NewsMAC

Newsletter of the New Mexico Archeological Council

P.O. Box 25691
Albuquerque, NM 87125

NewsMAC Spring 2020
(2020-1)

Contents

President's Welcome

Greetings all and welcome to this pandemic issue of *NewsMAC.* I want to say thank you to Tamara Jager Stewart for volunteering to fill our newsletter editor vacancy this year, and working with our NMAC Past President Kye Miller to get this issue out to the membership during this busy and stressful time for all of us. I hope everyone is healthy and safe, and dealing well with the challenges of teleworking, videoconferencing, and Zoom-meeting fatigue—or the even greater challenges of safely conducting fieldwork during the COVID-19 pandemic. We have several other new volunteers who have stepped up this year to fill vacancies on the Executive Committee, including President-Elect Meaghan Trowbridge and new Workshop Committee Co-chairs Robin Cordero, Bob Estes, and Jeff Fredine. A full listing of NMAC officers and committee chairs who are continuing to serve this year, and their contact information, is provided on page 30 of this newsletter.

The NMAC Executive Committee met in February and April for our first two quarterly meetings of the year and discussed plans for our annual Fall Conference and the Historic Built Environment Workshop. Specific plans for both of these events are still evolving as we are needing to consider virtual meeting options. The Fall Conference is still planned for November 2020, with a theme of the Pithouse-to-Pueblo Transition. If you missed the call for papers, check your email inbox for a message to the NMAC listserv about that on May 1, and contact conference organizer Kye Miller if you have questions (kmiller@paleowest.com). We already have several presenters lined up but are still looking to fill some spots. This year we will be having a student poster contest as part of the conference (see the May 1st call for papers email for details). Kye and our Webmaster Mike Spears are reaching out to regional anthropology departments to solicit poster presentations, but please spread the word to any archaeology students you know who may be interested in participating and/or joining NMAC.

Unfortunately, plans for the fourth annual Historic Built Environment Workshop are less certain at this time. The New Mexico Historic Preservation Division (HPD) was on board to host the workshop for the first time this year; however, plans for the workshop are currently on hold due to the uncertainties involved with changing statewide public health orders that may affect the HPD's ability to provide meeting content and host the event—which had tentatively been planned for September this year. HPD archaeologist and NMAC Workshop Committee Co-chair Bob Estes is coordinating with HPD staff and will provide NMAC with updates as soon as they are available.

NMAC's Grants Chair Phillip Leckman will be distributing the request for grant proposals on a delayed schedule this year. Look for an email on the NMAC listserv in early September. In other news, Mike Spears has recently uploaded many years of scanned back issues of *NewsMAC* to the NMAC website and these are now available for free download. Our 2017 fall conference publication is available for purchase on the website now, and the 2018 publication has been printed and will be available there soon as well—thank you Publications Chair Cherie Walth! A publications order form is attached to this newsletter as well.

Thank you all for your continued participation and support of NMAC. Keep washing your hands, wearing your masks, and staying 6 feet apart!

Teresa Hurt, NMAC President
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Editor's Introduction

It is our pleasure to present the first issue of *NewsMAC 2020*! This is definitely a group effort and I really appreciate the help, particularly that of NMAC Past President Kye Miller, who is quickly bringing me up to speed, and to those of you who responded to my personal call for content – Thank You! Please reach out and share your latest New Mexico research, compliance projects, and other fascinating items so we can include them in our next planned 2020 issue.

For the past 25 plus years I've been lucky enough to survive as a CRM and preservation archaeologist working largely in the greater Galisteo Basin of Santa Fe County, as well as with the national non-profit preservation organization The Archaeological Conservancy, which headquarters in Albuquerque and maintains at least seven archaeological preserves in the Basin and 34 more across the state.

Although my personal membership with NMAC has lapsed, at Teresa's request and with Kye's help, I am filling in as Editor and look forward to greater involvement with this important organization as it strives to maintain relevance, increase membership and involvement, and help give direction in these crazy (okay, "uncertain") times. Let's do this!

In this issue, Davis (Ph.D. candidate at the University of Colorado, Boulder) provides an update regarding her Ancestral Pueblo Agricultural Landscapes Project in the northern Rio Grande region. Brown (Aspen CRM Solutions) presents the results of a NMAC grant-funded project that radiocarbon dated a thermal feature at a tipi ring site in northeastern New Mexico. Rogers (UNM) provides details and results of his recent NMAC grant-funded investigations at the Box Canyon Village site in the Animas Valley of southwestern New Mexico. Hechler (Statistical Research, Inc.) presents results from an ongoing ring midden survey around Azotea Mesa in Eddy County and Miller (PaleoWest) provides a summary and results of data recovery at seven sites south of Santa Fe for the NM Gas Company. Thompson explores the presence, influence, and significance of Southwestern and Mesoamerican contact and interaction. Finally, read about the fascinating and well-attended NMAC 2019 Fall Conference in a summary provided by Michael Spears. Thanks!

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Project Progress Update: Ancestral Pueblo Agricultural Landscapes Project

Kaitlyn E. Davis, PhD Candidate in Anthropology, University of Colorado, Boulder

The Ancestral Pueblo Agricultural Landscapes (APAL) Project, directed by University of Colorado Boulder PhD candidate Kaitlyn Davis, is working, broadly, to better understand how Pueblo agriculture was practiced through time. The field work for the project occurred at four Ancestral Pueblo communities in the Northern Rio Grande area of New Mexico, with occupations ranging from the A.D. 1300s to 1700. More specifically, the project investigates Puebloan agricultural practices before and after Spanish colonization at four pueblos—two pre-Hispanic (Poshuouingeh and Pueblo Blanco) and two colonial-era (Ku'uyemugeh and Pueblo San Marcos)—to understand how Puebloan agriculture changed as a result of Spanish colonization.

The field work, undertaken between June and October 2019, focused on pedestrian survey of the farming areas around each village and sediment core samples collection from the agricultural features found on survey. During the surveys, field crews found sixty-nine agricultural features at Poshuouingeh, thirty-three agricultural features at Pueblo Blanco, forty-three agricultural features around Ku'uyemugeh, and sixty agricultural features at Pueblo San Marcos. These include cobble-bordered gravel-mulch fields, terraces, barrow pits, and water collection features. The crews also found dateable ceramics and agricultural tools around the features. The artifacts found in fields provide dates on when each field was in use, allowing the researchers to assess changes in the crops planted and field types used between the pre-Colonial and Colonial periods.

The sediment core samples are being analyzed for pollen and phytoliths to better understand the historical environment of the areas surveyed and which plants were being cultivated. While COVID-19 has slowed down progress on the sediment analyses due to labs closures, Davis is focusing on interpreting the data from the samples that were able to be analyzed prior to the outbreak, as well as on digitizing and analyzing the field survey data. She is also resuming work on developing an agricultural potential model that will identify where the good growing areas were located for the primary indigenous and Spanish-introduced crops, as well as estimated yields for the field areas identified during survey. Processing and sediment data analysis will hopefully resume soon and be completed this Fall.

In addition to the contributions this project hopes to make to the understanding of Ancestral Pueblo agriculture and agricultural adaptations, this project is positioned to make methodological contributions. Based on the data analyzed so far, the specific combined modeling-survey-coring method used will obtain data and identify buried levels that typically are only accessed by using more invasive excavation methods. This less destructive method allows more sites and areas that are not open to excavation to be studied.

Radiocarbon Dating of a Thermal Feature at a Tipi Ring Site at the DeHaven Ranch and Preserve

Emily J. Brown, Aspen CRM Solutions

In 2015, in partnership with the U.S. Fish and Wildlife Service, DeHaven Ranch and Preserve undertook watershed restoration work in three drainages on the property, hosting a workshop in restoration techniques aimed at preventing active erosion, increasing floodplain access, stabilizing species diversity, and expanding riparian and aquatic habitat. As part of the environmental compliance, Aspen CRM Solutions was contracted to perform an archaeological survey of the three project areas. The inventory resulted in identification and documentation of three archaeological sites (LA 181607-LA 181609) two sets of tipi rings and a group of three stone corrals. No diagnostic artifacts were found at either of the tipi ring sites, and so the dates and potential cultural affiliations remained unknown. As two thermal features were found at LA 181607, the potential to establish a date of occupation for that site (and by extension a possible ethnic affiliation) via radiocarbon dating was identified, but the required analysis was beyond the scope of the U.S. Fish and Wildlife project. The opportunity to conduct the macrobotanical analysis and accelerated mass spectrometer (AMS) dating came in 2018 when NMAC generously agreed to fund the laboratory analysis with a research grant. This paper reports on the results of that analysis.

DeHaven Ranch and Preserve

Located northeast of Roy, New Mexico (Figure 1), DeHaven Ranch and Preserve is located on Alamocita Creek on lands originally given in a homestead patent to Jesus Lucero in 1882. The ranch includes a building that was once a post office and is shown on the map of active postal routes in 1898. The ranch is named for the first postmaster, George W. De Haven. The father of the current landowners, Stephen Brock, acquired the property following his service in World War II; he went on to serve in the New Mexico State Senate and as president of the New Mexico Farm Bureau.

In recent years, the Brock family has changed the focus of the property from ranching exclusively to include environmental education. In 2014, they developed the DeHaven Ranch and Preserve Comprehensive Plan with the goal of establishing the property as a restoration area for native flora and fauna that would serve as a classroom and educational venue for proper restoration practices. Since then, DeHaven has hosted various restoration education workshops for the public. The discovery of the tipi ring sites in 2015 spurred an interest in including education on the local history and archaeology and preservation of cultural sites in their educational efforts, and the results of the AMS dating will be used to further this undertaking.

Research Goal

In their 1981 volume providing background for archaeological survey in New Mexico, Stuart and Gauthier open their chapter on northeast New Mexico with no fewer than five quotes regarding the paucity of data for the region. Nearly 40 years later, few excavations have taken place in the area and pedestrian surveys are only slowly building a picture of the archaeology of the region. This intersection of the High Plains and the front range of the Sangre de Cristo Mountains remains chronically understudied. Research on Athabascan sites in the region has been especially sporadic and limited, with

researchers concentrating on sites along the base of the Sangre de Cristos (e.g., Gunnerson 1969), the Dry Cimarron (e.g., Winter 1988), or sites in the Texas Panhandle (e.g., Habicht-Mauche 1992). Often the focus is on periods during and after the arrival of the Spanish (e.g., Eiselt 2012). In short, there is a paucity of archaeological data on early Athabascan sites in the far northeastern corner of New Mexico, especially those that predate the Spanish Entrada.

The period in which Plains Nomads are known to have moved onto the southern Plains has long been the subject of discussion, with various researchers postulating arrival dates for the Apache from the thirteenth or fourteenth centuries (Forbes 1960:xiv-xxiii), 1400 (Opler 1983:382), and as late as 1525 (D. Gunnerson 1956:346, 363). Tipi ring sites on the North Carrizo Creek and in Holt Canyon have yielded radiocarbon dates of 1320 and 1350 A.D. (Nowak and Jones 1985) have been attributed to Plains Nomad groups, and one in upper Long Canyon with a radiocarbon date of 1435 has been attributed to an Apache group by its excavator (Greer 1966).

If the period in which Plains Nomads first arrived in northeastern New Mexico requires further research, it is generally agreed that they were present by the mid-fifteenth century. One early Apache manifestation is referred to as the Tierra Blanca complex (Hughes 1991). Tierra Blanca peoples were nomadic bison-hunting groups who lived at least part of the year in tipis. They were concentrated around the upper tributaries of the Red River in Texas, but their sites are found throughout the northern Llano Estacado region and they are likely the groups referred to in early Spanish accounts as the *Querechos* (Habicht-Mauche 1992:251). Their base camps were on terraces above rivers under the protection of canyon rims, while temporary camps were located in more varied settings. Closer to the Sangre de Cristos, another Apache group was centered in the Cimarron district. There, people lived in more permanent houses and were part-time agriculturalists and bison hunters during what is referred to as the Cojo phase. Cojo peoples had strong connections to Picurís and Taos Pueblos (Eiselt 2012:50).

The Comanche are relatively latecomers to the Southwest, but they became fully equestrian within a few decades of the introduction of the horse and quickly moved into the Southern Plains once they did so. The earliest written Spanish reference to them dates to 1706, a time in which they were closely allied with the Utes (Hämäläinen 2008:20). Winter (1988) indicates that in addition to the Apache, Comanche, and Ute peoples, the Dry Cimarron saw at least intermittent visitation by Kiowa, Arapaho, Cheyenne, Pueblo, Pawnee, Sioux, Blackfoot, Gros Ventres, Navajo, and Oklahoma Cherokee over the course of its history.

With no artifacts found on the surface at LA 181607 that provided a date during which it was occupied, the question of which group inhabited it initially went unanswered. At the time of its discovery, it was thought to be most likely associated with Southern Plains Apaches (presumably Tierra Blanca phase peoples between A.D. 1450-1650), or with Comanches (ca. A.D. 1700-1890), but could be associated with another nomadic Plains group as well. Given that the site consists of tipi rings rather than a more permanent structure, and is somewhat east of the usual range of the Cojo, occupation by Cojo Complex peoples between A.D. 1500-1725 was thought to be less likely. The primary research goal for LA 181607 was to determine when the site was occupied and to see if an ethnic affiliation could be postulated based on its age.

Figure 1. Project Location

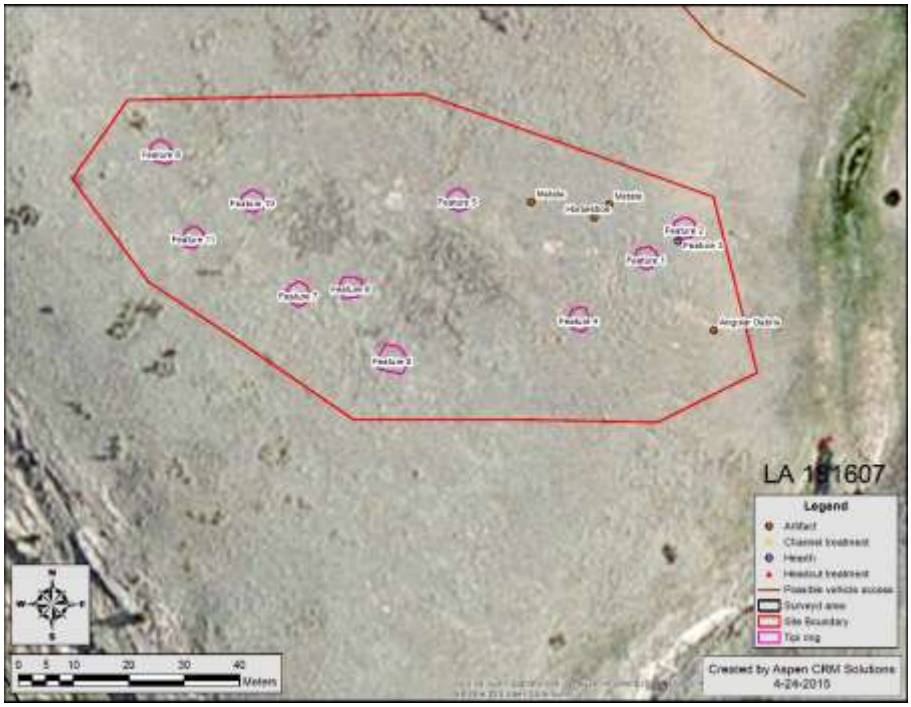

Figure 2. LA 181607 site map

LA 181607 and Field Methods

LA 181607 is situated on a terrace on the eastern bank of Alamocita Creek. A small drainage containing a spring forms its southern boundary and separates it from LA 181607, the other tipi ring site. It consists of a series of eleven tipi rings and a rock feature representing either an extramural hearth or a burned rock disposal area that may indicate a sweat lodge function for one of the tipi rings (Figure 2). Most of the tipi rings are 4 m in diameter and are represented by discontinuous circles of stones. Feature 1 is the best defined. It is 3 m in diameter and has a gap in the alignment on its southeast side representing the entrance (Figure 3). It contains a square alignment of rocks 70 cm on a side in the center that is the location of a hearth (Figure 4). A single piece of lithic debitage of red quartzite and two pieces of ground stone were the only artifacts found at the site during its initial documentation.

The hearth in the center of Feature 1 was selected as the most probable location in which materials suitable for AMS dating would be found. Fieldwork was conducted in August of 2018. At that time, the scaled drawing of the tipi ring and hearth was produced, and a sample of the fill was collected from the northern half of the hearth, leaving the southern half intact. The fill was examined but not screened for artifacts; a single microlith of El Rechuelos obsidian was the only artifact encountered.

AMS Dating and Macrobotanical Analysis Results

The sample was submitted to the PaleoResearch Institute for macrobotanical analysis and AMS dating. It yielded several very small, diffuse porous, hardwood charcoal fragments and two fragments of charred seeds of the *Portulaca* (purslane) plant, a fleshy annual whose stems, leaves, and seeds are edible. The hardwood charcoal fragments were selected for AMS dating and yielded an AMS radiocarbon date of 460± 15 RCYBP (PRI-6044), with a two-sigma calibrated age range of 530-500 CAL yr. B.P., or A.D. 1420-1450 (Cummings 2018).

The results place the period of occupation in the first half of the fifteenth century, well before the arrival of the Comanches and other Plains groups, and LA 181607 is therefore most likely associated with the Tierra Blanca complex. The setting of the site matches their preference for river terraces in protected surroundings, and the small sizes of the tipi rings are what would be expected for a nomadic group that used dog travois for transport. The date is also consistent with the fact that micaceous pottery, often used as an indicator of Apache affiliation, is absent at the site, as the two types of Apache manufacture, Ocate Micaceous (1640-1750 A.D.) and Cimarron Micaceous (1750-1920), postdate LA 181607 by centuries.

It is not unexpected to find seeds of an edible plant associated with a domestic fire ring, but the fact that the burned seeds are purslane is of particular interest. An Old World plant, purslane nevertheless appears to have made its way to the New World in prehistoric times independent of human agency as confirmed by discovery of purslane pollen and seeds in cores from Crawford Lake near Toronto, Canada that were dated to as early as 1350 A.D. (Byrne and McAndrews 1975). Though much more research would be needed to understand the implications with regard to diffusion across the continent and the role of human agency, if any, this is an additional confirmation that purslane reached the Americas prehistorically and had reached the Southwest by the early 15th century.

Figure 3. LA 181607

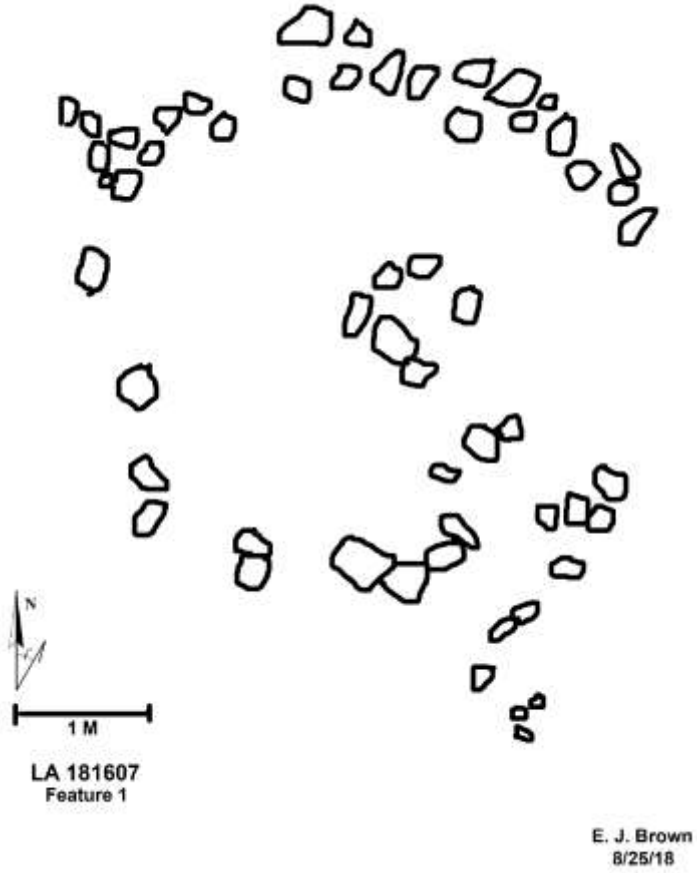

Figure 4. LA 181607, Feature 1

Conclusions

The radiocarbon dating of the contents of the hearth in a tipi ring at LA 181607 suggest the site was occupied around 1430-1450 A.D. Given what is known of the histories of the various cultures in northeastern New Mexico, this date suggests that the site was occupied by the Apachean Tierra Blanca people referred to as *Querechos* when they were encountered on the Plains by members of the Coronado expedition. It confirms that Apaches were in northeastern New Mexico by the early middle fifteenth century and provides a firmly dated example of a Tierra Blanca phase site in northeastern New Mexico. Previous researchers have collected radiocarbon samples from sites in the Dry Cimarron that yielded similar dates, but this site on Alamocita Creek nearly 60 miles south of the Dry Cimarron confirms that they also made use of the Canadian River and its tributaries.

Acknowledgments

I am grateful to Stephanie and Bonnie Brock and to their extended family for their permission to collect the sample and their enthusiasm for learning more about the archaeological sites on the ranch. Thank you also to NMAC for the grant funding, which has furthered the research and education goals of the DeHaven Ranch and Preserve.

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Investigations on the Box Canyon Village Site (LA 4980), An Animas Phase Village in Hidalgo County, New Mexico

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Introduction

The archaeological record of far southwestern New Mexico remains one of the most poorly understand areas of the state. Almost all field investigations in the area occurred between 1960 and 1965, with early surveys in the late 1920s into early 1930s (Cosgrove 1930; Kidder et al. 1949; Lambert and Ambler 1961; McCluney 1965, 2002; Sauer and Brand 1930; Sayles 1936). Systematic survey was first conducted in the area in 1974-1976, but site-specific records have since been lost and published artifact data from that project may be incorrect (De Atley 1980; Duran 1992; Findlow 1980; Findlow and De Atley 1984; Rogers 2019:195). A synthesis of the area conducted for the United States Forest Service described past excavations, contextualized their results, and identified significant issues in the archaeological record (Fish et al. 2006). Two of the most significant Fish and colleagues (2006) identified were the poor investigation of the pre-A.D. 1200 occupation and use of the area and the poor to nonexistent occurrence of absolute dates from excavated sites (Figure 1). This research project sought to address the later issue, while a previous analysis of existing data by myself (Rogers 2019) sought to update the former.

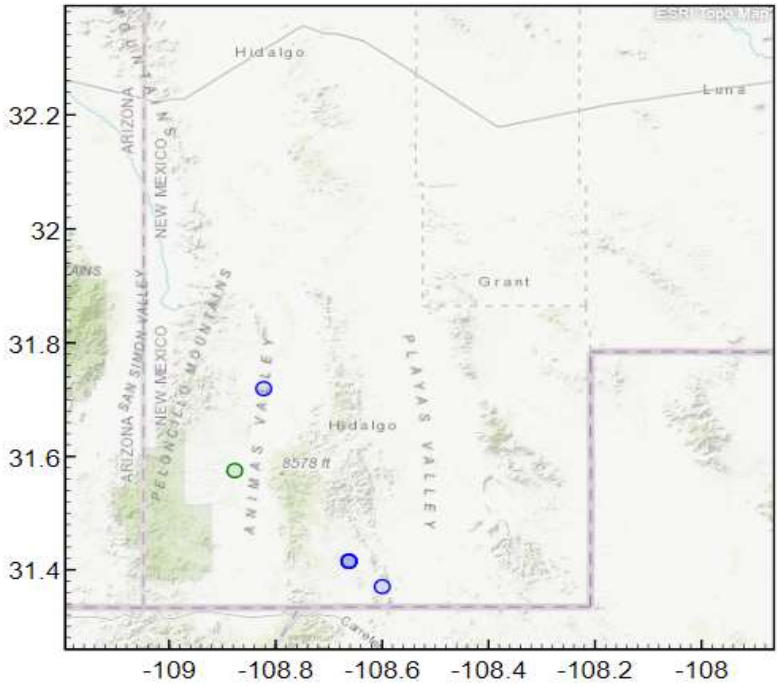


Figure 1. Distribution of Animas Phase villages in New Mexico with absolute dates. Green is location of Box Canyon.

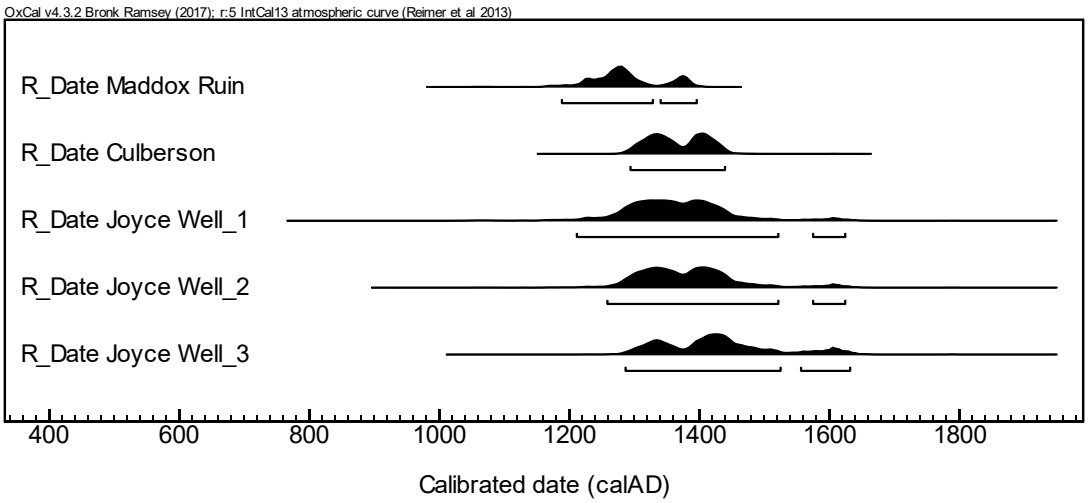
Research in this area has focused nearly exclusively on Animas Phase (A.D. 1200-1450) settlements and their relationships to the expansion of the Casas Grandes regional system during the Medio Period (A.D. 1150-1450) (Douglas and MacWilliams 2015; Whalen and Minnis 2001). Aggregated, poured adobe roomblocks, I-shaped ballcourts, and the unusually high presence and possible production of Chihuahuan polychrome pottery characterize Animas Phase settlements (Carpenter 2002; Kidder et al. 1949; McCluney 1965, 2002; Skibo and Walker 2002). Archaeologists interpret the adoption of these attributes in far southwestern New Mexico to be directly related to internal changes further south in northwestern Chihuahua (VanPool et al. 2005). Nevertheless, how and when this relationship developed, if or how it differed between sites, and how it ended remain debated questions in the region (see Fish et al. 2006 for a summary).

The funded radiocarbon dates are part of a larger research project involving several Animas Phase village sites and the collection of new, accurate radiocarbon dates from them. This project has two research questions: 1) Is there internal variability between settlements for their initial occupation and termination? 2) Do Animas Phase villages coincide in occupation and termination with sites in northern Chihuahua? The submission of samples for modern radiocarbon dating is necessary to address these research questions given the highly imprecise ranges of previously reported dates (Table 1; Figure 2). By addressing these questions, I will improve the understanding of past relationships between settlements in southwestern New Mexico and those in northern Mexico, a focus of research for over a century (Kidder et al. 1949).

Table 1. Radiocarbon dates from Animas Phase villages in southwest New Mexico.

Site	Age (BP)	Material	Reference
Joyce Well (LA 11823)	500 ± 90	Likely maize	Carpenter (2002)
	555 ± 100	Likely maize	
	585 ± 110	Likely maize	
Culberson (LA 31050)	560 ± 60	Unknown	De Atley (1980)
Maddox Ruin (LA 498)	720 ± 60	Unknown	De Atley (1980)

Figure 2. Calibrated 2σ for radiocarbon dates in Table 1.



Site Background

The Box Canyon village site (LA 4980) is one of five excavated Animas Phase villages in southern Hidalgo County, New Mexico and is located in the Animas Valley. Eugene McCluney (1965) and the School for American Research (SAR, now School for Advanced Research) excavated Box Canyon in 1962 as part of several investigates by SAR in Hidalgo County. SAR investigations in Hidalgo County initiated with a survey and excavation of cave sites in 1960 (Lambert and Ambler 1961), excavated Clanton Draw and Box Canyon and surveyed several additional sites in 1962, excavated Joyce Well in 1963 (McCluney 2002), excavated the West Baker Site in 1964 (McCluney 1968), and excavated Bobcat Cave in 1965 (McCluney 1973).

Box Canyon is similar to other Animas Phase villages, notably Joyce Well, in architectural layout with U-shaped poured adobe roomblocks partially surrounding plaza spaces. No ballcourt was identified nearby. McCluney excavated 18 rooms at Box Canyon, delineated an additional 39, and estimated the village consisted of approximately 350 rooms. This 350-room estimate is unlikely given a statement by McCluney that one-third of the site was excavated and NRHP investigations in the 1980s that suggested the site had 125 to 175 rooms (Duran 1992; McCluney 1965:25, Map 5). Diagnostic ceramic artifacts recovered from Box Canyon included 25 Ramos Polychrome sherds, 23 Gila Polychrome sherds, two Tucson Polychrome sherds, one Huerigos Polychrome sherd, and one Chupadero Black-on-white sherd (McCluney 1965:Table 2). Red-slipped pottery types included 19 Playas Red sherds and five Cloverdale Corrugated sherds. The diagnostic ceramic types led McCluney (1965:38) to suggest an occupation between A.D. 1350 and 1380.

Methods

The objective for this project was to acquire hypothesized termination dates for the site to identify if settlement abandonment occurred rapidly in the study area and if dates could be correlated with the termination of the Casas Grandes culture in northwest Chihuahua. The dates would also provide the most accurate radiocarbon dates procured for far southwestern New Mexico. Selected samples came from excavated floor room contexts with carbonized maize deposits indicative of burning/room closure events. With approval from the Museum of Indian Arts and Culture, two samples were selected and submitted for accelerator mass spectrometry radiocarbon dating analysis at the University of Georgia Center for Applied Isotope Studies. To increase precision and assess if the occupation of Box Canyon terminated at the same time or if portions of it were terminated over time, three separate measurements and graphitization were undertaken.

Discussion and Future Research

The results from radiocarbon analysis of two maize cob samples did not support my initial interpretation regarding mid-fifteenth century termination at the site consistent with the abandonment of sites in the Casas Grandes Valley (see Phillips and Gamboa 2015). The results were surprising and additional research and dating both at Box Canyon and nearby settlements are required to assess whether the two dated samples truly are associated with termination events at the site and to contextualize their implications. Future research will incorporate additional samples to date, both from Box Canyon and other Animas Phase villages.

Acknowledgements

Funding for radiocarbon dating from the Box Canyon Village Site came from the New Mexico Archaeological Council through a 2019 Research Grant and I sincerely thank NMAC for their support in this research and supporting research throughout New Mexico. I thank the Museum of Indian Arts and Culture for authorizing permission for destructive analysis and Julia Clifton and Diana Sherman for assistance in submitting the request and samples. I thank Dr. Alexander Cherkinsky and the University of Georgia Center for Applied Isotope Studies for performing the radiocarbon analysis. Lastly, I thank Emily Jones and Bruce Huckell, who have continuously supported this and other research endeavors of mine.

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The Azotea Peak Ring Midden Survey: A Cultural Landscape of Subsistence and Feasting around the Azotea Mesa, Eddy County, NM

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Statistical Research, Inc. was contracted by the U.S. Department of the Interior, Bureau of Land Management, Carlsbad Field Office to perform a complete survey and inventory of the Azotea Peak study unit of 14,685 acres, one of seven study units that collectively comprise approximately 60,000 acres across the Guadalupe and Sacramento Mountains. The Azotea Peak study unit is located roughly 20 km west of Carlsbad in Eddy County. Our investigation incorporates the area surrounding Azotea Peak and around the Azotea Mesa – with elevations ranging between approximately 1050 meters above sea level (masl) and 1425 masl. It is an exceptionally rugged terrain characterized by deeply cut washes and numerous tributaries; it is these confluences that most often contain ring midden sites identified throughout the survey area. Sites are particularly located along the West Fork of Little McKittrick Draw, Rain Spring Draw, Tom's Canyon, Walt Canyon, Rock Waterhole Canyon, and Lookout Draw. The region has a rich history of archaeological research and H. P. Mera (1938) allegedly worked at LA 43442, characterized by a series of rockshelters. The goal of our research is to further our understanding of ring midden distribution and site landform positioning within the regional environment.

This is an ongoing survey with fieldwork nearing completion. We have recorded more than 220 archaeological sites – most of which are ring midden sites. We have a wide range of site types, from limited resource processing, lithic procurement locales, seeming momentary base camps, likely food processing camps, and potential residential sites, to locations for specialized succulent resource procurement and processing.

The Mescalero Apache consider the Guadalupe and Sacramento Mountains to be important ancestral landscapes, which continue to serve an active role within their culture. With this in mind, the Mescalero Tribal Historic Preservation Office has actively promoted tribal member involvement and we have several Mescalero Apache Tribal Monitors as members of our crew. Their input and engagement offer a unique opportunity to better understand the continuation of many regional ethnobotanical practices, an important approach as demonstrated by Castetter and Opler (1936), as well as a wider interpretation of the land and its use. We are carefully documenting all desert scrubland economic plants found at the individual FCR feature level. While limited, we have initially documented as well as updated multiple sites with Mescalero Apache artifacts – principally tinklers and some potential flaked glass. These sites are typically well-hidden, either cautiously positioned high on a hillside so lower areas can be seen, but the site itself is unable to be observed from below (e.g., McKittrick Hill site – LA 14000), or tucked away in deep wash bends that are only visible on the landscape if directly approached (e.g., at LA 196546). Some previous investigators overlooked the Mescalero component at these sites; the presence of Mescalero Apache Tribal Monitors aided our crew in this identification.

Many of these sites possess non-local lithic materials that originate from outside of the Azotea Peak study unit, such as purple quartzite, chalcedony, and rhyolite, all of which appear to have been procured from more than a day's journey east from the Upper Pecos River gravels (Vierra et al. 2013). Obsidian has been more elusive, only being observed at four sites thus far. Only a single site, LA 196517, has a

complete obsidian tool – an obsidian Carlsbad projectile point, all others have been debitage. Thus far, 35 ring midden sites have demonstrated a presence of prehistoric ceramics – typically undifferentiated brownware, El Paso Bichrome, Chupadero Black-on-White, and Three-Rivers Red-on-Terracotta. Less frequently observed types include Seco Corrugated or Mimbres Black-on-White – such as documented at LA 196437.

The prevalence of earth ovens situated across the mountain uplands are most commonly linked to the Formative period intensification of the use of desert rosettes. Consequently, past regional studies have less enunciated on, or simply overlooked, the presence of cooked freshwater Bivalve mollusk shell fragments, often found in direct association with ring middens. Thus far, we have 22 sites with freshwater shell. While we documented 125 shell fragments, more than half are found at three sites – LA 196390 (20 fragments), LA 196394 (42 fragments), and LA 196417 (20 fragments) – all of which are ring midden sites. Thus far, no shell fragment has demonstrated evidence of being worked. LA 196394 had virtually complete Bivalve mollusk shell halves.

One of the more unique finds of our survey are dense ring midden sites that were intentionally developed around caves. We propose that the common occurrence of ring middens outside of cave entrances serves as a clear indicator of the cultural significance of caves. There are several cave sites within our project area, some of which have been previously, although minimally, recorded. Many cave entrances have demonstrated the presence of a ring midden just outside of a cave feature, such as the aforementioned LA 14000, as well as LA 82638, LA 113528, and LA 196535; or ring middens literally being built as a compliment to the cave entrance itself – such as at LA 43682. Caves are especially important for the Mescalero and Chiricahua Apache, repeatedly figuring into oral histories and traditional cosmologies; caves are frequently designated as "holy homes" and have served as initiation spaces for young males to learn songs and prayers (e.g., Bourke 1892; Opler 1935). Of course, there is always the practical use of caves as shelters or caches for dried foods and surplus belongings (Castetter & Opler 1936). The cave at LA 196546, which contains one of our largest ring midden features, has mortar holes on each side of the entrance as well as an abundance of lithics flowing out of the cave entrance.

These hunter-gatherer spaces have proven to be more complex and denser than typically thought. Preferred food and material good consumption reflects cultural identity (e.g., Bourdieu 1979). Identity is far from static, and with proper chronometric and relative dating, we are in the process of discerning potential patterns of material preference. Such consumption preferences signify the beginnings, continuations, and shifts in cultural practice (e.g., Friedman 1994). Large-scale feasting can be inferred from our more feature-dense sites and could signify that a form of commensal politics may be at play (e.g., Dietler 1996). Many site updates have demonstrated a degree of time depth that were not fully articulated on in the past. We are truly finding preferred cultural crossroad nodes on the landscape that are being revisited time and time again, often over hundreds of years. These seasonal reoccupations resulted in ring middens up to 3 m in height and 25 m in diameter. We are consistently seeing a complicated and densely occupied landscape that exhibits intensive processes of inter-regional exchange and long-distant procurement.

LA 196546: principal ring midden and cave

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Data Recovery at Seven Sites South of Santa Fe for NM Gas Co.

Kye Miller, PaleoWest

PaleoWest's Four Corners office recently completed data recovery of seven sites on private lands just south of Santa Fe to support the New Mexico Gas Company's upgrade of their main supply pipeline from the Albuquerque metropolitan area to northern New Mexico, serving the communities of Santa Fe, Los Alamos National Laboratories, and others in the northern region. The data recovery project consisted of hand excavation around buried cultural resources found during testing, mechanical trenching and stripping of the right-of-way in the vicinity of the sites, and metal detection within segments of the El Camino Real de Tierra Adentro National Historic Trail (Juana Lopez-San Felipe alternate).

The fieldwork component resulted in the discovery of several buried Archaic activity areas with associated discarded tools, debitage, and faunal remains. We discovered a variety of feature types and indication of diverse stone tool sources and reduction strategies. One of the most significant finds was a 4,000-year-old roasting pit that included bison remains. In addition to completely digital documentation consisting of a hosted database accessed with iPads and iPhones via cellular service, QR codes to track artifacts, digital feature mapping, and a total station tied to subcentimeter GPS points, we documented several excavated features and excavation blocks with photogrammetry using a high-quality digital camera, all tied to high precision GPS data. These models are being processed by specialists in PaleoWest's Technology Division and will be made available to our client and posted to PaleoWest's Sketchfab webpage; the models will form the basis of our maps that will be presented in the final report. We also reviewed and documented the routes of several historic roads in the project area using two sets of LIDAR data.

Abundant data was recovered from the project that, after detailed analysis and final reporting, will result in an enhanced understanding of Archaic lifestyles as well as high-quality documentation of important historic trade and supply routes that extended from Mexico City to Santa Fe.

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

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Archaeologists attempt to answer tantalizing questions. Some questions, and their proffered answers, divide the profession. It has been said that if one asks six archaeologists the same question, they will provide eight answers. Questions concerning the presence, influence, and significance of Southwestern and Mesoamerican contact and interaction continue to divide opinions among archaeologists. Are Tlaloc (*the Central Mexican Rain God*) *and* Quetzalcoatl (*the Feathered Serpent*) *represented in ancient Southwestern media? Who were those masked men* (Katsinam) *and where did they come from? Was Paquimé, the primate center of Casas Grandes Culture, an outpost of a West Mexican (*Aztatlan) *mercantile trading system originating in Cholula, Puebla? Was it settled by migrant elites from Chaco Canyon and Aztec Pueblo? Was it a pilgrimage center? And, if Mesoamerica shaped Southwestern cultures, where is this evident, and how may it be documented? Can exotic materials, and similarities in artifacts, architecture, iconography, and languages be accounted for only by migration, diffusion, and trade? Answers to these and other questions are discussed by one archaeologist.*

To begin, and set the tone of this declamation, I am pleased to announce a definitive chronometric date for the ushering in of Tlaloc and Quetzalcoatl to northwest México and the US Southwest. Although some researchers may date this arrival as much as a millennium earlier, I base this calendrical date on historical documentation. It is AD one-thousand, nine-hundred and seventy-four, the year Di Peso published volumes on Casas Grandes and the Schaafsmas' article appeared in *American Antiquity* on the origins of Katsinam (Di Peso 1974; and Schaafsma 1974). In the case of Tlaloc, this was the result of an iconographic solecism or misidentification of the Fire Serpent. This was combined with a misappropriation of the name and aspects of Quetzalcoatl. Both icons appear to be depicted on the Temple of the Feathered Serpent at Teotihuacan (Coe and Koontz 2013:110).

Xiuhcoatl

The "Fire" or "Turquoise Serpent" represents multivalent associations evident in the name of the Central Mexican Fire God: *Xiuhtecutli* or Turquoise Lord, including mythical and physical attributes (Miller and Taube 1993:188-190). Additionally, Taube (2012:120) states that in 1952 Alfonso Caso and Ignacio Bernal published an article suggesting that the figure alternating with the feathered serpent head on the Temple of the Feathered Serpent is an "ancestral form of the Aztec Xiuhcoatl, the turquoise fire serpent." Beginning in the Early Classic Period (AD 150-600), Xiuhcoatl connoted a serpent-headed *ahtlatl* emblematic of warfare similar in symbolic significance to the *baat* (hafted flaked stone celt, or hatchet) among the Maya (Thompson 1996). Both were hand-held weapons imbued with metaphoric, ethnic, and supernatural identities. Additionally, both were often depicted in the left hands of gods, kings, and warriors, in some media in inverse proportion to left-handedness, i.e., approximating ninety percent. This intentional predilection in handedness suggests that both the ahtlatl and the baat were associated with the left side and death. The appearance of the ahtlatl and darts in the Maya area seen in Early Classic

Period Maya media (AD 200-600), specifically in the hands of warriors with non-Maya faces and clothing, suggests the presence of Central Mexicans and their armament. As I have suggested elsewhere (Thompson 2006), the rings and Central Mexican Venus glyphs depicted on *talud/tablero* architecture in the Maya area may be a symbolic reflection of alternating feathered and fire serpents at Teotihuacan. Here the rings above the head of the Fire Serpent represent marine shell finger rings of an ahtlatl, not the goggle eyes of Tlaloc. These rings are also depicted on the foreheads of figurines from the Basin of México, suggestive of military insignia. Further, I suggest that the mosaic ophidian head is covered with turquoise tesserae of the blue-green dart-thrower rather than reptilian skin. Turquoise was present in Central México from the Early Classic Period, and a few pieces have been recovered from Teotihuacan (Spence et al. 1999). This early representation of the Fire Serpent with no lower jaw indicates the upper maxilla represents the hook of a dart-thrower. In Mexica legend the War God, *Huitzilopochtli* (Hummingbird on the Left), was born with a Fire Serpent in his left hand (Sahagún 1978, Book3:Figure 1). Among the gifts sent by Motecuhzoma to Cortés, following Spanish arrival on the Gulf Coast, was a dart-thrower inlaid with turquoise (Leon-Portilla 1962:23). Traditions associated with the Fire Serpent represent Precolumbian longevity and modern symbolism. They survive in the FX-05 Xiuhcoatl a Mexican assault rifle that shoots turquoise bullets and is issued to left-handed *soldados*.

Interpretation of Fire Serpent heads as Tlaloc at Teotihuacan and transposing the trapezoidal features to Southwestern rock art has resulted in numerous cases of identity theft or mistaken identity. Likewise, the resemblance to a mountain/stepped pyramid design has suggested to some that this has the same meaning as the cloud/terrace element of the Southwest. Trapezoidal figures without large eyes are common figures in Southwestern petroglyphs, pictographs, and ceramics. Likewise, stepped elements are common to many cultures and iconographies. Despite arguments to the contrary, a cloud/altar element is not a short-hand notation representing Tlaloc. This ancient goggled-eyed, fanged rain and storm god is not depicted on Mimbres or Casas Grandes pottery, nor is Tlaloc the progenitor of Katsinam. In a word, Tlaloc would have been *de trop* in the presence of ancestral rain-bringing spirits. Additionally, there is no evidence for Katsinam in Casas Grandes culture nor any indication that they were the product of Mesoamerican ideology, practice, or custom.

Quetzalcoatl

By the Late Postclassic Period (AD 1200-1521), Tlaloc, and other Central Mexican deities with long histories of representation and reverence, had evolved and been adapted and adopted as multifaceted entities with complex and overlapping aspects in the Mesoamerican pantheon. Quetzalcoatl (Plumed Serpent or Precious Twin) the name and icon, presents an archetypal duality combining disparate elements: quetzal feathers and rattlesnakes. Feathered serpents in graphic form also represent metaphorical dualities, such as Venus, and a polyvalent god. One avatar, guise, or disguise of Quetzalcoatl was *Ehecatl*, the Wind God. During the Late Postclassic Period these gods were anthropomorphic and both had minor associations with rain or water. Conflation of Quetzalcoatl with zoomorphic water spirits associated with bodies of water, such as the *Awanyu*, *Kolowisi*, and *Palulukon* of the Southwest, may be a convenient ideological conceit or a case of presumption disparity. Quetzalcoatl was a god, not a water serpent; that would be *Atlcoatl.* Water continues be an important Pueblo concern. As a Pueblo jeweler under the portal in Old Town Albuquerque remarked while explaining water symbols to a tourist, “Water is money.” Horned serpents are endemic and ubiquitous in North American ideologies and iconographies.

Deep Structure

Based on what meager data are available, most archaeologists acknowledge that the first Americans migrated through Beringia to the New World. We speculate that, over time, they brought with them dart-throwers, dogs, and tumplines. They must also have brought ideological baggage. This would not have been bulky, but it may have been profound, including concepts of duality, recognition of the rabbit in the moon, belief in a layered cosmos, and cyclical concepts of time. These were included in an ancient ancestral ideological system during the Late Pleistocene. Some archaeologists fall victim to the deep sea of superlatives: the oldest, largest, most important site, etc. Likewise, we search for the origins of artifacts, ideologies, and icons. It is often assumed that the earliest representation of an element, icon, or motif must be the point of origin. In some cases, such as the Christian Cross, this may be correct. In other cases, symbols of ideologies may not be depicted iconographically for centuries. Consider the paired fish motif so common in painted Mimbres bowls (Thompson 2007). Where and when did this motif first appear? The earliest known example of paired fish, head to tail, in Mesoamerica is in a bowl from Tlapacoya in Central México dated to 1000-800 BC (Berlin and Fields 2010:104). This date is coeval with the first depictions of the Yin-Yang motif at about 1000 BC and known in China as "The Fish." Does this suggest migration, direct contact, diffusion, or trade? Did the Olmec originate in China? Tune into the History Channel for the answer to those questions. A similar temporal conundrum exists with Knife-wing, an icon that appears in Basket maker III pottery (ca. AD 500-700), Boldface Mimbres pottery (ca. AD 800), El Paso Polychrome pottery, and Pueblo IV pottery and murals (ca. AD 1300), and in historic and modern pueblo designs (Thompson 1999; Miller and Thompson 2015). Mesoamerican manifestations are found at Chichen Itza (AD 873 and 881), in Cholula Polychrome vessels (ca. AD 1000), and in the Late Postclassic Nuttall, Borgia, and Borbonicus Codices (Thompson 1996). It does not appear in the Casas Grandes inventory, a point to which I shall return. Knife-wing was often depicted below a stepped element and was associated with the Zenith (Thompson et al. 2015). This juxtaposition is not subsumed by the rubrics of water, rain or rain-making. What are we to make of the early Southwestern Knife-wing images predating those in Mesoamerica? Did the Knife-wing icon originate in the Southwest? Was it a snowbird that migrated from the north to the south along a meridian flight line?

Iconography as Ideology

Mimbres

Some writers suggest there is a direct link between Mimbres and Casas Grandes culture, ideology, and iconography (e.g., Lekson 1999; Moulard 2005). Although Mimbres ceramics include a few polychromes, horned serpents, and effigies, the style, subject matter, and content are ethnically distinct. As noted above, Knife-wing does not appear on Casas Grandes pottery. Likewise, absent are the Hero Twins, Seven Macaw and other *Popol Vuh* characters, paired fish, and the Bird of Doom (heron/cormorant). Casas Grandes Polychromes share images of duality, scarlet macaws, and Venus glyphs, but most lack motifs of narrative complexity and the reiterative quality of Mimbres figures interacting with one another. One writer noted the similarity of exaggerated calves on some Mimbres and Casas Grandes anthropomorphs (Moulard 2005). Some are indeed large, but none approach the relative size of a cantaloupe.

Mixteca-Puebla

Iconography of the Mixteca-Puebla style includes depictions of Knife-wing on ceramics and in codices.

Additionally, Seven Macaw, with the left arm of the right-handed Hero Twin in his beak, is depicted in the Borgia Codex, possibly produced in Cholula, Puebla.

Aztatlan

If the Medio Period, beginning ca. AD 1200, is too late to be identified with the Early Postclassic Toltec Culture and too early for the Late Postclassic Mexica Culture, then what Mesoamerican tradition must have provided the impetus for developments during the Medio Period? Marine shell and copper bells are of West Mexican origin, so it must be the Aztatlan Complex. It is proposed by some that the Aztatlan Complex was part of a mobile trading system based in Central México and an extension of the Mixteca-Puebla wave of influence, including pottery styles, in West México. According to INAH Archaeologist Luis Alfonso Grave Tirado, local ceramic elements bear similarities to Mixteca-Puebla types, but these appear earlier (ca. AD 800) in Sinaloa and Nayarit than the Central Mexican ceramics (Globalpost 2014). This suggests that Aztatlan ceramics and designs developed in West México based on earlier indigenous styles. Thus the speculative connection between Mixteca-Puebla and Aztatlan ceramic motifs may represent a *teoría refrita.* I do note, however, that Cholula Hot Sauce, manufactured in Jalisco not Puebla, was introduced to the US Southwest in AD 1989, another firmly documented chronometric date.

Casas Grandes

Competing paradigms, speculation, and lack of consensus characterize our appreciation of developments during the Medio Period (AD 1200-1450). There is a manifest desire for a mono-causal explanation, but here we observe dichotomy rather than duality. The positions seem to range from the extreme, it all came from the north (Lekson 1999) or from the south (Mathiowetz (2011), to an endemic trajectory from AD 800-1200 during the Viejo Period (Douglas and MacWilliams 2015; Kelley and Searcy 2015; Whalen and Pitezel 2015). These tend to be binary rather than inclusive. “Exotic” materials, artifacts, and architecture, suggest foreign influence or presence (the result of migration, diffusion, or trade), but as the late Jane Kelley was wont to observe, “It may be more apparent than real.”

Paquimé

Situated in the southernmost portion of the Mogollon Culture area, Paquimé was a medium-sized town established during the Pueblo IV Period. It consisted of about 1,000 rooms, ballcourts, water management features, platform and effigy mounds, and macaw and turkey breeding pens. It has been described as a trading center, a ceremonial center, and a pilgrimage center (e.g., Di Peso 1974, but see discussion in Cordell 2015). As applied to this and other sites, such as Chaco Canyon, the “center” designations are ambiguous and attempt to subsume complex site significance. I accept that both trade and ceremonies took place at most if not all sites with resident populations. Were pilgrims present? If so, did they appear for trade or ceremonies and where did they come from? The trading center designation appears to be inappropriate as Paquimé seems to have acquired some items from abroad (turquoise, shell, macaws) but there is scant evidence for anything other than ceramics moving out of the Casas Grandes region to other cultural areas. A ceramic drum, several spindle whorls, and a handful of West Mexican sherds were documented at the site (Di Peso 1974:624-625). Were these the result of trade, ceremonies, or pilgrimages? Ballcourts and platform mounds appear elsewhere in the US Southwest. The most exotic constructions at Paquimé are the bird breeding features and solid core effigy mounds. As far as I am aware, there are no traditions of effigy mounds nor macaw aviculture in either the US Southwest or West México. Although the original macaw population must have been introduced from Mesoamerica, the

macaw breeding cottage industry and pens represent unique and indigenous entrepreneurship. Although it is presumed that macaws and macaw feathers were traded north, this has not been demonstrated. Like the turkey population at Paquimé, the birds may have been bred, raised, and harvested of feathers primarily for local use or auto-consumption. The effigy mounds also appear to be the result of a unique innate tradition. To speculate on these as the result of foreign influence is reminiscent of the historic Mound Builder controversy, i.e., they couldn't be the result of local innovation. The three most prominent mounds of the Serpent, Bird, and Cross depict endemic pottery motifs, not unlike some figures of the Nazca Lines. Alternatively, they could represent images for interplanetary visitation, especially the Mound of the Cross, as I interpret this as a Venus glyph. A horned serpent, a decapitated bird, and a cruciform are indigenous and ideologically consistent icons. Two mounds may be related ceremonially. If the decapitated bird mound depicts a macaw, the Mound of the Cross would have been an ideal location for macaw sacrifice along the wider east/west axis that aligns with the vernal equinox, the time of macaw sacrifice. I stress that this was a significant solar event and not associated with rain or the advent of the rainy season.

Conclusion

Typically in the selection of a monetary bid for a project, the highest, or farthest north of the central figure, and lowest, or southernmost figure, are cast out. In the case of the origins of Medio Period developments I eschew both the 718 km direct north to south invasion from northern New Mexico and the 1,735 km mercantile dog leg from Cholula, via West México, to northern Chihuahua. It is apparent that Paquimé was comprised of a multiethnic, multilingual population like other Pueblo IV settlements. Comparison of trait lists from surrounding culture areas does not elucidate the most prominent or significant of the contributing cultures. I dispute the notion that Mesoamerican ideology arrived from West México as discrete packets, bundles, or waves on backpacks laden with copper bells and marine shells. Shells and bells could have been acquired directly through visits to the west Mexican coast without migration, diffusion, or mobile merchants. Although I acknowledge the presence of shared ideologies, iconographies, beliefs, ceremonies and rituals, many of these parallels have geneses long before the Medio Period and do not appear to be the result of importation or adoption by Casas Grandes culture. Many have much earlier antecedents, such as widespread marine shell distribution in burials during the earlier (AD 800-1200) Viejo Period. (Rakita and Cruz 2015:74; Cordell 2015:203). I also reject the presumption of a Precolumbian Camino Real integrating Central, West, and Northwest, México, with the US Southwest through long distance trade and religious proselytization. Nor do I assume that shared ideology resulted from linear diffusion or that the oldest known expression of ideology represents the place of origin. In my view, Medio Period Casas Grandes ideology was a result of syncretism from cultural influences, both inherited and innovated, and sprang from the native earth in northern Chihuahua, except for the meteorite.

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Report on NMAC 2019 Fall Conference: *Collaborative Archaeology, Indigenous Archaeology, and Tribal Historic Preservation in the Southwestern United States*

Michael Spears

The 2019 New Mexico Archeological Council Fall Conference on *Collaborative Archaeology, Indigenous Archaeology, and Tribal Historic Preservation in the Southwestern United States* was an overwhelming success. The Hibben Center was filled to capacity for a series of papers and an all-Indigenous panel discussion. Eight American Indian tribes were represented by the presenters and panelists, and topics ranged from protecting ancestral landscapes through advocacy, the use of tribal monitors during development projects, practicing collaboration and partnership between archaeologists and tribal communities, tribal consultation, traditional cultural property studies, and landscape perspectives in historic preservation.

Joel Nicholas, an archaeologist for the Hopi Cultural Preservation Office, presenting on a recent Traditional Cultural Property study conducted by his office.
Photograph by Kye Miller, November 8, 2019.

At the conference, the 2019 Lifetime Achievement Award was presented to Octavius Seowtewa. The New Mexico Archeological Council honored Mr. Seowtewa with our annual Lifetime Achievement Award to recognize his decades of collaboration with anthropologists, and as an important voice for American Indian people in the historic preservation field. Mr. Seowtewa is the leader of the Zuni Cultural Resource Advisory Team for the Pueblo of Zuni. He has participated in projects related to the

identification, interpretation, and protection of Zuni cultural resources for more than two decades, including national and international repatriation efforts of Zuni religious items. He has consistently collaborated with archaeologists, ethnographers, and historic preservation professionals to advocate for greater inclusion of modern indigenous perspectives in these fields. These collaborations include co-authoring book chapters and journal articles, such as his recent co-authored book chapter *Movement and Becoming: A Pueblo Perspective* (Tosa and Seowtewa 2019).

Kye Miller, 2019 NMAC President, presenting the 2019 Lifetime Achievement Award to Octavius Seowtewa. Photograph by Shawn Kelley, November 8, 2019.

The 2019 conference, filled with important research being conducted by, in partnership with, and in collaboration with American Indian tribes, is a testament to the strides that have been accomplished in creating a more inclusive and meaningful archaeology for descendant communities. Hopefully, this conference created valuable dialogue among professionals working in archaeology in the Southwest and provided a foundation for further growth in years to come.

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- **promote archaeological research within New Mexico and disseminate knowledge arising from that research**
- **promote awareness of New Mexico's cultural resources among public agencies, corporations, and members of the public.**
- **encourage the legal protection of cultural resources, and encourage high standards for professional archaeology**

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