Once again the humans in the Blue World, along with animals and the immortals, sought escape. They climbed through caves to reach the second world above and start life once again.

This world was neither black nor blue but a bright yellow and larger than either of the two lower worlds. Now mountains and flat plains were developed, with rivers and springs. Now humans were taught to farm and multiplied. Hastesjin was satisfied, but a new god emerged, the god of water, Tieolsodi. He was displeased with the situation and sent waves of water all over the second world. Much of mankind died, but survivors, again through caves, reached the present world. Here they had a sky and stars and once again began to live and multiply. Man now lived in houses and built towns and cities of adobe, brick, and rock. All the present plants and animals flourished. All the gods except Tieolsodi were satisfied, but he remained in the third world and planned trouble. In command of all the forces in the second world, he unleashed water in the form of gushers, springs and the oceans. He also allowed lava to escape from volcanoes to cause destruction.

The gods of the underworlds were called black gods while the gods that favored humans on the upper world were called light or white gods. The conflict between the immortals continues to this day. Great natural destructions such as floods, earthquakes and tornadoes are the work of the black gods, while the white gods, with the help of the Navajo, the first people, banded together and with ritual keep the black gods in some degree of check. This is the world today, a mixture of human progress but never free of mass destruction from the black gods of the underworld.

Author’s note: A version of this story was recorded by Franc J. Newcomb in the 1948 Vol. II issue of New Mexico Folklore Record, pp. 3-4, published by the University of New Mexico Press, 1949. I used his spelling of the various gods and refreshed my memory on some items in my version, somewhat different, that I didn’t
remember well. Both versions, while different, explain the Navajo’s rise through three underworlds to his present state. Both episodes show that the Navajos had a concept of both human and animal evolution.

Interpretation of American Indian Cultures
Lecture by Ailema Benally

Ailema Benally, a Navajo who grew up on the reservation and is now a National Park Ranger, has been working with the general American public for approximately twenty years. During this time she has been asked numerous questions concerning American Indian culture and what it is like to be an American Indian. Ailema has spent a great deal of time and a lot of soul searching looking for the answers. As a result, she learned much about herself. Ailema said it has been a very slow and frustrating learning process over the years. But she has become an interpreter for those who find it difficult to express their thoughts and feelings.

Ailema has often been asked such questions as "Where can I see an Indian?" It is unfortunate that many people have a preconceived picture of what an Indian should look like. Society has forced this type of thinking upon us, making it difficult to fully understand American Indian culture and its complexity. Because so much focus is placed upon things that are different, it makes us appear farther and farther apart. As a result, Ailema feels that it is very important that the people she represents are portrayed with sensitivity and accuracy.

Other questions frequently asked of Ailema is "What makes an Indian an Indian?" and "Why do people want to become more involved with the American Indian culture?" These types of questions are asked of many different American Indian tribes. However, in trying to come up with a way of answering these and other questions, she decided that the best approach was to try to give a more complete explanation. For example, when asked what a sweat or a pow wow is, she explains what a sweat is used for and the meaning and symbolism behind it, or tells why Indians hold a pow wow. Ailema feels that is is very important that when people are learning about another culture, they should also learn about the stories and the meanings and symbolism behind them.

Lately, because of recent movies such as "Dances With Wolves," and because more and more people are speaking out, there is more awareness and sensitivity toward the American Indian culture. Ailema believes that she has traveled a personal journey through the years while teaching others about American Indian cultures, one which has allowed her much personal reflection. She believes that as you learn more about other people, you learn most about yourself.

Reported by Kim Berget
ANTIQUITIES OF THE UPPER GILA AND SALT RIVER VALLEYS IN ARIZONA AND NEW MEXICO

The area between Deming, NM and Springerville, AZ is usually missing from the itineraries of even the most hard-bitten avocational archaeologists. Prehistoric home of the Mogollon, Mimbres, and Salado cultures, large numbers of sites in attractive, though inconvenient settings remain to be explored. This year’s Pecos Conference will be held in the area, offering an excuse for attendees to explore beyond its field trips. Following is an enticement to do so, courtesy of Walter Hough, Bureau of American Ethnology archaeologist who reported on a survey of the area in 1907. It was taken from BAE Bulletin 35.

The Gila-Salt and their affluents rise in the sinuous (Mogollon) "rim" which ordinarily presents at its upper portion enormous inaccessible cliffs gashed by innumerable rugged canyons. The high mountains cause precipitation and act as storage reservoirs. Here springs burst forth and trout streams take their rise. Many rivulets trickle from the heights of the great break, coalesce, and descend precipitously between high ridges and dash through canyons or water the fertile acres of the upper valleys. The streams grow larger and the canyons grow wider in the middle courses of the rivers, till in the lower reaches great valleys open out, in which an ancient population, like that of the lower Gila and Salt, flourished by grace of the moisture condensed on the mountains to the northeast.

Above the 6,000-foot contour the mountains are clothed with a dense growth of pine, constituting part of the greatest virgin forest remaining in the United States. The forest on the higher plateau is open and interspersed with groves of live oak and aspen, forming beautiful parks. Descending from the "rim," one traverses the habitats of plants ranging from the Boreal to the lower Austral zone, so that in following the canyon of the Blue river, Arizona, one passes from the pine to the cactus in less than 60 miles, having encountered numerous vegetal forms, each appearing at its limit of elevation.

The climate is generally agreeable, depending upon the elevation, growing cooler as one ascends toward the "rim." On the whole, this great area is suitable for human habitation, especially in the upper Austral zone, which, with its ample water and vegetation, would afford support for agricultural and hunting tribes. This is shown by the numerous and widespread areas in the river valleys which man has cultivated and by the evidences of his occupancy of caves, cliff-dwellings, and pueblos, that render this section of the United States of especial archeologic interest.

The geographical features of the region are marked by a number of enclaves, producing isolation and corresponding development of subcultures within the general, comparatively uniform pueblo culture. The movement of population was along the narrow valleys of streams, shut off from contact with other tribes by high mountain masses. That the early tribes were not disturbed is shown by many evidences, notably the absence of defensive works or defensive positions of pueblos and the dearth of implements of war.

The region is also particularly interesting because the earliest European expedition into the southwestern part of the present domain of the United States, led by Marcos of Niza, crossed this uninhabited and inhospitable territory in 1539. In the next year Francisco Vasquez Coronado, commanding an army of Spanish adventurers, traveled from Culiacan, Mexico, and passed through this wilderness to Cibola (Zuni). The region is not believed to have been inhabited at the time of the Coronado expedition, but subsequently it was occupied by bands of Apaches, and the settlement of the country was much retarded in consequence until the establishment of military posts and the final pacification of renegade bands in 1886. Up to the close of the Civil War the settlers were almost exclusively Mexicans, whose principal occupations were mining and farming. The region has never been of great historical importance.

Today, the area is protected from development by inclusion in the Gila Wilderness and the Gila (NM) and Apache (AZ) National Forests. Even so, many sites Hough struggled to reach are now more easily accessible by road and trail. Many have been thoroughly pothunted. AMS
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ANNUAL DUES:  REGULAR: Individual $12.00; Family $16.00  SUSTAINING: Single $20.00, Family $30.00
INSTITUTIONAL: (Newsletter only) $8.00

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Photography  Kathy Donaho
Field Trips  Faith Bouchard  842-5604
Membership  Dudley King  299-0043

REGULAR MEETINGS: third Tuesday of each month in the auditorium of the Albuquerque Museum, 2000 Mountain Road NW, Old Town.

LABORATORY SESSIONS: each Wednesday at 7:30 pm, and on scheduled Saturdays at the Old Albuquerque Airport building, west basement entrance (Gate E-6).

FIELD TRIPS & SEMINARS: as scheduled.

ALBUQUERQUE ARCHAELOGICAL SOCIETY
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BIG CHANGES AT PECOS

Lecture by
Todd Metzger

Tuesday, August 17th, 1993 at 7:30pm
Albuquerque Museum, 2000 Mountain Road NW, Old Town

In 1990, partly in response to local citizen's concerns about development pressures in the Upper Pecos Valley, Congress passed a law that changed Pecos National Monument to a National Historical Park. The Park was enlarged by allowing the government to acquire the surrounding 5,000-acre Forked Lightning Ranch. The R.K. Mellon foundation purchased the land and donated it to the National Park Service (NPS) in May, 1993.

The Forked Lightning addition includes over two miles of the Pecos River, numerous archaeological sites, parts of the Santa Fe Trail, and two historic buildings. The main ranch house was designed by the famous architect John Gaw Meem in 1925 for Tex Austin, a rodeo showman and entrepreneur. The ranch headquarters building incorporates the old Koslowski's stage station, established around 1858. It was a popular stop on the Santa Fe Trail and the Union Army campsite during the Civil War battle of Glorieta Pass. Colonel E.E. Fogelson bought the ranch in 1939. It passed to Greer Garson Fogelson in 1987, and now to the NPS.

The new land completely surrounds the old monument and preserves Pecos Pueblo's ancient views. Those who have walked the ruins trail and admired the surrounding view can now know that this part of the valley will remain as the first inhabitants saw it a millennium ago.

The Civil War came to New Mexico in March of 1862, and the decisive battle of Glorieta Pass, at which the Confederate force was defeated by Union soldiers, was fought just west of Pecos.

Addition of the Glorieta Unit to Pecos National Historical Park preserves three key sites associated with the battle: the Union Army base at Koslowski's Ranch; the main Glorieta Pass battlefield at Pigeon's Ranch; and the Confederate base at Johnson's Ranch.

Todd Metzger has conducted archaeology throughout the Four Corners area for the last 18 years. He is currently the park archaeologist at Pecos and has worked at the park for the past two years.
COMING EVENTS

LAB Wednesday evenings, 7:30 - 9:30, and most Saturdays, 9:30 - 4:30, at the Old Airport Building at the end of South Yale Blvd. Call Dick Bice or Tom Morales for directions and information.


MAXWELL MUSEUM Exhibit "Beauty from the Earth: Pueblo Indian Pottery from the University Museum of Archaeology and Anthropology, University of Pennsylvania," through October 10. Curated by Jerry Brody.

 Lecture Tuesday, September 7, 1993, 7:30 p.m. "Beauty from the Earth," Jerry Brody will give an inside look at the pottery collection displayed in the exhibit. $3, ($2 MMA)


Albuquerque Archaeological Society
Minutes, July 20, 1993

Tom Morales opened the July meeting by welcoming all visitors. There were no changes in the minutes of the previous month's meeting. It was noted that because the minutes have already been published, it is not necessary to vote on them, but only to note any changes or additions.

In Mary's absence, Dolores Sundt gave the library report, informing us that the book entitled Pottery Kilns of the Northern San Juan Anasazi Tradition, a Master's Thesis by David E. Purcell, is now at the AAS library and ready for members to check out.

Tom informed us that the lab will be closed for approximately the next two weeks for asbestos removal.

The Rock Art Field School, which took place the last two weeks of June, was quite successful. Jay Crotty informed us that participants covered about half of the 188 acre site and put in approximately 3,000 man (person) hours. In addition, Jay was told that the field school would receive a $1,000 grant to help offset the cost of photography.

Susan Ball gave the treasurer's report. Our savings account balance currently is $5,058.07, checking balance is $2,657.60, and we have a CD that has been renewed. In addition, Susan said we made a couple hundred dollars extra after the state meeting.

Faith Bouchard informed us that the next field trip will be in September. We will meet at the ranger station in Mountainair. The Estancia Society is hosting the field trip.

Tom took the opportunity to thank Alan Shalette for updating the masthead for the AAS newsletter. Alan has spent a lot of time working on it and we all greatly appreciate it. Thanks, Alan!

The Texas Historical Commission will have a workshop on August 9 in El Paso, which will focus on federal, state, and cultural resource laws.

Western Area Power Administration is participating in the proposed Navajo Transmission Project (a powerline project). Western will conduct a series of 12 public meetings throughout the study area involving issues and concerns on the EIS, possible alternatives to consider, environmental reviews, and consultation requirements. Anyone interested in meeting dates and times should contact Tom.

The Basket Shop excavation had temporarily been placed on hold for about
a month. However, a recent meeting revealed that ground-breaking will begin August 27, with excavation beginning on or before August 30. There is very little money available, but volunteers are still needed as well as a PI to help coordinate and complete the excavation. Anyone interested in any of these positions may contact Tom.

Dave Brugge has asked for people to review publications from several sites in Nevada, including two archaic sites and one rock art site, for Awanyu, the newsletter of ASNM. Contact Dave if you are interested.

Also, Dave announced the death of veteran archaeologist and AAS member Al Schroeder on July 19. Services were held at the National Cemetery in Santa Fe on July 23.

EARLY ARCHAIC SMARTS

It has been thought that the prehistoric people of the northeastern United States did not begin to work together or use natural resources efficiently until late in the Archaic period (7000 BC to 1000 BC), but the discovery of a 5100-year-old fish weir at Seastick Lake in Maine has caused a change in thinking.

"We used to think early Archaic hunters and gatherers in Maine worried each day about what they were going to eat," says research leader James Peterson. "But these people were taking literally tons of fish and probably sun-drying them." The weir acted as an underwater fence guiding fish into a net or a trap.

Two amateur archaeologists noticed a pattern of dozens of vertical wooden stakes sticking out of the mud following the annual draining and cleaning of the lake in the fall of 1991. They took four of the stakes to the Archaeological Center of the University of Maine at Farmington. Dr. Peterson's research crew have found over 600 stakes and some 100 rocks, suggesting that the people had built a platform that allowed them to walk out and repair or rebuild their weir.

Peterson believes that the weir and the stone tools found at the site are evidence that the first Native Americans in the Northeast brought with them a developed social system and had immediately begun to tame the local environment.

Archaeology, July/August 1993

Larry Beale, from the Petroglyph National Monument, gave us an update concerning activities with the monument. On June 6 the Albuquerque City Council voted to adopt the final environmental impact statement, recommending that Paseo del Norte be built through Petroglyph National Monument. In addition, Unser Blvd. will go through the escarpment just south of the Park. The next step is to get a memo from the legal department, who previously said that there is no legal authority to build the road. In addition, Larry talked about the Rock Art Research Center, about which a symposium was held in March to discuss what a Rock Art Research Center might be and its function. Options have included combining the Rock Art Research Center with a visitors center or possibly with an administrative facility. Another possibility would be to have a research center joined with UNM.

Refreshments for this month's meeting were provided by Helen and Jay Crotty.

Kim Berget, Secretary
JICARILLA APACHE POTTERY TRADITIONS
Lecture/Demonstration by Felipe Ortega

Felipe Ortega began making pottery in 1969, learning from Jesucita Martinez, who was blind and ninety years old at the time. It was from Jesucita that Felipe learned to make the elusive bean pot. He has been credited by many with reviving interest in the bean pot as well as other styles of Jicarilla Apache pottery.

As a child, he ate a lot of beans but never liked them. Jesucita Martinez assured him that he would like beans cooked in bean pots she made. It’s true, according to Felipe. Something about that Jicarilla Apache bean pot -- the clay, the mica, the shape -- something makes beans cooked in it absolutely delicious!

When he first became interested in making pottery in the Jicarilla style, he tried to obtain information through books and publications, but found very little published information. He was able to obtain information, however, by speaking with people from the Laboratory of Anthropology in Santa Fe and by looking at old ceramic vessels and shards. In addition, Felipe’s father told him about a site which contained numerous shards of Jicarilla Apache micaceous clay ware, including painted ware.

Felipe comments that the shapes of these vessels have changed a little since the days of the prehistoric Athapaskans. He also notes that the Spanish had given the early Jicarillas an incentive to make money because a bean pot could bring anywhere from two to three measures of corn, wheat, or even salt, which was a valued commodity. A large bean pot might bring in a pound of salt.

In 1887 the Jicarilla Apache were displaced to Dulce. As a result they began losing the art of making micaceous clay ware because they could not obtain micaceous clay, although there were some other clay types available. The art of making micaceous clay ware went from the Jicarilla Apaches to the Hispanic people.

In 1870, the Jicarilla Apaches were taken down to Mescalero by Kit Carson and placed on the north side of Sierra Blanco. However, many left to go to Tesuque, Nambe, San Juan, and Santa Clara, where they showed the indigenous people where the micaceous clay pits were and thus taught them to make the micaceous clay pots.

Felipe said that most people do not know that the Jicarilla Apaches, until 1887, were primarily clay potters. Their livelihood was micaceous clay ware. As a result, Felipe is trying to revive a tradition that has been lost these many years.

Note: During Felipe’s lecture, he produced a large micaceous clay bean pot by using the coil and scrape method.
Reported by Kim Berget

VANDALISM HOTLINE ESTABLISHED

The Bureau of Land Management has started a national hotline to report vandalism of historic and archaeological sites on federal land. The public is encouraged to report incidents of site destruction by calling 1-800-VANDALS.

Hueco Tanks State Park near El Paso was recently closed because of repeated defacement of the park’s rock art and pictographs. The park reopened after a public hearing brought about a new management plan restricting access to pedestrians and authorizing searches of personal belongings for alcoholic beverages and spray paint. The Tigua Indian tribe is trying to gain ownership of the park by challenging the State of Texas’s competence to protect it.

Archaeology, July/August 1993
THE PECOS AREA IN THE CIVIL WAR

In March 1862 after the defeat of Union forces at the Battle of Valverde (south of Soccoro), Confederate General Henry H. Sibley advanced on Santa Fe. The small Union detachments in the area, fell back to Fort Union destroying all government stores they couldn't take, to prevent their falling into the Confederates' hands.

These Union troops were later joined by units of Colorado Volunteers under Colonel John P. Slough. Slough assumed command of over 1,300 men at Fort Union and advanced against the Confederates, who had by that time captured Santa Fe.

From Bernal (south of Las Vegas, at the mouth of Apache Canyon), Slough sent a small advance force forward under Colorado Volunteer Major John M. Chivington to check the Confederates. Chivington established his field headquarters at Pidgin's Ranch, owned and operated by Alexander Valle, a Frenchman who was known to cut fancy "pigeon's wings" at dances.

The Confederates learned that Federal forces were approaching the capital. An advance guard of 400 troops was sent under Major Charles L. Pyron to meet the Federals in Apache Canyon where the Confederates felt the constricted battleground would help neutralize the Federals' numerical advantage.

On March 26, about 15 miles from Santa Fe, Chivington's troops first engaged Pyron's force with the loss of 5 killed, and 14 wounded. The Confederate loss was about 30 killed, 40 wounded, and 71 prisoners taken.

Chivington's force retired to Koslowski's Ranch after the battle. The Ranch was founded by Andrew Koslowski as a main-stop for the Barlow and Sanderson Stages on the Santa Fe Trail.

Slough's main force met Chivington's advance group at Koslowski's Ranch and established headquarters there, taking advantage of good cover and water supply.

On the 28th, the main forces of both sides met in Apache Canyon. Colonel Slough held the main body of the Confederates in the canyon and sent Major Chivington on a wide sweep around the flank of the Southern Army. The major succeeded in destroying, without the loss of a man, the Confederate ammunition and supply train which was at Johnson's ranch at Cañoncito. The ranch was an old stage and freighter station, and the last stop on the old Trail before reaching Santa Fe. It was also the last station closed before stage lines from the east were abandoned. During the Mexican War, New Mexico governor Manuel Armijo had fortified this same area in anticipated, or feigned, resistance to the westward advance of General Stephen W. Kearny's Army of the West.

The main battle was indecisive, but the loss of all of his supplies forced the Confederate commander to retreat to Santa Fe in a demoralized and destitute condition. Colonel Slough, having stopped the Confederate advance toward Fort Union, returned there, his aim accomplished. Unable to continue without supplies, Sibley evacuated Santa Fe on April 8th for El Paso, suffering heavy losses at the hands of Federal troops along the way.

The idea of breaking the Federal blockade by importing supplies through a California port and off a Confederacy stretching from sea to sea was never more than a dream. AMS
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**ALBUQUERQUE ARCHAEOLOGICAL SOCIETY**

P.O. Box 4029
Albuquerque, NM 87196
Locating, chasing, and hunting marine mammals often meant kayaking for days at a time on the open ocean, sometimes sustaining high speeds for very long times. Most hunting was done by throwing board-propelled harpoons from a sitting position in a skin kayak or baidarka. Rich ethnohistorical and archaeological records provide this sort of detailed picture of the prehistoric lifeways of Aleutian Islanders.

Physical Anthropologists have contributed knowledge of Aleut adaptations via analysis of their skeletons. For example, extreme robustness and pronounced muscle markings on arm bones of Aleut male skeletons, and patterns of activity-induced degenerative changes have generally been interpreted as evidence of the great physical demands of endurance kayaking. Specifically, the Aleuts' unique behavioral patterns support testing the relationships between habitual behavior patterns, upper limb biomechanical stress, and skeletal morphology.

In recent years, skeletal samples from populations like the Aleuts increasingly have been used to refine new methods of inferring behavioral patterns from skeletons. Steve Churchill has been researching adaptive behavior via biomechanical analysis of long bones. One such method involves analysis of the internal structure of bones to better understand the stresses that commonly went through them. When such osteological stress patterns have been defined, the types of behavior which likely caused them can be explored. Steve will discuss applications of this method with respect to Aleuts and other archaeological contexts.

Steve is a doctoral candidate in Anthropology at UNM. He recently completed data collection for his dissertation involving analyses of Neanderthal and early anatomically modern human fossils in Europe and the Near East. His dissertation concerns the relationship between change in the form of the skeleton and adaptive/behavioral evolution during the Ice Age. Steve has also been involved in excavations at a Middle Paleolithic site in Israel and at several sites here in the Southwest.
COMING EVENTS

FIELD TRIP, Saturday, September 18, conducted by the Torrance County Archaeological Society to several sites in the Mountainair area. If you are interested, meet at the U.S. Forest Service Ranger Station in Mountainair at 9:00 a.m. Bring sunscreen, a hat, hiking boots, water and food. If the trip is rained out, it will be rescheduled for the next weekend, September 25.

GRAN QUIVIRA XXII October 7-10, at Tucson, Arizona. Friday, papers, banquet; Saturday, field trip to Spanish Colonial sites of Tubac, Tumacacori and Terrenate; Sunday, if necessary to conclude presentations. Registration $20, dinner $15. Send to C.V. Preselski GQ 22, Southwest Center, 1052 North Highland, Tucson AZ 85721. (602-621-2484) Headquarters hotel is Inn at the Airport, 7060 S. Tucson Blvd. 800-772-3847. Special rate for GQ participants.

FIFTH OCCASIONAL ANASAZI SYMPOSIUM. October 21-24, Farmington. "The Big Project and the Big Picture: Syntheses in the Four Corners and Beyond." Contact Meredith Matthews, CRM Program, San Juan College, 4601 College Boulevard, Farmington, NM 87401. 505-599-0344.

LAB Wednesday evenings, 7:30-9:30, and most Saturdays, 9:30-11:30, at the Old Airport Building at the end of South Yale Blvd. Call Dick Bice or Tom Morales for directions and information.

Albuquerque Archaeological Society Minutes, August 17, 1993

Tom Morales opened the meeting by welcoming all guests and inviting them to stay after the meeting for refreshments. The minutes of the previous meeting were approved as printed.

Tom gave the Lab report, stating that asbestos removal has been completed, allowing normal Lab hours to resume immediately. The area has been tested and found safe.

Jay Crotty reported that the field work at the Rock Art Field School has been completed for the season. Everyone had a great time. Analysis of this year's field work will now begin.

Helen Crotty informed us that Nan Bain was in the hospital with a broken leg and ankle, acquired when a dog knocked her down. She will undergo rehabilitation at St. Joseph's Rehab Center. She would welcome phone calls and cards. [Note: Nan should be home by the time you get this newsletter. Her daughter is staying with her. But she'd still like to hear from you.]

Dudley King said that attendance at the Pecos Conference was great, with several field trips and lots of papers, including one on a new site next to the museum at Mesa Verde in which prehistoric kivas were discovered. Next year's Pecos Conference will be held at Mesa Verde.

Dick Bice reported that the Vidal Site Field School, which had been scheduled for July, was cancelled due to concerns of the hantavirus in the Four Corners region. This site had been opened for several years, making conditions ideal for the rodent population to increase dramatically. Unfortunately, field work on this site will not be completed, and this fall the site will be closed up for good.

We still need volunteers for the Basket Shop excavation in Old Town. Work was to begin at the end of August, but has again been postponed until probably mid-September. Anyone interested in volunteering their time may contact Tom Morales or Kim Berger. No experience is necessary.

The following people volunteered or were appointed to the nominating commit-
AAS DIRECTORY IS ON THE WAY

The new AAS directory is in the process of being printed. As usual, before it's even off the press, there are changes.

New address:
Douglas Campbell
40 Puntilla, Tijeras, NM 87059
281-7369

New phone:
Joan Chase, 292-7499

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THE ALBUQUERQUE ARCHAEOLOGICAL SOCIETY

WELCOMES NEW MEMBERS

We are very happy to welcome a number of new members who have joined the Society in the last few months.

Cal and Donna Brand, Susan DeGrand, Chery Ford, Vincent Frazetta, Janet Simon and Mark Weber, and Victoria Morgan are all from Albuquerque, and Jerry and Sally Mayeux are from Corrales.

We invite you to participate in all the activities of the organization - the monthly lectures, lab work, field trips, studies, field work, leadership positions, as well as the plain old chores that are necessary to keep the Society running.

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Even Prehistoric People Needed Big Wheels!

Our Nominating Committee has been formed to select candidates for the Society's Officers in 1994. Nominations are being considered for President, Vice President, Secretary, Treasurer, and Director-At-Large.

The committee will report its slate at our meeting on October 19th.

Would you like to serve, or would you like to suggest someone you think would like to help make our world a better place? Contact Ann Carson (242-1143), Chair of the Nominating Committee or any of its members: Kim Berget (821-5305), Karen Castioni (281-4063), Phyl Davis (299-7773), and Catherine Holtz (881-3570).
BIG CHANGES AT PECOS

Lecture by Todd Metzger, Jake Ivey, and Neil Mangum

Todd Metzger, Park Archaeologist: The National Park Service became involved with the Pecos area in 1965 when Pecos National Monument was created. Over the years, several hundred acres have been added, including approximately 500 acres of the Forked Lightning Ranch and, most recently, the Glorieta and Pigeon's Ranch units. Currently none of these additions is open to the public because the park management does not have a good handle on either the cultural or natural resources of the area that might ultimately be impacted. In order to get more complete information on these resources, a General Management Plan needs to be done, a three to five year process. This Plan is a document that compiles information on such topics as the park's legislative purpose, nature and significance of resources within the park, existing uses, the role of the park in a regional context, adjacent land considerations (whether private, public, etc.) environmental considerations, and administrative requirements of the park. Plans include the use of the main house of Forked Lightning Ranch, in which Col. E.E. Fogelson and Greer Garson resided, for possible administration use and a research facility.

In addition to the General Management Plan, some of the ongoing projects at Pecos include a natural resources survey in conjunction with the UNM Biology Department in which analyses of vegetation, mammals, geomorphology and soils are being done. The park is also in the initial stages of putting together an archaeological survey for the ranch's new addition which will run approximately seven years, five of which will be spent in the field. Furthermore, an ethnographic overview assessment is being conducted within the park which will aid in identification of significant areas within the park that are important to specific ethnic groups.

Jake Ivey, NPS Regional Historical Architect: Another current project at Pecos involves an Historic Structure Report. This is a prerequisite for future changes to structures that are considered significant or historical. With the addition of much acreage and associated structures, there is a pressing need for such a report that will show how these buildings and resources will be managed. This HSR will eventually include Pigeon's Ranch.

Neil Mangum, NPS Regional Historian: The Glorieta and Pigeon's Ranch units are the site of the Civil War Battle of Glorieta. In 1861, Confederate Army leaders in Texas conceived a plan to invade the West in order to capture military supplies from Union forts in New Mexico and recruit sympathetic Southerners. They hoped to take over Colorado with its gold and silver mines and perhaps even take over the ports of California.

In the late winter of 1862, the Confederate Army from Texas moved up the Rio Grande with minimum resistance and captured Santa Fe on March 13. They were ready for the push to Fort Union, the major fort of the territory. However, when the Union commander of New Mexico had learned of the invasion plans the preceding year, he had appealed to the Governors of New Mexico and Colorado to organize companies of volunteers to bolster his numbers. These troops were at Fort Union at this time.

The Colorado Volunteers under the command of Col. John P. Slough made their way from Fort Union to Koslowski's Stage Stop near the Pecos Ruins on March 23. Maj. Charles Pyron and the Fifth Texas Regiment made their way from Santa Fe toward Fort Union and camped at Apache Canyon, unaware that the Federal forces were 12 miles east.

On the 26th, the forces clashed without either side gaining a victory, and on the following day, the two armies readied themselves in anticipation of an attack. On March 28, Union Col. Slough decided to send about a third of his men, under Maj. Chivington and Lt. Col. Manuel Chavez, over Glorieta Pass to attack the Confederate forces from the rear. The main force would move against the Confederates in the pass. The battle was heavy, and at the end of the day the Texans held the battlefield and claimed victory. However, the smaller Union force had found the Confederate supply train lightly
PECOS CONFERENCE REPORT
by Cherry Burns

The big tent for the Pecos Conference went up this year on the Mogollon site of the Casa Malpais, a National Historic Landmark just north of Springerville, Arizona. About 80 brief papers were presented during the sessions August 13 and 14 with nearly 400 persons registered.

The papers ranged in time from Paleo-Indian Archaic to the Ethno-Historic period. There were special sessions on "Public Education in Archaeology" and "Health and Safety in Southwest Archaeology" (Hantavirus protocols) as well as mini-symposia on the history of the Pecos Conference and an overview of late prehistory in the Upper Little Colorado River region.

In general, the papers dealt with expected subjects, but there were also discussions of tuberculosis in the prehistoric Southwest, rock varnish dating (of special interest to rock art enthusiasts), early population explosions, ceramic icons in the White Mountains, prehistoric kilns at Mesa Verde, a "leg-waxing" method for mural preservation, and a report on vandalism cases.

AAS member Tom Windes reported on "The Chaco Wood Project - The Seventh Year." They have been mapping every piece of prehistoric wood in Chaco - 15,000 so far. One-third appear to be historically reused. Archaeologists or the Park Service have just moved beams to where they appear to fit or to where a beam is needed. Pueblo Bonito is a nightmare.

Bored with the reports? It was only a short drag uphill to the 60-room Casa Malpais with its rectangular Great Kiva and those mysterious "catacombs" - not a la Rome, but instead ceremonial and burial sites set within the natural fissures of volcanic blocks.

The conference officially concluded Saturday evening with the customary barbecue and dance, but there were well-attended field trips on Sunday: one to west central New Mexico sites, including Bat Cave and Tularosa Cave, guided by Dr. Yvonne Oakes of the University of New Mexico; a second to sites on the Upper Little Colorado River, including Bigelow Crossing rock art, Hooper Ranch Pueblo, and the Hall Ranch Complex, led by Dr. Charles A. Hoffman, Northern Arizona University.

Next year's conference will be at Mesa Verde, Colorado, August 18-20.

AAS attendees included Helen and Jay Crotty, Mari and Dudley King, Phyl Davis, Joyce and Alan Shalette, Joan Mathien, Tom Windes, and Cherry Burns.

MAXWELL SEeks MUSEUM EDUCATORS

The Maxwell Museum is looking for people to serve as Museum Educators in its Museum Docent Program. This is an excellent opportunity for people interested in learning more about Southwestern culture and donating their time to share this knowledge with local school children.

The notification for this came to us after our last newsletter was published, and unfortunately, the deadline for applications was September 10. However, if you are interested, call Katherine Liden, 277-5963. The first training session is not till the end of the month, and the Museum may still need more volunteers.
HOW TO HAVE A SAFE FIELD TRIP

Carl B. Johnson, AAS member and editor of the newsletter of the Albuquerque Gem and Mineral Club, sent me this story and these safety suggestions. Actually, there were a lot more safety rules having to do with collecting specimens, but since AAS members do not collect specimens, I left those out.

1. Wear appropriate protective gear, up to and maybe including: long pants, long-sleeved shirt, sun hat, and sturdy boots.

2. When in the field, observe and respond to the weather. This includes drinking lots of fluids and using sunscreen, carrying raingear, and taking cover during thunderstorms. Incidentally, shallow caves are not necessarily good shelter from lightning -- it can arc across the opening.

3. Take along necessary provisions: a convenient water container to carry and more in the car; extra food; basic first aid items, including insect repellant; basic car tools. For overnighters, much more is required, of course.

4. When traveling in a car convoy on a field trip, keep an eye on the driver behind you. Stop at turns until you know the following drivers have seen you. Stop if you see the driver behind you stop. You might think you will be left behind, but if everyone follows this rule, the entire line will stop and wait.

Some drivers prefer to keep a good distance back when on dirt roads because of the damage which clouds of dust do to car engines. Just allow for that in your convoy driving.

Always beware of other traffic not in the convoy, especially on convoy turns to the left. For a left turn, it is often best that the leader stop the whole convoy on the right shoulder until all drivers understand the turn and situation.

The Story of an Almost Catastrophe, by Carl B. Johnson

A few months ago [as part of the ASNM annual meeting] I was in a convoy of 10 or 12 cars. We were gaily driving north from Stanley to see the petroglyphs on the dike south of Galisteo. I was in the fourth car, wondering about the two non-convoy cars passing us on the two-lane highway just when I thought we should be approaching our left turn. (Drum roll...) The convoy leader turned left, the second car followed him left, the third car and the two passing cars hit the left ditch all at the same time, somehow missing each other by a gnat's breath. Too close!

It is easy but dangerous to simply follow the leader and forget about watching for other traffic. The leader MUST take the responsibility to help safeguard those following him.
ALEUT TRANSPORTATION AND IMPLEMENTS

Compared with the kayaks of Bering Sea Eskimos, Aleut baidarkas were of shallow draft and long in proportion to beam, appearing light and fragile.

The unique two-hatch baidarka may have been pre-Russian, but the three-hole boat definitely was designed to carry conqueror hunters and officials, with the passenger in the middle hatch. The larger boats (sometimes called baidaras) might have been open skin-covered boats like the Eskimo umiak, but in modern times (at least on Umnak Island) this term designates the two-hatch kayak. Veniaminov (1840) did not mention an open skinboat, even for carrying freight. Although Jochelson (1933) published photographs of an Aleut umiak on one of the Pribilof Islands (which he must have seen in 1909-1910), this might well have been copied from Eskimo boats.

There was great variety in the heads of hunting implements and possibly also those used in warfare. The long implement heads showed many combinations of large and small barbs, evenly or unevenly spaced or combinations of both. These might have circle-and-dot and line decoration incised on the walrus ivory or bone. Besides harpoons and lances for sea mammals, there were multipronged bird darts and fish spears, arrows and composite fishhooks although the Northwest Coast halibut hook probably was not obtained until the European period.

The bow is not useful in a kayak as it requires two hands. Bow and arrow were used almost solely in warfare and by Aleuts on the Alaska Peninsula in hunting caribou and other large land animals. The bow was small. Whether the composite sinew-backed bow, as well as the simple bow, was made is not definitely known.

Besides hunting implements, spear thrower, double-bladed paddles, a wooden tube to serve as bail, stones for ballast, a flat wood seat, and domestic possessions for heating and eating, the kayaker always carried a float of sea mammal stomach that he could use to support himself while righting an overturned boat, to help keep afloat in a boat that was taking water, or even to repair a torn cover. A disabled kayak might be tied between two others or laid across them. In rough weather, kayakers would lash their boats together, and each would fasten himself to the cockpit rim, so that the boat could not take water. Each man built his kayak to his own body measurements (Robert-Lamblin 1980). In a good one-hatch kayak he could travel as fast as seven miles an hour and could travel even against a current. The only situation in which he might be helpless was in one of the whirling riptides passing through the straits between islands.

Excepted from “Aleut,” by Margaret Lantis in Handbook of North American Indians: Volume 5 - Arctic, David Dumas Volume Editor (Smithsonian Institution 1984).

AMS
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REGULAR MEETINGS: third Tuesday of each month in the auditorium of the Albuquerque Museum, 2000 Mountain Road NW, Old Town.

LABORATORY SESSIONS: each Wednesday at 7:30pm, and on scheduled Saturdays at the Old Albuquerque Airport building, west basement entrance (Gate E-6).

FIELD TRIPS & SEMINARS: as scheduled.

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Permit No. 276
Cemeteries at Caesarea Maritima, Israel

Lecture by
Joan Chase

Tuesday, October 19th, 1993 at 7:30pm
Albuquerque Museum, 2000 Mountain Road NW, Old Town

Strato, a 4th-century BC Phoenician king, built a small strategic harbor on the Mediterranean coast between what are now Tel Aviv and Haifa, Israel. Active for about 300 years, it fell into decay until

Herod the Great, King of Judea, constructed one of the most spectacular maritime cities of the ancient world on the site. He named it Caesarea Maritima in honor of his patron, the emperor Augustus Caesar.

Noted for its grand harbor and monumental architecture, Caesarea was to play a major role in the economy of, and in the educational and religious ferment of first-century Roman, and later Byzantine periods. The site has been almost continuously occupied since that time—by Muslims, Crusaders, and Bedouin pastoralists. More recently, Bosnian refugees were settled there by the Turks in the late 19th century. Many Bosnian buildings are now tourist shops and restaurants.

The most visible parts of the early architecture of Caesarea today consist of walls of the Crusader city, the Roman theater, and a huge amphitheater-hippodrome from the Herodian period.

The site is being developed as an archaeological tourist park and time limits and economic considerations are often consigning excavation to bulldozers rather than to trowels and brushes.

In 1990, plans for excavating seaside storage vaults purported to be located beneath the coastal dunes south of the Crusader city, were hampered by the discovery of a large Bedouin cemetery. Some of the burials were recovered during the 1990-1992 seasons before the dunes were bulldozed. No vaults were discovered, at the level at which bulldozing stopped at the end of the 1992 season. Early during the 1993 season however, a second cemetery was found which probably dates to the Crusader period. It is also clear that a third, earlier level of burials is present. Recovery of a sample of this group has been left to Israeli archaeologists who are still in the field.

Joan Chase is a bioarchaeologist who has been with the Combined Caesarea Expeditions since 1990. She received her Ph.D. in Anthropology from the American University in Washington, D.C. and was Associate Director of the Potomac River Archaeology Survey at that institution until her move to Albuquerque last year.
COMING EVENTS

AAS LABORATORY & LIBRARY - Regularly scheduled hours are on Wednesday evenings, 7:30 to 9:30 and Saturdays, 10:00am to 4:00pm. Located at the old airport building at the south end of Yale Blvd. Call Dick Bice (296-6303) for directions and to confirm schedule.

FIFTH OCCASIONAL ANASAZI SYMPOSIUM - October 21-24, 1993, Farmington. “The Big Project and the Big Picture; Syntheses in the Four Corners and Beyond.” Contact Meredith Matthews, CRM Program, San Juan College, 4601 College Boulevard, Farmington, NM 87402 (505) 599-0344.


MAXWELL MUSEUM - November 3, 1993. Remember Us: The Story of the Prairie Schoolhouses, Jack Campbell, curator of Prairie Schoolhouse photo exhibit. Admission $2 to the public, $1 for Maxwell

Membership Meeting Minutes
September 21, 1993

President Tom Morales opened the September meeting by welcoming all guests and inviting them to stay for refreshments afterwards. He then asked if there were any corrections or additions to the minutes of the August meeting. There were none.

No library report was given.

Dick Bice reported that the Laboratory continues to be open most Wednesday evenings and Saturdays during the day. Renovations at the lab continue.

Helen Crotty reported that Nan Bain is now recuperating at home and would appreciate any phone calls or visits from our members. In addition, we would like to wish Betty Garrett, who is ill, a speedy recovery.

Ann Carson gave a Nominating Committee report, stating that the slate of officers for 1994 has been decided excepting the position of Secretary. She asked that anyone who would like to be considered for the position, or who would like to suggest someone, contact her or any other member of the committee.

A membership report was given by Alan Shalette who recently assumed responsibility for management of membership records. He said that 278 newsletters are sent out monthly. This figure includes 167 voting members and institutional subscribers, the remainder being courtesy copies and members whose dues are in arrears.

On weekends between September 10, and October 10, 1993, the BLM is sponsoring an excavation at Fort Craig National Historic Site near Socorro. Information may be obtained by calling Peggy Jerrot at UNM's Office of Contract Archaeology at 277-5853.

The Fifth Occasional Anasazi Symposium will be held October 21-24, 1993 in Farmington. This year’s theme is The Big Project and the Big Picture: Syntheses in the Four Corners and Beyond. Contact Meredith Matthews, CRM Program, San Juan College, 4601 College Boulevard, Farmington, NM 87402 (505) 599-0344).

Regency Cruises has sent information on their Land of the Maya cruises. The cruises run from January 1 through April 16, 1994. Anyone interested (discounts are available) should see Tom after the meeting.

Tom concluded by asking Alan Shalette to introduce the evening’s speaker.

Reported by Kim Berget
WHY CEMETERIES?

Few doctoral dissertations win a wide readership; fewer still make a lasting mark on archaeological research. Arthur Saxe’s *Social Dimensions of Mortuary Practices* (1970) did both. Saxe offered a series of propositions about the sociological significance of burial. In the best know of his ideas, his ‘Hypothesis 8,’ Saxe argued that the emergence of formal cemeteries was caused by increasing competition for access to vital resources, and the formation of agnatic (male-oriented) descent groups which tried to monopolize those resources, justifying their claims through lineal descent from the dead.

<table>
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<th>Saxe’s Hypothesis 8:</th>
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<td>To the Degree that Corporate Group Rights to Use and/or Control Crucial but Restricted Resources are Attained and/or Legitimized by Means of Lineal Descent from the Dead (i.e. Lineal Ties to Ancestors), Such Groups Will Maintain Formal Disposal Areas for the Exclusive Disposal of their Dead, and Conversely.</td>
</tr>
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Hypothesis 8 was highly influential and soon was subjected to sustained investigation in another doctoral thesis by Lynne Goldstein (*Spacial Structure and Social Organization*, Northwestern University, 1976). She pointed out shortcomings in Saxe’s methods and suggested modifications. Her position is best known from summary article she had published in 1981, reformulating Hypothesis 8 as three separate but related sub-hypotheses, known as the Saxe/Goldstein hypothesis:

A. To the degree that corporate group rights to use and/or control crucial but restricted resources are attained and/or legitimized by lineal descent from the dead (i.e. lineal ties to ancestors), such groups will, by the popular religion and its ritualization, regularly reaffirm the lineal corporate group and its rights. One means of ritualization is the maintenance of a permanent, specialized, bounded area for the exclusive disposal of their dead.

B. If a permanent, specialized, bounded area for the exclusive disposal of the group’s dead exists, then it is likely that this represents a corporate group that has rights over the use and/or control of crucial but restricted resources. This corporate control is most likely to be attained and/or legitimized by means of lineal descent from the dead, either interns of an actual lineage or in the form of a strong, established tradition of the critical resource passing from parent to offspring.

C. The more structured and formal the disposal area, the fewer alternative explanations of social organization apply, and conversely.

Archaeologists welcomed Hypothesis 8 in the 1970s as a way to examine prehistoric land tenure, but it became a major field of battle in the early 1980s when ‘postprocessual’ critics began to assert a more positive role for the archaeology of the mind. The controversy continued and, by the early 1990s, direct discussion of these arguments all but ended.

However, in a recent article, Ian Morris concluded “it is a rewarding idea, which, if used carefully and with due regard for human agency, can stimulate research into new areas of ancient society. Like any archaeological methodology, it is neither right nor wrong, only more or less helpful in specific empirical situations. In this case - and, I suspect, in many others - the angry differences between ‘new’ and ‘postprocessual’ archaeologists seem to be more about form than content, and sometimes obscure as much as they reveal” (Ian Morris, *The Archaeology of Ancestors: The Saxe/Goldstein Hypothesis Revisited*, Cambridge Archaeological Journal v. 1 n. 2, October, 1991). (This article was abstracted from Morris’s paper. AMS)
BAIDARKA PADDLERS & SPEAR THROWERS:
Archaeological Evidence of Aleutian Islanders' Lifeways
Lecture by Steve Churchill
September 21, 1993

For the past seven years, Steve Churchill has been studying the relationships between skele
tal robusticity and behavior in Neandertals and early anatomically modern humans. Observations
of Neandertal skeletons show a high degree of robusticity with very rugose (ridged) muscle mark-
ings. This suggests they led a lifestyle requiring high amounts of muscular effort on a daily ba-
sis.

To understand the mechanics of robusticity in the fossil record, bioanthropologists look at
robusticity in modern humans. It is well known that modern human groups exhibit
varying levels of robusticity. Some populations exhibit high levels of robusticity while oth-
ers are very gracile (slender). Consequently, research into the

causes
of modern
human variation
contributes understanding
of causes for variations in the
archaeological record.

The Aleuts are a Mongoloid people occupying the Aleutian Island chain off of the Alaskan
peninsula. Aleuts are often thought to be Eskimo, however their language is quite distinct from the
Eskimo and they are genetically distinct from the Eskimo. The Aleut continue to live within the
Aleutian Islands and are now fully industrialized.

The Aleut were first 'discovered' by Russian sailors and fur trappers in the early 1740’s, leaving substantial ethnographic observations which enable us to glimpse Aleut lifeways as they appeared during first contact. Through this ethno-

graphic evidence we know that Aleut subsistence came almost entirely from the sea. Approximately
60% of their total subsistence was based upon fishing, while 30% was based upon hunting of marine
mammals. The remaining 10% came from gathering wild plant foods.

To hunt marine mammals, male Aleuts used one-hatch baidarkas or skin-covered kayaks. The
baidarka, with its double-bladed paddle, was quite efficient in open water and allowed the Aleut
to hunt whales, walrus, seal, and otter. The Aleut hunted with harpoons launched by atlatls while
seated in the baidarka. They were observed to have spent up to several
days hunting out on the open
ocean. Intense hunting ses-
sions were reported to
have lasted

fro

m

14-20 hours
each, with only a
few brief breaks. Males
fished from shore, in addi-
tion to some gathering. They
were also primarily responsible for
building residences, most of which were dug into
the ground.

Ethnographic literature regarding proto-
historic Aleut females and their acetifies is scant. However, they are believed to have been responsi-
ble for collecting and weaving grasses into baskets
and mats, for making clothing from various mate-
rials, and for gathering wild plant foods.

Early Aleuts practiced mumification of
their dead, placing them into caves which were of
volcanic origin. Often, wooden planks were con-
structed, arranging the mummies in tiers along
the cave walls. It was from these caves that Ales Hrdlicka from the Smithsonian Institution collected mummies in the 1930’s, providing specimens for current research.

One of the most striking features of early Aleut skeletons is seen in their humeri. A very pronounced insertion area for the deltoid muscle is apparent, probably related to double-blade paddling of their baidarkas. Other areas of muscle attachment are also quite rugose. Further, patterns of arthritis in skeletons of females are consistent with known activities and subsistence, exhibiting high levels of arthritis in the wrist and fingers, probably due to intricate weaving activities.

Bone is highly plastic. It is a living, active tissue, continuously changing and responding to biomechanical loadings, or lack thereof. These changes take place fairly rapidly. Moreover, new bone is laid down where it is needed and removed where it is not. Knowledge of the shape and strength of a bone can be used to infer the muscular forces and habitual activities that it withstood.

Nondestructive bone strength analysis can be accomplished through a combination of casts and radiographs. Dental putty is used to make contour molds of bone shafts at specific locations. Radiographs are then made and cortical bone thickness measured to estimate the inside contour of the cross-section. The resulting inner and outer contours are then digitized for analysis using engineering strength of materials techniques and an interactive, computer-based graphics package called SLICE, is used to estimate compression, tension, bending, and twisting strengths in various directions.

A key measurement resulting from this analysis is the relationship between bending and twisting strength of long bones. These relationships were compared among Aleuts, Jamon (a Japanese hunter/gatherer group), Amerindians from the Georgia coast, a late Pueblo Indian group from the Rio Grande valley, and two groups of industrialized people, and others.

Early Aleuts were on the high end of robusticity or bone strength. Their bones also appeared adapted to withstand high torsional loads. It seems that the overall strength of their humeri was due to the action of rowing baidarkas which placed high mechanical loadings upon the humeri and induced deposition of bone that enabled the humeri to withstand the high forces.

It was also discovered that Aleut males had higher levels of asymmetry of the right humeri (on average) than was originally anticipated. This suggests that high levels of mechanical loadings placed upon male Aleut humeri while kayaking may not be the only factor contributing to extreme robusticity.

Extreme levels of torsional stress placed upon the humerus by Spear throwing seem to explain this result.

Consequently, stress-induced asymmetry in Aleut humeri is an important finding because it shows multi-faceted, skeletal response to different types of mechanical loadings. Further application of these bone strength analysis techniques may permit more detailed evaluations of behavioral patterns among other prehistoric and more modern groups where other sources of behavior are unavailable.

Kim Berget, Secretary
WHERE ON EARTH
did you get those interesting pictures?
Why not pick out 5 to 10 of your favorites
and call Alan Shalette (291-9653) to reserve a 10-
minute spot on our December 21st program?
(New members note: the subject(s) need not be
southwestern.)

RECENT LIBRARY ACQUISITIONS

Over the past several months the Archaeo-
logical Society library has received books and re-
ports from several sources.

Lois Minium gave us an assortment which
includes Elizabeth A.H. Johns’ Storms Brewed in
Other Men’s Worlds.

Phyllis Davis’s contribution includes ten
volumes of Transactions of the Regional Archae-
o logical Symposium for Southeastern New Mexico
and Western Texas.

Ann and Jim Carson contributed several
Mayan reports.

We also received the last three reports (Nos.
23, 24, and 25) from the Arizona Archaeological
Society and a report of the Pecos Conference.

There is a lot of interesting in the above,
and lots of good reading in the rest of our library!

Mari King, Librarian

WELCOME NEW MEMBERS!

Susanna Gilbert, P.O. Box 4801, Albu-
querque, NM 87196 [b 277-6453].

H.D. Smith, 2118 Central SE #77, Albu-
querque, NM 87106 [h 265-4844].

Also, please note the following changes in
your membership directory (1) pg. 9 - Richard &
Katherine Renwick, 6500 Hoochaneelsa Blvd., Co-
chiti Lake, NM 87083-6030; (2) pg. 9 - Janet
Pomory, 644 W. Spur Ave., Gilbert, AZ 85233-
6354; (3) pg. 11 - James Walker, SW Regional Di-
rector, Archaeological Conservancy, 5301 Central
NE, Suite 1218, Albuquerque, NM 87108-1517 [b
266-1540]; (4) pg. 13 - Archaeologist, Public Ser-
vice Co. of NM, Alvarado Square SW MS-0408, Al-
buquerque, NM 87158.

JUMP RIGHT IN

Our Nominating Committee will report its
slate of candidates for 1994 officers at the Society’s
meeting on October 19th. Nominations are being
collected for President, Vice President, Secretary,
Treasurer, and Director-At-Large.

Your nominations are as valuable as your
vote. They may be submitted from the floor at the
October meeting or by contacting Ann Carson
(242-1143), who Chairs the Nominating Com-
mitee, or any of its other members: Kim Berget (821-
5305), Karen Castioni (281-4063), Phyl Davis
(299-7773), and Catherine Holtz (881-3570).

Ballots will be distributed with the Novem-
ber Newsletter for return by the opening of the reg-
ular meeting in December.

WE’D LIKE TO HEAR
FROM YOU

Got something
you’d like
to say
about a
conference
attended, a
book read,
a place
visited, a
burning
issue,
some interesting news? Get it on paper and send
it to Dolores Sundt, AAS Newsletter Editor, 6207
Mossman Place, Albuquerque, NM 87110.

PRONTO!
My Friend, Cynthia Irwin-Williams
One of New Mexico’s Pioneering Women Archaeologists
1936-1990

by George A. Agogino
Distinguished Research Professor in Anthropology, Emeritus
Eastern New Mexico University

Dr. Cynthia Irwin-Williams died in July of 1990 after a decade of illness. This is not a traditional obituary, but I feel it will present information about Cynthia to members of the Society who never knew her.

Most of her accomplishments in archaeology came while a faculty member of Eastern New Mexico State University and most of her achievements were in New Mexico research.

Both Cynthia and her brother Henry Irwin became interested in archaeology when first reaching their teens. They did voluntary work under the supervision of Dr. H.M. Worthington, then Curator of Archaeology at the Denver Museum of Natural History. Cynthia attended Radcliff College and graduated Magna Cum Laude in 1957 and received her M.A. degree a year later. She was admitted to Harvard University and received her Ph.D. in 1963. Because of her family’s financial position, she could not have gone to college without constant scholarships. It was during her years at Harvard that I became her close friend. I had obtained a Wenner-Gren Fellowship to do post-doctoral research at Harvard, working on ways to remove preservatives from potential radiocarbon samples.

Later while teaching at the University of Wyoming, I worked two years at the important Hell Gap, Wyoming, Paleo-Indian site. I wanted to expand the research potential at this excavation and invited Cynthia and Henry Irwin to join my activities. Their efforts over the next six years of excavation were most valuable. Earlier, they joined me after I had found a mammoth kill site near Rawlins, Wyoming. Cynthia’s Paleo-Indian research interests led her to excavate the Valsequillo site near Puebla, Mexico. When I was asked to develop an anthropology program at Eastern New Mexico University in 1963, the first faculty member I hired was Cynthia.

Always eager to do more than teach, she began her work on the Archaic in the Puerco Valley of New Mexico. I had earlier published on this area, but since my primary interest was the Paleo Indian, I encouraged her to take over, and she greatly expanded my modest endeavors in this area. The sequence of cultures and the radiocarbon dates she developed are considered today to be the definitive work on the Archaic in central New Mexico. Her most ambitious project was the excavation of a large multi-storied Anasazi site, the Salmon Ruins near Bloomfield, New Mexico. The project was immense. The work nearly lasted a decade and involve well over a hundred students each excavation season. It was during this period that the stress and strain of the endeavors brought on an alcoholic condition which she overcame after attending a rehabilitation center.

Cynthia served on the Executive Committee of the Society for American Archaeology for four years before becoming the second woman to be elected president of this organization (1977-1979). The first woman president was H.M. Worthington, her original mentor.

Cynthia and I remained close friends for nearly three decades. Just before her death, she had invited me to work with her in a Paleo Indian site in Nevada. I had the luck to first find many of the important sites we worked together, but she had the greater skill, dedication, and leadership to carry many of our joint projects to successful conclusions. Her death, in her early fifties, was a loss to Southwestern archaeology.
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Navajo Weaving Traditions and Culture

Lecture/Demonstration by
Pearl Sunrise

Tuesday, November 16th, 1993 at 7:30pm
Albuquerque Museum, 2000 Mountain Road NW, Old Town

Had the Navajo learned weaving from Pueblo weavers, as was earlier thought, they would probably have used the same techniques, but they do not. Pueblo looms are stationary, whereas Navajo Looms are portable. The spindles are different, and the use of them distinctively so. Among the Navajo, with rare exception, it has always been the women who are the weavers. Among the Pueblos, the weavers are usually men. Pueblo weavers are dominated by traditional forms and designs with little variation, while Navajo weavers are eminently creative. Though traders of many areas have influenced types and designs of rugs, within these bounds there is great creativity. Over long years of production from Navajo looms, the infinite variety of design, color, and weaving patterns has stamped the Navajo as masters of their art.

Nor did Spanish settlers' introduction of the treadle loom affect Navajo weaving technique. Rather, the Spaniards' introduction of sheep in the American Southwest did strongly influence the Navajo to change from cotton to wool. The churro sheep adopted by the Navajo are small, resistant to desert heat and sudden changes of weather, can survive cold winters, and can exist on a minimum of food and water. Consequently, the fleece of these sheep is light, and comparatively free of grease. The staple of the wool is long and wavy, and is particularly suited to Navajo methods of hand spinning.

Pearl Sunrise grew up at the small town of Whitewater, just south of Gallup. "When we were little, 13 children, the economy was basically sheep raising, rug making and jewelry making." Though she is a third-generation weaver in her family, Pearl is self-taught. "My mother never said, 'This is how you do it.' I just experimented with her loom when she was gone." By the age of 12, Pearl was weaving her own hand-woven yarn on a loom her father made for her. "I was taught that when I was weaving, I should be constantly reminded to pay respect to my legendary grandmother, the Spider Woman, who taught the first Navajo woman to weave. The story goes that the woman was walking alone one day and heard noises, sort of a tapping, thumping, every so often. She looked down and there was just dirt and ground, but then she saw a little hole and looked inside and saw somebody weaving."

The quality of Ms. Sunrise's work and teaching of her craft and culture are highly regarded. Since the early 1970s, they have led her to conduct workshops on weaving and American Indian culture throughout northern New Mexico, the Navajo Reservation, across the United States, and abroad in South Africa and New Zealand, where she traveled on a Fulbright scholarship in 1986. In 1988, her talents were honored with a Governor's Award for Outstanding New Mexico Women.

Ms. Sunrise received her B.A. (1979) and M.A. (1980) from the University of New Mexico in Art Education with minors in Multicultural Education. Since the early 1970s she has held numerous teaching positions throughout northern New Mexico; from 1988 to this year was Curator, Resource Center at the Museum of Indian Arts and Culture; and is currently Professor of Fiber Arts at the Institute of American Indian Arts in Santa Fe.
COMING EVENTS

AAS LABORATORY & LIBRARY Regularly scheduled hours are on Wednesday evenings, 7:30 - 9:30, and Saturdays, 10:00 am - 4:00 pm. Located at the Old Airport Building at the south end of Yale Blvd. Call Dick Bice (296-6303) for directions and to confirm schedule.

MAXWELL MUSEUM Saturday, November 20, 10 am - 4 pm. Annual Sale, Maxwell Museum Store. 10% discount for general public; 15% for UNM students and faculty; 20% for MMA members. Maxwell and Anthropology Department staff.

Tuesday, November 30, 7:30 pm, free. Frieda Butler Memorial Lecture. Thomas Berger, "The Natufian Culture: Terminal Hunter-Gatherers in the Levant."

Saturday, December 4, 7:30 pm. $3 ($2 MMA and students) "The Rise and Fall of the Electric Automobile: The Perspective of a Behavioral Archaeologist." Lecture by Michael Schiffer, Professor, Department of Anthropology, University of Arizona.

Saturday, December 11, 10 am - 4 pm, free. Exhibit opening, "Byzantium Revisited." Folk dancing, music, food, and folk art demonstrations from regions across the Byzantine Empire.

Albuquerque Archaeological Society Minutes, October 18, 1993

Tom Morales opened the October meeting by welcoming all guests and inviting them to stay afterwards for refreshments. There were no additions or changes to the previous month's minutes.

Mari King reported that there were several new books in the library. Everyone is invited down to the lab to check out the new books as well as those already at the library.

Everyone was happy to welcome Nan Bain back after her accident!

Dick Bice gave the Lab report. The lab is open Wednesday evenings and most Saturdays. If you have any questions concerning lab hours and activities, please call Dick.

Susan Ball gave the treasurer's report for the third quarter: Savings, $5,091.08; Checking, $2,199.17; CD, $5,212.05 (rollover).

Ann Carson, for the Nominating Committee, announced the slate of officers for 1994. They are as follows:

President - John Hayden
Vice-president - Alan Shalette

Secretary - Marge Shea
Treasurer - Jim Carson
Director-at-Large - Kim Berget

Ballots are included in the November newsletter. Please mark your ballots and return them by the December meeting. Results will be announced during the December meeting.

In addition, Ann also gave us a report on the Old Town excavation, resulting from the expansion of the Basket Shop. Members of AAS helped in the excavation, and Dave Snow of Santa Fe was hired as the Principal Investigator. It was expected that the foundation for the very first church and the cemetery would be found. Neither was found, however. Instead, two trenches were found, one for a gas line and the other for a water line. Quart-size beer bottles dating to the 1880's-1890's were found lined up three wide and neck-to-neck. Additionally, numerous faunal remains were found which will later be analyzed.

The Archaeological Society of New Mexico Honoree Nominating Committee has announced that the honoree for 1994 is Gordon Page, and the volume of papers will be published in his honor. AAS has been asked to send names of possible
honorees for the 1995 volume. Each year's honoree is chosen because of that individual's significant contribution to Southwestern anthropology.

Joan Mathien announced that the Edgar L. Hewett dissertation, Ancient Communities in the American Desert, is now being distributed to those who ordered it. This dissertation was first published in French at the University of Geneva in 1908. It has been translated into English by Madeline Rodack and published by the Archaeological Society of New Mexico. To save money, we are attempting to deliver as many copies as possible by hand before mailing out the remainder.

Lately, several people have had problems receiving our monthly newsletters. See Alan Shalette or Tom Morales about any problems. Please let Kim Berget know if you change your address. Our newsletter is sent bulk mail, and it is not forwarded.

The December program will consist of presentations made by AAS members who would like to share their experiences in archaeology or a related field. If you are interested, please contact Alan Shalette.

Kim Berget, Secretary.

BY-LAWS ARE BEING REVISED

At a meeting November 3, the AAS board, including the nominees for 1994, approved the revised by-laws. The revisions will be discussed at the November meeting, and a copy will be included in the December Newsletter along with a ballot for the approval or disapproval of the membership.

THANKS to Alan Shalette for preparing last month's Newsletter while the editor was on vacation and for his welcome contributions to this issue. Don't you all appreciate the beautiful material he makes his computer produce? I sure do. Dolores Sundt

Harlene Tompkins sent this little poem which she saw in the South Texas Archaeology newsletter. She says, "I think most housekeepers can relate to this."

Haphazard Housekeeper

Eons of earth
Shield artifacts
Of citizens and kings;
Dust is my preservative,
Protecting all my things.
I make no apology;
I'm aiding archaeology.

by Annie Komorny
from the Wall Street Journal

Quick! Name ten ordinary parts of the human body that are spelled with three letters. No slang allowed, and you don't have to have a degree in anatomy to know them.

Hint: Half are on the head.
SLATE OF OFFICERS ANNOUNCED
FOR 1994

At the October meeting, our Nominating Committee announced the following candidates to serve in 1994:

President - John Hayden
Vice President - Alan Shalette
Treasurer - Jim Carson
Secretary - Marjorie Shea
Director at Large - Kim Berget

Ballots will be counted and the new officers will be installed at the December meeting.

Thanks to Ann Carson, Kim Berget, Karen Castioni, Phyl Davis, and Catherine Holtz for their work in putting the slate together.

 Combined officer/honorary member ballots are enclosed along with an envelope. Space is pro-
vided on the ballot if you would like to write in the name of another person who is willing to serve as officer.

Use one ballot for an individual membership and two for a family membership. Please confirm your voting status by checking your mailing label. It indicates the num-
ber of votes to which you are entitled. (Postal regulations demand that all copies of the newsletter be identical, so all get two ballots de-
spite their voting status.)

Please mark and return your ballot(s) in the enclosed envelope—by mail or in person by the opening of the December meeting on 12/21/93.

BOARD NOMINATES FOUR
FOR HONORARY, LIFETIME MEMBERSHIPS

As announced at the October meeting, the Society’s Board of Directors has nominated the following for honorary, lifetime memberships:

Stewart Peckham
Curtis F. Schaafsma
Charlie R. Steen
Beryl McWilliams

Our By-Laws provide that:

...this class of membership may be bestowed upon any individual in recognition of and in consideration of outstanding contributions in the field of archaeology and/or long and extraordinary service to the Society. An Honorary Member shall receive a certificate and shall enjoy all rights and privileges of a (voting) member for life without payment of dues or assessment...The procedure for nominating and electing an Honorary Member shall be the same as those for amending these By-

Laws.

Consequently, a two-thirds majority is required for affirmation. You may vote for or against each of the nominees.

Stewart Peckham

Majored in anthropology and history at the University of New Mexico, where he received his B.A. in 1952. In 1954 he was appointed acting curator of Highway Salvage Archaeology and the following year, became the first full-time curator of Highway Salvage Archaeology for the Museum of New Mexico, a position he held until 1959. He thereby became a pioneer of salvage archaeology.

He has worked from Taos to El Paso and, as Marjorie Lambert wrote in the Archaeological Society of New Mexico’s 1991 annual volume of collected papers dedicated to Mr. Peckham, he “probably knows more about the prehistory of the Rio Grande Valley than any other person...and has become one of the leading archaeologists on Southwestern pottery types.” Before retiring from the Museum of New
Mexico, he held numerous other positions, including Curator of Collections, Chief Archaeologist. He was also State Archaeologist from 1975 until 1979.

Mr. Peckham has been associated with many local and national organizations devoted to archaeology and has been published by *Highway Salvage Archaeology, El Palacio, Landscape Magazine, American Antiquity, Museum of New Mexico Press*, and University of New Mexico Press, among others.

**Curtis F. Schaufsma**

Was New Mexico State Archaeologist for 13½ years and became Curator of Anthropology at the Museum of New Mexico in June of 1992. Previously, Mr. Schaufsma was Research Archaeologist at the School of American Research; Project Director for numerous surveys for the University of New Mexico and the Colorado Highway Department; and has been active in various aspects of archaeology in New Mexico and Colorado since 1959.

He received his B.A., magna cum laude, in anthropology from the University of Colorado in 1962. His M.A. in anthropology was from the University of New Mexico in 1971, and he received an ABD. in anthropology from the University of New Mexico in 1973, having been a doctoral candidate there until 1981.

His publications are numerous, having been published by the University of New Mexico Press, New Mexico Archaeological Council and the Archaeological Society of New Mexico, Southern Illinois University, Unwin Hyman, *Colorado Heritage*, School of American Research, Arizona State University, and others.

**Charlie R. Steen**

Graduated from the University of Denver in 1933 with a B.A. in anthropology. In 1934, he joined the National Park Service as a park ranger and in 1936. Mr. Steen was appointed as an Archaeologist with the NPS where he remained until his retirement in 1970.

His work with the NPS included excavation of ruins in the Tonto National Monument, Canyon de Chelly, and Casa Grande National Monument, all in Arizona, and the Pigeon Cliff Site in New Mexico. He also conducted a three-year archaeological survey of the Arkansas-White-Red River Basins. In 1966, he was lent by the NPS to the U.S. Aid to International Development Commission as the Supervisory Archaeologist to Jordan, Greece, and Turkey. After his return to Santa Fe in 1969, he served as Historic Preservation Advisor for the Western U.S. with the NPS under the National Register of Historic Places Program until his retirement. From 1973 to 1981 he serve as archaeological consultant and surveyor with the Los Alamos National Laboratories.

Mr. Steen has written a number of articles and monographs which have been published by *The American Archaeologist, The Southwestern Journal of Anthropology, El Palacio, The Panhandle Plains Historical Review, National Park Service Research Series*, the Southwestern Monuments Association, and Archaeology.

**Beryl McWilliams**

Joined the Albuquerque Archaeological Society in 1969 and, after a just a short while became very active in AAS field excavation and laboratory projects (she was known as "Mrs. Archaeology"). Her involvements, most importantly in field recording and lithic/sherd analyses, included the AS-5 Cerillos Mine Site & Milpas Area, AS-6 Fisher Ranch/Quemado, AS-8 San Ysidro, and AS-10 Tijeras projects. She was co-author with Bettie Terry, Phyl Davis, and Dick Bice, of *Archaeological Survey of State of New Mexico Land Along the Canada de Las Milpas*, published by the Society in 1983. Continuing her publication interests, she edited the Society's *Newsletter* for twelve years. Beryl celebrated her 93rd birthday on October 23rd.

Don't forget to return your ballot(s)!

**IT'S YOUR TURN**

**YOUR PICTURES HERE**

Our long-standing tradition has been to feature slide presentations by members at our December meeting.

So, why not pick out 5 to 10 of your favorites and call Alan Shalette (291-9653) to reserve a 10-minute spot on the program.
CEMETERIES AT CAESAREA MARITIMA, ISRAEL

Lecture by Joan Chase

Caesarea is located on the Mediterranean coast between Tel Aviv and Haifa, Israel. It was an important maritime city of the ancient world from the time of the Phoenicians through the time of the Crusaders. Over the past several years, numerous burials have been found at Caesarea, including one large Bedouin cemetery and a second that probably dates to the Crusader period. There is an earlier level which also contains burials.

Caesarea was first built by Strato, a 4th-century BC Phoenician king, as a small strategic harbor on the Mediterranean coast. After 300 years of activity under the rule of the Greeks, the city fell into decay. In 22 BC Herod the Great, the ruler of Judea, began construction of a "Roman" city which he called Caesarea in honor of Augustus. With a temple dedicated to Augustus, an amphitheater, a hippodrome, a good water supply, as well as a good harbor, Caesarea became a considerable city. The city was captured by the Arabs in 637, and the harbor declined in importance. The Crusaders came in 1101, but did not fortify the city until the mid-13th century. Shortly afterwards, the city was taken by the Sultan Baibars.

Each succeeding group has left architectural evidence of its presence, although much of the monumental architecture from the previous period was used by the occupants to build their own city. Archaeological work was begun in Caesarea in 1951. Artifacts from this site include coins, some foundations of houses, ceramic relics, and quite a bit of maritime related archaeology, including remains of the ancient harbor found by divers. In 1990, excavation began at Caesarea to unearth seaside storage vaults which were supposed to be located beneath the coastal dunes south of the city. However, these efforts were hampered by the discovery of human remains.

The first human remains found were disarticulated and fragmentary, apparently washed down the side of a hill. Archaeologists then moved to the top of the hill in hopes of excavating. However, they ended up in the middle of a cemetery. Individuals were found either in the supine position or on their right side, with the arms to the side or across the torso. Very little in the way of grave goods was found associated with the burials. The grave goods that were found, usually bracelets, were mostly associated with children and some women. Additionally, there were pit burials which were superimposed upon each other with no indication of differentiation. It has been very difficult to pick up any type of patterning with these burials.

In 1992, Joan Chase and her colleagues discovered a cyst in which the burial consisted of a nine-year-old girl with several bracelets and numerous beads covering her torso. She was also wearing a headress. This was the only burial found with grave goods to this extent. Furthermore, the bracelets found associated with this burial were made of metal; at best they were made of semi-precious materials. It is not known why this individual was buried with more grave goods than anyone else. However, it may be possible that the grave goods were part of the young girl's dowry and in grief the parents buried the dowry with her.

During the 1993 field season, Joan and her colleagues found five burials, three of which were in the same cyst and superimposed upon each other. In addition to these burials, more were found in approximately the same area as those from the previous year. They were determined to be Christian burials, probably Crusader, far from where most Crusader burials were found. The literature implies that there was a chapel which existed outside the Crusader walls with associated burials. Several stone pillows were found under the heads of individuals, with the heads facing either upward or propped forward facing east. This holds with the Christian view that an individual's head faces east toward the rising sun where, on the day of judgment, their lord will deliver them. Burials included men, women, and children, but there were no grave goods associated with these burials.
In contrast to the Bedouins, the Crusader burials found were laid out very systematically and orderly and were often deposited on top of a shell layer. The geomorphologist on site indicated that the shell layer was not a natural layer, but one that was deposited by humans. One possibility might be that if the Crusaders had intended to use that site for burials of their own and subsequently found the previous inhabitants buried there, then the shell layer may have been used to sanctify the ground between the burials. But this is speculative.

Reported by Kim Berget

Nail Polish in the Ancient World

The custom of staining fingernails, as well as fingers, with henna was common in Egypt by 3000 B.C., but actual fingernail paint is believed to have originated in China, where nail color indicated social rank.

By the third millennium B.C., the Chinese had combined gum arabic, egg white, gelatin, and beeswax to make varnishes and lacquers. During the 15th century red and black were the royal nail colors. Earlier, 600 B.C., the royal family wore gold and silver.

Among the Egyptians, too, nail color signified the social order, with red at the top. Nefertiti wore ruby red, and Cleopatra favored rust red. Other women were allowed only pale hues, and no one dared wear the color worn by the queen -- or king, for men too sported painted nails.

This was especially true of high ranking warriors. Egyptian, Babylonian, and early Roman military commanders spent hours before a battle having their hair lacquered and curled and their nails painted the same shade as their lips.

Manicuring was an established art at an early date. Excavations at the royal tombs at Ur in southern Babylonia yielded a manicure kit with gold tools. Well-manicured nails became a social symbol, distinguishing the idle aristocrat from the laboring commoner.

"Extraordinary Origins of Everyday Things"

ORIGINS OF WRITING

The history of writing has three critical dates: the invention of phonetic writing in Sumer around 3400 BC; the invention of a highly simplified syllabary (a set of written symbols, each of which represents a syllable), probably in Palestine, around 1500 BC; and the invention of alphabetic writing in Greece around 800 BC.

The Sumerian invention made possible the transmission of information from one generation to the next, but its complexity, and that of its successors in the Near East, restricted writing to a small social elite.

Although such West Semitic syllabaries as Phoenician allowed the social base of literacy to expand, such later writings became more ambiguous as they became less complex; they never informed the reader of the sound of the language encoded.

Greek alphabetic writing, through its elegant simplicity and attention to the accurate reproduction of phonetic information, placed literacy in the hands of everyone.

The ALBUQUERQUE ARCHAEOLOGICAL SOCIETY is a non-profit corporation organized under the laws of New Mexico. Its purposes are (1) to preserve and protect prehistoric and historic remains in this region; (2) to educate members and the public in archaeological and ethnological fields; (3) to conduct archaeological studies, research, surveys, and excavations; (4) to publish data obtained from research studies and excavations; and (5) to cooperate with other scientific institutions.

The ALBUQUERQUE ARCHAEOLOGICAL SOCIETY is an affiliate of the ARCHAEOLOGICAL SOCIETY OF NEW MEXICO. Membership includes a monthly meeting with a lecture, and opportunities to participate in laboratory projects, field trips, and cooperative activities with other archaeological institutions.

ANNUAL DUES: REGULAR: Individual $12.00; Family $16.00. SUSTAINING: Individual $20.00; Family $30.00. INSTITUTIONAL: (Newsletter only) $8.00.

OFFICERS AND DIRECTORS
President Tom Morales 299-0448
Vice President Alan Shalette 291-9653
Secretary Kim Berget 821-5305
Treasurer Susan Ball 345-0932
Director At-Large Karen Castioni 281-4083
Past President Carol Condie 265-4529

STANDING COMMITTEES
Field and Laboratory Richard Bice 296-6303
Field Trips Faith Bouchard 842-5604
Membership Dudley King 299-0043
(Standing committee chairs are members of the Board of Directors.)

LIBRARY COMMITTEE
Librarian Mari King 299-0043
Newsletter Editor Dolores Sundt 881-1675
6207 Mossman Pl. NE, Albuquerque, NM 87110
Editor Emeritus Beryl McWilliams 884-1396
Publication Sales Phyllis Davis 299-7773

REGULAR MEETINGS: third Tuesday of each month in the auditorium of the Albuquerque Musuem, 2000 Mountain Road NW, Old Town.

LABORATORY SESSIONS: each Wednesday at 7:30 pm, and on scheduled Saturdays at the Old Albuquerque Airport building, west basement entrance (Gate E-6).

FIELD TRIPS & SEMINARS: as scheduled.

ALBUQUERQUE ARCHAEOLOGICAL SOCIETY
P.O. Box 4029
Albuquerque, NM 87196

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Check your label and see instructions inside. Remove staple carefully.
MEMBERS’ NIGHT & HOLIDAY PARTY

Presented by
Society Members

Tuesday, December 21st, 1993 at 7:30pm
Albuquerque Museum, 2000 Mountain Road NW, Old Town

Tour some of the world’s most intriguing archaeological sites as a prelude to our annual holiday party and inauguration of our officers for 1994. We’ll also announce those who will join Alden Hayes as honorary members.

Our tour guides and their subjects will be:

Walt Kleweno  Whale Bone Alley, Siberia, Russia
Kit Sargeant  Classic Sites of W. Turkey
Ann Carson  Caves in France Near Lascaux
Barbara Frames  Monte Alban & Mitla, Mexico
Mark Weber  Mounds & Petroglyphs of Ohio
Kent Stout  Barrier Canyon Rock Art
Reg Behl  Travel Sketchbooks & Slides

Votes cast in our officer election and honorary membership ballots will be tallied and the results announced following the slide presentations. If you haven’t mailed your ballot(s) by December 15th, please turn them in at the meeting before the show starts.

You may also want to bring along your membership renewals and by-laws ballots (enclosed). Perhaps you’ll consider a Sustaining Membership and help us keep up with creeping costs.

Joan Mathien has organized the food and drink and she reports that we should expect a fabulous mélange. So come hungry.

Happy Holidays!
BOARD OF DIRECTORS PROPOSES REVISED BY-LAWS

For most of 1993 the Society’s Board of Directors has been working on a revised set of bylaws intended to:

- Address concerns about the Society’s ability to conduct its business in accordance with current goals and needs.
- Streamline the Society’s organization:
  - Eliminate dormant positions.
  - Accommodate current and anticipated future organizational needs.
  - Reduce the complexity of various procedures.
  - Add flexibility.
- Simplify and clarify language.

A copy of the revised bylaws is enclosed. It contains both the old text and changes. Where old text is changed or removed, it is shown with a strikethrough annotation. Changes and additions are shown in Bold Face.

If approved, a copy containing just the final text will be distributed with next year’s membership directory.

Ballots are enclosed and will be accepted until the opening of the January, 1994 meeting on the 24th.

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DUES ARE DUE

This is a busy time of the year, with plenty of distractions.

Nonetheless, we hope you’ll be able to get your 1994 dues renewals in by December 31st.

If you’re not sure whether you’re paid up for 1994, check your mailing label.

If your dues are paid up for 1994, your label is noted “Paid Thru ’94."

If your dues are paid up through the end of 1993, your label is noted “Dues Due.”

If your dues are not current, your label is noted “Expired” and this will likely be your last mailing of the Newsletter.

Two ballots are enclosed along with your dues renewal form and a return envelope marked Dues & Ballot.

Postal regulations demand that all copies of the newsletter be identical, so all get two ballots despite their voting status.

Use one ballot for an individual membership and two for a family membership. Please confirm your voting status by checking your mailing label. It indicates the number of votes to which you are entitled.

For convenience, you may return your ballot(s) in the enclosed envelope with your dues form and payment. Dues payments should be submitted by December 31, 1993. Or you may return them in person at the December meeting on the 21st.

Please do not put the bylaws ballot and/or dues payment in the same envelope sent with the officer and honorary member ballots distributed last month.
WELCOME NEW MEMBERS!

We're delighted to welcome the following two new members to the Society:

Kathie Buchanan
1816 Tramway Loop NE
Albuquerque, NM 87122
292-2036 (h)

E. Buchanan
2737 Monterey SE
Albuquerque, NM 87106

Please add their names to your membership directory. While you're at it, also note the following address changes:

Susan DeGrand—change apt. to #B from #8.

Ruth Jansen—new address
300 Valencia Dr. SE #126
Albuquerque, NM 87108
260-8126 (h)

Joan Mathien—new address
11807 Apache Avenue NE
Albuquerque, NM 87112
235-1144 (h)
766-8390 (b)

Mary Utsinger—new address
815 Laurel Circle SE
Albuquerque, NM 87108
255-0478 (h)

If you've moved or have any other changes for our membership information, please remember to notify Alan Shalette by phone (291-9653) or by mail (5294 Mesa Del Oso NE, Albuquerque, NM 87111). Also, feel free to note changes on your membership renewal forms and/or send changes to the Society's P.O. box (see back page).

Arranging meeting programs is the Vice President's main job, but Alan Shalette would like to acknowledge the assistance of several members who were instrumental in putting this year's series together. Kim Berget, Dave Brugge, Lois Minium and Mary Smith suggested speakers, provided a first contact, or enlisted their participation.

Thanks are also due to Kim for her able duty as the Society's Secretary, and to Susan Ball for her diligent work in keeping our finances in order.

In addition, now that Phyl Davis has relinquished maintenance of our computerized membership rolls to Alan, her many years keeping our organization in order should be recognized. And, both Dick Bice and our offset press are both poised on the brink of retirement from their longstanding printing duties associated with getting our Newsletter and other publications out. Thanks Dick!

We should recognize Dudley King's expert and enduring handling of our mailings with the post office, Nan Bain's able arranging of our monthly refreshments, and Joan Mathien's assistance in substituting for Nan when Nan was incapacitated.

Thanks too, to Dolores Sundt for keeping our Newsletter together for over eight years now. Dolores has been a steadfast asset in getting this vital job done.

Thanks to chairman Dick Bice and his able associates who manage to continue making progress on the several projects ongoing in our laboratory: Ann Carson, Joan Chase, Phyl Davis, Evan Greenlee, Mari & Dudley King, and Bettie Terry. Mari does double duty in managing the Society's library as well.

And thanks as well to the many others who have pitched in when extra hands, refreshments, and other types of support are needed.

These contributions have been essential to our continuing success over almost twenty-five years. Many opportunities remain for others to get involved and we invite everyone's participation.

Tom Morales
Tom Morales opened the November meeting by welcoming all guests and inviting them to stay for refreshments after the meeting. Refreshments for this evening's meeting were provided by Carol Condie. Alan Shalette announced that because he is the source of all newsletter mailings, please see him if there is a problem concerning lost newsletters or change of address. There were no other changes or additions to the minutes.

Librarian Mari King said that he brought several books related to this month's lecture concerning Navajo weaving traditions and culture. In addition, she invited people to donate to the AAS library any papers they may have authored concerning archaeology or anthropology. Contact her if you have such material.

Mari also reported on Nan Bain, who has developed a staph infection in her injured leg, but is now improving and feeling much better. Nan would love to hear from everyone, so please drop her a note or give her a call.

Dick Bice said that the lab is still open on Wednesday evenings and most Saturdays. Anyone interested in helping out at the lab, please contact Dick or Tom.

Tom appointed Dick Bice, Phyl Davis, and Jim Carson to the audit committee.

At our December meeting we always enjoy a variety of refreshments furnished by our members, and everyone who wishes to is invited to bring munchies.

Kit Sargeant announced that the National Park Service, which is now managing Petroglyph Park, is coming out with a management plan for the petroglyph site and the Zuris-Mann site. There are several options involved, and input from interested members of the public is welcome. Contact Kim or Larry Beal at the Petroglyph Park for more information.

Alan Shalette announced some personnel changes at the Maxwell Museum and UNM. Stan Rhine, forensic anthropologist, will retire from the Maxwell Museum and UNM. Linda Cordell has taken a position as director of the museum of the University of Colorado. Kim Trinka is also leaving the Maxwell Museum.

Alan also briefed members on revisions concerning the by-laws which will be mailed with the December newsletter. The purpose for these revisions is to clarify wording, to streamline the organization, and to unencumber some positions.

Finally, Alan asked if anyone would be willing to replace Nan Bain as refreshment chair for the period of her convalescence. This involves arranging for refreshments after the monthly meeting.

Please remember to return all ballots by the December meeting. New officers will be installed then.

Kim Berget, Secretary

Navajo Weaving Traditions and Culture Lecture/Demonstration by Pearl Sunrise

Pearl Sunrise was born into a family with a tradition of weaving. She uses her mother's and grandmother's weaving tools, which she earned from them. She says that the most important parts in Navajo weaving are the processes involved leading up to the finished product. The tools used to weave are an integral part of the process. Furthermore, the values that Navajo children are taught from the time of birth are of great importance to the weaving tradition. These values include patience and respect. Symmetry is also an important element. All of these are highly emphasized from the time of birth and are elements that exist in ceremonial and ritual events.

Pearl believes that she is an extension of her mythical ancestral grandmother, Spider Woman. It was through Spider Woman that Changing Woman, the first mother of all Navajo people, learned to weave. This is how Pearl obtained her knowledge and creativity to
WOOD FROM CHACO OPENS
A DOOR TO THE PAST

Seven years ago archaeologist Dabney Ford began to study the wood used by the Anasazis to build the pueblos at Chaco. She thought her work might become a little addendum to what was already known, but it has opened a new chapter, or even a new book, on understanding how and why the pueblos were built.

For one thing, the study has determined the date for the start of construction. Construction of Pueblo Bonito usually has been estimated about A.D. 900. Ford’s work showed the first major work started about A.D. 850.

During the past seven years, she has listed 10,000 pieces of original wood remaining in the Chaco ruins and has sent about 1,500 pieces to the tree-ring dating lab at the University of Arizona.

“The tree rings themselves are an honest record of the climate during the lifetime of the tree,” she said. “We look at the outer ring and we can tell the year the wood was cut. . . . We can tell when and how it was shaped, how it was handled and brought to the site. We can tell how it was used, and even if and when it was reused.”

The Anasazi did reuse wood, and in modern times the wood was often reused by the National Park Service, which put beams where they seemed to fit without regard for their original location.

Ford’s research shows the construction of the pueblos in Chaco was completed in sudden bursts of activity interspersed with long periods of no growth. “Most of the periods of construction cluster pretty close together,” she said, “but the periods were almost 30 years apart.” Typical examples consist of interior wood in a wall dating from the 1030’s and wood in a thickened portion of the same wall being from the 1070’s. Walls may have been thickened to support higher walls on top or may just have been “modernized.”

Another research project being developed from Ford’s work attempts to trace the origins of the wood by trace-element analysis. Although soil is similar throughout the San Juan Basin, the quantities of very minute amounts of chemicals vary from one location to another. Thus,

weave. The Navajo population consists of approximately two hundred thousand people, thirty thousand of whom are weavers.

Navajo weavers obtain much of their wool from trading posts. However, ready spun wool must always be respun by the weaver. This is in response to the basic values of the Navajo and the importance of processes leading up to the weaving process. However, many weavers obtain their wool from the sheep that they raise. Sheep are important; they are considered life to the Navajo. The wool of the churro sheep used by the Navajo is especially adapted to weaving. It is relatively free of grease and is much easier to work with than some other wools.

It is interesting to note that the Navajo do not have a word for art, but instead have a phrase which is part of the process of Navajo weaving. The Navajo never sketches her pattern which she is going to weave. The design comes totally from the mind during the weaving process. Symmetry is a crucial element at this time. There are three basic designs that are known to the Navajo weaver. The first is the Spider Woman cross, second are two designs associated with the heroic twins, and finally the Navajo blanket designs consisting of four directional and rainbow designs. These have developed into more intricate and complex designs over time.

The time spent in preparation for weaving is much greater than the actual weaving time. Pearl demonstrated some of the processes in preparing the wool. If, for example, raw wool is used, first it must be carded, or brushed on special brushes. This helps to clean and separate the wool fibers. Next the wool will be spun onto a spindle four times. The wool will be put into a skein and must be washed and dried. Then it may be dyed. When natural dyes are used, the outcome of the color often depends upon the season, dye availability, and the amount of time the wool is soaked in the dye.

Reported by Kim Berget.
if quantities of trace elements in a sample
of wood can be accurately identified, the
growth site can be identified in terms of
the soil location.

In the 1920's, Neil Judd believed that
Chaco was forested and the wood came
from local sources. Later archaeologists
thought all the wood was brought in from
the Chusukas, Mount Taylor, and the Jemez
Mountains. Ford says, "We're back-
tracking somewhat. We feel that at least
some of the wood came from Chaco."
Albuquerque Journal, April 18, 1993

WHAT WEAPONS DID CLOVIS INDIANS
USE TO KILL THE MAMMOTH?
by Dr. George A. Agogino

Paleo Man had very few weapons in
his arsenal to kill large megafauna, particu-
larly the mammoth. Obviously mammoth
are not captured or killed with a bola.
There are four possible hunting weapons he
might use. The first is the atlatl, or
throwing stick, a weapon of limited
weight, velocity and distance. Generally
atlatl have small projectiles and while
sufficient to kill game up to the size of a
bison, there would be some argument re-
garding the use of this weapon for killing
a mammoth. One must agree that while it
might penetrate the thick hide of a mamo-
th, it probably would not have enough
velocity to reach a vital organ, the heart
or the lungs. Since most projectile heads
are found in the lung area, it is reasonable
to assume this was the primary target of
the Clovis hunters.

Hunting weapons besides the atlatl
were the spear and the lance. The wea-
ons are the same, but a lance is pushed
while a spear is thrown. If the spear has
a large enough projectile point and the
shaft is heavy, it could be thrown from a
short distance and would penetrate hide,
flesh, and vital organs. A thrust lance
would do the same damage, although the
hunter must operate from a closer range.
If the spear or lance is successful in
reaching the lung area, the animal is
doomed and will eventually drown in its
own blood.

Another proven way of killing mam-
moth was to find the animal bogged down
in a bog or crevasse and then to dispatch
the creature by throwing large boulders
from above. This is clear at my Rawlins
mammoth site and several European loca-
tions. The hunters attempted to aim at
the vertebrae just behind the head. At
the Rawlins site, it crushed several of the
cervical vertebrae, either killing or para-
yzing the animal.

At the Stolles mammoth site near
Dora, New Mexico, which I also excavated
along with Bill Sweetland, we found a
young mammoth. Its age was determined
at five years based on the articulation of
the epiphysial saps of the long bones.
The young mammoth became hopelessly
trapped when it stepped off a sandbar into
a pond rich in surface vegetation. The
front legs broke through this vegetation
and the creature could not extract itself
from this position. How long the animal
bellowed and cried for help is unknown,
but in time it attracted the attention of
Clovis hunters who dispatched the animal
with a huge boulder that crushed the skull.
The size of this hunting group was evi-
dently small since only one rear leg was
removed and the rest of the animal left
intact. A smaller boulder was used to
break off both tusks, which were missing.
Only two large rocks were found at the
Stolles site, and they may have been
carried from outside the area. Both the
Rawlins and the Stolles mammoth sites
were dated during the time Clovis was the
only known culture in the Americas.

It is interesting to note that large
adult males are not numerous in Clovis
sites. Hunters showed a natural pref-
erence to hunt and kill less formidable
mammoths rather than large healthy bulls.

In conclusion, we must accept that
the atlatl had minimal effect in killing
mammoth while the lance and spear were
more effective in normal situations. When
a mammoth was bogged down in a mire or
crevasse, throwing boulders from above was
the normal method of dispatching the
creature.

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Professor, Emeritus, Eastern New Mexico
University.
BANDELIER KILLED
BY APACHES!


My diary contains the following note: Friday, April 25, 1883. “A Mr. Bandelier is here from the American Archaeological Society of Boston. Is a very nice fellow.”

Thus began my acquaintance and friendship with one of the world’s great men. For several delightful weeks we explored together the region about Fort Apache. We dug endless yards of cuts into ancient ruins, and broken down houses; sketched, measured, and mapped them. Bandelier was a wonderful artist, and made beautiful water-color plates of the pottery unearthed. At night, while I sat at my desk and listened to the incessant rattle of my instrument (telegraph), Bandelier worked on his notes and sketches. It was a great experience for me, and I made the most of it.

On one such evening, Monday, April 28, 1883, as I was listening idly to my instrument, I heard a message from Fort Whipple, Arizona Army Headquarters, to the Commanding Officer at Fort Bowie, a post some two hundred miles to the southeast of Apache, and quite close to the Mexican line. I caught the name “Bandelier” in the message. Grabbing a pencil, I began to copy. The message was from General O.B. Wilcox, District C.O. He was telling the C.O. at Fort Bowie, Captain Rafferty, Sixth U.S. Cavalry, that he had just received a wire from Army Headquarters at Washington stating that reports had been received through the Associated Press to the effect that Professor A.F. Bandelier of the American Archaeological Institute of Boston had been killed by Apaches of Geronimo’s band in the region south of Fort Bowie. “The District Commander directs that you send a scouting party at once with orders to make every effort to determine the truth or falsity of the report. If Bandelier has been killed, do everything possible to recover his body and bring it into Bowie.”

I flung a sheet with this message upon it across the table to Bandelier and went on copying:

“... Professor A.F. Bandelier of the American Archaeological Institute of Boston had been killed by Apaches of Geronimo’s band in the region south of Fort Bowie.”

Tell the officer in charge of the scouting party that Bandelier’s friends in Boston and his family in Highland, Illinois, are extremely anxious for news about him. If found alive and unharmed, the officer will send a courier back with orders to ride day and night until he reaches Bowie with the news.”

As Bandelier leaned over my shoulder to read these words, his face was a study.

The C.O. at Bowie acknowledged receipt of the orders, saying that a troop of cavalry would be on its way at daylight the next morning. Instantly, I “broke in” on the wire, and sent an “office message” to Whipple, informing the Commanding General that Bandelier was alive and well, and was at that moment standing at my elbow in the office at Fort Apache. Just how the rumor of Bandelier’s death got started was never known. The troops in these days frequently found bodies of persons killed by Apaches, many of them not possible to identify. The body of a man had been found, but someone must have made an error in this case, although it could never be discovered just how or why the dead man was assumed to be Bandelier. Nor was the identity of the body that was found ever established. It was one of the unsolved mysteries of Apacheland.

Bandelier at once sent wires to his family and friends informing them of his safety. Quoting Mark Twain’s famous message, he told them “the reports of my death have been greatly exaggerated.” A few days later, May 8th, he bade his friends at Fort Apache good-bye, mounted his little yellow mule, and soon passed out of sight around a bend in the road. This time, because of the danger from Geronimo’s band, a party of cavalrymen escorted him across the Apache Reservation as far as Camp Thomas.

AMS

[Image of a donkey]
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