prehistoric uses of the Jemez mountains have been a topic of interest in New Mexican archeology for some time. It has long been recognized as a source area for high quality volcanic glass, obsidian, excellent as a source material for lithic tools. More recently it has been seen as a resource area for many other necessities of prehistoric subsistence as well. Some of the recognized materials which have been collected prehistorically include grasses, pine, almonds, fish, small game and larger game animals such as bear, deer and possibly elk and mastodon.

The Ojo Line Extension 345kV Transmission Project is an effort to loop the electric resources in San Juan County, New Mexico to provide more reliable service to Los Alamos, Santa Fe, and other areas of north central New Mexico.

Archaeological investigations related to the OLE project have been ongoing since 1986. PNM's archaeological investigations over the last seven years have documented over 100 archeological sites and expanded our knowledge of approximately 60 others. Most of the sites recorded by this archeological program have been at the higher elevations (7,500 - 10,100 feet), providing new perspectives on prehistoric use of the mountains.

Repeated long term seasonal exploitation of natu-
COMING EVENTS

LAB Regularly scheduled hours are on Wednesday evenings, 7:30 - 9:30, and Saturdays, 10:00 am - 4 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.


ANNUAL MEETING, Archaeological Society of New Mexico, May 5-6. The Inn, Grants, New Mexico.

FROM THE PRESIDENT TO ALL AAS MEMBERS:

I am looking forward to serving as your president this coming year. This is my opportunity to "give back" to the Society, in some measure, a part of what I have received through the years. Allow me to be among the first to congratulate and thank all of you who took part in AAS activities during 1993. Much hard work and commitment was required to pull off a very successful year. We've done well.

What's in store for this year? Topping my list of immediate concerns are these items:

1. Activating and filling critical committee/leader positions. There are outstanding opportunities to become actively involved.
   Membership/Field trip chair (Standing Committee position)
   Newsletter distribution coordinator (Individual task leader)
   Publication sales (Special committee)

2. Adapting to fit the demands of a changing world.
   Here's where your input is needed. Please share with me or any board member your thoughts, dreams, visions, and ideas concerning the future of AAS. What direction should we take? Give me a scenario on "AAS Year 2000." Are there different/more roles that AAS should assume in our community/state? Stretch your imagination.

I took a few moments to review our membership list and my memory banks (for those of you with whom I am acquainted) and was quite awed by the impressive pool of talent and expertise represented by AAS. What great potential we have to carry out the stated purposes of AAS. (Read 'em. They appear in the first paragraph on the back page of the newsletter.) I make a gentle plea at this time for each of you to look at what you do with your time. We need commitment from members: some to take on special jobs/tasks/positions for 1994, some to join in one-time projects/tasks, all to participate more in regular meetings and AAS or ASNM (Archaeological Society of New Mexico) sponsored events. Call me any time for more information or to sign up to lend a hand. My telephone numbers are: 281-3304 (office) or 281-0643 (home).

John Hayden
Albuquerque Archaeological Society
Minutes, December 21, 1993

Tom Morales opened the December meeting by inviting all visitors and members to stay for refreshments after the close of the meeting. He asked that ballots pertaining to the election of new officers be turned in at the beginning of the meeting so that they could be counted and the new officers installed. There were no additions or corrections to the previous month's minutes.

Dick Bice said the lab would be closed for the final two Saturdays of December (for obvious reasons) and would be open again on January 5. However, Tom said he would be there off and on if anyone is interested in coming down and helping out.

Phyl Davis reported on her stint as archaeology teacher in the Los Lunas middle school. (See article.)
State Archaeologist Lynn Sebastian reported on the upcoming 1994 Archaeological Fair. (See article.) Lots of thanks to Joan Mathien for organizing the refreshments for the party and also to all the members who brought goodies.

Lots of thanks to all the officers and board members who donated their time over the past year. Special thanks to Tom for a great job as president of AAS. Tom thanked all the members who helped out with various projects at the lab over the past year.

Election results are as follows:
President - John Hayden
Vice President - Alan Shalette
Secretary - Marjorie Shea
Treasurer - Jim Carson
Director at Large - Kim Berget
Those elected to Honorary Lifetime Memberships are:
Stewart Peckham
Curtis F. Schaafsma
Charlie R. Steen
Beryl McWilliams

We were very happy that Beryl was able to attend the meeting.

Phyl Davis Starts the Younger Generation on Archaeology

Last October when Ramon Gabaldon Middle School in Los Lunas sent the Maxwell Museum a request for help with an archaeological project, Alan Shalette naturally relayed the request to the Albuquerque Archaeological Society. And Phyl Davis responded.

The teachers of four classes of fifth and sixth graders thought that archaeology would make a good focal point for all their studies. Social studies, math, communication skills, and history would all be centered around archaeology. Phyl was to teach the archaeological skills, and the regular teachers would work in the other subjects.

Phyl's "gimmick" to get them started was to suggest that they were a contract archaeology company. The road was being widened, and they had a contract to excavate along the right of way. So they could choose a name for the company. They decided it would be the White Tiger Excavating Co. The white tiger is the school mascot. And they could name the site. It was - what else? - the White Tiger Site.

First they dug an L-shaped trench, which Phyl and the teachers seeded with donated contemporary waste pottery which the students decorated. They also put in sherds of broken pots, newly made projectile points, and donated jewelry pieces. Phyl built two hearths. Someone in Los Lunas donated adobe bricks, so Phyl built four walls. When Phyl and the teachers started covering all this with dirt, they soon decided to call for additional muscle. They got the Los Lunas football team to do the heavy work. The boys were interested in the idea of the archaeological dig. So was the high school science teacher. So was the superintendent of schools. Phyl says, "I may have found a new
career."

Then they gridded the trench into fifty, one-meter squares. With two students to a square, it’s crowded, but they have learned to work together. They were enthusiastic; they expected to dig up pots and other treasures. Of course, they did dig up pots, but they haven’t found the hearths yet.

Fortunately, Phyl didn’t have all ninety students descending on the site at once. She explained the procedures to eight students, and then while they were working, she explained to another eight.

As always in archaeological work, there is paper work. The students have to keep lists of the artifacts, measure the elevation and plot each one on a graph. And they will write a report when they finish the dig next spring. There is a complete range of competency in the group, gifted, average, and special ed.

Before school was out in December, they had a party. One student had the idea and all the rest joined in to decorate the cake like the site. They marked the trench, they grated chocolate for the piles of dirt, they gridded it with string, they made tiny trowels and buckets. Phyl said she hated to see this beautiful site destroyed. But you can’t have your site and eat it, too. When the weather warms up, the students and Phyl will go back to digging out their trench. Maybe then they’ll find those hearths.

Lynn said that for several years her department has wanted to have an Archaeological Fair as part of Heritage Preservation Week, and this is the year for it. It will be May 14 and 15 in an Albuquerque city park. There could be thousands of people coming to participate and get excited about archaeology. This would provide an impetus for getting a local archaeological preservation ordinance passed.

The plan is to have several segments in the Fair. A photo exhibit is one segment with information about archaeology. They hope to borrow the Maxwell Museum’s docent kits to provide hands-on opportunities.

Another segment would provide information about opportunities for involvement in archaeology. The volunteer programs of Passport Through Time, the BLM, and the Forest Service would be advertised.

AAS and ASNM would be there recruiting new members as they show ways to be involved in archaeology through field schools, lectures, digs, etc.

Then Lynn’s planning committee said, - shades of Andy Hardy movies! - "Let’s put on a show! Let’s build an archaeological site and excavate it!" The plan is to have ordinary people working on this site, shaking the screen, digging out unprovenienced artifacts and newly made lithics, etc. Exhibits like pottery making and flint knapping could be tied to what’s going on in the site.

In order to choose who gets to work on the site, it is suggested to have a contest for school children and let the winning classrooms dig. And - this is where AAS comes in - have non-professionals working with the kids, to show that ordinary people have received training through the archaeological societies.

LYNN SEBASTIAN DESCRIBES
1994 ARCHAEOLOGICAL FAIR

State Archaeologist Lynn Sebastian remarked, "I'll bet you're saying, 'Phyl's having all the fun. Why can't I do something like that?' Well, I'm here to give you that opportunity."
SNAPSHOTS FROM THE ROAD, a Program Presented by Our Members

WHALEBONE ALLEY, SIBERIA, RUSSIA, by Walt Kleweno

Recently, Walt and Allene took part in a Smithsonian study cruise which toured this area near the Bering Strait. Slides of the island showed what appeared to be posts, but were actually mandibles (jaw bones) of whales. This site extends for about 550 meters along the beach in which whalebone mandibles are found throughout, protruding from the ground. It was described by two early Russians as an "early Eskimo ritual conquest." It has been estimated that over 100 whales can be identified in groups of 2-4 along the beach. Towards the talus slope located near the beach is a large ring of boulders with whalebone mandibles, obviously of some religious importance. Numerous whale skulls have also been identified on site. It is known that the Eskimo inhabitants of this area were involved in a highly specialized whale hunting economy in which whale bones were used for housing structures and ceremonial activities.

CAVES IN FRANCE NEAR LASCAUX, by Ann Carson

Earlier this year Ann and Jim Carson took their second trip to France. While touring the Louvre in Paris they were able to see the remains of a medieval castle which were uncovered during construction of the new visitors' center. Remains of this castle have been left in place so that visitors may see them. Later, Ann and Jim toured some of the many caves found in France. One of the more famous caves was Cro-Magnon Cave where the first anatomically modern hominid assigned to Homo Sapiens was found. The other cave site was Lascaux, the most famous of the painted caves, which probably dates to the early Magdalenian period. The original cave can no longer be toured due to the delicate state of the wall paintings. However, an exact replica has been constructed nearby which visitors may tour.

MONTE ALBAN AND MITLA, MEXICO, by Barbara Frands

During a recent trip to the Southern Highlands of Mexico, Barbara visited Monte Alban, located six miles southwest of Oaxaca. Monte Alban is built on a mountain and was occupied by the Zapotec culture by about 600 BC, and was abandoned sometime around 800 AD. Monte Alban was later re-inhabited by the Mixtec culture during the 14th century (Period V). Located at the center of Monte Alban is a huge plaza dominated by three central mounds. It is flanked on the east and west by temples, pyramids, and platform mounds, and to the north and south by complexes of monumental buildings, including a ball court. Most of the buildings are aligned and face each other. Only about twenty percent of the site has been excavated. Approximately 40 km southeast of Monte Alban is the site of Mitla. Occupation of Mitla first began sometime around the Middle Pre-Classic, becoming the major center of the area after the decline of Monte Alban at about 800 AD. This site is primarily known for its mosaics. Historical documents suggest that Mitla was a ceremonial center under control of a highly influential Zapotec priest.

CLASSIC SITES OF WESTERN TURKEY, by Kit Sargeant

On her way to Turkey, Kit made a stop on the beautiful and quaint Greek island of Naxos, southeast of Athens in the Aegean Sea. Nearby on a neighboring island is the remarkable archaeological ruin of a temple dedicated to Apollo, dating to about 300 BC, which was never completed. Later, along the western coast of Turkey, Kit toured a fortification site.
which is approximately 3,000 ft. in elevation and overlooks the sea. It lies on a natural platform between two great peaks. Much of the architecture of this region was constantly being reused by various cultural groups over time. Another site along the coast (Bodrum) was known for Greek, Roman, and Byzantine occupations. This site is now known as the "center for underwater archaeology." Many fabulous artifacts found in the sea have been associated with early ships of the area.

OHIO MOUNDS AND CALIFORNIA PETROGLYPHS, by Mark Weber

Spectacular archaeological sites are known to be associated with the prehistoric Hopewell culture. The major focus of known sites is in southern Ohio, but some sites are known as far away as Kansas and the Florida Gulf Coast. The Hopewell were contemporaneous with the Anasazi. The Hopewell culture is known for its large earthworks, or mounds, which were often associated with burials (often interment was within log tombs) and rich grave goods. Mark also showed many wonderful slides of petroglyphs which were most often (70%) representations of the Nelson bighorn sheep of California.

BARRIER CANYON ROCK ART, by Kent Stout

Thirty years ago Kent made this trip into Barrier Canyon in east-central Utah. Many of the rock art figures are nine feet tall. Some of the human figures are wedge-shaped, typical of the Fremont culture. There were also some pictographs, some with painted costuming and distinctive headdresses of the Fremont type. The petroglyphs were mostly of mountain sheep. The Utah WPA Art Project featured big panels of pictographs at the Museum of Modern Art in New York several years ago.

TRAVEL SKETCHBOOKS AND SLIDES, by Reg Behl

Reg wanted to show the use of sketching as a way of recording details to be remembered later, within an archaeological context. Reg had the opportunity of living in a small Mayan town where she was able to sketch scenes of everyday Mayan life. One series of sketches depicted a house blessing ceremony in which she was able to take part. Early in the morning the owner of the house summoned the shaman to perform the blessing. Much preparation of various items took place throughout the day to get ready for the ceremony. Reg sketched various scenes that took place through the entire ceremony. Most sketches take her approximately 1 - 2 minutes to prepare. While showing slides of ceremonial scenes and her sketches, Reg described the sequence of events that took place.

Reported by Kim Berget

NEW YEAR'S RESOLUTIONS

Four thousand years ago, the ancient Babylonians made resolutions part of their New Year's celebrations. While two of the most popular present-day promises might be to lose weight and to quit smoking, the Babylonians had their own two favorites: to pay off outstanding debts and to return all borrowed farming tools and household utensils.
WELCOME NEW MEMBERS!

Melanie P. Baise
4141 Marble Avenue NE
Albuquerque, NM 87110
254-1134(h)  766-3064(b)

Bradley Bowman
P.O. Box 582
Cedar Crest, NM 87008

Elizabeth W. Ayer—new address
905 Conway #8
Las Cruces, NM 88005-3774

Roslyn Block—business phone
224-4249(b)

Dan & Claire Crowley—home phone
275-2070(h)

Roland B. Curtis—phone numbers
296-2721(h)  296-2669(b)

Cathy Dahms—business phone
842-3216

Mr. & Mrs. Arthur Fieldman—business phone
(202) 463-8300

Barbara Frames—business phone
845-9568

Ruth & Frank Gurd—Zip code & home phone
Zip: 87122-1100  856-1891(h)

Gene Lange—business phone
(303) 971-9003

Margaretta C. Maloney—new address
P.O. Box 668
Aztec, NM 87410-0868

Susan McClees—home phone
766-5614(h)

N. Susan McKenna—new address
265 Tomasol Ln NE
Albuquerque, NM 87113-1214

Joel & Lori Nash—business phone
262-7097

Anna Bell Neal—phone numbers
(503) 246-4366(h)  (503) 261-3374(b)

Joanna Pace—new address
2307 Calle Brocha
Santa Fe, NM 87505-5272

Lance K. Trask—new address
501 Short Curve Road
Glen Burnie, MD 21061-5100

Albert E. Ward—phone numbers
296-6336(h)  255-6467(b)

Norman Wehrli—home phone
(903) 675-5473

Thomas C. Windes—business phone
277-0192(b)

Dues renewals and bylaws ballots should be returned by the January meeting.
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                John Hayden       281-3304
Vice President           Alan Shalette      291-9653
Secretary                Marjorie Shea      264-8914
Treasurer                Jim Carson         242-1143
Director At-Large        Kim Berget         821-5305
Past President           Tom Morales        289-0448

STANDING COMMITTEES

Field and Laboratory     Richard Bice       296-6303
Field Trips              t.b.a.
Membership               Dudley King         299-0043

(STanding committee chairs are members of the Board of Directors.)

SPECIAL COMMITTEES

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 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.

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

Don't Forget Your By-Laws Ballot(s) and Dues.

Dolores Sundt
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Expired
Recent research indicates Franciscans carried out at least four major episodes of construction and change to their mission buildings in northern New Spain before the Pueblo Revolt of 1680.

For example, the Salinas missions (Abó, Quarai, and Las Humanas which is now called Gran Quivira) all show evidence of similar construction episodes at about the same times. This evidence suggests that these changes were the result of province-wide events and policy changes rather than being unique to individual missions.

The same change patterns found at Salinas are now being recognized at other missions and the presumed dates of these changes reveal new perspectives on the history of each mission.

For example, such comparisons are helping to resolve complex and poorly recorded wall plans at Pecos. Design changes at the Pecos priest’s quarters, or convento, echo similar, approximately datable construction episodes at the other New Mexico missions. This has recently been exposed through intensive reexamination of Pecos structural remains, and of its archaeological, photographic, and historical records. The records also indicate two additional post-revolt design revisions to the convento. Moreover, the Franciscans built at least three churches on the same site since construction began in 1620. And, the construction of all three was revised at least once.

The illustration shows the plan of the church and convento of the mission of Nuestra Señora de Los Angeles de Porquínca de Pecos at its greatest development in 1776, as it is usually presented by the National Park Service. The plan of the mission is misleading: there was never a time that all the walls shown were standing together.

Jake Ivey has been studying the structural history of the mission for the National Park Service Southwestern Region where he is a Research Historian. His work reveals that the illustrated plan is actually the combined wall plans of every version of the mission from the beginning of construction in 1620 to its abandonment in 1838. It likely also includes a few walls built after abandonment to use the ruins as sheep pens.

In his discussion, Jake will review the problems with earlier excavations at Pecos, look at the probable sequence of changes to the convento, and discuss the implications of these patterns of change for understanding the history of the Franciscan mission program on the northern Spanish frontier.

Jake joined the National Park Service 11 years ago, following 12 years working as a contract archaeologist in Texas. He studied archaeology and history at the University of Texas and is now working toward his Ph.D in American Studies at the University of New Mexico.
COMING EVENTS

LAB Regularly scheduled hours are on Wednesday evenings, 7:30 - 9:30, and Saturdays, 10:00 am - 4 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 Sunday, February 13, 1 pm. Phil Hague, whose cartoons are highlighted in the current exhibit, "A Zuni Artist Looks at Frank Hamilton Cushing," talks about the origins of the show.


ANNUAL MEETING, Archaeological Society of New Mexico, May 5 - 6. The Inn, Grants, New Mexico.

Albuquerque Archaeological Society Minutes, January 18, 1994

President John Hayden opened our first meeting of the new year. New members and guests were introduced and welcomed. The previous month's minutes were approved as published in the Newsletter.

Librarian Mari King encouraged use of the society's library, located in the lab.

Newsletter editor Dolores Sundt announced that she has for sale copies of Edgar L. Hewett's 1908 dissertation, newly translated into English, entitled Ancient Communities in the American Desert. The book was recently published by the Archaeological Society of New Mexico. If bought directly from Dolores, the cost is $20.50. If mailed, it is $22.50.

Lab Director Dick Bice issued an invitation to all to participate in lab activities on Wednesday nights and/or Saturdays. Call Dick for directions.

Vice President Alan Shalette gave a membership report: 127 paid-up members, 60 who haven't as yet paid their 1994 dues, 75 institution and individual courtesy members and five honorary members. The results of his survey on topics of interest showed that most members liked anything having to do with the Southwest.

Nan Bain asked to be relieved of her duties as hostess, citing her broken foot and ankle. A motion was made to thank Nan for her many years of faithful service, and this elicited a round of enthusiastic applause. Great job, Nan!

John announced that the New Mexico Heritage Week/Archaeological Fair will be held May 14 and 15. Volunteers are needed to put together a nice exhibit. Contact any board member if you are interested in working on this.

Tom Morales announced that the proposed revision of the by-laws passed with a vote of 89-3.

John asked that the Board meet at the close of the meeting to discuss the proposed budget.

Thanks to Joan Mathien for providing the refreshments.

Alan introduced the speaker for the evening, Doug Campbell, senior environmental scientist at PMH, who spoke on archaeological discoveries on the OLE project in the Jemez Mountains.

Marge Shea, Secretary
WE REMEMBER ... BERNARD PARKER

With the death of Bernard Parker on January 3, 1994, we lost a friend of the Society. Bernie joined AAS in 1966, the first year of the organization, and participated in meetings, digs, and excursions for a lot of years until ill health prevented his attendance.

Bernie was interested in archaeology from childhood and always tried to follow good, non-damaging archaeological methods. He was one of the three teenagers who, back in 1932, discovered the Sandia Cave, a Paleo-Indian site that dates to about 10,000 BC. Bernie and his friends, Wesley Hurt (now a professional archaeologist) and Sidney Kilpatrick, liked to explore on the Kilpatrick family property in the Sandias, and that day they found the "treasure." They didn’t disturb the cave but took some of the artifacts from the cave to Dr. Reginald Fisher, the director of the Museum in Santa Fe. Among the interesting artifacts were ears of corn only 5/8” long.

In his adult years, Bernie studied to become very knowledgeable about Indian ceramics.

We extend our sympathy to his wife, Helen Yoakum, and to his family.

A NOTE FROM GORDON PAGE

Gordon had a slight heart attack in December, but he is recovering very well. He sent this note to the Society.

Dear Friends,

I would like to thank you for the flowers, the cards, the phone calls, and the good wishes you sent. I am progressing very nicely, partly thanks to my outdoor archaeological work, I am sure. May 1994 be a good year for you and the Society.

Sincerely,
/s/ Gordon Page

HELP WANTED FOR THE ALBUQUERQUE ARCHAEOLOGICAL SOCIETY

Thanks to all of you who indicated you would like to help with the projects and work of the society. We do need leadership and workers in several areas. If your interests fit any of these jobs, please call John Hayden, H 281-0643, W 281-3304.
Joan Mathien has volunteered to continue overseeing the monthly refreshments. Thanks very much, Joan.

MAILING THE NEWSLETTER. 3-4 hours once a month. WE WILL TRAIN YOU! but it's not that difficult: Affix mailing labels to about 275 newsletters, bundle according to zip codes, fill out the P.O. form, deliver everything to the P.O. bulk-mail facility at Broadway and Mountain Road.

MEMBERSHIP CHAIR/FIELD TRIP ORGANIZER. Our bylaws put these two responsibilities together, but they require such different skills that, unless some multitalented person just wants to handle both jobs, it would be good to have two people co-chair this committee. The Membership committee keeps the membership records, recruits new members, and helps members become acquainted. This latter part must be where the FIELD TRIPS come in. Certainly, field trips are one of the most popular activities of the society. The committee needs to choose interesting destinations, set dates, get permission, recruit guides, and publicize the event. For starters, the Friends of Tijeras Pueblo have invited us to join them on some trips.

PUBLICATION SALES. At present we have one publication that we're trying to sell: *Subfloor Channels in Prehistoric Ruins* by Dudley King and Dick Bice. (If you don't have a copy, you probably should buy one -- $3.00.) The sales manager should try to place copies for sale in shops like the Maxwell Museum and the Tijeras Ranger Station, see that copies are taken for sale to meetings like the ASNM meeting coming up in May, and mail out copies when orders come in.

ARCHAEOLOGICAL FAIR, MAY 1994. This is a short-term, one-time project, but it will take a lot of work from many people. See the January Newsletter for a description of some of the suggested activities.

Okay now, we hope a lot of people will be waving their hands and ringing John's phone.

MAXWELL EXHIBIT: "A Zuni Artist Looks at Cushing"

The cartoons of Zuni artist Phil Hughte provide a humorous look at the life of 19th century anthropologist Frank Hamilton Cushing in a new exhibit at the Maxwell Museum.

Anthropologist Cushing was sent to study a "typical" southwestern pueblo by the Smithsonian Institution in 1879 and told to stay three months. He went to Zuni Pueblo and ended up staying for more than four years, learned the language, dressed and wore his hair in the Zuni manner, and became a Zuni War Chief.

Cushing's pioneering research was important. But his dual role as an ethnologist studying the Zuni people and as a Zuni who actively participated in the everyday life of the pueblo made him a figure of controversy in his lifetime and even today.

Now more than a century later, Zuni artist Phil Hughte has used the medium of cartoons to recount the remarkable tale of how a sickly young man from the East was accepted into the daily life of the Zuni people. At once funny and poignant, his cartoons present the humor which has always been an important part of Zuni culture. Yet they also express disapproval over the sometimes insensitive actions of a man who attempted to be both anthropologist and War Chief.

The exhibit will be on display through April 15.

Saiyatasha (Longhorn)
The Ojo Line Extension Project, or OLE, is a 345 kV electric power project of PNM, originally conceived in the early 1970's. It was designed to complete a loop of high-voltage power that originates in the Farmington area to provide more reliable service to Los Alamos, Santa Fe and other areas of north central New Mexico. The law requires that a survey of possible archaeological sites be done in the area where the power lines will run in order that such sites may be avoided as the lines are constructed. The project kicked off in 1986 with a survey of 50 miles of corridor up to 150 feet wide and 120 miles of access roads. These surveys continued in 1987, 1988 and 1989. Large areas had previously been clear-cut. Slash and downed trees were a handicap both to traversing this area and locating sites. The area surveyed ranged from 7,500 to 10,200 feet in elevation and from ponderosa pine and pinon-juniper forests to grasslands.

Among the finds were several cavate structures hollowed out in the tuff, some showing socket holes for vigas, and a 30-40 room pueblo discovered by Hewett in the 1930's.

The most interesting site was found in a saddle at 8,000 feet where a nice base section of a Clovis point and paleo-type gravers were found. It is thought that this is a campsites as well. The site overlooks a valley, a strategic location for game.

One cavate feature dated to 2200 B.P. At another site on a south-facing slope above a creek, corn pollen was found at 30 cm. This site is located at 7900 feet and dated to 1500 A.D. Yet another site was found eroding out of a drainage with many Archaic type implements on either side.

A large block was excavated down to the Archaic surface that still had its furniture in place as well as cores on the surface. Two discrete occupation periods were determined, one an Early Archaic of 4400 B.P. and the other a Late Archaic of 2100 B.P. These are radiocarbon dates.

Another fascinating site consisted of a series of thermal features spaced approximately every 100 meters and following the contour line of a drainage. More than 60 projectile points were found here scattered on the surface. Radiocarbon dates were all close -- around 6500 years B.P. It is not at all certain what this site is -- possibly a drive line to ambush game?

In another area a series of 10 holes was found excavated into the tuff. These were approximately one meter wide, two to three meters deep, and two meters long. Since they were situated at the base of a steep cliff near a game trail, archaeologists speculated that these were game traps. One hole showed a socket hole -- for camouflage? -- and another exhibited bear claw marks.

Doug’s talk was illustrated with slides.

After the scheduled program, Wayne Pilz, project manager of the OLE Project, introduced himself. He is a biologist and environmental scientist. Due to the controversial nature of this project, he wanted to say a few words. He spoke of the intention and effort to avoid sacred Indian locations but also pointed out that some Indians say that the whole Jemez Mountain is sacred. He stated that the Federal government picked the route and now PNM is stuck with it. He also feels that PNM has done everything possible to mitigate the impact on this area.

Reported by Marge Shea
SANCTUARIES OF SPANISH NEW MEXICO
by Marc Treib
(University of California Press (1993), $55.00)

This new book has been praised by professionals and students of Spanish Colonial New Mexico alike. Treib is Professor of Architecture at the University of California, Berkeley. "The churches he describes in detail are shown to us as both religious symbols and products of a frontier economy and Indian labor; they are interpreted as provincial variations on Mexican baroque but also as influences on Indian convents. Treib's breadth of historical and architectural learning is paradoxically best revealed in his discussion of prosaic details: the limited choice of materials, the limited choice of tools, the restrictions imposed by soil and climate."

Following are excerpts from his discussion of conventos—a focus of this month's lecture. Treib draws heavily on the results of our speaker's earlier work at the Salinas Pueblos.

Lodging was located as close to the church as conditions would allow, and if the friar was to be resident at the pueblo, these quarters, called the convento, were more extensive. Translation of the word convento is a bit more problematic because the English word convivient, a direct rendering of the cognate, is associated with a community of nuns, which was not the case in New Mexico. Neither is the word friary entirely accurate—although it has been used in the past—because strictly speaking priests usually lived alone or in pairs. "Priest's quarters" is perhaps the best English rendering for convento, although the term must be taken to include not only the domestic rooms but also the support spaces, such as storage rooms, workshops, and buildings for livestock.

Architecturally, the convento comprised a block of low buildings that acted as visual anchor for the larger volume of the church. The contrast in scale between these domestic and auxiliary spaces and the nave only served to increase the apparent dimension of the church structure itself. At Pecos, for example, the pueblo and convento read almost as a lower platform on which the church was raised, a condition also present at Quarai, Gran Quivira, Laguna, and Acoma, where the contrast is perhaps the strongest.

In place of monetary tithes, the Indians were to provide labor and "first fruits," which allowed the priest to live and continue his efforts on their behalf. As (Fray Francisco Atanasio) Domínguez noted in 1776, in more than one instance the friar was forced to fend for himself, tending his garden and perhaps even his stock or augmenting his scanty income through trading, although this practice was frowned upon by the authorities. Ornamental gardens were rare, but at Acoma there were "some little peach trees...watered by hand" that served decorative and functional needs. "When it is necessary to water the little trees mentioned above, the girls who come to catechism go with the weekly fiscal and bring a great deal all at once, even more than enough."

The convento in almost all cases took the form of the placita and was attached directly to the long side of the church or separated from it by a narrow corridor. The great mass of the church served as wind or weather break when the convento was sited to its south or to the most desirable sheltered side. Where sufficient level terrain was not available, as at San José de Guevara (Jemez), the irregular topography forced a juggling of the spaces and a somewhat random layout. Where the premises and the needs were large enough, the convento grew to two courtyards, paralleling the layout of the more prosperous ranchos. The living chambers, porter's lodge, office, and storerooms opened onto the first enclosed court, while the second served as a more secure, internalized corral for the animals as well as storage for their maintenance and perhaps for firewood. The convento at Acoma provides a good example of the single court type, while the ruined San Buenaventura at Tunquín exemplifies that of the double courtyard.

Hardly less important than the habitable structures were those for storage. Since supply convoys were dispatched or arrived only every third year, the life of the mission depended on systems and spaces for handling goods, foodstuffs, and even live animals. Provisions had to be made for both directions of the flow. When a missionary arrived with his allotment of supplies for initiating religious and construction activities, he required rooms in which to keep them. Supplies both quotidian (ordinary) and exotic that arrived from Mexico needed to be kept safe from rot, vermin, and theft since several years would elapse before any losses could be replaced.

Meanwhile, the annual harvests of agricultural, animal, and woven produce had to be stored until they could be shipped south to Mexico to trade for necessities not available at the edge of the empire. In the Salinas missions during the sixteenth century, for example, when drought brought famine and Apache raids, food and supplies were provided to the less fortunate by those conventos with an increment. There would have been no surplus without sufficient storage; indeed, new, more secure storerooms were constructed to meet the increased threat of thefts fanned by desperation. Thus, these meager, undistinguished, and architecturally undifferentiated storage cells are better thought of as critical financial institutions rather than as mere rooms without windows.

Rarely were the conventos maintained in anywhere near excellent conditions; often they were only marginally habitable. Although their layouts might have been carefully planned, with time the nature and function of the spaces could change. Domínguez's pages were filled with negative judgments on the design or state of the friar's facilities. He frequently commented on the wanenlike configurations of rooms. Even at the Parroquia of Santa Fe, which should have been the flagship of the New Mexican system, the friar reported, "All these rooms are large with good windows, and everything was well designed when it was first built, but the neglect by those who should have taken care of it has left it in such a state that it has been necessary for some careful friars to repair what others have torn down."

AMS
SUMMARY OF 1993 PROGRAM SURVEY

A written survey was conducted to help assess whether programs presented by guest speakers during 1993 (through November) were consistent with member interests and indicate what subjects should be presented in the future.

Copies of the survey were placed on all seats during the November meeting and an announcement of their availability was made during the December meeting. Each individual was asked to complete a form irrespective of membership status.

A total of 54 responses were collected (45 in November and 9 in December). They were classified in three categories with respect to membership: (1) members throughout the year, (2) members part of the year, and (3) nonmembers. It is estimated that almost all those in attendance at the November meeting completed and submitted survey forms. All responses are tallied in the table to the right.

While over 90% of those responding were members, they represented only about 20% of the Society's total voting members at the time the survey was taken.

However, survey respondents represented about 40% of total meeting attendance between January and November, 1993 which is estimated at 715 (65 per meeting).

Consequently, the respondents are probably more active meeting-goers than the other members who did not attend the November and December meetings.

In addition, respondent interests may reflect the nonarchaeological subject discussed at the November meeting which featured Pearl Sunrise speaking on Navajo Weaving Traditions and Culture. And, their attendance at the November meeting was probably atypical of their attendance at other meetings during the year with respect to subject as indicated in the chart to the right.

Respondent interests beyond strictly archaeological subjects is also supported by their written comments about program interests and disinterests which favor nontechnical discussions of a broad variety of categories.

On the other hand, their interests (and the survey results) may not reflect the interests of the remaining 80% of voting members. Others, who accounted for about 60% of meeting attendance over the survey period, may specifically favor archaeological subjects.

Since a large part of the membership was not reflected in the current survey, another should be conducted during 1994 in conjunction with a Southwestern archaeological subject. This would help determine whether the interests of respondents to the current survey are biased with respect to the membership at large or another potentially large subgroup thereof.
WELCOME NEW MEMBERS!

John L. Florio
6801 Los Volcanes NW #H16
Albuquerque, NM 87120
(h) 836-0949 (b)881-8866

Barbara Gemmell Killian &
Lawrence S. Germain
Box 9004
Albuquerque, NM 87119

Joanne & Cameron Hoover
640 Ranchitos Road
Corrales, NM 87048
(h) 898-3881 (b)898-5915

Hollis P. Lawrence
320 Princeton SE #12
Albuquerque, NM 87106

Anthony Lutosky
9136 Guadalupe Trail NW
Albuquerque, NM 87114-1716
(h)988-0748 (b)761-8792

Julia M. Runyan
3131 Adams NE #36
Albuquerque, NM 87110
(h)884-4387 (b)344-2092

Stuart D. Wilson, M.D.
829 Shady Lane
Farmington, NM 87401
(b)327-2930

Regis Wiseman
Office of Archaeological Studies
Museum of New Mexico
P.O. Box 2087
Santa Fe, NM 87504-2087
(b)827-6343

Please add their names to your membership directory. Also note the following changes:

Dr. & Mrs. Frederic Ball—new address
3004 La Hacienda Dr. NE
Albuquerque, NM 87110

Lawrence Beal—business phone 766-8376

Ruth Bernstein—business phone 880-3957

James E. Bieberman—add Mary Lynn Johnston as Family Member & add business phone (b)247-0721

Edna Buechmann—home phone 268-3125

Waynette Burnett—add Larry Burnett as Family Member & add business phones
(b)384-2349 & 847-2585

Kathy Carlson—business phone (206) 557-7411

Karen Castioni—business phone 281-3304

Wallace B. Cates—business phone 761-2476

M. Kent Stout & Carol J. Condie—bus. phone (b)255-9264

Jan A. Cummings—business phone 262-7221

Mary C. Dieringer—home & business phones
(h)899-9165 (b)243-6948

Sandra Koenig—business phone 268-8349

Priscilla Murr—business phone 512-482-0074

James & Susan Rigby—business phone (702)328-4152

Robert L. Schuyler—business phone was listed as home phone, should be (b)(215) 898-6965

Teddy L. Stickney—business phone (915) 604-8091

Robert Thomas—add Barbara Thomas as Family Member

Fred & Pat Trussell—new address & home phone
82 Herrada Road
Santa Fe, NM 87505-8890
(h)820-7008

South Plains Archaeological Society—new
Editor & Sec’y/Treas for newsletter exchange
Richard W. Walter
Rt. 1, Box 269-A
Lorenzo, TX 79343
(h)(808) 842-3821

Jerold G. Widdison—home & business phones
(h)256-0740 (b) 768-2680

Joan & Donald Wilkes—home & bus. phones
(h)856-1850 (b)281-3304
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.
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6207 Mossman Pl NE, Albuquerque, NM  87110

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Publication Sales  Phyllis Davis  299-7773

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 Albu-
querque Airport building, west basement entrance
(Gate E-6).

FIELD TRIPS & SEMINARS: as scheduled.

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

Dolores Sundt
6207 Mossman Pl NE
Albuquerque, NM  87110
The Pequot:

Pequots were among the most numerous and powerful tribes in southern New England until the 17th century. Located on the eastern Connecticut shore, they were important producers of wampum—shell beads made from quahog and whelk shells—having great monetary and trade value.

The Pequots were the only Connecticut Indians to oppose encroachment by English settlers and paid dearly for their resistance. On May 26, 1637, an army of colonists and their Indian allies set fire to Mystic Fort, the Pequots' major village. About 600 of the 3,000 to 4,000 Pequots perished in the raid and for years the Pequots were hunted, executed, given to Indian enemies, or sold into slavery in the Caribbean.

Two centuries later, Herman Melville, in *Moby Dick* pronounced the tribe as extinct as the ancient Medes. Though their numbers continued to be reduced by disease and by assimilation into neighboring groups, several small bands endured, estimated at about 56 mixed-bloods in the 1910 census.

Survivors were relegated to two reservations in the late 1600s—the roughly 2,000 acre Mashantucket (now Mashantucket) branch, and the 280 acre Stonington branch. In 1885, Connecticut auctioned about 90% of their surviving reservation land, and by the 1940's, only one family could be found on the remaining 214-acre Mashantucket tract.

During the 1970's, the Mashantucket branch, encouraged by an improving political environment, wrote a tribal constitution and elected politically adept leaders. With the help of several Native American organizations, the tribe brought suit to recover land seized by the state in 1855.

An out-of-court, federal and state settlement was endorsed by Congress in 1983. The Pequots used the proceeds of their settlement to expand the reservation to over 1,500 acres; to build forty units of tribal housing; and, to launch several economic initiatives—not all of which were successful.

Also in 1983, the tribe began an ethnohistory and archaeology project in which our speaker, Brenda Dorr participated. To date, the project has resulted in the discovery of over 250 archaeological sites on the reservation, the earliest dating to 6500 B.C. The 350th anniversary of the tribe's supposed annihilation was commemorated in 1987 with a scholarly conference and the opening of a large, high-stakes bingo hall to help fund the tribe's long-range economic development. This was followed in 1992 with the opening of their Foxwoods resort, the largest casino complex in the western hemisphere. By 1995-6 a $100 million museum and cultural center will be completed on the reservation. It is planned to be the world's largest archive of print and electronic media on Native Americans.

Brenda Dorr received her B.A. degree in Anthropology from the Univ. of Connecticut and a M.Mst. in Museum Studies from the Univ. of Toronto. While in Connecticut, she participated in the Mashantucket Pequot Tribe's multi-year ethnohistoric and archaeological project. Brenda relocated to New Mexico in 1990 to become ENRON Project Lab Director for UNM's Office of Contract Archaeology. She is now Curator of Archaeology and NAGPRA Project Director at the Maxwell Museum of Anthropology.
COMING EVENTS

LAB Regularly scheduled hours are on Wednesday evenings, 7:30 – 9:30, and Saturdays, 10:00 am – 4 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.


Tuesday, March 22, 7:30 pm. Byzantium Revisited Lecture, "Windows to Heaven: The Liturgical Significance of Icons," by Father Dimitri Callozzo, iconographer and exhibit guest curator. $2, MMA $1

EXHIBIT "A Zuni Artist Looks at Cushing." Zuni artist Phil Hughe has used the medium of cartoons to recount anthropologist Frank Cushing’s four year stay at Zuni from 1879-1883. Through April 15.

ANNUAL MEETING, Archaeological Society of New Mexico, May 6 – 8. The Inn, Grants, New Mexico, 287-7901. Pre-registration fee, $15, to Sheila Brewer, 611 E. Mesa, Gallup, NM 87301.

Albuquerque Archaeological Society
Minutes, February 15, 1994

President John Hayden opened the meeting and extended a warm welcome to all guests, of which there were several. The previous month's minutes were approved as published in the Newsletter.

Alan Shalette again passed around a sign-up sheet for volunteers. John announced that Joan Wilkes and Lillian Page have volunteered to be responsible for the mailing of the Newsletter and that Barbara Bush has agreed to be Membership Chair.

Dick Bice invited all interested to come to the Jab on Wednesday evenings or Saturday. Call him for directions and times.

Dolores Sundt is still selling copies of Edgar L. Hewett's 1908 dissertation and also announced that she has registration forms for the annual meeting of the Archaeological Society of New Mexico being held in Grants this year on May 6-8.

Jay Crotty announced that the Rock Art School will be held during the last two weeks of June at Black Mesa near Taos. It is hoped that the site will be finished this year. (More information is included in the March Newsletter.)

The Albuquerque-Bernalillo County Planning Department has proposed an archaeological ordinance for Albuquerque which would cover treatment of archaeological resources. If you wish to review and/or comment on this proposed ordinance, John has a copy.

A call for papers has been issued for the May 6-8 meeting of the ASNM. See John for details.

A motion was passed to accept the proposed budget as printed in the February Newsletter.

Mary Hart and Cherry Burns were thanked for providing refreshments for the evening.

The meeting was adjourned, and Alan Shalette introduced the speaker, Jake Ivey.

Marge Shea, Secretary
1994 FIELD SCHOOL TO BE HELD
AT RAYADO ON PHILMONT RANCH

The 1994 Archaeological Society of New Mexico Field School will be held at the Rayado Ranch historical site on Philmont Scout Ranch. In 1848, Kit Carson and Lucien B. Maxwell founded a settlement here along the Santa Fe Trail, and by 1860, the ranch was operated by Jesus Abreu, who traded with travelers along the trail and with soldiers at nearby Fort Union. Raids by Apaches and other Indian tribes resulted in U.S. Army troops being stationed at Rayado to protect the settlement and travelers.

By the late 1880's, Jesus Abreu and his family were among the leading Hispanic families in northeastern New Mexico. The headquarters buildings consisted of a quadrangle with three attached room blocks and a defensive wall with a gate on the east side. Only part of the buildings still remain. The property, now owned by the Boy Scouts of America, is being developed for an interpretive living history museum.

Human Systems Research, Inc. (HSR) has conducted excavations at the site during the past two seasons and has invited the ASNM field school to participate in the 1994 excavations. Three 5-day sessions are planned for July 11 through 29, 1994. Enrollment will be limited to no more than 16 students per session. Excavations at Rayado should provide artifacts and features that will expand our knowledge of the founding of Rayado, as well as information on the Abreu family, other inhabitants of Rayado and trade on the Santa Fe Trail.

For information contact: ASNM Field School, Human Systems Research, Inc., P.O. Drawer 728, Las Cruces, NM 88004-0728.

WE DON'T WANT TO LOSE YOU but for some of you, this is your last issue of the Newsletter. Please check your mailing label. If it says "Expired," it means you haven't paid your 1994 dues. We don't think that was intentional. Please send your check pronto to AAS, P.O. Box 4029, Albuquerque 87196.
WELCOME NEW MEMBERS!

Kate Bent
5600 Creggs Street NW
Albuquerque, NM 87120
(h) 899-0863

Becky Howard
5600 Creggs Street NW
Albuquerque, NM 87120
(h) 899-0863

Mary & Dale McHard
812 North West 42
Oklahoma City, OK 73116
(h) (405) 525-7824

David Phillips
P.O. Box 92258
Santa Fe, NM 87199
(h) 881-1283 (b) same

Brian M. White
6105 Zimmerman NE
Albuquerque, NM 87110

Please add their names to your membership directory. Also note the following changes:

Patricia Botts - add business phone
(b) 275-4214

Leona B. Dees - new address
6940 Arvilla Place
Albuquerque, NM 87110
(h) 889-0863 (no change)

Jerry V. & Sally B. Mayeux - add bus. phone
(b) 898-6700

Louis E. (Pinkey) Robertson - add bus. phone
(b) (915) 523-3015

Bessie Wasley - new address
5571 E. Lee Street
Tucson, AZ 85712-4205

Nancy Woodworth - add business phone
(b) 884-2828

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For Information Contact
Alan Shalette
(505) 291-9653
With the exception of landscapes, buildings are the largest artifacts that archaeologists deal with, and examination of structures can provide a probable sequence of events.

On the Spanish frontier, the builder was usually the designer as well as the director of construction. He knew what he wanted to do and had a pretty good idea of how to go about achieving what was needed.

The Park Service's main objective is preservation, not excavation, but an enormous amount of information can be gained just by observation -- determining which walls came first, what was added on, where it started to fall apart first, etc. There were a lot of written records of the Franciscan buildings, and the challenge is to try to make the documents and the structures fit together. Sometimes this is very difficult as in the case of Pecos and New Mexico as a whole because a good deal of documentation was burned during the Pueblo Revolt. Mr. Ivey is attempting to compile a narrative of a sequence of events at Pecos as he recently did at Salinas.

Illustrating his talk with slides, Ivey projected an aerial view of Pecos and pointed out the main structures, including Park Service main offices, visitors' center, and the church as it stands today, the "final" church, (5th or 6th, depending on interpretation.) In addition are the convento proper, where the Franciscan priests lived and worked, and barns, corrals, stables, storerooms, workshops, and possibly a milkshed.

By 1617, the Franciscans had arrived at Pecos to stay, although relations with the pueblo were not good. The first church, called the "Lost Church," was built off to the northeast in the early 1600's (probably 1620) and this fits well with archival documents. It was never finished and looks like it was taken apart intentionally. This first church was made of odd yellow adobe which was re-used elsewhere.

Around 1619, the Franciscans were given permission to build on the hilltop. They also rebuilt the southern portion of the pueblo, and so today we find late 14th century buildings with Spanish Colonial material in them. Evidence indicates that this was a partially ruined pueblo which was rebuilt to serve as a convento. With the arrival of the Franciscans on the hilltop, a very ambitious construction project was started with a striking plan for the church. What little evidence there is suggests that during the first two or three years while the church was going up, a small structure served perhaps as a combination sacristy, robing room and residence.

A so-called "Franciscan" kiva is visible in the aerial photo, and Ivey pointed out that it is constructed of the same black adobe brick and purplish mortar that was used in the church construction. Artifacts found in the kiva indicate a use period in the early 1600's and abandonment somewhere around 1650-1660. This Pecos evidence together with the evidence from Salinas indicates to Ivey that the Franciscans were advocating and supporting construction of a circular subterranean room used for a training and transition period for pueblo Indians, the Franciscans apparently finding it easier to start them out in more familiar surroundings than in the massive church. Evidence continues to suggest that these "kivas" were built with at least the compliance of the Franciscans.

In late 1625, the church was finished — black adobe all the way up to the top. Black, because of the high organic content of the earth taken from dumps down the side of the mesita that Pecos sits on, and containing bits of ceramic, little pieces of wood, lots of charcoal and random bones. The mortar is completely different, being a strange dark reddish purple stuff, usually harder than the bricks.

From about 1600 to 1630, there was a conservative approach to the conventos
with residence spaces for only one or two Franciscan monks. Starting in the late 1620’s, however, rumors were rife that there was going to be a new contract, new supplies and new money showing up on the frontier. Optimistically, new rooms were added. The former walkways around the central patio were closed in and converted into more rooms, and the entire physical plant became larger and more complex. Pecos was prospering and getting involved in a market exchange with the rest of the province and the rest of the frontier. But from the 1640’s, there was evidence of a decline in enthusiasm on the Franciscan Frontier, a loss of dynamics. However, the 1650’s brought a new enthusiasm again, seen in major room changes. An entire second story was added to the Pecos convento. Then that, too, faded. There was a short-term famine in the 1650’s and a severe famine in 1667. The Franciscans prided themselves on being self-sufficient and prepared for the "bad years." At every mission in New Mexico there was a strange set of buildings. At Pecos there was discovered a flight of stairs going down to a subterranean room, which is not visible now, having been backfilled. Although this room is usually interpreted as Post-Revolt, Ivey views it as Pre-Revolt and terms it a secure storage room like those found in other missions in New Mexico.

During the Pueblo Revolt of 1680, the magnificent church at Pecos was burned out and the walls knocked down. The convento was partially destroyed. What still stood might have been used by the Pecos, but there is no archaeological evidence for this. In the 1690’s, the Franciscans moved back in and started reconstruction. This is evidenced by a reddish colored brick now with a red mortar. An interim church was built in 1694 atop the leveled mound covering the south wall of the pre-1680 church, which measured inside roughly 20 ft. by 60 or 70 ft. During the next two years, the walls of the church were raised in height to accommodate a clerestory window, and a sacristy was added. The "final" church was built in 1750 and there is good documentation for this. It had elaborate woodwork inside. Ivey has a fairly detailed sequence of events of the collapse of this church and feels that he will be able to draw some pretty accurate pictures of the way the building looked both inside and out.

Reported by Marge Shea

A CASE OF INSULT WITHOUT INTENT
An Archaeological Story
by George A. Agosino

Some years ago, when the Society for American Archaeology met in Mexico City, several archaeological tours were arranged. One such tour took the visitors along a deep ravine up an extremely steep hill along a narrow dirt road.

Two-thirds up this incline the four wheel drive vehicle met a native woman with a wagon full of produce coming in the opposite direction. As the wagon passed, the archaeological vehicle was forced to the very edge of the ravine. The Mexican woman called out a single word, "Puerco!" This means "pig" in English. It was bad enough being almost forced off the road into the canyon without this insult added to possible injury. I hope she did not understand English for the return oaths would have embarrassed an angry group in a brothel.

The woman’s verbal outcry continued to be a subject of conversation as the car approached the crest of the hill and turned to the left. There in the center of the road was a huge hog that endangered the vehicle’s progress and could have caused an accident had the woman not alerted them to the possible danger.

Suddenly there was a silence in the vehicle as a group of professional scientists realized they had acted in a most unprofessional manner. They had reached their conclusion before they had examined all the data.
MIDWEST FLOODS DAMAGE
HISTORICAL RECORDS

Last summer's floodwaters damaged or destroyed some of the archaeological and historical sites in the Midwest. In the Illinois River Valley, where human have lived since at least 7500 BC, 5 to 10 percent of the archaeological record was lost or damaged, according to a spokesman of the Kamps-ville Archaeological Center. Water flooded open pits at two digs and washed away other potential sites; excavating sand for sandbags destroyed still others.

To protect the Kamps-ville site, 50 miles north of St. Louis, volunteers and staff members built and tended a sandbag wall for 28 days - in vain. Most artifacts, including millions collected from the Koster site nearby, had been moved, but five feet of water poured into the center's museum.

Collections in several historic museums were damaged. Seven planes were swamped in the St. Louis Aviation Museum. Water rose to 15 feet at Fort de Chartres, a partly rebuilt 18th-century fort just over the Mississippi in Illinois. And exhibits of old "western wear" were damaged in the American Royal Museum in Kansas City.

National Geographic January 1994

Now Ivor Noel Hume, the retired senior archaeologist of Colonial Williamsburg, has discovered where Hariot and Gans built their dirt-floor laboratory, the first science center in colonial America. Hume says the find was "the most exciting in a lifetime of discoveries."

Noel Hume reevaluated finds from earlier excavations. Bricks, burned on one end and ground down on one side, had been thought to have been used for sharpening tools. Noel Hume speculated that they had formed the round mouth of a furnace. Other artifacts included sherds of ointment pots and clay crucibles and chunks of copper. "Nothing related to domestic life," he recalled. They also found one brass apothecary's weight, flasks and laboratory glassware, a chunk of antimony for processing silver and other ores, and a burned bowl possibly used in distilling. Pieces of charcoal likely were fuel used by Gans to assay minerals in the furnace.

This detachment returned home after a year, but Hariot's accounts provided Europeans with the first detailed look at North America's southeast coast and inspired future colonists, including the men and women who the following year settled what would be remembered as the Lost Colony.

National Geographic January 1994

COLONIAL AMERICA'S FIRST SCIENCE CENTER

Before the people who were to become the "Lost Colony" settled on Roanoke Island near North Carolina's Outer Banks, Sir Walter Raleigh sent a detachment of 108 soldiers to build a fort there. He also sent two scientists, Thomas Hariot, a surveyor, mathematician, astronomer, and oceanographer, and Joachim Gans, a metallurgist.

Some species of bamboo can grow at a rate of almost a foot an hour. Some teenage boys, too.

* * * * * * * *

The young want to change the world. The old want to change the young.
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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.
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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.

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

Is This Your Last Issue?
If your label is noted as "Expired," we haven't received your dues for 1994, and this may be an error, or a delay in payment. Call Alan Shalette (505) 291-9653 if there's an error, or send your dues payment to our P.O. box shown above. Thanks!

Dolores Sundt
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ANASAZI COMMUNITIES IN N.W. NEW MEXICO
ALONG THE TRANSWESTERN PIPELINE

Lecture by
Joseph Winter

Tuesday, April 19th, 1994 at 7:30pm
Albuquerque Museum, 2000 Mountain Road NW, Old Town

The Transwestern Pipeline Expansion Project crossed the entire Southwest, from Bloomfield, NM to near Needles, CA. Its goals were to identify prehistoric and historic communities, to define their boundaries, and to compare their cultural variation.

Three large Anasazi communities were identified in northwest New Mexico: El Llano-Escalon along lower Indian Creek; Standing Rock at the south edge of the San Juan Basin; and Ram Mesa on the upper Puerco River. Other Anasazi communities were identified in Arizona, and there were a number of Sinagua, Cohonina, Navajo, and Euro-American communities studied as well.

Excavations within the pipeline transect and broad areal surveys of most of the sites in each Anasazi community were used to study the communities. A variety of data sets proved useful in the study, including ceramics, lithics, projectile points, maize, other subsistence remains, tobacco, architecture, burial ages and pathologies, grave goods, tools and ornaments, and pigments and artisans' mixtures.

This talk focuses on ceramics and maize from the three Anasazi communities in New Mexico. Cibola, Chuska, Mesa Verde, and other ceramics demonstrated a very stable, 600-year long close relationship between the Ram Mesa and Standing Rock communities. Potters from both clusters of settlements probably participated in the same system of ceramic production and exchange. El Llano-Escalon was only 15 mi. away from Standing Rock, yet its ceramics were quite different. Much higher frequencies of Chuskan and Mesa Verde wares and far lower frequencies of Cibolan were found. El Llano-Escalon appears to have been a major participant in the exchange of Chuskan ceramics with Chaco Canyon, with the Escalon Road an important route in this exchange system.

Corn from the three communities reflects a different system of interaction. El Llano-Escalon and Standing Rock grew corn that was extremely similar, and nearly identical with most of the Anasazi corn at Chaco Canyon and the community of Bis'ą́į́, Ram Mesa maize, in contrast, reflects close ties with ancestral Zuni corn from El Morro and Nutria.

These and other findings demonstrate that each Anasazi community was linked with the others in a complex web of interaction and exchange. These relationships probably assured a critical flow of information and access to important resources, from all across the Southwest.

Dr. Winter is director of UNM's Office of Contract Archaeology. He earned his Ph.D. at the University of Utah after completing his undergraduate studies at S.U.N.Y. Binghamton.
COMING EVENTS

LAB Regularly scheduled hours are on Wednesday evenings, 7:30 - 9:30, and Saturdays, 10:00 am - 4 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.

ANNUAL MEETING, Archaeological Society of New Mexico, May 6 - 8. The Inn, Grants, New Mexico, 287-7901. Pre-registration fee, $15, and banquet fee, $17, to Sheila Brewer, 611 E. Mesa, Gallup, NM 87301.


ASNM ROCK ART FIELD SCHOOL, June 18 - July 1. Near Taos. Contact Jay Crotty, 1366 State Road 344, Sandia Park, NM 87047, phone 505-281-2136.


Albuquerque Archaeological Society Minutes, March 15, 1994

The meeting was opened by President John Hayden, who welcomed new members and guests. The minutes of the previous month's meeting were approved as printed in the Newsletter.

Dick Bice, Field and Lab Chairman, invited anyone interested to participate in lab activities on Wednesday evenings and Saturdays.

Barbara Bush, Membership Chairman, passed around survey forms regarding areas of interest in future field trips. The first field trip scheduled will be to Bandelier on June 4. Joan Mathien will lead the tour. Barbara also announced that the Friends of Tijeras are planning a field trip to Salinas, led by Jake Ivey, on Saturday, June 11. Both trips will be limited to 25 persons.

David Brugge said that papers for the annual meeting of ASNM in May are coming in very slowly and urged those who plan to participate to get their papers in.

Jay Crotty, director of the Rock Art Field School, said that 12 people have signed up for the field school, which will be held the last two weeks in June at Black Mesa near Taos. (See the March Newsletter for details.)

Dolores Sundt, Newsletter chairman, still has the Edgar Hewitt dissertation for sale at $20.50. It was published in 1908 in French, and this is the first English edition.

John Hayden read two letters he received recently, one from the Office of Cultural Affairs thanking the Society for our support for the construction of a new archaeological facility. The sum of $233,000 has been proposed by the legislature for planning and design. The other letter was from Stew Peckham, thanking us for making him an Honorary Member of the Society.

Vice President Alan Shalette announced that paid-up membership is ahead of last year. We now have 200 members. He also announced that he has procured a
A. HELENE WARREN HONORED BY ASNM

The Archaeological Society of New Mexico has bestowed Honorary Lifetime Membership on AAS member Helene Warren and will publish a volume of collected papers in her honor in 1995. This ASNM annual volume is a tribute to a person with extensive activities and accomplishments pertaining to anthropology, archaeology and cultures of the prehistoric and historic American Indians of the Southwest.

Helene is a graduate of the University of New Mexico with a B.S. with Honors in Geology. She spent two decades as the Curator of Geology at the Museum of New Mexico, where her contribution to ceramic and lithic analyses of archaeological investigations can be seen in the staggering list of publications and papers which she produced during her professional career. One of her achievements was the development of a lithic material coding system for the state of New Mexico. This system is a great asset to ceramicists evaluating sherd temper and to lithic specialists in evaluating artifact material types. This resource and her other talents were shared with professional and amateur alike. Helene worked on many large, well-known archaeological projects.

She served as Vice President in the Albuquerque Archaeological Society in 1983.

WE REMEMBER .... VERN SCHWINGEL

Our long-time friend and member died on Tuesday, March 8, 1994.

Vern, who resided in Albuquerque since 1946, joined the Society in 1968. He served as Vice President in 1970 and 1971 and as President in 1972 and 1973. He attended Society meetings and outings whenever he could. He and his wife, Jean, arriving in their motor home, provided cheerful companionship on field trips and during archaeological gatherings throughout the state.

Vern could always be called on for support when special needs arose. From a source in El Paso, he spearheaded the effort to obtain the offset printing machine that served the Society for its newsletter and publications during most of its first twenty-five years. His long-time association with musical groups provided the expertise at moving pianos which was crucial to lowering that half-ton printing machine down a flight of stairs into the AAS laboratory. Or, if a public address system was needed at a meeting or other event, Vern could be counted on to provide the set-up and to see that it operated without screeches and booms.

We will miss our friend.

NEW MEXICO ARCHAEOLOGY FAIR, 1994

The Albuquerque Archaeological Society will participate in the New Mexico Archaeology Fair on May 14 and 15, and we will need some help from our members. The Fair, which is part of New Mexico Heritage Preservation Week, will be held directly east of the Natural History Museum on Mountain Road in Albuquerque's Old Town.

The Fair will include exhibits, demonstrations, hands-on activities, and the excavation of a mock archaeological site, created especially for the occasion. It is expected that the Fair will
draw big crowds and generate public interest in and enthusiasm for archaeology.

There will be hands-on activities for kids of all ages – docent kits from the Maxwell Museum, archaeology games and traditional Native American games. There will even be a life-sized cut out of a mammoth that aspiring Paleolithic hunters can try to hit with a spear and spear thrower.

The other major section of the Fair will be centered around the mock site excavation. In addition to watching the excavations and working the screen, visitors will be able to watch and participate in activities key to the things going on in the excavation. For example, they will be able to see flint knappers working and explaining lithic technology. The same for ceramics, bone tools, pollen, etc.

One of the most important things that we would like people to learn from their visit to the Fair is that one doesn’t have to be a professional archaeologist to get involved in and enjoy archaeology. Members of the Albuquerque Archaeological Society will be there to talk to people about what the amateur societies do and to recruit new members. If you can volunteer some time, please contact John Hayden.

People who have attended the ASNM field schools or have participated in some other excavation training program are asked to volunteer as excavators on the mock dig. These people can deliver the message to the public: anybody, with proper training, can experience the fun, the excitement, the wonder of doing archaeology. If you are willing to volunteer half a day or so of your time to work on the excavation, please call Dr. Patrick Hogan (the excavation team leader) at 505-277-5853 or State Archaeologist Lynne Sebastien at 505-872-6320.

THE PEQUOTS: FROM WAMPUM TO POKER CHIPS
Lecture by Brenda Dorr

The Pequot Indians’ ancestral territory in southern Connecticut lay between the Pawcatuck River on the Rhode Island border to the east and the Thames River to the west, and their sphere of influence extended to the northern reaches of the state and as far west as the Connecticut River. They were a numerous and powerful tribe before European contact in the 17th century.

Ms Dorr, who participated in the Pequot archaeological project in the 1980’s, gave us a whirlwind tour of 12,000 years of Pequot history.

Southern New England prehistory dates to the retreat of the glaciers some 10,000 to 12,000 years ago when the tundra gave way to deciduous forests and bogs. Evidence for Paleo Indians is scanty as most sites are presumed to be under water, the sea level having risen with the melting of the glaciers. By 9,000 BP, there was a gradual warming trend and people began to live along rivers where there were rich resources.

The Archaic period in southern New England lasted approximately from 8,000 to 3,000 BP. The population grew and they became more settled. Artifacts from this period include hunting tools and woodworking tools. From 4700 to 2300 BP, the end of the Archaic in southern Connecticut, was the richest period with evidence of houses, fish weirs, graves, and the exploitation of shellfish, deer and caribou. No ceramics as yet. Instead, cooking vessels were fashioned of steatite (soapstone).

Following the Archaic, what is called the Woodland culture came into being. Ceramics were developed. These were very plain with a shell or grit temper. More social groups formed and ceremonies expanded. Trade became important. Huge shell middens remain along the shore testifying to their extensive use of the rich resources of the sound — clams, scallops, and mussels.

By 1000 BP, maize made its appearance in southern Connecticut, but it never became the staple it did in the Southwest. The wild resources were so
rich they didn’t need it. Hunting, fishing, and gathering gave them an ample and easily acquired diet. The 1530’s brought contact with Europeans. The very first to note the Pequot by name was a Dutch captain by the name of Adrian Block. He observed that they lived in wickups or wigwams and raised corn, beans, squash, and tobacco. With the exception of tobacco, horticulture seemed to be the domain of the women. They lived in small villages of 10-20 homes and still made their seasonal rounds, spending about eight months of the year near rivers or coast.

Although the Indians experienced some diseases, they had never been exposed to smallpox or influenza, and these diseases ravaged the population. It is estimated that 55-95% of the native population in southern Connecticut died as the result of epidemics post contact.

Wampum belts were known to have existed prehistorically, but after contact they became more common because of their economic value. Two shells were used in the making of wampum — the white of the whelk and the purple edge of the quahog (clam) shell, the purple being the more valuable. Ships laden with European goods would trade these goods for wampum and in turn, trade the wampum to northern tribes for furs — beaver pelts and the like. The Pequot controlled the wampum in southern New England and thus became highly successful. Even the colonial powers recognized the value of wampum and would fine the Indians — in wampum — for infractions. Wampum also acquired religious and artistic value and is often found in burials of males.

In the early 1600’s, the Pequots were blamed for the death of a trader, and retaliatory killing took place, which, in turn, led to more killing. Massachusetts and Connecticut declared war on the Pequots and allied themselves with other Indian groups who were not on good terms with the Pequots. The Pequots were driven out of their villages, hunted, executed, given to Indian enemies and sold into slavery in Bermuda and the West Indies. In 1638, the war ended and a treaty was signed in Hartford which dissolved the tribe. An estimated 400 to 500 Pequots survived the war, and these split up into three groups, one going to live with the Mohegans, one with the Narragansetts, and the third choosing to become outlaws — not controlled by any group. These became the present-day Mashantucket. In 1667, Gov. John Winthrop granted this remnant 2-3000 acres around Ledyard, Connecticut, together with hunting and fishing rights. This led to conflicts with the Whites, and through the intervening years, the rights and the lands of the Pequots have diminished. By 1935, only 42 Pequots remained and only nine resided on a tiny reservation. During the 1970’s, however, encouraged by an improving political environment and with the help of several Native American organizations, the tribe sued for recovery of their land, and they were able to expand their reservation. A high-stakes bingo hall followed and in 1992 the largest casino complex in the western hemisphere was opened. Long range plans include a $100 million museum and cultural center. The Pequot are back!

Ms Dorr illustrated her talk with many interesting slides and also brought samples of wampum and Ledyard casino chips.

Reported by Marjorie Shea

Since Dr. Joe Winter’s talk this month is a sequel to his talk to AAS on August 18, 1992, we thought it would be of value to reprint the report on that talk. The title was "Across the Colorado Plateau: Anthropological Studies Along the Trans-Western Pipeline." The report was written by Faith Bouchard.

A recent project of UNM’s Office of Contract Archaeology involved the excavation of over 160 archaeological sites and the investigation of over 50 current Navajo and Hopi localities of importance between Bloomfield, New Mexico, and Needles, California.
Enron Corporation planned to lay a gas pipeline between the two towns 500 miles apart. Two-hundred miles of pipe was already in place. The planning started in 1980, but two projected routes were turned down, and it was ten years before the project actually got underway. The route chosen ran southwest along the San Juan River, then a straight line from Bloomfield to Gallup, then west and southwest to Needles. The route crossed over six cultures: Navajo, Anasazi, contemporary Hopi, Sinagua, Patayan, and Anglo American.

The pipe is 30 inches in diameter and is buried 8 to 15 feet deep. The right of way was to be 50 feet, but in places it was as much as 200/300 feet. With this size pipe and right of way, there was an opportunity to study many sites as well as danger of destroying them. It took over a year of fieldwork and 230 people to do the survey and excavation work. Analysis is still going on. The pipeline hit both large and small sites. Many of the small sites tied in with known larger sites outside the right of way.

The pipeline company was willing to put money up front so that they would have no surprises later on. So the archaeological teams were able to dig many test sites. Some sites had firepits, plazas, and manos and metates in situ. Whole pots used for storage were found in the floors of some sites. There were murals on some kiva walls, including a reptile figure with three fingers and three toes.

One site that posed a problem was at the base of the San Francisco mountains. This was golden eagle country, and the pipeline was scheduled to be laid along the base of the mountain at the time the fledglings were still in the nest. If the parents were disturbed by the noise and activity around the nest, they might abandon their young. The archaeologists found that there were twelve eagle shrines in the area, still being used. The problem was to lay the pipe without disturbing the birds. After discussion with tribal leaders, they laid the pipe at a different time of year.

With so many sites over such a wide area, there was a great opportunity to study types and variation in artifacts. How did ceramics change in a controlled area, from small sites to fairly large sites? Are all sites meaningful? How did traditional points change through time and area? What burial goods were found? Was there a hierarchy? The Navajos wanted to know the communal boundaries of each of their ancestral sites.

There was some evidence of early agriculture around 1000 B.C. New processes for pollen analysis use as few as 1000 pollen counts to get an accurate date, and efforts are being made to cut that down to as little as 500.

Aerial photographs were taken which showed how roads radiated from each site.

Some burials were found, flexed, lying on the side, usually with grave goods. After tests and examination, the bones were reburied in a different location. In a few sites, a number of the buried persons had been butchered, the bones chopped to pieces, which may indicate cannibalism. C. Turner raises the issue of cannibalism and finds many different views. T. White of Berkeley implies cannibalism also, so it is not an original idea. At Salmon Ruin, the bones of two women and thirty children were found in this condition.

The pipeline also went through historic gold and lumber camps. Some work is being done to analyze the differences in the lumber, mining, homestead, and Navajo groups.

Enron was concerned about the ritual aspects of the work and hired ethnologists to discuss any problems that might arise with the Native Americans. The company paid to have both Blessingway and Enemyway ceremonies done. The Enemyway was a common ceremony because so many of the Navajos were dealing with foreigners.
WELCOME NEW MEMBERS!

Cynthia Cranston  
6114 Gibson SE  
Albuquerque, NM 87108  
(h) 256-3376

R.W. & Rita Cunningham  
10517 La Grange Park Dr. NE  
Albuquerque, NM 87123  
(h) 291-9295

Marge Davis  
6336 Mossman NE  
Albuquerque, NM 87110  
(h) 883-7936

Douglas T. Francis  
1625 Los Alamos SW  
Albuquerque, NM 87104  
(h) 247-2914 (b) 242-2880

Marcel J. Harmon  
& Michelle A. Iwig-Harmon  
7325 Cienega Road NW  
Albuquerque, NM 871120  
(h) 899-8120 (b)344-7445

Hettie-Regis ("H.R.") Humphrey  
608 Vassar Drive NE  
Albuquerque, NM 87106  
(h) 268-0602

Mary E. Jennings  
P.O. Box 26835  
Albuquerque, NM 87125-6835  
(h) 247-0029

John & Mary Purdy  
209 Rendon Road  
Santa Fe, NM 87501  
(h) 988-9254

Leona B. Dees—new address  
6940 Avilla Place  
Albuquerque, NM 87110  
(h) 883-3616

Dr. George E. Fay—new address  
1725 13th Avenue  
Greeley, CO 80631

John E. Lobdell—business phone 867-6602

H.D. Smith—correct home phone 265-4844

Bessie Wasley—new address  
7501 E. Calle Cabo  
Tucson, AZ 85715  
(h) (602) 296-0435

Please add their names to your membership directory. Also note the following changes:

Robert E. Adams—business phone 255-6868

Roger Cook—home phone 275-2089

Society members reached out and touched up to 500 people who attended the Third Albuquerque Book Fair on April 1st and 2nd. The event was sponsored by the Maxwell Museum Association to benefit the Maxwell’s library.

Edna Buchmann, Dan Crowley, and Cherry Burns tended the Society’s table. They sold a variety of our publications and distributed membership forms, newsletters, and meeting flyers. They also sold the A.S.N.M.’s recently-published translation of Edgar Lee Hewett’s PhD dissertation.

Sales were fine and we attracted some new members.

Well done Edna, Dan, & Cherry!
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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P.O. Box 4029
Albuquerque, NM 87196

Dolores Sundt
6207 Mossman Pl. NE
Albuquerque, NM 87110
One of the leaders in Southwestern archaeology will take the podium to reminisce about his experiences over the course of his career and to reflect on progress in the field over the past 35 years.

Curt Schaafsma was New Mexico State Archaeologist for 13½ years and became Curator of Anthropology at the Museum of New Mexico in June of 1992. Previously, he 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. He was president of the American Society for Conservation Archaeology from 1984 to 1988.

Curt has been active in various aspects of archaeology in New Mexico and Colorado since 1959, when he was an Assistant Archaeologist on the Weherrill Mesa Survey at Mesa Verde National Park.

He received his B.A., magna cum laude, in anthropology from the University of Colorado in 1962. His earned his M.A. in anthropology at the University of New Mexico in 1973, and was a doctoral candidate there until 1981.

Curt's 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. Some of his titles include:

Pueblo Ceremonialism from the Perspective of Spanish Documents (in press).


Geology in Archaeology (1985).

Settlement Patterns and Social Organization During the Southwestern Archaic (1983).


Archaeological Excavations and Lithic Analysis in the Abiquiu Reservoir District, New Mexico (1977).

Curt was elected to Honorary Membership in the Albuquerque Archaeological Society in 1984.
COMING EVENTS

LAB Regularly scheduled hours are on Wednesday evenings, 7:30 – 9:30, and Saturdays, 10:00 am – 4 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.

NEW MEXICO ARCHAEOLOGY FAIR, Albuquerque, May 14-15, 9 am – 4 pm. Demonstrations, exhibits, hands-on activities, and a mock excavation. East of the Natural History Museum in Old Town.

MAXWELL MUSEUM. Lecture, Monday, May 16, 7:30 pm. "Ancient Rock Art of Australia." Graham Walsh, author of Australia’s Greatest Rock Art. $2 ($1 MMA)
Saturday, June 4, 11 am – 4 pm. Free. "Byzantium Revisited" A Turkish Bazaar. Demonstrations of rug weaving and bead making, crafts, food, music, and folk dancing.


ASNM EXCAVATION FIELD SCHOOL, three sessions, July 11-15, 18-22, 25-29, Rayado Site at Philmont Scout Ranch near Cimarron, NM. Contact David Kirkpatrick, P.O. Drawer 728, Las Cruces, NM 88004-0728.

Albuquerque Archaeological Society Minutes. April 19, 1994

The meeting was opened by president John Hayden, who welcomed new members and guests. Alan Shalette had a correction of last month’s minutes: Membership is 187, not 200.

Dick Bice, Field and Lab Chairman, invited anyone interested to participate in lab activities on Wednesday evenings and Saturdays.

Mari King, Librarian, reported that Dick Bice and Dave Brugge have recently donated books to the AAS library.

Jay Crotty, director of the NM Rock Art Field School, reported that the first session is filled. There are a few openings for the last week in June. The field school is at Black Mesa, near Taos.

Tom Morales received a book for the AAS library from member Lance Trask. Trask’s book, Ancient Billboards, is on the rock art of Jemez. He continues his field work on the coast where he now resides.

Dolores Sundt, Newsletter chairman, still has the Edgar Hewitt dissertation for sale at $20.50. It was published in 1908 in French. This is the first English edition.

Alan Shalette stated that the society has 187 paid memberships. Seventy institutions are receiving courtesy copies of the newsletter.

Dave Kirkpatrick is organizing the ASNM field school at Rayado near Cimarron. Those interested in accreditation should write to Dave at Human Systems Research Inc., P.O. Drawer 728, Las Cruces, NM 88004-0728.

Ann Carson, Secretary pro tem.

ARCHAEOLOGY FAIR IS THIS WEEKEND

The Archaeology Fair takes place this weekend, May 14 and 15, at the vacant lot just east of the Natural History Museum. Hours are 9:00 am-4:00 pm both days. The big event is a mock
excavation of a "site" built by archaeologists and salted with "artifacts" of the archaic, prehistoric Pueblo, and Spanish Colonial eras in New Mexico. Besides the excavation, there will be many demonstrations of prehistoric crafts, photo displays, and a life-size cutout of a mammoth to throw spears at. Numerous organizations, including AAS, will have information booths. We want to show people that you don't have to have a Ph.D. to do archaeology. Come join the activities.

TIJERAS PUEBLO MARKS HERITAGE WEEK
May 7, 8, and May 14, 15

Tijeras Pueblo, at the Sandia Ranger Station east of Albuquerque, is offering a full range of activities to help the public better understand the lifeways of a culture that existed there 700 years ago. The final activities of Heritage Preservation Week will take place May 14 and 15 from 11:00 am to 4:00 pm each day.

Interpretive tours of the pueblo will be conducted every hour on the hour: pottery making, uses of plants for food and fiber, pinon pitching a yucca basket, making a fur/feather blanket woven with yucca rope are just some of the interactive demonstrations planned. A film on the excavation of the site will be shown throughout the day.

EXCITING FIELD TRIPS PLANNED FOR AAS

Barbara Bush, field trip chair, has lined up a dozen exciting field trips for the society, the first four "for sure" and the others tentative. On most of these trips, only a limited number of people can go, so if you are interested, call Barbara at 296-5141 right away.

May 21 Casamero and Las Ventanas, Chaco outliers west of Albuquerque. (Possibly a visit to petroglyphs on private land. Karen Davis of BLM will be the guide.

Limit. 25. Meet at the Sheraton Old Town Inn back parking lot, facing Mountain Road, by 7:30 am. We will carpool. Bring sack lunch and water and sun protection. Wear sturdy walking shoes. No pets, please. The tour starts at 9:30 am, and we will be back about 5:30.

June 4 Bandelier National Monument. Joan Mathien will be the guide. Limit, 20 persons. Meet at Western Bank, 2900 Louisiana. We will carpool, and you can park your car under the roof at the bank parking lot. Bring a sack lunch and water and sun protection and rain protection. (Oops! I don't know what time to meet. Call Barbara.)

June 11 Salinas National Historic Site. A trip with the Friends of Tijeras Pueblo. Limit, 25 persons. Jake Ivey will be the guide. Meet at the National Park Service Office in Mountainair at 9 am. We will tour Quarai in the morning, lunch in Mountainair, and tour Abo in the afternoon, finishing up about 4 pm. Jake Ivey has made a serious study of these buildings, so the tour promises to be very interesting.

July 15-17 Weekend trip to the Gila Wilderness.

Those four are set. Following are tour possibilities for which Barbara is still working out arrangements.

July 30 Tonque Pueblo
Aug. 12-14 Hovenweep
Sept. 9-11 Chaco Canyon
Sept. 23 Petroglyphs, Espanola
Oct. Blackwater Draw, Utah, or Ute Mt. Tribal Park
Oct. Crowpoint rug auction
Oct. 21 or 22 Tour of Indian Arts Research Center, Santa Fe
Nov. Michael J. Hering, Director Casas Grandes, Mexico

Suggestions and help in working out the trip plans is welcome.
UNM'S SOUTHWEST INSTITUTE PRESENTS
"THE BORDERLANDS: PAST AND PRESENT"

The Southwest Institute is in its 10th year of providing an interdiscipli-nary study of an area of the Southwest. This year's focus is on the Border-lands, southwestern New Mexico, southeastern Arizona, and northern Mexico. Students will have the opportunity of learning the interrelatedness of anthro-pology, history, geography, art, and geology of the region. Some of the topics to be covered are Mimbres/ Mogollon, the Spanish entraña, and Apache culture.

Two weeks of lectures (morning only) June 20 - July 1 are followed by optional field trips July 3 - 9 or July 17 - 23. Call Southwest Institute for information, 277-2828.

WE REMEMBER . . . SOPHIA FAIR

Our long-time member, Sophia Fair, died April 23, 1994, in Pennsylvania. Sophia and her husband, Louis, were members of the Society from the beginning. And from the beginning they took the responsibility for getting the monthly newsletter mailed. In the early days they had to collate, staple, bang each copy through an old Address-o-graph machine, then put on stamps and take the batch to the Post Office. They did this for years and were very faithful on the job. They considered it their contribu-tion to the Society.

Sophia was very proud of having been a Red Cross Volunteer for 45 years. She was a good friend to the Society and we appreciate her.

HELEN CROTTY WILL BE PARTICIPANT IN SOCIETY FOR AMERICAN ARCHAEOLOGY SYMPOSIUM IN MAY

AAS member, Helen Crotty will be a participant in one of the symposia at the Annual Meeting of the Society for American Archaeology this month in Anaheim, California.

The symposium has a BIG title: Big Change in Big Sites on the Big River: Regional Variability in Classic and Proto-historic Sites of the Northern Rio Grande, New Mexico.

Three other participants in this symposium, Winifred Creamer, Ann Ramenofsky and Linda Cordell, are known to AAS members because they have presented lectures to the Society.

LEGISLATURE VOTES MONEY FOR NEW ARCHAEOLOGICAL FACILITY

The 1994 Legislature appropriated $150,000 to the Office of Cultural Affairs for the "plan and design of an archaeological facility located in Santa Fe County." This is the first step toward a new repository for archaeological collections held by the Museum of Indian Arts and Culture/Laboratory of Anthropology.

These very valuable archaeological artifacts and records, though currently stored under substandard conditions, are available for researchers. About 90% of the collection is computerized and the rest is accessible through paper inventories.

The "bulk" collections include things like materials Edgar Hewett excavated on the Pajarito Plateau in the early 1900's, significant Federal collections, and the work of two AAS members: Helene Warren's clay and temper samples from throughout the state, and Bill Sundt's sherd collection.
RECENT ADDITIONS TO THE AAS LIBRARY


White, Joseph Courtney. *In the Land of the Delight Makers: An Archaeological Survey in the American Southwest*. Salt Lake City, University of Utah Press.

A collection of papers and reports about pottery from the files of Bill Sundt. These are being kept together with a separate catalog for ready reference.

Gift of Cherry Lou Burns:


Anasazi Communities in Northwestern New Mexico
Along the Transwestern Pipeline
Lecture by Joe Winter

Joe Winter's previous lecture to the Albuquerque Archaeological Society was two years ago when he and his crew had completed excavation along the right of way for an interstate pipeline that was to run from Farmington, NM, to Needles, CA. Currently his team is working toward the production of 20 volumes of data from the project. (A set of these volumes will be donated to the AAS Library.) They encountered 440 sites, 167 of which were excavated. One hundred seventy-four contemporary Navajo and Hopi habitations were also recorded. Sites varied from prehistoric villages to a lumber camp in the San Francisco mountains. a 1950's western military camp, Navajo rock art and ceremonial sites and an oil seep used by Native Americans for body paint.

Winter's lecture focused on three Anasazi sites, El Llano-Escalon along lower Indian Creek, Standing Rock at the south edge of the San Juan Basin, and Ram Mesa on the upper Puerco River. Standing Rock and Ram Mesa are located fairly close to each other. Three data classes, settlement patterns, ceramics, and maize were used to determine the similarities and differences of the three sites.

El Llano-Escalon was located on a broad plain and had been excavated by Fred Wendeford when the first pipeline was laid. Wendeford's work was available to Winter, who completely opened up the remaining area of the site. Mike Marshall's earlier survey also was of use to the project. The site had late Basketmaker, Pueblo I and II components and
is considered to be a Chaco outlier because of the Chaco style masonry, a great kiva, and ancient road system. The community was abandoned circa 1200 AD.

Standing Rock site was also a Chacoan outlier. Its unique plan with three almost modern streets was unusual. Remains of early agriculture and a great kiva were the major finds.

Ram Mesa, 10 miles south of Standing Rock site, was located near five other Anasazi sites and a uranium clean-up area.

All of these sites shared these same attributes: Chacoan masonry, great houses, kivas, and Chaco roads.

Each site also had its unique feature. El Llano-Escalon remains indicate that the site was moved from the plain to higher ground. Standing Rock is characterized by three Chaco roads that seem to be similar to modern streets. Ram Mesa was a sprawling community that ended in an extremely violent event circa 1150 AD. The bodies of 12 men, women, and children were found mutilated and dismembered in the bottom of a kiva.

OCA scholars also looked at a variety of other data classes, including projectile points, architecture, shells, ceramics, maize and tobacco for answers to the interaction among the three sites.

El Llano-Escalon seemed to have had an active ceramic exchange with Chaco Canyon while different ceramics at Standing Rock and Ram Mesa indicate that these two sites were almost clones in this respect.

Eight-row maize characteristics dominate in the P II period. El Llano-Escalon and Standing Rock people had maize preferences that were similar to Chaco Canyon, while Ram Mesa corn relates to ancestral Zuni sites.

Winter and his associates concluded that the three communities were closely linked in a complex web of interaction and exchange, enabling them to survive in times of need.

Reported by Ann Carson.

---

**Don't miss the New Mexico Archaeology Fair!**

Don't miss this unique opportunity to experience:

- ongoing excavation of a mock site!
- exciting analysis and replication exhibits!
- hands-on activities for kids of all ages!
- information on volunteer opportunities!

**14-15 May 1994**

9:00 AM -- 4:00 PM

next to the NM Museum of Natural History in Albuquerque!
RESEARCHER STUDIES ANASAZI TIMBER SOURCE

Archaeologist Sharon Hatch is trying to find out if the Anasazi exported timber from Chimney Rock, west of Pagosa Springs. "This is the only site in the Chaco system that is in a forest," said Hatch. The Chaco system includes more than 70 outlying Anasazi communities in the San Juan Basin that have been linked to the large Chaco Canyon development in northwestern New Mexico.

She said the theory is plausible because the Chimney Rock Anasazi had an abundance of wood and an effective means of transportation -- the river system. The Piedra River flows south from the bottom of Chimney Rock mesa into the San Juan River, which goes directly through the Salmon Ruins and close to Aztec Ruins. There is a remote possibility that logs were taken all the way to Chaco Canyon, about 90 miles south.

To investigate this theory of Anasazi loggers at Chimney Rock, Hatch is using a technique called inductively coupled argon plasma--atomic emission spectroscopy. It measures trace elements of minerals in wood to determine where the trees came from. Trees grown at Chimney Rock, for example, will have a different mineral pattern than trees grown in the Animas Valley.

In a preliminary test, Hatch has found that 9 of the 20 ponderosa pine samples from Aztec matched chemical patterns from Chimney Rock.

Rocky Mountain News, August 1993
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, 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.

The ALBUQUERQUE ARCHAEOLOGICAL SOCIETY
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A PERSONAL STRATIGRAPHY:
40 Years in Southwestern Archaeology

Lecture by
Stewart L. Peckham

Tuesday, June 21st, 1994 at 7:30pm
Albuquerque Museum, 2000 Mountain Road NW, Old Town

STEWART Peckham compares the events of his professional life to a stratified archaeological site beginning at the lowest level with its initial occupation (university training); superimposed successive levels (individual surveys and excavations); varying sediments (cultural and chronological differences of sites); intrusive features (other research and curatorial projects); dealing with distinct cultures (Indians, other archaeologists, the general public, and government bureaucracies), all the while observing, interpreting, and participating in the evolution of archaeology in the Southwest.

While attending the University of New Mexico (1949-54), Stew began his career in archaeology as a Seasonal Ranger among the cliff-dwellings at Mesa Verde National Park in 1952. The following summer, Dr. Emil W. Haury introduced him to prevailing archaeological field methods at the University of Arizona’s Archaeological Field School at Point of Pines. In the Fall of 1953 he began his thesis project, a two-year excavation at Taylor Draw, a Jornada Mogollon site between Socorro and Carrizo.

Unforeseen events intervened, and from late 1954 to his retirement in 1986, Stew was on the staff of the Museum of New Mexico. For the first 7 years of that period, he headed a one-man department as Curator of Highway Salvage Archaeology—a job that sent him throughout the state conducting archaeological surveys along hundreds of miles of highway construction projects and the excavation at almost 60 sites encountered on those surveys (see map). He led an extensive survey of a major part of the Chuska Valley (1962-3) on the western perimeter of the San Juan Basin, and another survey along part of the middle Rio Puerco area northwest of Albuquerque; and conducted excavations at the Cochiti and Abiquiu reservoirs, Nambe Pueblo, and historic parts of downtown Santa Fe. He also served as Curator of Anthropological Collections, Director of the Museum’s Division of Anthropology, and State Archaeologist.

Besides various published and unpublished archaeological reports, he has published a richly illustrated book, From This Earth, on the development of prehistoric and historic Pueblo pottery.

In recognition of his contributions to the field, Stew was elected Honorary Member of the Albuquerque Archaeological Society in 1994.
COMING EVENTS

LAB 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.


TIJERAS PUEBLO, SATURDAY AFTERNOON DISCOVERY. Every Saturday through the summer, noon until 4:00 pm. Ranger talk or guest speaker, tours, and hands on activities. (See article)


Albuquerque Archaeological Society
Minutes, May 17, 1992

John Hayden, President, opened the meeting at 7:30 pm. Guests included Kathy Johnson, Greg Everhart, Renee Hamilton, Omar Grant, Kelly Cobb, Dawn Liberman and Lee Shepperson. The minutes of the previous meeting were approved as printed.

Dick Bice said that there are tasks available in the lab, looking for someone to do them. Contact him if you are interested in learning lab work.

Mari King reported that Joe Winter donated books on the Transwestern Pipeline Survey.

Jay Crotty said the rock art field school is sold out.

Owen Severance needs posters, particularly of Pueblo Alto.

Alan Shalette has membership handbooks for new members.

John received a letter asking people to help at a paleo excavation at Mammoth Meadow, MT.

Barbara Bush thanked those who filled out the field trip questionnaire. Trips will be to Casamero and Las Ventanas May 21, Bandelier June 4, Salinas June 11, and the Gila Wilderness July 15-17. Others are tentative.

Phyl Davis provided refreshments, for which we thank her.

Alan Shalette introduced the speaker, Curt Schaffsma.

Arlette Miller, Secretary pro tem.

SATURDAY AFTERNOON DISCOVERY
AT TIJERAS PUEBLO

Fun, free and informative programs will be offered all summer at the Tijeras Pueblo Education Center at the San Juan Ranger Station east of Albuquerque just south of I-40. Activities go on from noon until 4:00 pm every Saturday through September 3.

The schedule is: Noon, ranger talk or guest speaker; 1:00 pm, tour of the pueblo; noon to 4:00 pm, hands on activities.

Schedule of speakers for the coming month:
6/18 Prehistoric uses of yucca fibers
6/25 Making fur/yucca blankets
7/2 Biological consequences of 1492, Dr. Jake Spidel
7/9 The story of the Hopi, Jacqueline Johnson
AAS ARCHAEOLOGICAL LAB MUST MOVE
by Dick Bice

The AAS laboratory, which for many years has occupied basement space in the Cutter Building at the City Airport, must move out of the building by the first of next year, 1995. This building, which is on the National Historical Register, is scheduled to be renovated to bring it up to modern code standards.

We are fortunate to have six months notice, but that time will go very fast, and must be programmed carefully. Our initial planning makes first priority the reboxing and marking of artifacts for permanent storage at appropriate locations outside the lab. Those items that have been washed, marked, classified, and entered into data banks, can be placed in storage without interfering with the culminating analysis and report writing phases. The placement of these items in their permanent repositories will minimize the space required for a new lab location.

Early discussions have started with City, State, and Federal agencies who originally sponsored the AAS field projects to work out permanent storage details.

The help of the Society membership will be vital at various stages as follows: Help in finding a new lab location, marking and boxing artifacts in the lab, moving artifacts and material to a new lab or to permanent storage. In addition, certain specialized tasks, such as the entry of data into data bases for project AS5 could best be accomplished on someone's home computer.

Needless to say, the serious commitment of time and effort to the program is necessary, and occasional casual drop-ins, without prior notice, are less likely to be productive.

Through the newsletter and the regular monthly meetings, we will keep you informed of needs and progress. Sign-up sheets will be used for special tasks that require strong backs and transportation.

ASNM ANNUAL MEETING HELD IN GRANTS

The 87th annual meeting of the Archaeological Society of New Mexico was held May 6, 7, and 8 in Grants. Los Amigos del Malpais (Grants) and Plateau Sciences Society (Gallup) were hosts.

ASNM members were prominent at the meeting. Dave Brugge is president of ASNM. Gordon Page was the honoree for the annual volume of archaeological papers. Four of our members presented papers.

Thirteen papers were presented on Saturday. Helen Crotty's paper was "East Meets West at Pottery Mound: Ceramics, Kiva Architecture, and Murals with a Western Flavor in a Rio Grande Pueblo." Pottery Mound is a Classic Period Rio Grande Pueblo. The abundance of ceramics found there contains about three percent Zuni and Hopi tradeware. Western Pueblo influence is seen strongly in kiva architecture and in the style and iconography of the kiva murals.

Jay Crotty reported on "The Rock Art Field School's First Season at the Lyden Site." Among the most interesting panels recorded were neatly pecked and completely repatinated Archaic elements covering the top surfaces of very large boulders; lightly pecked shields, shield bearers, and human and animal flute-players probably from the Pueblo IV period; and a surprising number of Spanish crosses and nineteenth century inscriptions. About half the site was recorded in 1993, and he expects it to be finished this summer.

Dave Brugge's talk was "Of Turkeys and Sheep." Spanish explorers made mention of "flocks" among the Pueblo Indians in the 1500's, but did not identify the species involved. Orly turkeys appear to have been herded or otherwise cared for in such a way that they could be taken along when populations fled Spanish armies. Turkey raising thus predisposed the Pueblos for adoption of sheep following colonization.

Phyl Davis reported on "The White Tiger Site," which is the Los Lunas school archaeological study which she directed.
After thanking the Society for giving him honorary life membership, Curt Schaafsmma spoke on how being an archaeologist, his profession for 35 years, looks to him from the inside.

He was only 14 when, working with his father at Big Bend, he learned the value of empirical data. They had been told by the Park Ranger that there were no Eocene era layers there, but the Eohippus jawbone they found was the empirical data that disproved that statement. He began college at the University of Colorado as a geology major to do vertebrate paleontology. Since then, he has observed changes in the research themes — what to do on projects.

For example, working with Al Hayes at Mesa Verde in 1959, the emphasis was on recording what objects were present. The Park Service assumed what was there would always be there and wouldn’t be bothered.

His next job was at Navajo Reservoir where flooding was imminent, so the emphasis was on salvage and field techniques to maximize data recovery. In 1963, when he was field director of that project, the collections were boxed and records were sent to Santa Fe, where he expected something to be done with them. They were recently retrieved, intact and untouched.

Another phase was entered when Herb Dick and Dan Wolfman converted their laboratory data for Picuris onto punch cards and used computers as an aid to analysis. Schaafsmma’s dissertation proposed using computers for attribute analysis.

Then a new era arose and problem-oriented research became the focus. The Moss-Bennett bill required problem or research designs to get public money for projects. Schaaafsmma got into contract archaeology and quickly found that projects could come up with surprises not anticipated in formal research designs. Like when he was working near Chama and found Navajo artifacts that weren’t in his Anasazi research design.

In 1979 he became Director of Anthropology and New Mexico State Archaeologist and instigated the LA site numbering system. He needed to deal with all types of archaeological manifestations and not just research designs. In 1984 he became president of the American Society for Conservation Archaeology.

Nowadays, he says, archaeologists are trying to translate from past data what they really learned. He believes data should be used to tell about people’s lives, but that the humanistic viewpoint still has to be anchored in empirical data.

Reported by Arlette Miller

NEW BOOKS IN OUR LIBRARY

The library recently received books as gifts from Richard Bice, David Brugge, and Lance Trask. Lance was the author of the book, Ancient Billboards, which is on the rock art of Jemez.

Joe Winter offered the Across the Colorado Plateau reports to the library when he spoke at our meeting. We picked up 21 volumes, and they are now available in the library.
A note from Dr. George A. Agogino:
"As you probably know, H.M. Wormington died on June 1. As [she was] a pioneer female archaeologist and the leader of the Paleo Indian archaeologists, I thought she deserved an obituary. I enclose one. I was one of Marie's oldest friends and saw her only a few days before she died."

H. M. Wormington
1914-1994

Hannah Marie Wormington, the world's most famous Paleo Indian archaeologist, died in her sleep at her home on June 1. She, or an unknown visitor, left a cigarette on a couch in her home which caused her death by smoke inhalation.

Marie Wormington, a pioneer woman in the Paleo Indian field, proved she could compete with men. Her book, Ancient Man in North America, has gone through many editions and well over a hundred thousand copies have been published in its forty-year history. I purchased a second edition of the book and after reading it, decided to become a Paleo Indian archaeologist.

Marie was born in Denver in 1914. As an undergraduate at Denver University, she came to believe in the reality of the Paleo Indian at a time when leading anthropologists believed otherwise. After graduation, she was accepted at Radcliffe College, a women's college closely associated with Harvard University. In working toward advanced anthropology degrees, she had to take courses at Harvard. At the time women had to appeal for this privilege. One professor actually made her sit in the hall and take notes from the open door of the classroom.

Marie obtained her M.A. from Radcliffe in 1950 and her Ph.D. in 1954. Upon receiving her doctorate she went to Europe and excavated Upper Paleolithic sites in France under the direction of Henri Martin. Returning to the United States, she was hired by J.D. Figgins as a staff archaeologist for the Denver Museum of Natural History. Figgins, a long time champion of the existence of the Paleo Indian, was delighted to obtain on his staff someone who shared similar interests. In a short time she was appointed Curator of Archaeology, a post she retained until she retired thirty-one years later.

Barbara Sudler in 1983 said of Marie Wormington, "Just as Margaret Mead did in cultural anthropology, Marie has paved the way for women in archaeology, having persevered despite various degrees of discrimination through her career." In 1958 she was elected the first woman president of the Society for American Archaeology. She guided with professional skill the second female president of the Society, Cynthia Irwin Williams. In 1983 Marie Wormington was given the prestigious Society for American Archaeology Distinguished Service Award. She was a credit to the archaeological field and made a significant breakthrough allowing women to enter the profession.

By Dr. George A. Agogino

MISSING LINK IN MEXICO'S PAST

Land clearing by banana farmers has revealed what may have been a major pre-Columbian seaport nine miles inland from the Gulf of Mexico north of Veracruz. The site, El Pital, contains remains of more than 100 earthen and stone structures, numerous small satellite communities with plazas and ball courts, and irrigation canals spread over a 40-square-mile area.

"The site fills an archaeological void," says Jeffrey Wilkerson, director of the Institute for Cultural Ecology of the Tropics. "Previously we had site data from the village-oriented Late Formative period (ca. 300 BC-AD 300) and major architecture from the Classic period (AD 300-900). But the transition period from small villages to large urban centers has been poorly understood. El Pital, which flourished between AD 100 and 600, may help to bridge this gap."

Archaeology, May/June 1994
HOW'S THAT, AGAIN?

Museums receive communications of many kinds. Here are some excerpts from letters about Indians which children have written to the Southwest Museum in Los Angeles:

California Indians ground acorns with a mortal and pistol.
Tepees were used instead of houses because the Indians did not have furniture.
Indians made spoons of the horns of buffalo to eat the rest of him with.
Indians grew feathers for ceremonial only.
The Indians did not know they were savages until missionaries were sent to them.
God likes Indians better than white people for he did not make them work.
Indians were prohibitionists until white settlers made them stop.
So they could get groceries the Indians sold buffalo pills. These they made from the hides.
Indians did not put pockets in their clothes because there was nothing to carry in them.
Indians never told time for there wasn't anything to be late to.
Indians had no civilization until Columbus was introduced.
I read a book that said an Indian girl loved her sweetheart silently. That don't seem natural.
Indians never fell out of bed because they had none.
Hopi Indians live on high mesas where it is their custom to be born and die.
Compared to the Painted Desert, people have lived in Arizona for only a drop in the bucket.


3.4 MILLION-YEAR-OLD HOMINID JAW

A 3.4 million-year-old hominid jaw discovered in Maka, Ethipis, has been identified as that of a large male Australopithecus afarensis. Since it is of the same species as the famous Lucy, a small female hominid found at nearby Hadar, the Maka mandible demonstrates that there was a considerable difference in the size of males and females. The find proved to some paleoanthropologists that other older and more robust hominid specimens, whose classification was doubted, also belonged to _A. afarensis_. _A. afarensis_ was a variable-size, bipedal primate that thrived throughout Ethiopia and Tanzania for over 700,000 years.

Better dating methods have determined that Lucy is 180,000 years older than previously thought, 3.18 million years old. Dating Lucy and other specimens from the Hadar region had been problematic since the volcanic rock surrounding the finds was either contaminated or lacked the minerals used in traditional potassium-argon dating. However, recent technological advances in argon mass spectrometry have enabled scientists to precisely date very small samples.

_Archaeology_, May–June 1994
WELCOME NEW MEMBERS!

Melanie S. Alter  
12105 Bermuda NE  
Albuquerque, NM 87111-2875  
(h) 298-7036

Tom Cummins  
1708 Griegos NW  
Albuquerque, NM 87107  
(h) 393-9471  (b) 842-4583

Omar & Penny Durant  
305 Quincy NE  
Albuquerque, NM 87108  
(h) 265-4949  (b) 842-4583

Jeanne M. Jensen  
7617 Sharps Road NE  
Albuquerque, NM 87109  
(h) 828-0626

Mark J. Jochim  
1100 County Line Road  
Building 9, No. 14  
Kansas City, KS 66103-2317  
(h) (913) 384-5984  (b) (913) 393-1700

Katherine Johnson & Blake Roxlau  
6908 Cleghorn NW  
Albuquerque, NM 87120  
(h) 836-5896  (b) 828-2990

Kelly J. Kalk  
408 Cardenas Drive NE  
Albuquerque, NM 87108  
(h) 265-0642  (b) 272-6917

Paul Szymanski  
2118 Central Ave. SE #174  
Albuquerque, NM 87106

Susan E. Thiele  
12217 Phoenix Ave. NE  
Albuquerque, NM 87112

Mary E. Jennings—New address & home phone.  
618 Tulane Drive NE  
Albuquerque, NM 87106  
(h) 265-2287

(b) 679-5149

Brian M. White—New address.  
P.O. Box 144  
Springdale, UT 84767

HAVE WE GOT IT RIGHT?

We'll soon publish our 1994 Membership Handbook and would like to have it as current and accurate as possible.

Please let us know if your listing should be changed.

Mail corrections/additions to our P.O. box or call Alan Shalette (291-9653).

Please add their names to your membership directory. Also note the following changes:
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ALBUQUERQUE ARCHAEOLOGICAL SOCIETY
P.O. Box 4029
Albuquerque, NM 87196

Address Correction Requested
LATE PALEO-INDIAN & ARCHAIC OCCUPATIONS ON THE EASTERN BORDER OF THE GREAT PLAINS

Lecture by
Duane Anderson

Tuesday, July 19th, 1994 at 7:30pm
Albuquerque Museum, 2000 Mountain Road NW, Old Town

SURFACE finds of Late Paleo-Indian and Archaic projectile points have been recognized by archaeologists working on the eastern border of the Great Plains since the 1950s. No sites were reported until the 1970s that contained deposits extensive enough to permit the detailed study of cultural activities, or to reconstruct the changing climate and environment of the early Holocene.

Anderson will describe the discovery and excavation of a key site in northwestern Iowa where two Late Paleo-Indian and two Archaic bison processing sites were found deeply stratified in an alluvial fan along the Little Sioux River. He will discuss the interdisciplinary findings of the multi-year project sponsored by the National Science Foundation.

The project analyzed artifacts, bison bones, micromammals, snails, plant remains, soils, and stratigraphy. Consequently, researchers were able to delineate activity areas, assign seasons of occupation to the various levels, and assess the effect of the expansion of the short grass plains environment into tall grass prairies about 7,000 ago.

Insights were also obtained on the early use of the domestic dog in the Midwest, the introduction of ground stone tools, butchering and processing techniques, and the types of social units represented at the site.

Anderson received his Ph.D. in Anthropology from the University of Colorado-Boulder in 1972. He has directed museums in Iowa (1966-1975) and Ohio (1986-1992), and was a member of the faculty in the Department of Anthropology at the University of Iowa where he served as the State Archaeologist of Iowa (1975-1986). He joined the School of American Research in 1992 where he is currently the Vice President.
COMING EVENTS

LAB 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.


TIJERAS PUEBLO, SATURDAY AFTERNOON DISCOVERY. Every Saturday through September 3. 12 noon. speaker on some aspect of anthropology, followed by tours of the pueblo and hands-on activities. (See article)

EXCAVATION TOURS July 16-17, 23-24, 30-31, and August 6-7. Public tours of Arizona State University's archaeological excavations in progress at Rattlesnake Point Ruin and nearby petroglyph sites at Lyman Lake State Park.

ARCHAEOLOGY DAY AT HOMOLOVI July 30. Tours and programs concerning excavations at Homolovi II. Tours 9 am, 11 am, and 2 pm. Park entrance fee is $3; tours are free.

PECOS CONFERENCE AUGUST 18-21, Mesa Verde National Park. (See article)

Albuquerque Archaeological Society Minutes, June 21, 1994

In the absence of President John Hayden, the meeting was conducted by Vice President Alan Shaeletter. The minutes were approved as printed.

Alan reported that the trip to Bandelier National Monument, led by Joan Mathien, was a great success. A ranger-guided trip to the Gila Wilderness is planned for July 15-17. Members are being solicited for places in the Mimbres country they wish to see. Call Barbara Bush at 296-5141 if interested.

Field and Laboratory Chairman Dick Bice explained the plan that has been formulated for the coming Lab move. Collections are to be stored or go to museums. Things are not organized enough right now to solicit aid, but plenty of helping hands will be needed in the future. Boxing of artifacts will be done on Wednesday nights and Saturdays. An immediate need is someone to put the AS-5 data on a home computer. If you have the equipment and capability, please call Dick.

Librarian Mari King reported that the library now has the complete set of the Trans-western Pipeline Reports, Across the Colorado Plateau, given by Joe Winter.

Dolores Sundt has the 1994 ASNM volume, Artifacts, Shrines and Pueblos, in honor of Gordon Page for sale at $19.95. With membership in ASNM ($15) it is free.

Alan announced that the 67th Pecos Conference will be held August 18-21 at Mesa Verde. Registration is $15; dinner $12.

The refreshments this evening were provided by Dudley and Mari King.

Alan introduced the speaker, Stewart Peckham.

Marjorie Shea, Secretary

DAVE BRUGGE HONORED

Dave Brugge, ASNM President and AAS member, was awarded recognition by the State Historic Preservation Office on May 6 in Santa Fe. The recognition was
Based on his lifetime achievement and Navajo ethnohistory work. Congratulations, Dave!

ASNM trustee David Kirkpatrick was also honored for his education efforts in the field of anthropology. He is the director of the ASNM field school and is co-editor of the Society’s annual book.

SATURDAY AFTERNOON DISCOVERY AT TIJERAS PUEBLO

The free informative programs and fun continue at the Tijeras Pueblo Education Center at the Sandia Ranger Station east of Albuquerque just south of I-40. Activities go on from noon till 4:00 pm every Saturday.

Schedule of speakers:

7/16 Pueblo Culture and Architecture
Dr. Rena Swentzell

7/23 Traditional Plant Uses of Many Cultures. Donna Broudy

7/30 What Did the Anasazi Eat?
Mel Leonis

8/6 Legends, Lore, and Flutes
Andrew Thomas

8/13 Tools of the Tijeras Pueblo
People. Dana Howlett

8/20 What Archaeologists Can and Cannot Learn, Jean Brody

8/27 Storytelling Under the Ramada
Nicole Bankston

9/3 Prehistoric Gathering of Materials for Pottery, Andy Rutkiwic
Lecture followed by hands-on activity. Great for all ages.

Besides the Saturday afternoon programs, the Friends of Tijeras Pueblo present StarNights on July 23 and August 20 at 7:00 pm. This is star stories, legends, and a night walk through the pueblo. Reservations are necessary; call 281-3304.

PECOS CONFERENCE TO BE HELD AT MESA VERDE, AUGUST 18-21

Mesa Verde National Park will host the 67th annual Pecos Conference at Morfield Campgrounds on August 18-21. Pre-registration for the conference, by July 15, is $15 and includes a waiver of Park entrance fees. After July 15, the registration fee will be $18 and the Park entrance fee of $5 for seven days. Registration packets can be picked up at the reception Thursday night or during the Friday and Saturday conference hours.

Field reports on current and ongoing projects will be heard Friday and Saturday from 8:30 am to 5:00 pm. In addition, there will be several mini-symposia on topics of interest.

Special events include a firing of a replica prehistoric kiln and Sunday field trips. Ceramic artist Clint Swink and other members of the Mesa Verde archaeological staff will construct a 2m by 4m pit kiln replicating one excavated on Chapin Mesa in 1992. Vessels will be fired Thursday evening during reception hours, weather permitting. Friday evening, following the day’s presentations, plans are to open the kiln and view the results. Papers on kiln research, which are scheduled to be presented during the Friday sessions, will make the kiln opening more interesting to conference participants.

The traditional Southwestern barbecue dinner, with choice of beverages, will be served at the conference site on Saturday night. Dancing will begin at 8:00 pm. Dinner and dance tickets are $12; dance tickets only are $5.

Many archaeological tours are offered on Sunday, August 21. Some require reservations and/or fees.

Remote Anasazi cliff dwellings of Mesa Verde. Reservations, half-day, $15, full day, $25.

Lory Ruin, the Pigg site, and the Great Kiva tours begin at 9 am and last two hours. Reservations.


Crow Canyon Archaeological Center Campus tours begin at 10:00 am and last one hour.
Anasazi Heritage Center, Dolores. Tours "Behind the Scenes" includes collection storage, archives, research and conservation labs. 10:00 am and 1:00 pm. reservations. Escalante and Dominguez ruins are open to the public.

Public tours of Mesa Verde sites such as Spruce tree House, Cliff Palace and Balcony House are available. Free tickets can be obtained at Far View Visitor Center on the day of the tour.

Self-guided tours of Hovenweep National Monument, 40 miles west of Cortez. At Chimney Rock Archaeological Area, 100 miles east of Mesa Verde, tours begin at 9:30 am and 10:30 am and 1 and 2 pm, lasting two hours. Adults, $3.00, children, $1.00.

For additional information regarding accommodations or anything else, call Linda Towle 303-529-4510. To reserve a campsite at a reduced Pecos Conference rate call Trudy at 303-533-7731.

PREHISTORY OF LANGUAGES GIVES CLUES TO NEW WORLD DATES

If all the world’s languages descend from a single ancestor, then that ancestral language was spoken more than 100,000 years ago, according to Johanna Nichols, a professor of Slavic languages at UC Berkeley. Nichols bases her conclusion on a comparison of grammatical structures in some 200 language families.

Nichols’s estimates of the ages of modern languages are based on comparisons of stable grammatical features that change little over time—features having to do with verb uses, subject-object relationships, and the ways in which singular and plural are designated.

Using an average of 5,000 years for each language family (the Indo-European family to which English belongs is believed to be 6,000 years old) and an average branching rate of 1.6 languages per family, Nichols concludes that it would take at least 100,000 years to create the existing global language diversity.

Of the 300 language families in the world, 130 are in the Western Hemisphere. Only Australia and New Guinea, areas that were colonized some 50,000 years ago, have as many unrelated languages. Her analysis suggests that humans reached the New World 35,000 to 40,000 years ago and that there must have been about ten separate infusions of new language groups to create so much diversity in 35,000 years. Such early dates challenge the accepted view that humans migrated to the New World only 12,000 years ago, and also question the theory that all New World languages can be traced back to one super-family called "Amerind."

Nichols’s conclusions support recent genetic evidence that native populations are much older than generally accepted. An Emory University team reported earlier this year that research on the mitochondrial DNA of 18 indigenous groups throughout the Americas indicates that humans have been in the New World for 22-29,000 years, and two disputed sites in South America may date to 30,000 years ago or more.

Archaeology, July/August 1994

Example of language that has become so diversified that even machines can speak it.
A Personal Stratigraphy: 40 Years in Southwestern Archaeology
Lecture by Stewart Peckham

In Stewart Peckham's very interesting professional life, several members of AAS figured prominently -- Bill Sundt helped in early excavations down in the central part of the state, David Brugge, Dick Bice and many, many others can claim a share in the glory.

Thus Stew opened his reminiscences, which included profiles of Jesse Musbaum, Fred Wendel and others with whom he worked.

Stew's first job was as assistant ranger at Mesa Verde. He was fortunate to have as one of his professors at the Anthropology Department at UNM W. W. Hill, who was a personal friend of the Chief Ranger at Mesa Verde. Through this connection, UNM students were hired as summer help, and Stew was one of these.

Early in the fall of 1953, while taking graduate work under Florence Ellis, Frank Hibben and W. W. Hill, Stew became intrigued with the Mogollon Culture and was wandering around in the Tularosa Basin, hoping to find a fit subject for his Master's thesis. It was after dark when he threw his sleeping bag down on the edge of an arroyo. He awoke in the morning to find himself "surrounded by sherds of brownware!" This became known as the Taylor Draw site, lying about 20 miles west of Carrizo on the road to Socorro. The site consisted of upright slab rooms and pithouses, all associated with brownware and characteristic of the Jornada Branch of the Mogollon Culture. The upright slab rooms (there were about 50 of which 25 were excavated) did not correspond to anything that had been described for the main Mogollon areas off to the west of the Rio Grande. The principal painted pottery at Taylor Draw was a Red Mesa Black on White which dates from the late 800's up until the early 1000's. Bill Sundt assisted in this excavation. [Editor's note: Bill was there as a strong back and a pair of hands. He was an inexperienced student learning excavation techniques from Stew.]

As Curator of Highway Salavge Archaeology, Stew participated in archaeological surveys and digs all over the state and had many interesting slides to show and stories to tell about these sites. On US 85, near the present-day San Felipe interchange, pithouses were excavated which, in addition to the usual features, were found to contain stone-filled pits. Were these used for heat? Quite possibly.

After working in the San Juan Basin area for a while, Stew was called back to work south of Lamy. Bertha Dutton, who had been excavating Pueblo Largo west of US 85 and south of Lamy, alerted Stew to the charcoal and potsherds along the freshly bladed right-of-way. There he excavated what he called micro-pithouses, just barely two meters across and a meter to a meter and a half deep. There were nine of these and alongside were two very normal sized (for the Rio Grande area) kivas. These pithouses seemed to indicate the initial occupation of the area. They date from the mid 1200's to the early 1300's and appear to be temporary dwellings erected by a people who arrived at a season not favorable to major construction. As this was the period of the great drought, it is possible that they were fleeing from those areas most affected.

Stew's "swan song," as he put it, is the richly illustrated book, From This Earth, a volume tracing the development of prehistoric and historic Pueblo pottery.

Reported by Marjorie Shea
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.

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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 (Gate E-6). Contact Dick Bice for details (296-6303).

FIELD TRIPS & SEMINARS: as scheduled—see calendar on page 2. Contact Barbara Bush (296-5141) for details.

The ALBUQUERQUE ARCHAEOLOGICAL SOCIETY
P.O. Box 4029
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Dolores Sundt
6207 Mossman Pl. NE
Albuquerque, NM 87110
IN 1987, several archaeological sites at Cochiti Lake were destroyed and many others damaged by high runoff floodwaters. Over a period of several years, a historic ranch house at Santa Rosa Reservoir was systematically robbed of its field stone walls until basically nothing remained. Within the past year, petroglyphs at John Martin Reservoir were defaced. In Albuquerque, expanding residential development jeopardize our historic heritage daily.

Contrary to what one may imagine, these losses are not the result of a lack of desire or resolve to protect historic properties. Simply stated, too little time and too few people make constant protection of our historic resources impossible. In times of crisis, all the resources of government are strained to the utmost. The huge workload swamps the workforce. The sheer size of the archaeological record and the immense areas involved requires thousands of people to oversee their protection. A workforce that even the Federal Government cannot provide.

The problem does have a workable solution. Public interest and involvement may be mobilized to ensure that our history is not lost. Organizations like the Albuquerque Archaeological Society and the thousands of people who make up their memberships can take a direct role in conserving the physical remains of our past.

The effort and abilities required may be no more than an awareness of the world around us and a willingness to communicate what we observe. Each person aware of archaeological sites and other historic properties can immeasurably increase their protection. The energy and skills needed may be as much as one is willing to provide. Historic properties that are in danger of loss may need people to help gather information about them or to provide the labor needed to prevent their loss.

Ron Keebone has been Albuquerque District Archaeologist for the Corps of Engineers for four years. With an assistant, he is directly responsible for about 3,000 flood control lake/reservoir sites in NM, southern CO, and TX west of the Pecos River. He also works with other federal, state, and local governmental agency archaeologists on public land sites throughout the half-million square mile area.

He received his Ph.D. from the University of New Mexico and has also conducted archaeological work in Mexico and Siberia.
COMING EVENTS

LAB 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.

AAS FIELD TRIP August 12-14, weekend trip to Hovenweep. Call Barbara Bush (296-5141) for information.

TIJERAS PUEBLO. SATURDAY AFTERNOON DISCOVERY. Every Saturday through September 3. 12 noon, speaker on some aspect of anthropology, followed by tours of the pueblo and hands-on activities. 8/13 Tools of the Tijeras Pueblo People; 8/20 What Archaeologists Can and Cannot Learn; 8/27 Storytelling Under the Ramada; 9/3 Prehistoric Gathering of Materials for Pottery, followed by hands-on activity.

PECOS CONFERENCE August 18-21, Mesa Verde National Park. For information, call Linda Tole 303-529-4510; to reserve a campsite, call Trudy at 303-533-7731.

GRAN QUIVIRA CONFERENCE XXIII October 6-8, Mountainair, New Mexico, and including sessions at Gran Quivira, Quarai, and Abo. (See article.)

Albuquerque Archaeological Society
Minutes, July 19, 1994

The meeting was opened by President John Hayden. Visitors were welcomed. The minutes were approved as printed in the July Newsletter.

Field and Lab Chairman, Dick Bice, updated us on the pending lab move. He stated that vital information has been extracted from six or eight projects and the artifacts from these projects will be stored at the laboratory of Anthropology, the Albuquerque Museum and the University of New Mexico. A sign-up sheet was passed around for help in moving these. A pickup would be useful as well as good, strong backs. As of now, the moving date is uncertain. Call Dick for information or to volunteer.

Librarian Mari King reported a new book in our library entitled Two Hunting-Related Sites in Elko County, Nevada by Fredric F. Petersen and Steven M. Stearns.

Jay Crotty said that the Rock Art Field School, which took place during the last two weeks in June, was highly successful, with students coming from all over the country - New Jersey to California. Work on the site is almost completed.

Julia Runyan provided refreshments for the evening.

Vice President Alan Shalette introduced the speaker, Dr. Duane Anderson of the School of American Research.

Marjorie Shea, Secretary

GRAN QUIVIRA CONFERENCE XXIII TO BE HELD OCTOBER 6-8 AT SALINAS MONUMENT AREA

The Gran Quivira Conference is held annually for exchange of information and updates on current research, interpretation, and management of Spanish Colonial sites. Events will be held October 6-8, 1994, at Mountainair, New Mexico, and at the three Salinas Pueblo Missions National Monument sites.

The registration form and $15 fee should be sent by September 15 to Salinas Pueblo Missions National Monument, P.O. Box 496, Mountainair, NM 87036, Attn: Kayla Ellsbury. The cost for the Friday night dinner is $8 and should also be paid with the registration.
The conference will begin at 6:00 pm Thursday evening with a social at the Shaffer Hotel. Conference presentations will begin Friday, 8:00 am, at the Mountainair Elementary School and conclude with a buffet dinner (New Mexico cuisine) at the Quarai site. The conference will resume Saturday, 9:00 am, at the Gran Quivira site and move to the Abo site in the afternoon.

If you plan to present a paper or talk, you must pre-register and provide an advance copy of your material. Also you must indicate any A-V equipment needed.

In addition, hundreds of photographs were taken, ranging from formal shots that included the "mug" board with date, location and subject, to informal pictures of people performing interesting tasks. Exciting opportunities arose occasionally to take photographs from balloons, aircraft or cherry pickers.

And finally, of immense importance to the reporting process, are the personal remembrances of the supervisory staff. The multitudinous photographs, the data notebooks, and the personal memories now contain what we know of the architecture and the interrelationships of the objects found.

But what of the artifacts themselves, what has happened to them? There are many shelves full of boxes containing the items, stored for safekeeping, but marked to allow retrieval as necessary. Which leads to the next step. With the data and marked artifacts on hand, the classification step begins. Each pottery sherd was studied, often under a binocular microscope, and listed by its field number as to type or characteristics - painted ware, culinary ware, type name and/or traits such as paste, temper, decoration and surface finish. In a similar manner, stone tools were classified, and listed by use, method of manufacture, type of stone, etc. Animal bones, personal decorations, vegetal matter, material for dating the site (charcoal, wood elements and samples from burned clay fire centers); each required its own set of treatment and identification procedures. The results of these steps have meant more notebooks full of data.

Before the data can be used, however, they must be entered into data bases and spread sheets. Here is where the computer becomes useful. A first step codes each data entry, and pairs it with a meaningful provenience. The provenience of an item tells us where it was found. Was it in the trash at a given depth, or was it in a room associated with fall from the roof? Was it on the kiva floor or was it on a pit-house floor?

THE VIDAL SITE - WHERE ARE WE NOW?
by Richard A. Bice

1994, a major field phase in the tradition of ASRM Field Schools is now history. The Vidal site, with its great kiva, surface rooms, small kiva and pit houses, was opened in the summer of 1979, and was closed in the summer of 1993. After some last minute gathering of data, the site was back-filled and left for posterity.

The Vidal program was a marriage between a field school and a scientific project. Thus with the field work completed, a large and challenging part of the program remains: analyzing the data and writing the report. To many, this may seem to be drudgery details, but in fact, it can be one of the most exciting elements of the project. It is in this stage that all of the data are on hand, the detective work continues and the puzzle pieces begin to match.

The summer field school, with the physical work of excavation and note keeping in the mornings, the laboratory washing and marking of artifacts for study and safe-keeping in the afternoons, and lectures, often in the evenings, resulted in dozens of large three-ring binders full of notes and data.
The completed data lists are now in the process of being entered into computer data bases, from which they can be retrieved for innumerable types of studies and comparisons. In parallel, the program is also in the analysis and report writing phase.

The supervisory staff of the field school is committed to do justice to the importance of the site and to the many years of work contributed to this project by the students and staff. Each of the staff and some other specialists have been provided with assignments for portions of the report.

It is anticipated that the report will require at least two more years of intensive work, with publication requiring at least two large volumes. Some limited funds are available in the Vidal Field School accounts, but it is likely that additional financing for the publication of the report will be required.

8,000 YEAR OLD MAN DISCOVERED IN COLORADO MOUNTAINS

The discovery of an 8,000-year-old skeleton in a cave in Colorado's White River National Forest has been made public, six years after the discovery. The bones are those of a strongly built, 5-foot 4-inch man who apparently died there of natural causes. It is the only ancient skeleton found in a cave above 10,000 feet. No weapons, tools, or other artifacts were found with the bones. The bones had been badly disturbed by small animals, but they are in good condition and the DNA is well-preserved. After initial laboratory work, photography, X rays, CT scans, and casting of the bones and teeth, the remains were handed over to the Southern Ute Tribe for reburial. Detailed analyses of DNA, bone histology, tooth structure and morphology, and other characteristics of the skeletal remains will give valuable additional information about the individual.

Archaeology, July/August 1994

THE NATIVE AMERICAN VIEWPOINT

In the fall of 1992 a group of artifacts appearing to be ritual paraphernalia were uncovered at the privately owned archaeological site of San Lazaro Pueblo. This assemblage includes stone "claws," projectile points, iron concretions, crystals, stone rings, fossils, bone tools and tinklers, shell pendants, wooden ears of corn, pigment stones and manos with which pigments were ground. In addition, three selenite plaster objects were found: two full masks and an effigy head mounted on a wooden staff. The artifacts probably date to the mid-1400's.

Clan representatives from Arizona's Hopi-Tewa village, the probable descendants of past San Lazaro residents, viewed the assemblage at the Museum of New Mexico and the site of San Lazaro in the spring of 1993. These clan leaders believe the artifacts to be associated with a medicine society whose membership overlaps in part with the Bear Clan. The masks represent both Bear and White Bear, powerful images within Hopi-Tewa society, whereas the portable artifacts were used for the preparation of medicine and the performance of healing ceremonies.

This medicine society no longer exists among the Hopi-Tewa, and they have indicated they do not desire to regain the assemblage. However, because of the inherent power of the objects, they have indicated the entire assemblage must be treated with respect, and have expressed the desire that the assemblage be kept by the Museum of New Mexico.

The masks also have significance for today's Rio Grande Pueblo people. Representatives of these pueblos have deferred to the wishes of the Hopi-Tewa regarding the final disposition and treatment of all the ceremonial objects. However, because of the sensitive character of the masks there will be no public exhibitions or other public events involving them or the associated ceremonial objects.

From Arizona Archaeological and Historical Society GLYPH Vol. 44, No. 11, May 1994
Late Paleo-Indian and Archaic Occupations
on the Eastern Border of the Great Plains
Lecture by Duane Anderson

Paleo-Indian, Clovis, Folsom, etc., these were cultures common around North America and are names familiar to all of us. The earlier sequences begin late in the Pleistocene or Ice Age and continue up to the end of the Ice Age and the beginning of the recent period or Holocene. Then Paleo-Indians or Big Game Hunters, as we like to think of them, were replaced by cultures referred to as Archaic. The Archaic were also a hunting culture, but the primary game was bison, especially on the Great Plains.

In Iowa, there were a lot of surface finds, especially after the Clovis and Folsom sites were originally described. Although some of the amateurs, especially in western Iowa, were finding a lot of these points, the state's emphasis remained with the late prehistoric village cultures. Therefore, in Iowa and the surrounding states, the study of late Paleo-Indian and Archaic cultures was slow in developing.

The Clovis period was the time of the mammoth. Later, at the end of the Pleistocene and the beginning of the Holocene, the bison replaced the mammoth as the major game animal. These bison were larger than earlier forms and had bigger horns. During this time period, about 8,500 years ago, spruce and fir trees were slowly being replaced by grasslands and deciduous trees.

The Cherokee Site, which Anderson and his crew excavated, is on the Little Sioux River in northwestern Iowa. It is an enormous site, occupying an area approximately the size of two football fields side-by-side. Its discovery came about when bulldozers, excavating a new sewer plant site, began uncovering yards of bones and hearths and burned rock. These hearths and butchering areas were nine feet down from the present-day surface of the ground. The Andersons succeeded in getting the bulldozers to stop, brought in the Historical Preservation Officer, developed a plan and obtained a grant from the National Science Foundation to excavate the site.

Cherokee Site lies at the foot of some highlands, and for centuries sediments have been washing down, forming an alluvial fan and filling up an old river valley. By the time the excavation was finished, they had dug 50 feet down into the subsoil to an old Pleistocene river bed. They encountered pine needles, pine cones, and trunks of old spruce trees. The Ice Age environment was still there and still preserved intact.

Using a lot of heavy equipment, 13 buried soil horizons were uncovered, making this a very complex but at the same time a relatively simple site. One idea for site interpretation was that each horizon represented a multi-component site—a group of people came in, stayed a while, left, and another group in, etc. Another idea, the base camp model, postulated a large group of people at the site who, as they fouled one area, sort of shifted around in the landscape and thus formed one big site. A third model suggested separate family groups organizing and getting together seasonally to hold bison drives. They killed a lot of animals, and the deposits are the result of a communal hunt.

All horizons were dated by radiocarbon. Horizon I was dated at 6,500 years. The bison bones were in good shape, although quite a lot were fragmented due to the tough clay soil. There were numerous hearths. Spear points were made of fusillid chert, which was not local but from southeastern Nebraska, and Knife River Flint from the Dakotas. People were coming into the area, killing the animals, butchering them, preparing them and then leaving. Possible ritual activity was suggested by a flute that was found—North America's fourth oldest. The earliest dog in the Midwest was found in Horizon I. It had had a bad leg, was kept around, but, as evidenced by the cut marks on its bones, was eventually eaten.
Horizon II was six feet deeper. Bone preservation was not so good. There were huge numbers of maroon-looking chert flakes, also hearth features and other indications of a fairly intensive occupation. Diagnostic artifacts were shorter and wider side-notched Archaic spear points, but also the lanceolate late Paleo projectile points. People coming in had not as yet given up the Paleo point, showing that the change to the Archaic was not abrupt. On Horizon I, people were bringing in rock from other places; during Horizon II, they were using local resources. One thin, nicely finished metate was found. This highly portable item was dated to 7,400 - the earliest in the area. The many bison bones in the area indicate a kill site. Many of the bones were of immature animals. Some of the females were carrying fetuses. The developmental stage of the fetuses indicates that the kill took place in winter. A very large number of hammerstones were found on this horizon. These were used not only to smash bones in order to extract the marrow but, judging from the amount of small bone fragments found, to pulverize the bones to boil them up for food. This leads to the further conclusion that these had been late winter kills when people could not afford to waste anything at all.

There were roughly 1,000 years between each horizon. Horizon III, 8500 years ago, showed evidence of Paleo-Indian occupation and was perhaps a transition period between the Paleo-Indians and the Archaic, between Ice Age hunters and the Archaic bison hunters. In the Pleistocene, Ice Age, the climate favored spruce trees. In Horizon II, the plains were as dry as they have ever been. Pollen analysis of the time of the bison shows deciduous trees early in the period, later turning to grassland.

Dr. Anderson showed many slides of this fascinating site.
Reported by Marjorie Shea

"Ancient Companions: Domesticated Dogs from the Koster Site" by Michael D. Wiant, Illinois State Museum.

Beginning in 1968, archaeologists from Northwestern University spent a decade exploring on the farm of Theodore and Mary Koster, a site in Green County, Illinois. While the Northwestern team was primarily interested in finding evidence for the origins of cultivated plants, it also discovered the skeletal remains of four domesticated dogs (*Canis familiaris*). Radiocarbon-dated at 8,500 years old, these specimens are among the oldest securely dated domesticated dogs in North America. In addition to contributing to our understanding of dog domestication, the discovery provides insights into an ancient partnership between dogs and humans. New ideas suggest that the process of domestication is not simply a matter of humans' inevitable subjugation of nature. Instead, wolves and early dogs may have taken full advantage of life with humans. Given the careful treatment of the dogs, these pits [shallow pits where two of the four dogs were buried] are considered to be graves intentionally excavated to give the dogs a proper burial.

From *The Living Museum* Vol. 56, No. 1, 1994, the Illinois State Museum.

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**SOMETHING TO THINK ABOUT**

Growing old gracefully is as easy as a do-it-yourself appendectomy.

The trouble with being a good sport is that you have to lose to prove it.

It is easier to ask for forgiveness than permission.
WELCOME NEW MEMBERS!

Information about the following new members was received too late to be included in the enclosed Membership Handbook:

Carlin-Woo, Leta R.
7100 Natalie NE #C-1
Albuquerque, NM 87110
(h) 881-3698

Everhart, Gregory & Jane
6903 Prairie Rd NE #218
Albuquerque, NM 87109
(h) 884-5110  (b) 766-2713

Fein, Bob
2156 Candelero Street
Santa Fe, NM 87505
(h) 471-3866  (b) (same)

Kincaid, Patricia Ann (welcome back!)
1028 Lopez Rd SW
Albuquerque, NM 87105
(h) 873-1368  (b) 262-5371

Shepperson, Lea
512 Morningside SE
Albuquerque, NM 87108-3353
(h) 256-9268

The following new members are listed in the Handbook:

Giovinco, Alice
5800 Eubank NE #1622
Albuquerque, NM 87111
(h) 293-9405  (b) (same)

Lowen, Mr. & Mrs. William O.
160 High Ridge Trail
Rio Rancho, NM 87124
(h) 892-3693

Moorman, Pat
2200 Lester Dr NE #158
Albuquerque, NM 87112
(h) 275-7491  (b) 883-2644

Also note the following changes which were received too late to revise Handbook listings:

Jochim, Mark J.—New address
13400 Lomas Blvd NE
Albuquerque, NM 87112-6251

Sui, Barbara Bush & Paul—New address & home phone
(please correct Barbara’s telephone number on the back cover of the Handbook as well)
901 Indiana SE
Albuquerque, NM 87108
(h) 266-9346

Finally, apologies to the following for inadvertant clipping of their names in the Handbook:

Katherine Johnson
(listed with Blake Roxlau)

Michael Ryan
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.

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Vice President Alan Shalette 291-9653
Secretary Marjorie Shea 284-6814
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(All above are members of the Executive Committee.)

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Library Mari King 299-0043
Membership Barbara Bush 266-9346
Newsletter Dolores Sundt 881-1675
6207 Mossman Pl. NE, Albuquerque, NM 87110

(All above are members of the Board of Directors.)

SPECIAL COMMITTEES

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 Museum, 2000 Mountain Road NW, Old Town.

LABORATORY SESSIONS: each Wednesday at 7:30pm, and on scheduled Saturdays at the Old Albuquerque Airport building (Gate E-6). Contact Dick Bice for details (296-6303).

FIELD TRIPS & SEMINARS: as scheduled—see calendar on page 2. Contact Barbara Bush (296-5141) for details.

The ALBUQUERQUE ARCHAEOLOGICAL SOCIETY
P.O. Box 4029
Albuquerque, NM 87196
SURPRISES IN THE TIMBERS: 
USE AND REUSE OF WOOD THROUGH THE AGES 
IN CHACOAN GREATHOUSES 

Lecture by 
Thomas C. Windes 

Tuesday, September 20th, 1994 at 7:30pm 
Albuquerque Museum, 2000 Mountain Road NW, Old Town

The development and early history of dendrochronology are tied to the early excavations at the Aztec Ruins and Chaco Canyon in New Mexico. The amount of prehistoric wood left in these sites drew investigators working on early southwestern tree-ring chronologies and provided the myth that several of the large ruins were "well-dated."

After the early emphasis on tree-ring dating at Chacoan sites in the 1920s and in 1940, interest in wood declined for 40 years and the resources suffered.

Since 1986, the Chaco Wood Project inventoried and mapped, for the first time, all the visible wood left in the ruins in Chaco and Aztec—approximately 16,000 specimens. Over 2,500 new tree-ring samples have provided a new look at the wood resources and the temporal resolution of construction at the Chacoan greathouses.

A picture of wood depletion and curation, harvesting strategies, and the composition of prehistoric forests is beginning to emerge from these studies. In addition, a picture of stabilization at the large sites and its effects on the wood resources provides a new look at historical curation and reuse.

Tom Windes' talk will focus on wood resources at three of the Chacoan greathouses: Pueblo Bonito, Pueblo del Arroyo, and the Aztec Ruins. A discussion of how tree-ring dating is done and a hands-on look at wood sections will be incorporated as part of the presentation.

Tom is a native of Maryland. He holds degrees from the University of North Carolina and from the University of New Mexico. He saw field work in the Chama River Valley with Florence Ellis, and later in southeastern Utah. A participant in the Chaco Project, he has worked on Chacoan research for the past 22 years. Tom's interests are currently focused on the wood resources in Chaco and Aztec, a project now entering its 9th year.
COMING EVENTS

LAB Regularly scheduled hours are on Wednesday evenings, 7:30 - 9:30, and Saturdays, 10:00 am - 4 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.

GRAN QUIVIRA CONFERENCE XXIII October 6-8. Mountainair New Mexico. and including sessions at Gran Quivira, Quara, and Abo. Registration fee, $15, should be sent to Salinas Pueblo Missions National Monument, P.O. Box 496, Mountainair, NM 87036. The charge for Friday night dinner, $8, should be paid at the same time.


CROWNSPIE RUG AUCTION TRIP October 21. The bus will leave at 3:30 pm and return at midnight. Fee, $19. The meeting place is not yet known. The trip will be preceded by a LECTURE by Pearl Sunrise, weaver and rug evaluator, at the Maxwell Museum October 13 at 7:30 pm. Free.

Albuquerque Archaeological Society
Minutes, August 16, 1994

After President John Hayden opened the meeting, several visitors introduced themselves and were welcomed. The minutes of the previous meeting were approved as printed.

Dick Bice reported that work at the LAB is moving along in getting rid of 25 years accumulation in preparation for moving. However... The lab bore the brunt of the recent 2" rain. The roof drainage for the whole building runs to a sump pump in the basement -- which didn't work. As a result, the lab had 3" - 6" of water on the floor, and many of the cardboard boxes containing artifacts melted. Dick requested authorization for the purchase of replacement boxes, a change in the budget of $250 more for the lab, and this was voted.

When asked about the need to buy boxes to move the LIBRARY, Mari King said it depends somewhat on where the library will go, but probably ordinary, not-too-large boxes will do. The water did not affect the books; they were raised off the floor after the last flood.

Cherry Burns reported that the FIELD SCHOOL worked at Rayado on a U-shaped building dating to 1850. They were trying to find evidence of two points of the U. The Rayado hacienda supplied cattle and produce for the Santa Fe trail and the army fort nearby. The building has been renovated so many times it is impossible to tell the original. She worked on the bathroom floor and found another floor underneath. But for the most part, in their 3' x 3' pits, they found very little, some broken glass and nails. (Historical archaeologists use foot measurements rather than metric because that's what the people of the time used.) Rayado is a wonderful place to camp though; it has a kitchen, dining room, and hot showers.

It was reported that Helene Warren died August 12. She will be the honoree of the 1995 book of collected papers of the Archaeological Society of New Mexico.

Tom Morales, Jean Brody, Mari King, Jay Crotty, and Kim Berger were appointed to served on the nominating committee.

Refreshments were provided by Jean Brody.

Dolores Sundt, Secretary pro tem.
AAS LABORATORY APPROACHING CRISIS
by Dick Bice

As has been stated in previous articles in the Newsletter, the Society has been given notice that the Lab, in the basement of the Cutter building, must be vacated by the first of January 1995. In response to this notice, emphasis has been given on Wednesday nights and on Saturdays, to repackaging the collections for shipment to the organization(s) that will be responsible for permanent storage. In addition, thanks to Jim and Ann Carson, tentative arrangements are underway for interim storage of the parts of the collections that must be retained for the further study and analysis required in preparing the final project reports. Even if this space does become available, it will not fulfill the laboratory role.

Thus, a major need remains, that of finding suitable space for the laboratory activities associated with the analysis and reporting. Currently the laboratory occupies about 1200 sq. ft. of floor space, but, with the hoped-for removal into permanent storage of much of the current collections, this could be significantly reduced.

Thus, this is a plea to the AAS membership to address this problem and communicate possibilities to any of the officers. To be within the Society's financial means, space would have to be available at minimal costs for rent, heat, lights, etc. In addition, security is a concern, since partial collections, office equipment, library, field records, and photographs must be kept safe. Access on weekends, evenings and other odd hours would also be needed.

Your attention to this matter is urgently solicited.

FIELD TRIPS PLANNED FOR FALL

Now that the hot summer months are behind us, field trips are again scheduled.

SEPTEMBER 24. Day trip to Pecos National Historic Park, led by Jake Ivey. Carpool from Albuquerque, leaving at 8:30 a.m. from 2900 Louisiana Blvd. NE.

OCTOBER 15-16. Blackwater Draw, a paleo-Indian site and museum near Portales. Overnight camping or motel accommodations are available. Carpool from Albuquerque.

OCTOBER 22. Salinas Pueblo Mission Historic Monument, led by Jake Ivey. This is a requested second visit to the site.

Call Barbara Bush at 266-9346 for information and reservations. A full field trip schedule will be presented at the September meeting.

PECOS CONFERENCE HELD AT MESA VERDE
by Cherry Burns

The big tent for the 67th Pecos Conference was erected last month at Mesa Verde National Park with a record number of 765 persons registered to hear many, many talks (and impossible 75!) Close to 20 AAS members were among the 765, and at least one member presented a talk.

The Pecos Conference began as an occasion for field archaeologists to share the findings of their summer projects. Over the years it has evolved to cover much, much more. Subjects of talks went the full range from the always speculative reasons for abandonment of pueblos; to a report from Grand Canyon Trust on the dismally low percent of convictions against looters tried in court; from something termed "prairie dog" excavation (sort of like hunting for beads in an ant hill?); to analysis of the "pipette" petroglyph motif.

Of special interest was the successful firing of around 100 pots in a 2 x 4 meter kiln which replicated one, dating back 700 years, excavated on Chapin Mesa in 1922. The Mesa Verde
Black-on-white pots and mugs were sold at silent auction following a mini-symposium on recent research on ancient Puebloan pottery production.

Roger Kennedy, director of the National Park Service, was on hand Friday to welcome speakers and guests, followed by sessions on the Hohokam and Mogollon, the Anasazi, and a mini-symposium on current research at Mesa Verde.

David A. Phillips, AAS member, spoke on historic studies in New Mexico and West Texas for the Bureau of Reclamation. This included early 20th century irrigation systems in Tucumcari and the Rio Grande, and Elephant Butte and Caballo dams.

National Park Service's Arthur K. Ireland gave a third season progress report on inventory survey of Petroglyph National Monument. Joan Mathien has been volunteering extensively on this project. At present 85 percent of the monument has been intensively recorded.

Next year's Pecos Conference will be held in the Gila/Silver City, NM, area. Exact location will be determined at a later date.

WE REMEMBER

A. Helene Warren, September 12, 1921 - August 12, 1994

Our long-time member and friend A. Helene Warren passed away August 12. A memorial service was held at the Tertillia Peak picnic area at Cochiti Lake, one of the many areas where she had worked professionally.

Helene served as Vice President of the Albuquerque Archaeological Society, and her wide acquaintance among archaeologists enabled her to provide many excellent speakers for the organization.

The Archaeological Society of New Mexico will publish a volume of collected papers in her honor in 1995. This is in tribute to her extensive accomplishments pertaining to anthropology, archaeology and cultures of the prehistoric and historic American Indians of the Southwest.

Helene was a graduate of the University of New Mexico with a B.S. with Honors in Geology. She spent two decades as the Curator of Geology at the Museum of New Mexico, where her contribution to ceramic and lithic analyses of archaeological investigations can be seen in the staggering list of publications and papers which she produced during her professional career. One of her achievements is a lithic material coding system, which is of great asset to ceramicists evaluating sherd temper and to lithic specialists in evaluating artifact material types. Helene was always willing to share her knowledge and talents with professionals and amateurs alike.

A personal recollection from the editor: Once when the Society was out for a weekend, Helene parked her pickup next to us and let her dog out for a run. (She always had a dog with her.) When it was suppertime, she gathered some sticks and built herself a little campfire, just big enough to cook a couple hamburgers. (No propane stove needed.) When she'd eaten one of the hamburgers, she decided her eyes had been bigger than her stomach. No problem. Her faithful canine companion was happy to take care of the excess.

Helene was a lovely and interesting lady, and we will miss her.

Dolores Sundt

Born and raised in Queensland, Australia, Betty Garrett grew into an inquisitive woman who would explore much of the world. During World War II she joined the civilian work force that supported General MacArthur during his stay in Australia. When the war ended, Betty emigrated to the United States. She married Walter Garrett in Kalamazoo, Michigan; they raised two children, David and Julie (Mrs. Gary Hotchkiss) and had seven grandchildren.

To satisfy her thirst for knowledge, she enrolled in Western Michigan University while her children were young. Working part-time, she continued her education through the B.A., Specialist in Arts, M.A., and Ph.D. (1982) degrees. Her focus of study was geology, but her fascination for prehistoric pottery found at the site of Pottery Mound, New Mexico, led her toward petrographic studies. After spending a summer at field school at the site of Gallinas Springs northwest of Magdalena, NM, in 1974, Betty realized that such petrographic studies would require classes and fieldwork in the Southwest. She attended Arizona State University for several semesters before returning to Michigan to complete her graduate requirements. Her research brought her back to Albuquerque in 1978. Betty worked as an independent consultant doing petrographic analyses of ceramics and other geological background searches for numerous research projects in Arizona and New Mexico carried out by the Museum of New Mexico, the National Park Service, the Office of Contract Archaeology of the University of New Mexico and several private contractors.

Sharing her interests in geology and archaeology with numerous people was part of her life. She served as Secretary and President of the Albuquerque Archaeological Society and she was a member of the Archaeological Society of New Mexico. Other activities also drew her attention. Betty was a balloon crew member for Don and Shirley Clark of Albuquerque, she sponsored a zoo animal, she worked at various trade shows, and worked at the polls during elections. She never gave up travelling. She returned to Australia, visited relatives in England during visits to Europe, loved Mexico and Middle America, and last year took an around-the-world tour that gave her an opportunity to visit a university classmate in Singapore.

Betty died in Michigan only a few days after her return there to visit her family. We will miss her vivacious personality, her intriguing stories, and her charming Australian accent. Memorial contributions can be made to the Hospice Foundation, 405 Grand Ave., NE, Albuquerque, 87102.

by Joan Mathien
Q. How can an archaeological organization be involved in field work without collecting truckloads of artifacts and having to spend 25 years analyzing them and writing reports?

A. Follow the suggestions made by Dr. Ron Kneebone: do the down-in-the-dirt fun part and leave the tedious desk work to someone else.

Dr. Kneebone is District Archaeologist for the Corps of Engineers. The District includes all of New Mexico, southern Colorado and Texas west of the Pecos, 1/2 million square miles and 3,000 archaeological sites on C of E land. He, an assistant, and a work-study student are responsible for all the archaeological oversight, which includes planning, budgets, field work, reports, and travel.

The Corps of Engineers is responsible for flood control. That means dams, channels, bank stabilization, and acequia stabilization. The only land they own is that around the dam structures. (A survey of acequias shows that 39 out of 40 pre-date 1860 and half pre-date 1750.)

The law requires that an archaeological survey be done every time the earth is disturbed on a federal project. The Corps of Engineers construction projects always disturb the earth. Some of the C of E sites which have involved archaeological work:

Pottery Mound - C of E did arroyo bank stabilization with back fill and riprap. The site is of such value that it deserves protection.

Abiquiu and Cochiti - Too much water flooded the sites. As the lake filled up, 48 sites were recorded, working against the clock. After the waters receded, the sites were gone. This shows the importance of taking care of sites before damage can occur.

Fort Wingate - Buffalo like to wallow in kiva depressions.

The Corps of Engineers, as well as other agencies such as BLM and the Forest Service, is understaffed with archaeologists and could use the help of avocational archaeologists and archaeological societies such as ours. One type of aid needed is taking care of sites, or just taking note of destructive activity at a site and notifying the owner. There are 164 recorded sites just in Albuquerque besides historic buildings.

Arizona has a Site Stewardship program in which individuals or archaeological societies take steps to protect sites, and efforts are being made in New Mexico to set up a similar program. [The San Juan Archaeological Society is involved in this kind of activity in their area.] The State Historical Preservation Office would offer training and suggest sites needing attention. Dr. Kneebone suggested that AAS might take an active role in this sort of project.

Our society has had to curtail field work in recent years in order to catch up on laboratory work and report writing. Back to our opening question, how can we do field work and not have all the follow-up work? Dr. Kneebone suggests we might work with organizations like the Corps of Engineers, the BLM, the Forest Service. We could do the field work and leave the responsibility for the artificial materials and the report writing to the organization.

Dick Bice interposed his thoughts at this point. We used to hold the society together with field work - the "funnest" part of archaeology. We would have 25 people in the field on a long weekend, but then we would have four people in the lab to do three times as much work. He agreed - as he has suggested before - that working under the auspices of some organization would allow us to do field work without burdening ourselves with a 20 or 25 years backlog of subsequent work.

Dr. Kneebone said that a society doesn't have to wait for an agency to come to them; they can suggest needed projects to the agency and get the agency to finance the work. After all, there are 110,000 archaeological sites registered in New Mexico, and 20,000 more are added each year.
WELCOME NEW MEMBERS!

Beil, Mary [welcome back!]
Box 3941
Albuquerque, NM 87190

Bradley, Jack & Francis [welcome back!]
607 Camino del Bosque NW
Albuquerque, NM 87114
(h) 898-7746

Fern, Barbara [welcome to New Mexico!]
5741 Osuna Rd NE #1306
Albuquerque, NM 87109
(h) 837-0675

La Fontaine, R.
3305 Calle Cuervo NW #1421
Corrales, NM 87048
(h) 897-4816

Please add their names to your Membership Handbook.

THIS ISN'T WHAT A WELL-CURATED ARTIFACT COLLECTION LOOKS LIKE but it's representative of the sort of work our lab team needs to do to prepare for our move. We'll need to inventory, box, and label materials collected during the society's field work at AS-7 (Albuquerque Civic Center garage/historical artifacts), and at AS-8 (Milpas/Anasazi Pueblo II and Pueblo III phase artifacts). If you'd like to learn about these artifacts and help prepare them for long-term storage, Dick Bice, our Laboratory Committee chairman would enjoy discussing how this aspect of archaeology is done and would be happy to help you get involved on one of the project teams.

Here's a way for newcomers to the society to become involved in a key aspect of archaeological field work. And, no experience is necessary!

Call Dick at 296-6303.

CROWNPOINT RUG AUCTION EXCURSION FRIDAY, OCTOBER 21

Just in time for holiday shopping, we're cosponsoring a bus trip to Crownpoint for the Friday, October 21st rug auction. Those who joined us on our last such trip in 1991, whether they bought a weaving or not, had a great time.

The bus will leave from a place on UNM campus (to be announced) at about 3:30pm and return around midnight. Cost is $19.00 per person. Food and soft drinks are available at the auction site. Parking at UNM should be free of charge. All arrangements will be made through UNM Leisure Services. They will take reservations and payments and send detailed information shortly before the trip. You may contact them at 277-4347.

In preparation for the trip, Pearl Sunrise will reprise her presentation on Navajo weavings and culture at our October meeting last year and will address some of the mechanics of the auction stemming from her experience as evaluator of submitted weavings for the auction. Her presentation will be on Thursday, October 13th at about 7:00pm to 7:30pm in the Anthropology lecture hall on the UNM Campus. Call Kathy Liden at the Maxwell Museum for details at 277-5963 (the Maxwell Museum and Maxwell Museum Association are additional cosponsors).

Capacity of the bus is limited and the trip is open to all. Don't be disappointed—reserve your seat(s) now!
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P.O. Box 4029
Albuquerque, NM 87196

Dolores Sundt
6207 Mossman Pl. NE
Albuquerque, NM 87110

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DESPITE over a century of research in the Southwest, archaeologists tend to present the past as peopled by “populations” or “groups” with no clear indications of how men, women, and children fit into their reconstructions. Recently, a few researchers have attempted to put faces on the people of Southwestern prehistory. Using data derived from the past and ethnographic analogy, these scholars attempt to reconstruct what men and women did, what their relative status was, and how their activities led to change in the past.

Crown will review common stereotypes of male/female roles in Southwestern prehistory, and present a brief overview of the methods used to examine gender in the past. She will focus specifically on a case study from the Hohokam area of southern Arizona, which examines how the positions women held may have changed as the society became more complex after A.D. 1150. By studying the time allocated to specific tasks, changes in domestic architecture, women’s access to ritual spaces, and mortuary data, she will discuss how women were increasingly secluded as their productive activities became more important to supporting the growing wealth differentials in Hohokam society.

Crown received her Ph.D. in Anthropology from the University of Arizona in 1981. She has directed archaeological projects in the Mogollon, Hohokam, and Anasazi areas, most recently completing six years of excavations in the Taos area. Her work experience includes five years as an archaeologist with the Arizona State Museum at the University of Arizona, six years as an Assistant Professor at Southern Methodist University, and two years as an Associate Professor at Arizona State University in Tempe. She is currently Associate Professor of Anthropology at the University of New Mexico. Her recent publications include: Ceramics and Ideology: Salado Polychrome Pottery (1994), and Chaco and Hohokam (co-edited with W. James Judge, 1991).
COMING EVENTS

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

AAS FIELD TRIPS October 15-16. Blackwater Draw near Portales: October 22, Salinas Pueblos; November 11 – 12, Indian Arts Research Center in Santa Fe; November 25-27, Casas Grande in northern Mexico. See the article in this issue.

CROWNPOINT RUG AUCTION TRIP October 21. The bus will leave at 3:30 pm and return at midnight. Cost, $19. The trip will be preceded by a LECTURE by Pearl Sunrise, weaver and rug evaluator, at the Maxwell Museum October 13 at 7:30 pm. Free. Call UNM Leisure Services at 277-4347 for information and reservations.


Albuquerque Archaeological Society
Minutes, September 20, 1994

The meeting was opened by President John Hayden. Guests and new members introduced themselves and were welcomed. The minutes of the previous meeting were approved as printed in the Newsletter.

Dick Rice reported that the lab has received a reprieve in regard to its impending move; the new date is February 1. There is a city bond issue on the ballot this fall, the purpose of which is to provide money to bring the Cutter Building up to code. If it is passed, we are out; if it fails, who knows? Dick has not yet heard from the Laboratory of Anthropology in Santa Fe concerning storing artifacts.

Alan Shaletel announced Members Program Night will be on December 20. A good time to share with others the slides of that interesting trip you took this summer, or earlier. Approximately ten minutes will be allotted each presentation and we would like to have six or seven participants.


Joan Mathieu announced a memorial service for Betty Garrett on Friday, October 30, at Joan’s home, 11807 Apache NE.

Barbara and Robin Frames provided the refreshments after the meeting.

Alan introduced the speaker, Tom Windes.

Marjorie Shea, Secretary

BERTHA DUTTON, PIONEER ANTHROPOLOGIST

Internationally known anthropologist and author Bertha Dutton died September 11 in Santa Fe. In 1932 she arrived in Albuquerque to attend the University of New Mexico and study anthropology at a time when there were few women in the field. To support her academic studies, she became part-time secretary to Dr. E. L. Hewett. After graduation, and while working on her M.A., she joined the staff of the Museum of New Mexico, where she continued to work for 25 years in
ethnology. In 1946 she finished her Ph.D. at Columbia.

After her retirement from the Museum of New Mexico, she was named director of the Museum of Navajo Ceremonial Art. For many years Dr. Dutton conducted a Southwestern study tour for Senior Girl Scouts which included archaeological excavations and museum visits. She was the author of many publications.

Through her activities and writing she helped to educate people about the cultures of the Southwest. Her longtime friend, Jay Dillon, said, "She understood that all of us are so much more connected than we will ever realize."

DETAILS FOR UPCOMING FIELD TRIPS

October 15, BLACKWATER DRAW. Portales
Tour of archaeological site and museum.

The Blackwater Draw site is one of the best known and most significant sites in North American archaeology. Early investigations recovered evidence of human occupation in association with late Pleistocene fauna, including woolly mammoth, camel, horse, bison, saber-tooth tiger and dire wolf. Since its discovery the site has been a focal point for scientific investigations by well-known institutions and universities from across the nation.

The site is known to have been occupied by man first around 11,000 years ago. At that time the site was near a large pond fed by the headwaters of the Brazos River. The pond is believed to have been the watering hole for large animals and an ideal location for early hunters and gatherers to trap and butcher game. Geological evidence indicates that the pond dried up around 7000 years ago due to a change in climate known as the alithermal. That human occupation of the area continued throughout this period is indicated by the discoveries of camps associated with bison hunting and butchering and wells excavated to reach a steadily dwindling water supply.

TOUR OF THE SITE starts at 10:00 a.m. Saturday morning. Meet 9:45 a.m. at the Blackwater Draw Museum located on U.S. 70 approximately 5 miles east of Portales (on the way to Clovis.)

MUSEUM TOUR starts at 2 p.m. We will also hear a talk with slides on Paleo-Indians by Dr. George A. Agogino, Distinguished Research Professor Emeritus, ENMU. He was in charge of the site for thirty years and was instrumental in establishing the museum.

There is a fee of $2.00 for adults, $1.00 for seniors and children, which will cover entrance to both the site and the museum.

Rooms have been reserved at the Portales Inn for both Friday and Saturday nights. (505-359-1208) Singles - $32.74 Double S - $40.92. There is a restaurant in the inn.

We will carpool to leave Friday at 4:00 p.m. to arrive about 8:00 p.m. (This schedule is open to change.)

October 22 SALINAS MISSIONS
Jake Ivey will be the tour guide.

Meet at the Sandia Ranger Station (South 14) at 8:15 a.m. to carpool to Gran Quivira, where we will spend the morning. Lunch is planned at the Shafter Hotel in Mountainair. The afternoon will start with a tour of Abo and finish with Quarai.

Even though it will be beautiful fall weather, remember to bring water, sunscreen, and snacks.

November 25, 26, 27 CASAS GRANDES,
Chihuahua, Mexico

Casas Grandes (Spanish for Great Houses) was one of the largest and most influential communities of its day in the North American Southwest. It covered 36 hectares and had over 2000 rooms, many ritual structures, a sophisticated municipal water system, an accumulation of extravagant wealth and evidence of mass production of goods. Casas Grandes (also known as Paquime') was founded approximately 1000 AD
and seems to have reached its zenith at
approximately 1200 AD. It appears the
people of Paquime* made their living by
trading and farming. It was a city
dedicated to commerce. Sea shells were
a popular item for trade, brought in
from the Pacific coast. Paquime* cul-
ture is also famous for the production of
the polychrome pottery known as
Polychrome bouquet.

Special architectural features of
the ruins are: the house of ovens,
mound of the cross, ball courts, turkey
raising center, house of the macaws,
house of the dead, house of the skulls,
and the subterranean walk-in well.

Friday, November 25. LEAVE ALBU-
QUERQUE 7:30 a.m. traveling to Columbus,
NM, where we will cross into Mexico.
You will need to have identification
such as birth certificate, passport (but
not necessary) or current voter regis-
tration documents to prove that you are
a U.S. citizen.

Once this is completed, we will con-
tinue to drive to Nuevo Casas Grandes.
390 miles from Albuquerque, arrival time
should be 4:00 - 5:00 p.m. ROOMS have
been reserved at the Motel Pinon, $30
per night single, split the cost if
shared. Phone, TV in each room.
(Telephone 011-52-169-4-06-55) A re-

taurant is located at the motel. Res-
ervations are for two nights.

Other costs will be food and trans-
portation. Meals will be individual.
Transportation arrangements are still in
progress. If private cars should have
to be taken, insurance will have to be
purchased at the border. The principal
driver must also obtain a car permit at
Mexican customs. This person must be at
least 18, have a valid U.S. driver's
license, proof of ownership, regis-
tration papers, as well as proof of cit-
izenship.

Please consider your medical needs
and bring your own drinking water for
the weekend. We recommend that you not
change much money at the border, but
this recommendation may change.

Saturday, November 26, AT THE RUINS,
which are located five miles from
the motel. Lunch can be had at the motel or
bring a lunch to eat at the site. Din-
nner can be as a group or ???
Sunday, November 27, check out and
RETURN to Albuquerque.

Please bring your questions to the
October meeting. Call Barbara Bush at
266-9346 to MAKE RESERVATIONS by October
20. A deposit of $10 per person is
requested at the time of reservation.

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

Paleo Man had a very few weapons in
his arsenal to kill large megafauna,
particularly 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 regarding the use of this weapon
for killing a mammoth. One must agree
that while it might penetrate the thick
hide of a mammoth, 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-
pons 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-
mooth was to find the animal bogged down
in a bog or crevasse and then to dis-
patch the creature by throwing large boulders from above. This is clear at my Rawlins mammoth site and several European locations. 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 paralyzing 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 epiphysical 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 evidently 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 preference 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.

This article is reprinted from the December 1993 issue of the Newsletter.

SURPRISES IN THE TIMBERS:
Use and Reuse of Wood Through the Ages in Chacoan Greathouses

Tom Windeis, who is well-known to the Society and an honorary member, gave us as quick run-down on dendrochronology, especially as it relates to Chaco, Aztec, and Mesa Verde. Tom pointed out that wood preserves well in the Southwest and by noting the width of the rings, it is possible to differentiate between dry years and wet years. He passed around samples cut from Christmas trees to illustrate this point.

The outside ring is absolutely necessary for dating as otherwise there is no way of knowing how many rings are missing. The dendro lab will not give a cutting date on a core unless they themselves take the core.

Douglas fir in Chaco is best for dating, although ponderosa pine was their favorite wood, so much so that the use of ponderosa is considered a Chacoan trait. In addition to ponderosa, Chacoans used spruce/fir from the mountain tops and cottonwood, pinon and juniper. Mesa Verde used aspen but Chaco did not. With spruce/fir, at least 20 rings are needed to date. Juniper, which does not date at Chaco (but does at Aztec) and pinon have very tight rings. Cottonwood is bad but can date. Even when wood cannot be dated, it can reveal a lot about the climate.

The building needs at Chaco required thousands and thousands of trees for vigas, latillas, door and roof lintels and room roof shakes, not to mention the kiva roof beams, pilasters and roof shakes. It has been speculated that all this tree-cutting had an adverse impact on the environment and that the Anasazi cut off their resource base, but Tom feels that they probably realized that they should not cut down all the trees and went farther and farther afield for their building materials.

Tree-ring dating was extremely popular in the 20's and 30's and again in the '40's, but then interest declined, and the resources suffered. The Park Service felt that it had more than enough dates and so was indiscriminate

Continued on p. 7
THE THOUGHTS OF FREeway DEVELOPMENT

it hadn’t occurred to me
2 days ago
when we found the dead owl
under that ledge
near the petroglyphs
of the 3 dancing men
and the fresh bones of a magpie
and a rabbit
amongst all the colors of broken glass
and scattered debris
on the West Mesa

until I finished reading Rudolfo Anaya’s
BLESS ME, ULTIMA yesterday

that this owl, still so warm
his large eyes closed, claws clenched
feathers so soft and breathtakingly beautiful

was, the soul of the West Mesa
dying
before advancing Albuquerque

just like the curandera’s owl familiar
in Anaya’s great book.

archaeo-poetry
by mark weber

Each December
meeting features
10-minute slide
talks by
members
on a wide
variety of
subjects and
gEOGRAPHICAL
LOCATIONS. TIME
Available allows 6 or 7 such presentations.

we began taking reservations at the
September meeting and still have a few
openings available.

So, if you’d like be on the program, act
now. Call Alan Shalette at 291-9653.
in its reuse of wood at Chaco, Mesa Verde and Aztec. Seven hundred beams (out of an estimated 8,800) were used in the building of Earl Morris' house, now the visitor center at Aztec.

Now, with a new respect for this valuable dating resource, the Chaco Wood Project is inventorying and mapping, for the first time, all visible wood left in the ruins of Chaco and Aztec, providing us with a new look at resource harvesting strategies and prehistoric forests as well as historical curatorial policies.

Reported by Marjorie Shea

To supplement Tom Windes' lecture on the use of wood in the Chaco area, I am reprinting this article which appeared in the December 1993 Newsletter. It is a summary of an article in the Albuquerque Journal of April 18, 1993.

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 that 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, 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 Chuskas, Mount Taylor, and the Jemez Mountains. Ford says, "Now we're backtracking somewhat. We feel that at least some of the wood came from Chaco."
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.  INSTITUTIONAL (Newsletter only): $8.00.
SUSTAINING: Individual $20.00; Family $30.00.

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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 (Gate E-6). Contact Dick Bice for details (296-6303).

FIELD TRIPS & SEMINARS: as scheduled—see calendar on page 2. Contact Barbara Bush (296-5141) for details.

The ALBUQUERQUE ARCHAEOLOGICAL SOCIETY
P.O. Box 4029
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Dolores Sundt
6207 Mossman PL NE
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LONG before the coming of Europeans, the Central Ohio Valley was inhabited by sedentary farmers who are now called the Fort Ancient. Dating between A.D. 950 and the late 1600s, the Fort Ancient relied heavily on production of corn, beans, and squash. This stable food base allowed them to establish more or less self-sufficient, autonomous villages throughout the region.

One of the best-preserved and most completely investigated of the Fort Ancient villages is SunWatch National Historic Landmark, located along the Great Miami River in Dayton Ohio. Since 1971, SunWatch has been the focus of long-term, multi-disciplinary research by the Dayton Society of Natural History. The goal of this 23-year project is to reconstruct the prehistoric lifeways of the Fort Ancient peoples. Although the site was initially threatened by construction, it is now preserved within the SunWatch Archaeological Park where innovative educational opportunities exist for the public.

Chris Turnbow will describe the excavations and research on this remarkable site where a population of around 250 people constructed a rigidly planned village in the mid-A.D. 1200s. His discussion will include how the excavations have exposed a circular, stockaded village with concentric rings of houses and work areas arranged around a plaza with a massive center pole. He will highlight current theories on the social organization, ritual activities, wolf symbolism, and possible calendric function of the village’s red cedar center pole. He will also discuss how experimental reconstruction of the village has provided new insight into the Fort Ancient culture.

Chris Turnbow received his M.A. degree in Anthropology from the University of Kentucky. He did ten years of archaeological and ethnohistoric research on Fort Ancient and protohistoric inhabitants of the Ohio Valley before becoming director of the the SunWatch Archaeological Park in 1989. Previous experience included excavations in France and the Southwest. Chris relocated to New Mexico in 1993 to become a Project Manager for Mariah Associates, Inc.
COMING EVENTS

LAB Regularly scheduled hours are on Wednesday evenings, 7:30 - 9:30, and Saturdays, 10:00 a.m. - 4:00 p.m. 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 Maxwell Museum Store Annual Sale, Saturday, November 12, 10:00 am - 4:00 pm. 20% discount for MMA members, 10% for general public.

Lecture, Wednesday November 16, 7:30 pm, free. Frieda D. Butler Memorial Lecture. "Philosophical Darwinism and the Triple Nexus: a New Focus for Anthropology," Charles Keckler. Award honoring an outstanding graduate student in Anthropology, UNM.

Lecture, Tuesday, November 22, 7:30 pm, $1. "Locomotion, Burden Carrying, and Mobility in Venezuelan Foragers," Chuck Hilton, PhD candidate, UNM Anthropology Department.

Lecture, Monday, November 28, 7:30 pm, $1 (students free). "Architecture and Social Change in the Colonial Chesapeake," Fraser Neiman, Adjunct Assistant Professor, Yale University.

Exhibit Opening, Saturday, December 17, 10:00 am - 4:00 pm, free. "Cuando Hablan Los Santos: Contemporary Santero Traditions from Northern New Mexico." New Mexican music and food, plus artist demonstrations, children's activities, and more.

Albuquerque Archaeological Society Minutes, October 18, 1994

The meeting was opened by President John Hayden. Guests introduced themselves and were welcomed. The minutes of the September meeting were accepted as printed in the Newsletter.

Dick Bice gave us an update on the situation at the lab at the airport: there will be no reprieve. Airport management has decided that the Cutter Building will be closed as of January 1 for maintenance, etc., regardless of which way the bond issue goes. Actual moving will start between now and our next meeting. A list of material to be stored at the Lab of Anthropology has been drawn up and sent to Santa Fe. Trucks and strong backs are needed. If you missed the sign-up sheet and are able to volunteer, call Dick.

Librarian Mari King announced that the library books will be stored for now at Barbara Bush's home. Barbara added that if you wish to check out or return a book, call her.

Barbara Bush reported that five members made the trip to Portales and Blackwater Draw and called it the best informational-educational trip she has been on. Dr. Agogino spoke to the group and showed slides. It is hoped that we can get him to Albuquerque to repeat the talk sometime in the near future.

Barbara also gave us an update on the Casas Grandes trip. She has been looking into the cost of a bus. This would cost $1000 a day or approximately $120 each, depending on how many people go. So far, 16 people are interested. See the October Newsletter for details.
on motels, meals, identification, insurance, etc. Sounds like a great trip!

Vice President Alan Shalette reminded us again of Members’ Program Night coming up on December 20. Call him (291-9653) if you are interested in presenting a 10-minute talk/slide show at the meeting. He also announced that the seminar series called “Doing Archaeology” is already filled, but a waiting list is being established.

Jay Crotty reported that the Rock Art Field School at Velarde finished its task and is now in the process of getting the paperwork done.

Jay also announced the slate of officers nominated for the 1995 term.

President, John Hayden
Vice President, Nancy Woodworth
Secretary, Catherine Holtz
Treasurer, Jim Carson
Director-at-Large, Kim Berget

Nominations were invited from the floor, and there being none, it was voted that nominations cease. Ballots will be included in the November Newsletter and votes will be counted at the December meeting.

John Hayden suggested that the organization as a whole needs to take a look at who we are, where we are going, and where we’d like to go. With this in mind, he asked people to sign up for a day-long retreat to be spent brainstorming and discussing our future direction.

Alan Shalette announced that scheduled speaker Dr. Patricia Crown was ill and unable to come. In her place, we were fortunate to have her husband, Dr. Chip Wills, Assistant Professor at UNM. He spoke on “Bat Cave, Tularosa Cave, and the SU Site.”

Arlette Miller provided refreshments for the social time after the meeting.

Marjorie Shea. Secretary

JUST WHEN YOU THOUGHT YOU WERE SAFE FROM ELECTIONEERING . . .

Well, actually, the nominating committee thought you’d like to know something about the people who have agreed to lead the Society in 1995, and requested the nominees to provide the following information about themselves.

Candidate for President. JOHN HAYDEN
“T’ve been a resident of the Albuquerque area since 1974 and a member of AAS since 1975. I served as Vice President in 1976-77 and as President in 1978-79 and 1994. I have extensive field experience in site survey, mapping, recording and excavation. I participated as crew chief in long term study of the Gallina and Tewa cultures (1971 to present) through archaeology seminars at Ghost Ranch Conference Center.

“I received my BS in Forest Management from Northern Arizona University in 1963. Currently I am a staff member of the Sandia Ranger District, Cibola National Forest, where I serve as the Forest Health/Ecosystem Specialist, Forest Botanist, and Wilderness Program Manager. Other principal responsibilities include: the Heritage Program (managing cultural resources), and Interpretive Services. I completed 32 years of service to the Forest Service in July 1994.

“I believe the greatest challenges facing AAS are:
1. Moving collections (curated materials from past projects) and library to safe quarters, temporarily.
2. Securing an adequate permanent home for the lab and library.
3. Clarifying the mission and goals for the Society with a look toward the future and then developing meaningful educational programs and activities to match.”

Candidate for Vice President.
NANCY WOODWORTH
“I migrated from Pittsburgh, Pennsylvania, in June 1969. I fell in love with New Mexico and the Southwest and
will never be able to leave. I taught pre-school for 12 years prior to my present job of 16 years with Tektronix.

"In 1972 I met my husband who lives in Tijeras, just over the hill from the Tijeras Pueblo Ruins. In the evenings and on weekends we would check out the progress of the dig being done by students from UNM. Because of this exposure I became interested in archaeology and am fascinated with the whole Southwest.

"For the last four years I have been doing volunteer work at the Sandia Ranger Station, plus giving tours at the Tijeras Pueblo Ruins. At the present time I am President of the Friends of Tijeras Pueblo.

"In the summer of 1991 I attended the ASNM field school in Gallup and learned so much from the highly qualified people from the Archaeological Society. I thoroughly enjoy lectures, seminars and field trips on archaeology, anthropology, etc. Among my other hobbies, I enjoy art, music and gardening."

Candidate for Treasurer, JIM CARSON

Jim has been a member of AAS since 1985 and served as treasurer in 1994. His interest in archaeology is broad-based, and he is a member of many archaeological and historical societies. At present he is Vice President of the Santa Fe Archaeological Society and a Board Member of the Huing Highland Historic District Association.

Jim has been involved in many archaeological field work projects since 1977, mostly in Central and South America, but also in California and New Mexico. He did laboratory processing and computer data entry at the Rayado field school last summer.

He received his BSME from California State Polytechnic University in 1962 and MBA, Quantitative Analysis, from California State University, Fullerton, in 1970. In 1992, he retired after 30 years with IBM Corp. Now he works part time as a computer programmer for PNM.

Jim says, "I have traveled extensively in the Southwestern United States, Mexico, and Central and South America with the objective of studying Pre-Columbian art, history, and archaeology. My wife and I own an historic Victorian home in Albuquerque which we are restoring. We are members and supporters of many museums in Albuquerque and New Mexico.

"Each year I try to take at least one college course in a field of personal interest. I am also interested in opera, classical music, trains and railroading, gardening and do-it-yourself home projects."

Candidate for Director-at-Large, KIM BERGET

Kim has served as secretary of AAS in 1993 and director-at-large in 1994. She is married and has three young children, and therefore her work towards a degree in physical anthropology at UNM is progressing more slowly than she'd like. She likes other aspects of anthropology and geology, but BONES are her main interest.

As director-at-large, Kim wants to encourage long-time members and new members of the Society to work together to establish directions for the Society and to develop ways to renew interest in the Society. Her ultimate goal is to help carry on the work in the future.

BALLOTS are enclosed along with an envelope. Space is provided 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. Your mailing label indicates the number of votes to which you are entitled (in case you've forgotten.)

Please mark and return your ballot(s) in the enclosed envelope - by mail or in person by the opening of the December meeting on 12/20/94.
Petroglyph National Monument initiates Site Steward Program

Petroglyph National Monument in Albuquerque is forming a Site Steward Program to help protect the prehistoric and historic resources of the monument. The duties of a site steward include monitoring archaeological resources, recording their condition, and reporting evidence of vandalism or other damages to the National Park Service. The steward maintains a log of the date and time of each visit, site condition, and any other observations about each site visited. A regular schedule of visits will be established.

This is an opportunity for people interested in archaeology to participate and assist the National Park Service in protecting our precious archaeological resources, and it is right here in town.

Training classes and all equipment required will be provided by the National Park Service. Rex Vanderford will speak briefly at our next meeting about the program, or you may contact him at 839-4429.

"IT'S DIRTY WORK, BUT SOMEONE HAS TO DO IT"

Passport in Time, an ongoing project of the Forest Service, provides opportunities for individuals and families to work with professional archaeologists and historians on historic preservation projects. Archaeological excavation, historic structure reconstruction, and oral history are just some of the possibilities. There is no registration fee or cost for participating.

There are two PIT projects in New Mexico in the spring of 1995, both in the Gila National Forest.

Burro Mountains Pithouse Village Excavations.
25 miles from Silver City.
April 2-7, 1995,
Must commit 6 days.
Volunteers will help with site docu-
mentation, mapping, and test excavations at prehistoric pithouse village sites in the Burro Mountains of southern New Mexico. We will examine how prehistoric people adapted to this somewhat harsh intermontane/desert environment 1,000 years ago. Volunteers will learn how to formally evaluate sites for the National Register of Historic Places.

No special skills required. Minimum age, 15; under 18 must be accompanied by an adult. Primitive camping on site; water and portable toilets provided. Food purchase and cooking will be done as a group.

Applications due February 1.

Tularosa Cabin Excavation
8 miles from Reserve
April 30-May 12, must commit 5 days, (no weekends)
Archaeologists will uncover the past through the excavation of historic deposits beneath the floor of a one room ranger cabin built in 1906. Volunteers will assist the Forest Service with plans for additional cabin stabilization and discover how early rangers and their families spent their time when New Mexico was no more than a territory.

No special skills required. Minimum age, 15; under 18 must be accompanied by an adult. Undeveloped campgrounds 4 miles from site, two motels in Reserve.

Applications due February 1.

John Hayden has application forms and information about other PIT projects in Arizona and Colorado.

CAVEAT EMPTOR, or.
MODERN PREHISTORIC CASAS GRANDES POTTERY
by Dr. George A. Agog:no

Today there are roughly a half dozen families making modern Casas Grandes pottery using old-style designs. The industry started in the 1940's. The earliest pottery were poor imitations of the originals in both color and style. However, in less than a decade, the potters were making good copies. It was
during this period that some dealers sold the replicas as originals, often at a very high price. I believe I have seen some examples in museums exhibited as originals.

A few dealers may be hoaxed themselves. I was taken up to Cave Canyon near the town of Casas Grandes, and allowed to find what appeared to be prehistoric pottery, in situ, within a rock shelter. Three Casas Grandes pots were eventually found. My guide offered all three of these pots to me for $400. It was a good pitch, and worth the price, if they were really prehistoric pots. However, I knew otherwise. I took my astonished guide to a corner of the rock shelter where a few years before I had scratched my name into the soft sandstone. I told him I had not only been there earlier but had looked about enough to know that no pots were in the rock shelter at that time. I also pointed out that in spite of the fact that he had previously buried the pots in dung and had smoked the insides of the container, he had failed. His fakery had been inadequate. However, I wondered how many times others had bought recently discovered pots from this same rock shelter.

In the early 1980's the Mexican government, in order to distinguish between real and replicas, insisted that all Casas Grandes pottery of modern manufacture have the name of the artist inscribed on the base of the pot. But as the 1990's began, I noticed that once again the village pottery makers of Casas Grandes were failing to sign their names to their pots. And not only that. These pots were not Casas Grandes or Mexican at all but represented exotic Southwestern pottery and many with animals broken at the base. They were copies of Mimbres burial pottery that sold for very high prices. An expert could separate these fakes from originals but an undergraduate anthropology major or a Santa Fe shop steward would fail miserably in proper identification. Even more recently they are duplicating Rio Grande prehistoric pottery and rare ceremonial pots of the Hopis. Although I cannot confirm, I have been told they have duplicated black pottery and claim it was made by Maria of San Ildefonso.

Confronted by fake Navajo rugs made by Tarahumara Indians of Chihuahua and fake Southwestern pottery made by Casas Grandes, the entire Indian artifact market is under suspicion. This deflates the market price and reduces sales to those not willing to gamble. The pottery techniques keep improving at Casas Grandes and soon it will be almost impossible to distinguish between fakes and originals. May the buyer beware.

Dr. Agogino is Distinguished Research Professor, Emeritus, at Eastern New Mexico University.

BAT CAVE, TULAROSA CAVE AND THE SU SITE
Lecture by Chip Wills

A model published in 1962 by Emil Haury represented what many archaeologists accepted up to quite recently about the origins of agriculture in the Southwest. Domestic maize is not native to North America but was imported from Mesoamerica. The model describes an upland corridor through which people carrying this plant traveled. The higher, cooler-weather elevations were thought to be more amenable to growing maize. It was thought to have entered the American Southwest somewhere around 2500 BC, localizing in the highland Mogollon area at 6000-8000 feet and remaining local in this area for about 2000 years. The cultigen then dispersed outward, for reasons unknown, in a series of secondary waves to other parts of the Southwest, particularly the Anasazi cultural area on the Colorado Plateau and the Hohokam cultural area down in the Sonoran Desert.

The data on which this model is based came from two archaeological sites: Bat Cave and Tularosa Cave. The evidence for the route up through the Sierra Madre of central Mexico was based on excavations of rock shelters.

Bat Cave was excavated in 1948 and 1950 under the direction of Herbert Dick. Based on this work, the site was
interpreted as the earliest known maize-producing archaeological site in North America - or in the world since maize is a New World crop. Evidence was corn cobs associated with charcoal. The charcoal was radiocarbon dated. In 1950, excavations were conducted at nearby Tularosa Cave by Paul Martin. Maize cobs were recovered from the lowest levels which did not have ceramics so were thought to be pre-ceramic or Archaic, which in the Southwest usually ends around AD 200. Dates on the corn cobs came out to about 300 BC. Ceramic levels were directly on top of the pre-ceramic levels. This was thought to provide evidence for continuity through time - from late Archaic, ending about AD 200, into the ceramic period. The SU Site was also excavated by Paul Martin from about 1939 to 1947 with interruptions during the war years. The SU Site is important because it is considered one of the earliest ceramic producing sites in the Southwest. It consists of a large village with many pithouses that occur only with brownware or undecorated ceramics, one of the earliest ceramic types known in the Southwest. Dating was based primarily on dating from Tularosa Cave, which suggested that ceramics might have been in use around the time of Christ to AD 200, and one tree-ring date of AD 464. SU Site became the type site for the Pine Lawn Phase. These three sites are very close together in west-central New Mexico: Bat Cave providing dates at 6-4000 years ago for early maize; Tularosa coming in with dates at ca. 300 BC, considerably younger, and SU Site with the Pine Lawn Phase or the first appearance of ceramics in a village setting in this area.

However, by 1980, many archaeologists were concerned about discrepancies between early dates for Bat Cave and the fact that weren't any other maize-producing sites in the Southwest that were that old. In 1981 and 1983, Wills received permission from BLM to go back into Bat Cave for a series of test excavations to try to resolve the chronological problem. On the basis of these excavations, it was determined that there is not very much cultural stratigraphy in Bat Cave up until 3000 years ago. Before that, there was evidence of sporadic, mainly seasonal occupation by small bands of hunters with good, dated stratigraphy back to 14,000 years ago. Broken projectile points and flake tools have been found. At 3000 years ago, however, lots of storage pits, occupational surfaces, tons of artifacts, lots of perishable material and cultigens are present in the cave. These cultigens were directly dated with a newly-developed radiocarbon method and show cultigen dates ca. 300 to 3500 years ago and occupational surfaces and artifacts independently dated to the same period. Stratigraphy was thought to have been mixed together in the original dig. This was confirmed when dating of the corn cobs from that dig showed they were only 3000 years old.

In 1986, Professor Wills came to UNM and chose as a site for the field school an area in the vicinity of both Bat Cave and Tularosa Cave. This valley, known as Pine Lawn, was where Paul Martin had worked much earlier. Wills' crew uncovered a large number of pithouses of varying sizes, but they found no good evidence for continuity of Late Archaic to ceramic period. Wills feels that, contrary to Haury's model, maize was probably everywhere in the Southwest in the Late Archaic. He reasons that the lower, hotter river valleys of Arizona and New Mexico were more favorable for agriculture than the higher, colder elevations where it was more difficult to shift to a dependence on crops. He feels further that the Mogollon area was the last to acquire maize, not the first.

The question was asked why the model saw the Mogollon highlands as the focus of maize agriculture for 2000 years before it dispersed to the lowlands. Wills' reply was that no one has looked at the lowland sites. He believes dependence happened first in the lowlands.

Reported by Marge Shea
THIEVES CONVINCED OF ANASAZI CURSES.
SAYS CHACO OFFICIAL

Illegal artifact hunters in Chaco Canyon think Anasazi ghosts are getting even with them, according to Park overseer C. B. Cornucopia. He regularly receives notes from past visitors who want to undo what they believe are curses acquired after pocketing what seemed to be insignificant artifacts while visiting the park.

One letter put it: "Indeed, the Chaco Canyon surely is filled with tormented souls of those who once lived. And a curse of trouble, trauma, poor health and sorrow begins immediately for those who take anything from the canyon. Please forewarn visitors."

The desperate woman had taken a rock from Chaco Canyon and attributed a string of bad luck to the act. She and her husband split up. Her health began to decline. Her dog's health began to decline.

"Many of the letters mention a curse," Cornucopia said. "But I don't know where that came from. We've got a whole file full of these letters."

The editor suggests that they follow that woman's advice and "forewarn visitors" by posting the letters in the Visitors' Center.

Albuquerque Journal September 5, 1994

PRECOLUMBIAN TUBERCULOSIS FOUND
IN ANCIENT PERUVIAN MUMMY

DNA analysis of a 1,000-year-old Peruvian mummy indicated the presence of tuberculosis in Precolumbian America. The mumified remains of a woman 40 to 45 years old had tubercular lesions on the lungs. DNA fragments from lung and lymph node tissue were analyzed by a team at the University of Minnesota School of Medicine. The gene sequence was found to be identical to that which indicates TB in patients today.

Possible TB scars on the bones of ancient Native Americans have been reported since the 1940's, but have been judged inconclusive because other diseases can leave similar marks. Despite the recent test results, some scientists fear there may have been contamination in the laboratory and want additional tests before accepting the early presence of TB in the Americas.

Ethnologists have long believed that TB arrived with the first Europeans and became epidemic among Native Americans only after contact. It was thought that the Native Americans had no immunity to the disease and that this led to the epidemics. Researchers now think that crowding, malnutrition, and unsanitary conditions in the townships where the Native Americans sought refuge may have allowed the disease to flourish.

If the disease existed in the New World before European contact, it could have been brought from Asia when ancient peoples crossed the Bering Strait and then migrated south to established cultures throughout the Americas.

Experts say it is unlikely that the identical disease could arise in two places.

Archaeology, July/August 1994 and Albuquerque Journal, March 15, 1994
THE WAY IT GOES

the ancient Natufians
of 8,000 years ago
lived in the wooded hills of Israel

an agricultural
neolithic society
of about 2,000

made plaster
for their floors and walls
from mined black limestone & coal
baked long & hot with wood
till white & granulated

cooled &
mixed with water
for application.

this they did until there were
no more trees

no more wood to cook their limestone

the big bones of wild sheep & feral cattle
disappear too,

men who dig these things up
begin to find mud floors and smaller bones
of domesticated animals

these later Natufians
probably blamed it on the Gods
and left the bare rocky treeless hills
to find further development possibilities

there are still no trees there

only a freeway driving through
their ancient village.

archaeo-poetry
by mark weber

Sechrist, Alice J.
RD #2 Box 367
Williamsport, PA 17701

Smith, Helene Denise
4035 Kessler Ave #702
Garden City, GA 31408
(h) (912) 966-1730  (b) (912) 238-2400
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.

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6207 Mossman Pl. NE, Albuquerque, NM 87110

(All above are members of the Board of Directors.)

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Publication Sales Phyllis Davis 299-7773

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 (Gate E-6). Contact Dick Bice for details (296-6303).

FIELD TRIPS & SEMINARS: as scheduled—see calendar on page 2. Contact Barbara Bush (296-5141) for details.

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

1995 Election Ballots Enclosed
Check your ballot and see instructions inside.
NON-PROFIT ORG
U.S. Postage Paid
Albuquerque, NM
Permit No. 276
Members' Night & Holiday Party

Presented by
Society Members

Tuesday, December 20th, 1994 at 7:30pm
Albuquerque Museum, 2000 Mountain Road NW, Old Town

Join society members as they recount tales of discovery and adventure in a prelude to our annual holiday party and inauguration of our officers for 1995. Bring along your election ballots if you haven't mailed them in by December 15th. Results of the election will be announced following the presentations:

Ann/Jim Carson  Rayado Historic Dig in Cimmaron
Barbara Frames  Akrotiri Thera/Santorini
Jerry/Jeane Brody  Stone Circles in England
Nancy Woodworth  AAS Trip to Casas Grandes
Lia Rosen  Influence of SW Pottery On My Contemporary Work
Natalie Pattison  Hunters' Cache in Inuit Country
Hal/Reg Behl  Burma Road & Tibet
Cherry Burns  Easter Island & Geoglyphs of Northern Chile

Membership renewals for 1995 are also due for those whose labels on this issue indicate same (postal regulations require that all copies of the mailing have the same contents). Bring them along too.

Thanks are again due to Joan Mathien for organizing the food and drink—it should be a festive and memorable array.

Happy Holidays!
Albuquerque Archaeological Society
Minutes, November 15, 1994

President John Hayden called the meeting to order. Guests introduced
themselves, including several from Ohio with experience in the archaeology of
that area (the subject of the evening’s lecture). The minutes of the October
meeting were approved as printed.

Dick Bice reported that people are working at the lab trying to get artifacts packed up and notated for transfer
to the Laboratory of Anthropology. Materials from the Cerrillos mine site
are in 75 or 80 boxes. For example, Jim and Ann Carson arranged for storage
space for materials that are not going to be stored elsewhere. We cannot
continue to do lab work until suitable space is found: about 1600 sq. ft. with
amenities like electricity, plumbing, heat, and very low rent.

Mari King said that the library is all packed away and will be stored in
Barbara Bush’s spare room right away. Books will be accessible there. While
packing the books, Mari found duplicates which she wants to give away. Contact
her about the list.

Barbara Bush reported on the planned trip to Casas Grandes at the end of
November. The last field trip for 1994 will be December 3, a visit to the
School of American Research in Santa Fe at 11:00 a.m. and to the Wheelwright
Museum at 2:30.

Joan Mathien asked people to sign up for refreshments and assistance for our
December party and also asked for a volunteer to be hostess in 1995. Natalie
Pattison provided the refreshments for the November meeting.

John Hayden announced that we will
have a retreat for planning the Society’s future on the 2nd or 3rd weekend in January.

Alan Shalette reported the “Doing Archaeology” seminar is filled but
stand-by applications would be accepted. The program for the December meeting is
also filled — diverse and colorful. Thirty-seven people took the bus trip to
the Crownpoint rug auction last month

and enjoyed the trip even though they didn’t buy as much as they had hoped.

Alan then introduced the speaker,
Christopher Turnbow.

Dolores Sundt, Secretary Pro-tem.

MORE CANDIDATE INFORMATION

CATHERINE HOLTZ, candidate for secretary, is a graduate of the University of
Wisconsin. She’s been a member of AAS since 1990. She has taken advantage of
many methods to further her interest in Southwestern archaeology. She has
evacuated with Crow Canyon Archaeological Center and Ghost Ranch. She attended
the Southwest Institute’s Four Corners program and tour. She attended the CHAC
MOOL conference at the University of Calgary and numerous Pecos Conferences.
She likes to attend Pueblo feast day celebrations. And she haunts museums.
She says she has visited museums all over the country and in Europe as well.

WE REMEMBER... Sophia Fair

We have received word of the death
of our former member, Sophia Fair, on
April 22, 1994, one week before her 92nd birthday, in Pennsylvania.

Sophia and her husband, Louis, who
had a great interest in the prehistoric
pottery of the Southwest, were charter
members of the Society.

For many years Sophia and Louis took
care of mailing the Society’s monthly newsletter, including collating, addressing, sorting, and delivering at the
Post Office. We all benefitted from
their work, and we appreciated it.

Besides that, Sophia was a delight-
ful person, and her friends will miss
her.
SunWatch Village: A Fort Ancient Settlement in the Ohio Valley
Lecture by Christopher Turnbow

SunWatch National Historic Landmark, located along the Great Miami River in Dayton, Ohio, has been the focus of long-term, multi-disciplinary research by the Dayton Society of Natural History since 1971. Chris Turnbow worked there as archaeologist and director from 1986 to 1993.

SunWatch was part of the Fort Ancient culture which existed in central Ohio from 950 - 1600 AD, late prehistoric time. It was a farming culture with corn the main crop. This economic base allowed permanent settlements. Sunkatch, one of the major villages, was typical -- about 250 people lived there 15 to 20 years around 1250 AD.

Two avocational archaeologists were the original excavators of the site. They found the first house and published information about the site. In 1971, the city of Dayton wanted to put a wastewater treatment plant right on the site, and volunteers engaged in an emergency salvage operation, knowing they would have only three days notice of bulldozers. When the site was nominated to the National Register of Historic Places and the importance of the site became apparent, the city agreed to put their plant elsewhere.

Miami River silt 8 - 10" deep kept historic plows from destroying the site and afforded good preservation of materials. In one trash pit, 18 sets of deer antlers were found. Many types of stone tools were found: shouldered knives and ground stone celts and axes. Banded slate pendants and fetishes were also common.

Chris said there were a million pottery sherds. The most common type of pottery was Anderson cord marked in which cords made vertical striations, giving a corrugated effect. A typical decoration on these pots is an incised rectilinear chaining around the neck.

The Sunkatch people were excellent makers of bone tools. They made fish hooks, awls, pins, and tools for de-fleshing hides. It took modern workers 10 hours to make a fish hook. Shells from the Gulf of Mexico were traded in and made into ornaments.

Flotation samples of charcoal and seeds give evidence of corn, beans, nuts, and tobacco seeds, among others. Corn cobs, 10" long, are 8-row variety.

The village had a concentric configuration with a stockade on the perimeter, then one or two rows of houses with work areas in front of them, a ring of burials inside that, and then a central plaza.

The stockade was made of 4000 individuals set posts which were set far enough apart that a person could walk through them. Perhaps thin poles or vines were woven between? or the original branches were left on the posts? They were not a good defense since they could be burned or easily destroyed, but perhaps they kept children in and wild animals out, and at least they marked the village space.

There were 18 or more houses, set into clusters of three or four, perhaps a clan or family group. One special building, made of cedar wood, was a ceremonial building or men's lodge. The largest building was perhaps the head man's house or perhaps served as the council house.

The houses were rectangular, made of posts set vertically. There was a hearth in each one, usually a rock embedded in the floor. Possibly there were benches around the walls. The Dayton Natural History Society has done an experimental reconstruction of the village. When building houses, they charred the ends of the posts to help preserve them and keep insects out. They interwove materials between the posts, daubed the house with mud and covered it with Indian grass. Some of the houses were covered with bark. It took a month for the crew to construct a house. The original SunWatchers, who knew what they were doing, probably could do it in a day. The contemporary houses seem to last about nine years.
The clay rings around the inside of the hearth contain ash, charcoal, and other materials. Early European accounts of the houses of the Ohio Valley people state: "They are dark, smoky, and insect infested." The villages certainly were infested with rodents. The most common bones found are those of mice, rats, and small birds. It is thought that they disappeared from the area during the minice age of the 1600's.

During the winter of 1991-1992, investigators experimented to find out how much firewood would be consumed. People lived in a reconstructed house for one to three weeks. The house had an elkhide flap over the door, a movable smokehole flap, and grass insulation on the roof. (The early descriptions were right - it was smoky, and the experimenters suffered from lung and eye irritation.) They kept records of the temperature at floor level and ceiling level. They burned 139 pounds of hickory wood per day, which kept the house 11 warmer than outdoors. The average temperature indoors was 43. So did they build the house wrong? Or was the temperature warmer then? Or did the ancient Indians just suffer in the cold?

One of the features of the work areas in front of the houses is storage pits and trash pits. The storage pits were bottle-shaped, wide at the bottom and tapering up to a narrower neck. In the neck, above the stored commodity, were succeeding layers of grass, soil, earth, and ash. It is thought these pits were used to store corn over the winter when the people were away hunting. Hunting camps have been found in surrounding areas. Then when the pit began to break down, it was used for a trash pit.

Inside the work area and outside the plaza is the burial area. Life expectancy was short: for women 28 years, for men 36. The people uniformly had very bad teeth. About 60% of the burials had a stone slab covering. Those who were closest genetically got the stone slabs; those who were different did not. It is believed that this was a matrilocally.

Happy Holidays
AAS ANNUAL REPORT FOR 1993

1. AAS hosted the annual meeting of the Archaeological Society of New Mexico (ASNM) on May 7th and 8th. The meeting included presentation of papers, a banquet, and tours to local archaeological sites. AAS members Faith Bourlard, Phyl Davis, Wayne Barnett and Alan & Joyce Shalette were instrumental in organizing the meeting.

2. Two field trips were conducted in 1993. The first was to Pecos National Historical Park on May 22nd. Eight members participated in this trip which included a tour of the lost church and a shrine north of Pecos Pueblo. The second trip, on September 18th, was conducted by the Torrance County Archaeological Society. It visited sites in the vicinity of Mountainair.

3. Society members participated in the repair of Pueblo Blanca on May 14th and 15th. This work was organized by the State Land Office, and it involved construction of gable walls to protect the ruins from further water damage from the adjacent arroyo.

4. In late September and October, AAS volunteers participated in the excavation of the “Basket Shop Site” in Albuquerque’s Old Town. The purpose of the excavation was to investigate the effects of the construction of Plaza Don Luis, west of Romero Street and opposite San Felipe de Neri church. Fieldwork was led by David Snow. AAS members included Joan Chase, Joan Wilkes, Faith Bourlard, Pat Kinkaid, Ann Carson, Eric Brummeman, Tom Morales, and Ken Berget. Numerous glass bottles, ceramic sherds, metal fragments, and faunal remains, dating to the second half of the 19th century, were recovered from the site.

5. Lab work continued on AS-4, AS-6, AS-8, and Tongue. The lab was shut down during June and July for asbestos removal.

6. Five board meetings were held during 1993—in January, May, June, September, and December. Meetings lasted about 2 to 3 hours each and led to a variety of administrative improvements/changes over the course of the year as described below.

7. Lacking a budget in support of curation of collections associated with several projects nearing completion, Alan Shalette (V.P.) initiated a fund to buy curation materials. A total of about $50.00 was collected for the over the course of several regular membership meetings.

8. Alan Shalette assumed responsibility for maintenance of AAS membership records in late June. Using a new computer system created for the purpose, he updated member information and compiled a newly formatted membership directory that was distributed to members in August.

9. Four individuals, Beryl McWilliams, Stew Peckham, Curt Schaisma, and Charlie Steen were nominated by the board for honorary memberships for their contributions to the society and to the field of archaeology (the first such nominations in many years). All were approved by a vote of the membership at the December meeting, joining Al Hayes and bringing the total such memberships to five.

10. Through a lengthy and sometimes arduous process, the society’s bylaws were revised. Most notably, changes were made in the structure of the board, to improve decision-making flexibility and to more closely reflect current organizational and operating practices. The revised bylaws were approved by vote of the membership in January, 1994 and were filed with the state and IRS.

11. Early in 1993, the need to seek a new method for production of our newsletter became apparent as our offset press was becoming rapidly unreliable and costly to maintain. Alan Shalette conducted a survey of key options and the board decided to use outside photocopying services for the purpose. Cost and quality were held comparable to our in-house production. This approach also eased the problem of finding volunteers to prepare the newsletters for mailing, by performing several, time consuming steps such as collating and stapling. Alan Shalette assumed responsibility for publishing the newsletter.

12. In a related action, the board approved Alan Shalette’s redesign of the masthead, and front and back pages of our newsletter. The design evolved to its current form over several issues.

13. Alan Shalette also revised the society’s membership brochure and adapted a combination of the membership form and newly designed front page of the newsletter to produce a monthly series of meeting announcement flyers which he began distributing at the Albuquerque Museum, Maxwell Museum, and UNM Anthropology Department. The flyers have been effective, in conjunction with press releases Alan began sending to print and broadcast media by helping to attract the public to our meetings, and signing up new members.

14. Guest speakers for the year included:

| Jan | Stan Rhine | Bones? Why Bother? |
| Feb | Lawrence Straus | Following Paleolithic Man Across Europe: Current Excavations in Wallonia (B. Belgium) |
| Mar | Gary Brown | Ancestors of the Navajos: Late Prehistoric & Protohistoric Occupation in the San Juan Basin |
| Apr | Linda Cordell | Big Sites in the Rio Grande Region: A View from the Upper Pecos, Before Pecos |
| May | John Roney | Chaco Roads: Some New Implications |
| Jun | Allena Bembry | Interpretation of American Indian Cultures |
| Jul | Felipe Ortega | Jicarilla Apache Pottery Traditions |
| Aug | Todd Metzger | Big Changes at Pecos |
| Sep | Steve Churchhill | Baldurka Paddlers & Spear Throwers: Archaeological Evidence of Aleutian Islanders’ Lifeways |
| Oct | Joan Chase | Cemeteries at Caesarea Maritima, Israel |
| Nov | Pearl Sunrise | Navajo Weaving Traditions & Culture |

Tom Morales, President, 1993
an agricultural valley, the confluence of two rivers
on the eastern slopes of the Sierra Madres

first morning outside our Motel Pilón
sidewalk munching pamboces, drinking chocolate & chicory coffee
sunrise broad dark clouds
illuminated underside orange-red
huge broad strokes across the awakening night blue sky
remindful of a Tijuana red & black velvet painting
a very clean city, no litter, Howell says, "They must have
a very efficient street sweeper," and no Chicleo Indians
selling gum like in Tiju
— Church bells —
on the tallest mound
The House of Pillars
this vast city —
so this is home of the Chichimecas
whom the Aztecs avoided & disregarded
as dangerous nomadic barbarians of the north?
halfway between Chaco and Tenoachtitan
an army of mestizo campesinos
(dare I say peons?)
with shovels & trowels
add fresh mud to the city’s walls
also a new modern grande museo going up
i eat a banana
view of the entire valley

hallucinations of dances & ceremonies
blazing white clouds, wide blue eternal
these plazas & promenades undulating purple
luminescence, the Gods petitioned
whose monkey-greased palm carried the mordida?
the haunted mirage
what did the talking macaw say?
where did the coyote put his shadow?

that night i ate bistek, frijoles, patas,
Coca-cola, corn chips & chile salsa verde
muy bueno
and slept long & well
dreaming that i was a musician
of the clay flute

[continued]
south of Ascensión (pop. 4,500)
roadside crosses & shrines — descansos —
some very elaborate
years ago, when traveling Baja, I presumed
these were actual graves
sun piercing we are down to t-shirts
it is beginning of fall here
cottonwoods infested with mistletoe
beginning to drop leaves
powerlines & telephone poles. 4 courses,
follow the road
flat for miles, then, on horizon
out of dust, mountain ranges surrounding
patched asphalt
a cotton field
huge flock of birds
a cotton boll scattered lining the road
chile fields reddening unpicked drying

in the villages
BARDAHL, COCA COLA and CARTA BLANCA
have taken over
their signs everywhere

vinos, licores, cerveza SUPERIOR, cerveza MODELO
wish I could taste, but, my broken liver
and the doctors have me on water

where are the highway banditos?
road sign: CURVAS PELIGROSAS 2 km

¿No tienes jugo cerveza más grande?
¿Donde está el bullfights?
don in Mayhecco
the trekkers in search of pots
después de las ruinas de Payaimé
caravan 20 miles south on dusty dirt roads
visions of B. Traven stories, or maybe we'll find
the lost forever (disappeared 1915) grave of Ambrose Bierce?
or maybe out of the dust
Sam Peckinpah shooting a movie?
the wind howling through abandoned colonial-era Hacienda San Diego
where Pancho Villa took refuge after raiding Columbus, NM 1916
we watched bulldozer being repaired precariously balanced
on flatbed truck, los despoachadores' magic wrench

roar of black smoke, big smiles, they drive off
leaving the dozer running belching on flatbed
we follow, the only road heading south
then, poof the whole work crew vanishes in dust cloud (?)
we make Mata Ortiz, village of famous potters
roaring wind storm
¿Donde esta el pot? there's a panaderia maybe...
pots & pans! muy burritos de Catolica
y carnitas de touristas asada
¡te mucho gusto tambien!
tumbleweeds & horses & somehow sleeping dogs
parked in front of Tienda Pearson (ex-mining town,
before Revolución was called Pearson) a mujer shows us
her bag of black-on-black ceramic burros, turtles & dinosaurs
¿Cuando? ¿Que mas?
"Fifteen? that's good!" everybody's flashing 15er
until the vendor lady says, "Nooo. Quince Americano."
Everybody holds on to their 15ers, "No bueno. No gracias, señora. Quince pesos, sí. Quince dolares, no."

alas, I am more in the mood for hamburguesa
a Mexican dream cheeseburger
has got to be muy bueno por favor
anyway you want to spell it: hamburguesa, hamburguesa (sic),
hamburguesa et cetera &c
(folies) roasted corn on the cob
nobody comes down with Montezuma's revenge, the "Two-step"
Gwen called it, "If you do, we can get some pills from the farmacia."
lunch on the plaza grass, next to kiosko, tortillas & Mennonite cheese
(the Mennonites wrapped up in the agricultural history hereabouts)
cervezas all around and one water jug guzzler

Mormons came to this neck of the woods
back in 1896 when Brigham made a deal for stateship
outlawing polygamy — the "co-habs" split Utah
settled in Colonia Juarez in small lush river valley
south of Casas Grandes
apple orchards, cattle, acequias,
a trans-planted midwestern American 19th century town
mixture of red bricks & adobe structures
blond-haired kids & black-haired all about
in the autumn sun

[continued]
mañana...  
the caravan breaks into three directions  
we head solo north  
volcanic bleak scrabble of mesquite  
arroyo seco & dead cow adorned with morning crows pecking entrails  
pickup truck with chrome stallion mounted on hood  
Buenos días, adiós, hasta la vista  
proud vaquero  
we aim our Honda into the windy telephone pole horizon

a circus family camped against the wall  
of crumbling adobe gas station  
their trucks listing, look barely functional  
4 lions in one trailer behind bars  
breakfast fire, all but the romping children look spent  
visions of ingmar bergman's The Seventh Seal

stock pond windmills, a tree, a busted automobile,  
three braying cattle, the telephone wires flapping  
in concert with a cracking tin BARDHAL sign

are these scenes  
gringo perception  
perpetuation of Hollywood stereotype Mexico?

in the old potter’s home studio (Manny’s)  
he grabbed one of his boys  
shock of black hair, yanked a strand  
his family laughing gayly  
showing me where paint brushes come from  
even the boy is laughing, shy  
holding his scalp  
certainly simpler & cheaper & more expedient  
than art store sable

and a grass stem he uses for dots  
pointing to the wall  
there are the ancient potsherds  
influencing his designs  
and damn, here I’d been skeptical  
of the tourista pot’s inexactitude of fine-line detail  
everything I guess an Acoma-style line  
when, right before me  
thousand-year-old sherds  
with the same unconcern  
for tedious detail!

Barbara our tour guide buys big beautiful pot 60 pesos!  
from wife of the potter  
who has him sign it: Manual L. Olivas 1994

yes, there’s the obligatory perro sleeping  
right in the middle of the calle  
all the cars swerving around  
and the village borracho holding his pants up  
with one hand, clutching his bottle in the other

i have much anxiety at border checkpoints  
the uniform asks our citizenship  
what fruits or cultural artifacts  
or liquor we’re bringing back  
Janet says, “Just one tourist pot.”  
the uniform all but waves us on  
thens asks what to do about the Mexican travel sticker  
on our windshield  
of course, the uniform points back to Mexico  
where we return and officially have it removed  
and then  
back to American border AGAIN  
my stomach in knots  
memories of past detainments & dismantled Volkswagens  
a new crew of uniforms! I’m sweating alternates  
as if sitting on a bale of marijuana & heroin  
a few questions later & we’re gone  
into El Norte  
i guess they’re not interested in old hippies anymore?  
J says, “You don’t fit the description of a suspicious character.”  
Did I ever?  
i grab an apple out of back  
dusty black beret, dark shades, curly long wind-blown hair  
& greying goatee

archaeo-poetry
by mark weber
NAVAGO WEAVINGS & CULTURE
Sketches by Reg Behl

WELCOME
NEW MEMBERS!

Please note the following new members to your Membership Handbook:

Bryant, Robert H.
1405 Wellesley Dr. NE
Albuquerque, NM 87106
(h) 255-6078        (b) 265-7739

Devine, Bernadette
2421 Garfield SE
Albuquerque, NM 87106
(h) 256-3092        (b) 343-9400

Mason, Jo
P.O. Box 20327
Albuquerque, NM 87154-0327

Sahelian, JanCarol A.
1001 Madeira SE #215
Albuquerque, NM 87108
(h) 265-2622        (b) 277-8916
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.

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