

NewsMAC

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“Free-For-All” in New Mexico

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INTRODUCTION

*Bradley Vierra, Editor
Statistical Research Inc.*

This issue of NewsMac represents a “free-for-all” presenting an array of articles on current research and historic preservation across New Mexico. The issue also represents my last one as NewsMac editor. I hope everyone has enjoyed the eight issues over the last two years. I especially want to thank all the authors who contributed articles. You can download copies of all these issues from our new website: nmarchcouncil.org.

So, I hope you enjoyed the ride and continue to learn from our colleagues who are doing some wonderful research and historic preservation across this great state of New Mexico.

COMMUNAL STRUCTURES AND EARLY COMMUNITY FORMATION IN THE SOUTHERN CHUSKA VALLEY

Monica Murrell, Statistical Research Inc.

The New Mexico Department of Transportation sponsored data recovery project carried out by Statistical Research, Inc. along U.S. Highway 491 provided a unique opportunity to investigate an early example of large-scale integrative architecture constructed in the southern Chuska Valley (Murrell and Vierra 2014). During the course of our investigations, a Pueblo I period great kiva was discovered and fully-excavated on the periphery of an aggregated village site, referred to as Black Water village, situated within the Tohatchi Flats area. Tohatchi Flats was one of the most densely populated areas within the southern San Juan Basin during the Pueblo I period (Windes and Van Dyke 2012:100). This early great kiva is situated within an area that exhibits a longstanding series of residential settlements that culminated into an aggregated village by the Pueblo II period. Black Water village exhibits a series of repeated occupations spanning throughout the Basketmaker III – Pueblo II periods, with more limited evidence of use during the Pueblo III period.

The great kiva excavated in association with Black Water village measured over 11.5 m in diameter and extended over 2 m below the prehistoric occupation surface. The structure was completely encircled with a slab-lined bench, and included 104 m² (1118.4 square feet) of interior space. Four main support posts set into the floor and a number of leaner support posts positioned around the perimeter of the bench indicate this kiva was roofed. The structure was oriented to the southeast where a formal ramped entryway likely doubled as a ventilator was constructed. It included a complex sipapu, located midline along the structure, in addition to paired subfloor vaults paralleling the main north-south axis of the kiva. Additional intramural features included a raised hearth, an ashpit, and a single rock-lined floor pit.

Multiple episodes of remodeling were noted during the Black Water village great kiva excavations, attesting to a long period of use-life for the structure. Remodeling events included five superimposed floors and multiple main support post holes. A thin lens of aeolian sand identified just above the lowermost floor suggest the great kiva was possibly abandoned for a short period of time during the use-life of the structure. There is no evidence the kiva was burned upon abandonment, and it appeared to have been only partially dismantled as three of the

four main roof support beams were left intact. A canid burial, presumably reflecting a ritual closing of the structure, was left upon the kiva floor. Radiometric dates obtained from the hearth and lowermost extent of the sipapu coupled with diagnostic ceramics contained within the subfeatures indicate the structure was likely constructed during the late A.D. 700s and fell out of use by A.D. 850.

A large quantity of ornamental and esoteric objects were recovered from the great kiva during the course of the excavations. These objects included a number of pendants made of turquoise, azurite, hematite, Red Dog shale, and *Spondylus*, as well as a quantity of *Olivella* shell beads, a *Spondylus* bead, a Vermitid tubular bead, turquoise inlay, and *Glycymeris* shell bracelet fragments. Additional esoteric items found in the kiva include bone gaming pieces, sandstone balls, pigment stones, and a worked *Aropectin* shell. Unmodified minerals and rocks collected from the structure represented a diversity of materials including turquoise, azurite, schist, ocher, hematite, Red Dog shale, jet, selenite, and iron concretions. Bulk unmodified minerals were likely used both as pigments and for jewelry production. Slightly more than half of the raw materials identified in the ornament and mineral collection are locally available from within the San Juan Basin proper, while the marine shell originated from much greater distances such as the Gulf of California or Pacific Coast. Turquoise and azurite was likely traded with groups situated across the Colorado Plateau, while all of the marine shell objects were likely acquired as finished objects through trade with groups to the west or southwest.

The discovery of this great kiva presents numerous avenues for exploring aspects of the social environment and early community formation within the southern Chuska Valley during the terminal Basketmaker III and subsequent Pueblo I periods. Other examples of large-scale integrative architecture, such as oversized or great pit structures, dating to the late Basketmaker III period have also been excavated in close proximity to Black Water village in the southern Chuska Valley (Kearns et al. 2000:122-124). Various examples of early large-scale integrative architecture have also been documented across the greater Eastern Anasazi region. Corresponding with the appearance of these communal structures is the advent of aggregated Basketmaker III and Pueblo I villages settled across the Chuska Valley.

The appearance of specialized, communal structures transcending the scale of individual household organization is one of the most notable changes in settlement configuration that occurred across the Chuska Valley by the late Basketmaker III period. A cooperative investment among multiple households is necessary to organize and maintain a large communal facility. As such, great kivas were likely used in some capacity to resolve community-wide issues such as access to arable farm lands and marriage arrangements. Along the same lines, these structures could have functioned as ritual centers used to promote group identity and well-being (Altschul and Huber 2000:156). Centralized communal facilities may have served to integrate scattered late Basketmaker III and early Pueblo I settlements in order to mitigate agricultural risk, by pooling labor and resultant crop surpluses that led to subsequent village development within these areas.

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Figure 1. Pueblo I great kiva excavated at Black Water village, scale = 1 meter.



Figure 2. Beads, pendants, inlay, bracelets, and gaming pieces recovered from the great kiva.

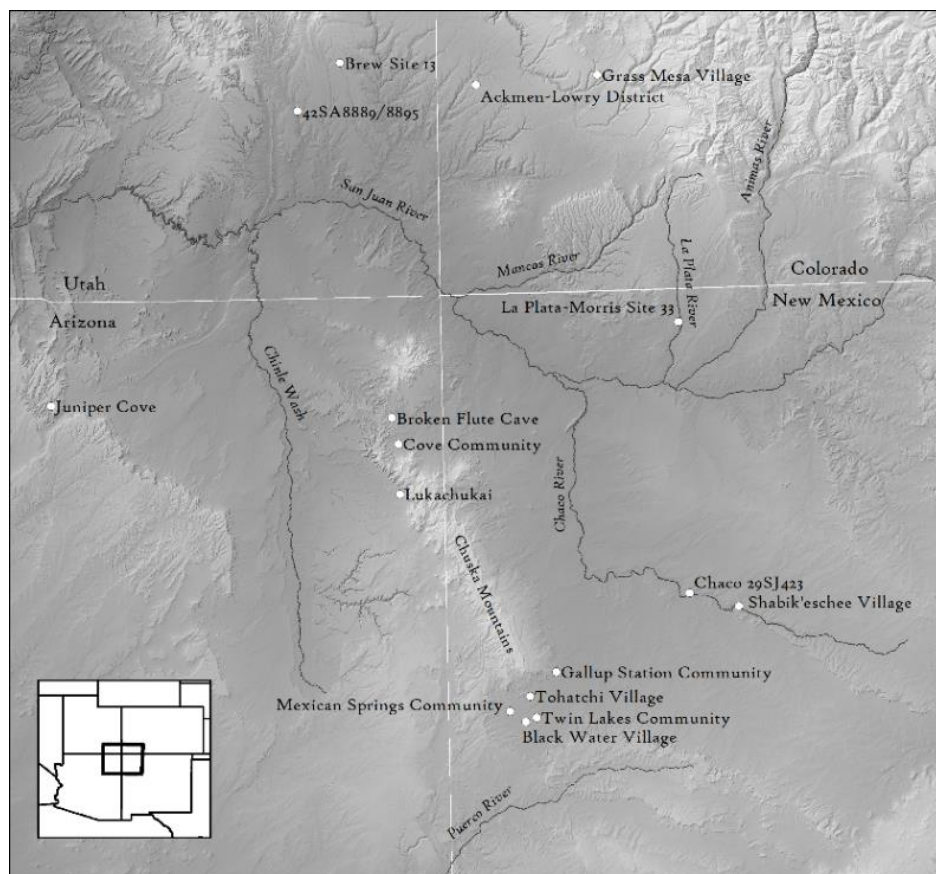


Figure 3. Early great kivas and great pit structures documented across the Eastern Anasazi region.

PRESERVATION THROUGH EXCAVATION: A COOPERATIVE ARCHAEOLOGICAL PROJECT AT LA2, THE AGUA FRIA SCHOOLHOUSE SITE

Cherie Scheick, Southwest Archaeological Consultants

The Agua Fria Schoolhouse site (LA2), is a large 13th and 14th century pueblo within the traditional village of Agua Fria, located roughly 9.6 km southeast of Santa Fe. Documented by Mera, circa 1915/1930, portions of the 4 ha (10 ac.) community have been plowed up, built on, and dug into at least since the late 19th century. Some of the standing second-story rooms evident when first recorded in the early 1900s are now visible only as a cutbank along Agua Fria Street and as isolated mounds on private property. Except for limited archaeological investigation in the late 1980s (Lang and Scheick 1989) and a more recent archaeological project (Deyloff and Scheick 2010) in advance of road construction and paving of Agua Fria Street, archaeological work has been piecemeal and largely unreported. Through a cooperative archaeological project funded partially by the Historic Preservation Division's small grants program, the Rio Grande Foundation for Communities and Cultural Landscapes, and the Agua Fria Community Water Association, both archaeologists and community volunteers are working together to preserve the site data and the research potential of at least a portion of this significant Coalition to Classic period pueblo. Fieldwork began in September 2014, and except for a three week hiatus from mid-October to November 3, is ongoing.

Surface artifact distribution and low earth mounds suggest LA2 is a somewhat larger site than Pindi Pueblo (LA1), located northeast and across the Santa Fe River. Stubbs and Stallings (1953) estimate several hundred rooms distributed among a number of roomblocks for LA1. Lang and Scheick's reconnaissance surveys of the general LA2 area in October 1988 and in June 1989 indicate the LA2 community site boundaries extend from the second terrace edge on the river's south side 195 m south, encompassing an area roughly 200 by 211 m.

Lang and Scheick's (1989) previous investigations into the site indicate early site construction was contemporaneous with nearby Pindi Pueblo (LA1), that is, the late A.D. 1200s. The remnants of this earliest site occupation are best represented beneath Agua Fria Road (Deyloff and Scheick 2010). Site occupation continued and grew throughout the Coalition period. Although not inconsistent with Lang's (1989) earlier observations on LA2 where he identifies two Coalition period components, one between A.D. 1275 and 1315 or 1320, and one near the end of the Coalition around the A.D. 1320s or 1330s, site remains beneath Agua Fria Street (Deyloff and Scheick 2010) lack evidence of the later site component. Lang and Scheick (1989) also report a Classic period component dating between A.D. 1415 and 1425, at which time LA2 apparently was no longer inhabited. Limited evidence suggests the possibility of historic Pueblo reuse of the site, followed by a pronounced post-Revolt period Spanish occupation as well (Lang and Scheick 1989).

From the 1989 testing and the 2010 excavation, we now know that the adobe pueblo's discontinuous multiple roomblocks (Figure 1) surround one or more large plazas on all but the northeast. There, a large occupation surface marked by pits might represent an open outside work area. Lang and Scheick (1989) also indicate that some of the individual roomblocks contain small plazas, or placitas, or minimally enclosed outside work areas. The larger plazas contain pit structures, possible kivas and activity areas. Bordering the pueblo on the northeast and northwest are two fairly large middens. Based on 2006 testing (Deyloff and Scheick 2007), we also know that some of the site roomblocks are at least two stories high, and in some areas rooms are superimposed as well as stacked on top of each other and oriented on a completely different footprint.

Along LA2's north edge are a series of rooms bordering Agua Fria Street's south right-of-way, and a second

series of rooms occur on the north side of the street. These two roomblocks apparently form the north and south sides of a small plaza. Within the plaza are two definite pit structures and three possible pit structures, 19 extramural pits, 2 activity surfaces, and a small midden (Deyloff and Scheick 2010). Bordering LA2's west edge is a large midden (see Lang and Scheick 1989). Archaeomagnetic and radiocarbon dates, combined with ceramic seriation studies, suggest the rooms along Agua Fria Street's south side, a large pit complex containing possibly a disturbed pit structure, an activity surface, a small midden's lower portion, and at least 12 extramural pits were in use in the late A.D. 1200s. The two excavated pit structures were occupied in the early A.D. 1300s as the adjacent rooms filled with trash. The small midden adjacent to the larger of the pit structures continued to accumulate trash, and at least 1 extramural pit was in use.

East of San Ysidro Crossing, the series of rooms south of Agua Fria Street border a fairly well-developed occupation surface. The absence of enclosing roomblocks on the northeast side of the site could be a function of deliberate site layout, but it also could be from historic disturbance. In the open area east of the occupation surface is a second large midden, mirroring the one on the west site edge identified by Lang and Scheick (1989) and adjacent to the water association's easement; the subject of this current study.

Work by Lang and Scheick (1989) indicate LA2 rooms generally tend to be small. Late Coalition period rooms, at least, are rectangular (ca. 5.24 m²) and built of narrow hand-modeled, untempered adobe walls. Walls at both LA1 and LA2 proved thin, although those at LA2 average around 30 cm wide and those at LA1 about 22 cm wide. Floors are packed dirt, marked occasionally by adobe-lined hearths or basin-shaped firepits. Less common are intramural adobe-lined and adobe-rimmed food processing bins. The two excavated Coalition period pit structures to date both contain formal, collared hearths and ashpit complexes (Deyloff and Scheick 2010). Common to extramural areas are circular to ovoid pits.

Most notable at both LA1 and LA2 is the haphazard construction style of varied wall abutment types and stub walls of structures never built. Stubbs and Stallings (1953) indicate it was a common practice at LA1 to level older buildings and build atop them in a completely different foot print. LA2 certainly follows this pattern as well, with a probable surface room (Feature 3) built over a large pit structure/kiva (Feature 77) that apparently was purposely demolished and filled in; a second pit structure (Feature 58) underwent serious remodeling to the extent of reducing the room size and creating a ventilator tunnel out of an earlier antechamber entry and then later reorienting the tunnel and method of closure.

The focus of the community archaeological project is the roughly 100 m² of roomblock within the water association's easement not studied by Lang and Scheick (1989). The information collected by this cooperative project, when combined with all past archaeological work, will help counter the on-going loss of LA2 site data, substantially increase our knowledge of this rapidly disappearing resource, and provide a context for future archaeological work in the area. Just as important, through a tandem community and public school outreach endeavor, the project also is educating community members to the site's existence and helping promote site preservation on the surrounding private properties.

Unfortunately, some of the most extensive damage to the site has occurred within the water association easement. The small easement (450–500 m² area) is centrally placed on top of and within one of the site's large north-south roomblocks and its associated placita. Before the 1988 rediscovery of the site, building foundations excavated by the water association had removed all sediment and archaeological materials to sterile within their footprints, effectively destroying 141 m² of the site portion encompassed by the easement. The 1988 related construction and maintenance work was massive, requiring most of the north portion of the water association's easement to be leveled to sterile and refilled. Although this work removed another 105 m² of the easement site portion, at least some level of limited archaeological investigation occurred (Lang and Scheick 1989). Placement of multiple water lines, electrical lines and drains eliminated another 8 to 10 percent (36–45 m²). In 2012, additional archaeological work occurred in advance of waterline repairs and replacement and water tank maintenance; this impacted another 90 m² of the easement site portion, and left roughly 20 to 30 percent of “mostly” undisturbed archaeological remains within the easement. This U-shaped area wraps around the extant water tank and is the subject of this project.

Initial work in the current project footprint required removal of approximately 50 cm of compacted overburden, oftentimes revealing easement-related disturbance of late nineteenth and early twentieth century cultural remains above pre-Columbian floors. This is most common in the west project portion. In the south project portion, overburden removal more often reveals faint double wall outlines as well as intersecting walls. Room abutments can be massive, suggesting buttressing and/or remodeling of many of the project rooms. Stubbs and Stallings (1953) note that at LA1 the combination of thin, high (2.28–2.43 m) walls with two or more stories led to the constant need for repair. LA1 also exhibits a wide range of abutment types with no real patterning, a practice that we are learning is also prevalent at LA2 as we define and expose more rooms. Also apparently consistent with LA1, the LA2 site data collected to date indicates site occupation shifted from one portion of the pueblo to another and back again, with rooms exhibiting both old and new walls. In at least two instances thus far at LA2, it seems old rooms were filled in and built over in a completely different footprint. Apparently, old walls were reused with the addition of buttressing, further complicating room definition. The buttressing walls at LA1 often were laid on the old floor and the new floor laid directly on the old floor (see Stubbs and Stallings 1953). Sometimes, occupants started a wall and did not finish it.

By the end of November 2014, we had identified and exposed 12 rooms or partial rooms within the underlying roomblock, with many other rooms beginning to take form. Unlike the north portion of the roomblock investigated by Lang and Scheick (1989, and more similar to LA1, we have other rooms aligned somewhat differently that crosscut these. Rooms thus far are filled with occupation-related trash, structural debris, or a combination of both. Some rooms contain nothing but adobe structural debris, which is nearly impossible to dig through once it dries. The one room nearly finished at this time has yielded thousands of artifacts, many reconstructable vessels within what looks like roof fall, and over 60 floor artifacts (Figure 2). Other rooms have nearly no artifacts, including on the floor. Most rooms investigated thus far appear to have multiple floors, with all of them occurring generally at the same depth in each of the rooms. In the two rooms nearly completed, both show reuse of the interior space once the room had begun to deteriorate and fill. As of yet, we have not identified any outside work spaces between rooms; all rooms appear to be contiguous.

To date, some 16 to 18 volunteers from the community, the Santa Fe Archaeological Society, and the Friends of Archaeology have assisted in this project. Additionally, 3 professional archaeologists have contributed their time and expertise. Throughout December, January and February, a very small group, including 2 volunteer screeners, will continue to work at the site, weather permitting. In March 2015, a second phase of archaeological work is scheduled to begin, running for approximately 6 weeks. To those who might be interested in volunteering or working on the site, please contact Cherie at swoffice@swarchcons.com.

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Figure 1. LA2 Site Boundary Today.



Figure 2. Nearly finished room with abundant floor artifacts. Hearth unexcavated along east wall, upper right in photo.

TRACKING DOWN CORONADO IN THE RIO GRANDE VALLEY

Matt Schmader, Albuquerque City Archaeologist / UNM Department of Anthropology

New Mexico has witnessed some of the most extraordinary events in the history of the country, if not the world. Archaeologists get the chance to piece together how some of those events left their mark, both in terms of their cultural impacts and their physical remains. Current research being done on the 1540-1542 expedition led by Francisco Vázquez de Coronado is a case in point.

Background: The Expedition

In February of 1540 the Viceroy of Nueva España, Antonio de Mendoza, ordered a muster roll to be presented before him in Compostela (former capital of Nayarit, Mexico). The force he reviewed was to explore lands to the north in search of unknown civilizations, with hopes to find riches and a route to Asia. Mendoza selected his

29-year old provincial governor of Nueva Galicia (now west-central México), captain General Francisco Vázquez de Coronado. Coronado was to lead 375 Europeans and at least 1,300 Mexican indigenous soldiers of mixed cultural heritage, called *indios amigos* or *alliados*. They were supported by more than 1,000 horses and several thousand livestock. The whole enterprise was one of the largest land-based operations conducted under Spanish royal decree in the crown's sixteenth century colonization of the "New World." It was privately funded, as were nearly all expeditions of the time, and had a total cost of about 600,000 pesos-- the value of almost 19 tons of silver. After 27 months and covering 3,900 miles, the journey would end without ever finding what it sought. This failure had severe consequences for individual investors and Spanish colonial intentions for lands north of Nueva España; more importantly it had severe and permanent impacts on the native peoples of New Mexico.

Coronado Sites are Rare

Despite the fact that Coronado's exploration was so large and covered so much territory, surprisingly little physical evidence has been found along his route. The campsites along the way, and the occasional place names described by several expeditionary chroniclers, are deceptively hard to find. But, as more researchers narrow in on what diagnostics to look for, and on secure identification of important sites, a clearer picture is emerging. Even so, just a handful of sites contain artifacts that number in the hundreds. These are at Zuni pueblo, at two localities along the Rio Grande-- Santiago pueblo (LA 326) and Piedras Marcadas pueblo (LA 290)-- and at an encampment in the Texas panhandle called the Jimmy Owens site. Other smaller sites or assemblages have been found near the Arizona-Mexico border and along the New Mexico-Arizona border, as well as near Zuni, El Morro, and Pecos. Taken together, these sites trace the route and reveal the places where major events occurred and where the match between documents and physical evidence can sometimes align. This was, after all, the earliest dawn of true written history in the American west.

Earlier Work on the Coronado Expedition

Historians have had a long record of trying to translate, define, and identify places mentioned in Coronado's documents, going back to the latter part of the 1800s. For the most part, archaeologists lagged behind those pursuits and only from 1915 to 1935 did the first excavations take place at major sites-- principally, Hawikku (at Zuni), Santiago pueblo in the Rio Grande valley, and at Pecos. Even then, investigations were not aimed at finding Coronado as much as they were at working on the pueblo sites themselves. Despite finds of sixteenth century artifacts at Santiago pueblo, Edgar Hewett's search for a suitable site to commemorate the 400th anniversary of the Coronado expedition led him to nominate Kuaua pueblo (LA 187) as "Coronado Monument" in 1941.

Scant progress was made in finding any solid material remains until Brad Vierra's work at small dugouts along State Road 528 in Rio Rancho. There, Museum of New Mexico crews found several small habitations with contact-period ceramics, metal artifacts, and sheep bone. When carbon dates came back to the sixteenth century, Vierra (along with historian Stan Hordes) interpreted the whole site as a Coronado-era encampment, but their interpretation was not met with universal acceptance.

Puebloan Perspectives and Piedras Marcadas Pueblo

When Coronado elected to spend his first winter of 1540-1541 among the Tiwa villages of the Rio Grande, he named the settlements the "Tiguex province," which was described as having twelve towns (although some accounts vary). Those sites in the core of the Tiguex province are on both sides of the Rio Grande from Bernalillo on the north, down to Albuquerque's north valley. Most of the "twelve towns" have been found, and the largest-- Piedras Marcadas pueblo-- is also associated with rock imagery found in Petroglyph National Monument. Soon after the Monument was established in 1990, the City of Albuquerque and National Park Service held consultation meetings which included field visits to Piedras Marcadas. During those visits, Pueblo elders and leaders expressed the belief that could be summarized this way: "We consider this place to be an ancestral village. You archaeologists have dug up almost all of our ancestral villages. We ask, out of respect,

that one place at least be left undug. Do not do big excavations here. Small tests, and instrument work, but no large digs."

The Pueblos' perspectives made archaeologists rethink issues of in-place preservation, low-impact investigation, and sensitivity for ancestral sites. Starting in 2003, various remote sensing tests were done at Piedras Marcadas and electrical resistivity (ER) was found to yield the most results while not disturbing the site. The ER surveys, covering about 2.5 acres in the center of the site, revealed several hundred ground-floor and upper-story adobe-walled rooms surrounding an open central plaza. This is a typical architectural layout seen at many Late Classic village sites such as Kuaua, which was fully excavated. Work to clear shrubbery for the ER surveys in 2005-2006 exposed the first of what would be many sixteenth century metal artifacts. The first find, a wrought iron nail, was identified by Richard and Shirley Flint, pre-eminent Coronado historians and scholars. The wrought iron nail seemed to confirm what had been suspected by many archaeologists over the decades: that Piedras Marcadas, the largest of the contact-period Tiwa villages along the Rio Grande, had most likely been visited by the Coronado expedition.

In early 2007, at the suggestion of Charles Haecker of the National Park Service, a limited metal detection survey was conducted and the results were almost instantaneous and quite compelling. Dozens of sixteenth century metal artifacts were recovered in just a 20 meter by 20 meter grid. Iron nails, chainmail, lead musket balls, the tip of a dagger, and copper crossbow arrow points were found, many only 5 cm to 10 cm below ground surface. These finds conclusively showed that Piedras Marcadas was a significant Coronado expeditionary site. Moreover, the presence of many personal items, broken objects, and munitions combine to form an unmistakable pattern that could only have come about from multiple and sustained episodes of fighting between the expeditionary forces and the pueblo's defenders. As field work has progressed steadily over the past seven years, over 1,000 sixteenth century metal artifacts have been found in an area of just over 5,000 square meters-- roughly the size of a football field. The assemblage contains many personal items, broken fragments left over from fighting, and ammunition. The copper boltheads—crossbow arrow tips—and lead musket balls have isotopes that trace back to mining sources in the Mexican state of Michoacán.

When the distributions of metal artifacts are combined with the architectural details found by the ER work, some compelling patterns emerge. It becomes apparent that concentrations of artifacts are likely to have resulted from more than one attempt by Coronado's forces to attack Piedras Marcadas. For example, clusters of broken items are found outside the south wall of the pueblo, and in passageways that may have been blocked off. Other cluster in the southeast corner of the plaza may have come about from fighting once the pueblo walls had been breached. And still other clusters may be from post-battle activities such as blacksmithing.

While history has shed light through written records, archaeology reveals other details not described in any documents. For example, the 1,300 *indios amigos* are barely mentioned in any records but surface artifact surveys have turned up projectile points of native Mexican style, and several dozen slingstones. These slingstones have only been found at sites where the evidence for inter-indigenous fighting has occurred. Very few places on American soil have in-place artifacts that show how indigenous soldiers from one distant culture fought against native peoples in their own territory.

Epilogue

The results of these investigations have come about with minimal site disturbance, in accordance with Puebloan wishes. And yet the results are highly indicative of the most intense struggles that could have occurred, that between an expeditionary army intent on imposing their will and on Pueblo peoples defending their homeland. The life-or-death stand-off left its physical remains, to be sure, but more deeply left its historical legacy. Coronado prevailed and the pueblo resistance was broken by the spring of 1541. But his own failure to find riches or another "great civilization" meant that Spain would not be interested in re-exploring New Mexico for 40 more years.

These effects were much further reaching, however. When colonization came to Nuevo Mexico by 1598, the tenuous attempts at relations with native peoples would not last even 100 years and culminated in the Pueblo Revolts of 1681 to 1696. Arguably, the resistance to outsiders began with the arrival of the first foreigners on the Coronado expedition and the tone was set for the next 150 years. Today, as we approach the 475 year observance of the famed exploration, there are still conversations that take place among the pueblos that outsiders do not fully understand or participate in. To say that the whole world changed on the day when the first explorers came is a huge understatement. Archaeology and history can only hope to close the gap in what we understand and how we can stimulate cross-cultural dialogues and respect.

CULTURAL RESOURCE INVENTORY OF TWO HISTORIC-PERIOD CEMETERIES (LA 37925 and LA 173306), CONCHAS LAKE, SAN MIGUEL COUNTY, NEW MEXICO

Karen Swope, Statistical Research Inc.

Introduction

Under contract with the U.S. Army Corps of Engineers (USACE), Albuquerque District, Woods Canyon Archaeological Consultants, Inc. and Statistical Research, Inc. (SRI) performed a cultural resource inventory of two historical-period cemeteries (LA 37925 and LA 173306 [Alamosa Plaza Cemetery]) on USACE easement lands at the Conchas Lake project, San Miguel County, eastern New Mexico. The cemeteries are associated with Hispanic settlement in the area during the late nineteenth and early twentieth centuries.

The project included a literature and records search, intensive pedestrian survey, site recording and mapping, archival research, and report preparation. Grave markers and other cultural features were mapped and documented via a photographic record and scaled drawings. Both sites are recommended eligible for listing in the National Register of Historic Places (NRHP). The forthcoming report (NMCRIS No. 124560) is entitled: *A Cultural Resource Inventory of Two Historical-Period Cemeteries (LA 37925 and LA 173306) and Alamosa Plaza (LA 29446), Conchas Lake, San Miguel County, New Mexico*, by Jorge A. Provenzali, Karen K. Swope, and David T. Unruh.

Project Historic Context

The historic context of the project area is characterized by episodes of cultural conflict and compromise. During the eighteenth and early nineteenth centuries, Spanish buffalo hunters (*ciboleros*) took buffalo on the eastern Plains under permit from the Spanish colonial government. By about 1870, the diminishing herds were increasingly concentrated in the southern Cimarron and Canadian river areas of New Mexico and Texas. Documentation indicates that men from villages in the project vicinity participated in the hunts (Cobos 1983:31; Kenner 1994:106; Márquez 2005:138; Weigle and White 2001:31-32; Christmas 2010:178-184).

The Pablo Montoya grant (established in 1824) encompassed over 655,468 acres in the project area and was the first attempt at settling eastern New Mexico (New Mexico State Parks Division 2010:10; U.S. General Accounting Office 2001:27). Inhospitable conditions (including those posed by the harsh climate and threats

from horse thieves and cattle rustlers) precluded extensive settlement, and the region remained largely unpopulated until the entrance of cattle interests in the nineteenth century (Ornduff 1973:11-14).

Sources differ as to the number of settlements that were located within and around the Pablo Montoya grant, with reports ranging from four villages to one dozen (New Mexico State Parks Division 2010:10; Ornduff 1973:14; Ellis 1980:8). The villages were settled as early as the 1860s, although some men arrived singly as early as the 1830s and brought their families only when the territory was deemed safe (Remley 2000:81).

Some details are available regarding local settlements. The small village of Alamosa Plaza contained a chapel and cantina, and approximately 30 families lived there (Kramer et al. 1988:191). The village cemetery was located about 1.5 miles from the settlement (Kramer et al. 1988:191; Remley 2000:86–87). San Hilario was located about 15 miles southeast of the project area. It was largest of the local villages with about 300 residents, and published a local newspaper. Traveling priests visited the San Hilario chapel, performing mass, weddings, and baptisms (Remley 2000:85–86). San Lorenzo (on the Canadian River about 14 miles southeast of the project area) became home to nearly 250 individuals, and maintained a post office, newspaper, and merchandise and grocery stores. Courier mail and later, thrice-weekly U.S. Mail was carried along the Canadian River road through the area (Remley 2000:86, 88).

Beginning in 1870, a succession of large cattle ranches (including the Bell Ranch) occupied most of the Pablo Montoya grant and adjacent prairie land (Ellis and Wood 1984:72–73). Cattle ranged freely throughout the unfenced Bell Ranch and beyond, in conflict with local settlers who reportedly used some 20 miles of Canadian River frontage to run sheep (Remley 2000:153).

During the last few years of the nineteenth century, in response to severe drought and the ensuing financial depression, Bell Ranch management launched a direct effort to remove settlers living along the Canadian River. Some held clear title to their land, and others reportedly were squatters. Legal quit-claim deeds were required where settlers held land titles. Most were descendants of families that had lived in or around the same villages for generations. Some settlers were compensated with nominal amounts of cash and livestock (Stanley 1961:209), and the ranch extended the offer to assist in moving possessions. Reportedly, the residents of five villages within the ranch boundaries were expelled (Ellis 1973:28, 33; O’Neal 1997:107); the entire exodus was complete in about 4 years (Stanley 1961:210). Displaced villagers sought reestablishment outside the ranch, where the former reliance on river water was replaced by the necessity of digging wells and establishing homesteads on dry lands. Some families moved to nearby villages (Kramer et al. 1988:191; Remley 2000:157). Others who had worked for many years as cowboys for Bell Ranch maintained those employment ties (Ellis 1980:86).

The Two Cemeteries

LA 37925 is situated on an alluvial terrace just north of the Conchas River, a few miles outside the Pablo Montoya Grant. The site was recorded in 1983 by the Agency for Conservation Archaeology, Eastern New Mexico University (Baker et al. 1983:79), and revisited in 1988 by Mariah Associates, Inc. (Kramer et al. 1988). The main feature of the cemetery is a rectangular, dry-laid stone vault or tomb (“a memorial structure over or beside a grave” [Harris 2006:1003]) built of about 8 courses of locally-procured, tabular sandstone slabs. The feature measures 10.5 feet long by 5.0 feet wide by 3.0 feet high and is demarcated by four wooden corner posts. Nineteen grave markers are concentrated in the area east of the rock structure, and all face generally east (Figure 1). Only 2 of the grave markers were found set vertically in the ground; the other 17 grave markers are lying flat on the ground surface. All were constructed of native-sandstone slabs. No artifacts were located within the cemetery. Legible surnames on the grave markers are Barela, Montaña, and Perela, and death dates range from 1900 to 1904.

LA 173306 (Alamosa Plaza Cemetery) is located within the Pablo Montoya grant, on an alluvial terrace on the west side of the Canadian River, about 10 miles in a geodesic line from LA 37925. The cemetery is enclosed by a rock wall measuring 110.7 feet north-south by 105.6 feet east-west, with an average width of 25.5 inches and

a height of 33.5 inches. This cemetery also contains a rectangular vault or tomb (Figure 2), with one end built in an ogival shape (a curved point). The structure was similarly dry-laid using tabular, locally procured sandstone slabs. It measures 102 inches long by 35 inches wide by 38 inches high, and consists of seven to eight courses of stone. Nine gravestones were identified in the cemetery, facing generally south. Only three of the markers were embedded vertically in the ground; the other six rest horizontally on the ground surface. No artifacts were observed on the site surface. Identifiable surnames on grave markers at the site are Aguilar, Lucio, Samora and Ulibarri, and death dates range from 1889 to 1893.

Significance Evaluation

Cemeteries were an important component of historical-period land use and settlement in the region. LA 37925 and LA 173306 represent the broad pattern of Hispanic settlement in the New Mexico Territory at the turn of the twentieth century and illustrate cultural practices and vernacular mortuary customs specific to that folk tradition. Both sites retain a high degree of integrity of location, design, setting, materials, workmanship, feeling, and association. The two cemeteries are recommended eligible for listing in the NRHP under Criterion a for their association with Hispanic U.S. Territorial period settlement in the Canadian River Valley and under Criterion d for their potential to provide information relevant to important research questions, such as those related to cultural identity, religious affiliation, demography, pathology, mortuary practices, socioeconomic status differentiation, and behavior. The research value of these sites is particularly important because little is known about the villages and homesteads, and there are few documentary sources about this aspect of regional history. Neither site is threatened by direct impacts as a result of water storage associated with the Conchas Lake Reservoir, as they are both located at elevations above the maximum flood-control pool elevation of the reservoir.

We extend our thanks to USACE, Albuquerque District archaeologists Gregory D. Everhart, Jonathan E. Van Hoose, and Jeremy Decker for guidance in executing this project.

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Figure 1. Grave Marker at LA 37925



Figure 2. Vault or Tomb at LA 173306

“CANNOT MAKE A LIVING ON THE PLACE: AN EARLY 20TH CENTURY HOMESTEAD IN THE ESTANCIA BASIN

Erin N. Hegberg, Office of Contract Archaeology

Introduction

LA 174573 is a historic homestead site in the northwest Estancia Basin originally belonging to the family of Joe H. Kays, who first settled in the area from Missouri in 1908. Based on the artifact assemblage, census documents, and interviews with the current land owners, it appears that the site was occupied by a second owner from about 1912 when the Kays family left, until the 1930s. The current land owners came to the property in the early 1940s. Excavation of this site provides an opportunity to examine the material culture of an early 20th century homestead. The artifact assemblage in conjunction with the homestead case file for this site provide a view of daily life and economic strategies the Kays family used to make a living in the Estancia Basin.

The site was documented as a new discovery in October 2012 by archaeologists from the University of New Mexico, Office of Contract Archaeology (OCA) during the MAPL WEP III pipeline project (Gerow and Mattson 2013). Approximately 95% of the LA 174573 site area overlaps with the pipeline construction right-of-way and the site was excavated in response to potential impacts from pipeline construction. In total, 20,592 historic artifacts and 19 prehistoric artifacts were collected from the site. Faunal analysis is on-going. Three hundred ninety-six historic artifacts were inventoried but not collected during in-field analysis.

The site consists of three features: the imprint of a house, a water cistern directly adjacent to the house imprint, and a discrete trash dump located approximately 15 meters northwest of the house imprint. A row of juniper fence post bases were found along the eastern edge of the site. The post alignments suggest that the majority of the site area may have been enclosed in a fence.

Results

The house imprint was designated during the initial site recording as the void area of a U-shaped artifact concentration. Artifact densities were generally low within a 6 x 6 m area with artifact densities increasing to the east and west of this void. In addition, several limestone rocks are located within a larger 16 x 14 m area. Although these rocks are undoubtedly associated with the foundation of the house that was once located in this area, none of the rocks appears to be in situ.

A total of 10,264 historic artifacts were recovered from 192 m² excavated in and around the house imprint. Within the presumed house footprint, the average artifact density is 13.3 per square meter whereas directly east and west of this area the average artifact density is 119.6 per square meter. High numbers of ceramic dish wares were found around the feature ($n = 1,384$) and substantially more window glass ($n = 665$) was recovered here than in the cistern ($n = 100$) or trash midden ($n=119$), which also suggests a structure was in this location.

A concrete lined water cistern measuring approximately 1.9 m in diameter and approximately 1.9 m deep is located directly adjacent to the house imprint. The cistern was completely filled-in with sediment with a discrete stratum of trash that begins about 1.2 m below the ground surface and measures 45 to 60 cm thick (see Figure 1). The fill above this cultural stratum is largely sterile. The concrete base of the cistern is missing, but within

10 to 25 cm beneath the cultural stratum, the sediment in the cistern transitions to sterile CaCO³-rich silty clay. Only the western half of the cistern was excavated.

A total of 4,702 historic artifacts came directly from cultural fill within the cistern. The assemblage was dominated by unidentified metal fragments ($n = 2,751$) and metal wire ($n = 396$). Other items included bottle glass ($n = 351$), rubber fragments, probably from tires ($n = 241$) and interestingly, 57 fragments of newspaper. Diagnostic artifacts indicate that the trash was deposited between 1910 and the 1930s. The infilling of the cistern may have begun after the Kays' left the property in 1912.

A trash dump feature measuring approximately 3.8 meters (north-south) by 3 meters (east-west) is located to the northwest of the house imprint. A total of 4,117 historic artifacts were collected from within and immediately around the feature. The profile of the feature shows a 5–10 cm thick ash charcoal lens located approximately 15–20 cm below the surface. A second ash lens, which is thinner and more discontinuous, is located approximately 5–10 cm below the upper ash lens. The ash and charcoal lenses are most likely the result of ash dumping, probably from a domestic wood-burning stove, rather than in-place burning. There is no oxidization and hardening of sediment, which would be expected if the trash pile was burned in place. Only 58 out of 4,117 artifacts were noted to be melted or burned.

Artifact Summary

A total of 20,592 historic artifacts and 19 prehistoric artifacts were collected from LA 174573 during data recovery activities. An additional 396 historic artifacts were inventoried during in-field analysis of surface artifacts. Unidentified metal fragments, probably from sanitary cans, were the most common artifact type ($n = 6,298$).

The artifact assemblage at LA 174573 demonstrates a full range of domestic activities expected at a homestead settlement. Sixty-one grommets, 51 sewing notions and 27 buttons indicated that the Kays made or at least mended their own clothing. A total of 146 fragments of milk glass canning lids were recovered from the site (63 identifiable as Boyd's Genuine), suggesting that residents relied extensively on canning as a food preservation technique and probably had a kitchen garden somewhere on the property, if not their own peach trees (48 peach pit fragments were recovered). Two hundred twenty-five glass fragments total were identified as portions of jars related to food and food storage.

The vast majority (1,201 out of 1,817) of ceramics collected were undecorated whitewares. The next most common form of decoration is painted whitewares ($n = 187$), but the majority of these are plates with blue rim decoration over a molded design, rather than elaborate hand painted wares, which at this point were more expensive than transfer prints or decals. The Kays did not own much porcelain ($n = 129$), and most of it was undecorated ($n = 47$) or transfer prints with a blue oriental design ($n = 39$). These sherds may have come from a small set. Some pieces had identifiable Sevres and La Francaise back stamps (see Figure 2). It is possible the Kays brought these from Missouri.

The artifact assemblage suggests the Kays were a family of fairly modest means or that they chose not to invest their money in purchasing tablewares. No artifacts that could be clearly identified as toys or related to children were found, which may indicate that Joe H. Kays's two young daughters Mabel and Edna only played with cloth or cornhusk dolls rather than porcelain dolls or manufactured toys.

Site Discussion

Some, although limited, oral and written historical sources are available for LA 174573. A cash entry land patent (Patent Number 290405) was issued on September 9, 1912 for the southwest quarter of Section 20, where the site is located. The land patent lists Joe H. Kays as the purchaser and owner, he paid \$200 for the 160 acres on November 25, 1911.

Joe H. Kays came to New Mexico from Missouri with a younger wife and one daughter. A second daughter was born in New Mexico. Joe Kays lists in his homestead proof that he built his house on the claimed land in December 1908. It is described as a box house measuring 16 x 32 ft with two rooms, an iron roof and matched board floor, four windows and two doors. A stable and fencing are also listed as improvements made to the property. The stable measured 22 x 30 ft with an iron roof. The dimensions of the house may match the dimensions suggested by the void of artifacts in the house imprint. Joe Kays valued the improvements at \$500, which is generous compared to other homesteads in the general area. A nearby homestead, which contained a two room frame house, barn, hen house, cellar, cistern, and fencing as listed improvements only valued them at \$400 (Patent Number 403956). This suggests that the Kays may have made special investment into their home.

While there were indications from the artifact assemblage that the Kays were modest purchasers, they may also suggest that the family chose to focus their limited cash on investing in the homestead improvements, farming materials, and eventual purchase of the land. Joe Kays often attempted to plant up to 40 acres of crop land versus 15-30 acres planted by other 20th century homesteaders.

Land patents in Section 29, bordering Joe's property to the south, were issued to Joe's two older brothers. James O. Kays was issued a cash-entry land patent for the northwest quarter Section 29 on March 06, 1911. William O. Kays was issued a patent for the northeast quarter of Section 29 on May 16, 1913. Joe apparently had, and continued, close relationships with his brothers; 1920 census data show Joe and his brother James both living in Oklahoma. The three brothers would have been able to pool their resources to cope with unreliable crop yields and to meet the requirements of their homestead patents.

The efforts of the three brothers were apparently not always enough, and Joe H. Kays also drew on networks of relations back in Missouri. Kays attempted to grow corn, beans, oats, potatoes and cane on his homestead in 1909 and 1910 but was unsuccessful, leading to a request for a one year leave of absence at the end of 1910 because "the crop was a total failure, I have not raised anything to live on, cannot put another crop in next spring having nothing to do it with, am out of money and have got to get where I can get work, cannot make a living on the place" (National Archives and Records Administration, Land Entry Records, 1911). It is unclear if only Joseph left, or if the entire family returned to Missouri for the year. The 1909-1912 climatic drying trend was felt by homesteaders attempting to farm throughout New Mexico and the majority of the population was forced to seek work elsewhere. Many homesteads were abandoned during this period (Merlan 2008:19).

The Kays family left the homestead for good less than six months after finalizing their purchase and returned to Barnett Missouri, possibly due to continued agricultural failure or an opportunistic buyer. Joe Kays writes to the General Land Office from Missouri in January, 1912. Generally Joe continued to make a living farming and he is listed as a farmer in the 1920 census.

The documentary and material evidence at LA 174573 sheds light on the experiences of second wave homesteaders in New Mexico. In the early 20th century increased railroad access and aggressive campaigning by the Bureau of Immigration encouraged farmers from the east and Midwest to seek homestead opportunities in the Southwest. However, the harsh climate in the state made it difficult for agricultural homesteaders to be successful beyond subsistence farming. Many abandoned their allotments before purchasing or applying for their final patents. Those who did complete the homestead process, like Joseph H. Kays, were only able to do so by drawing on extended family and social networks, both in New Mexico by clustering allotments of family members, and in their states of origin, such as is indicated by the hiatus the Kays family took to return to Missouri in 1910.

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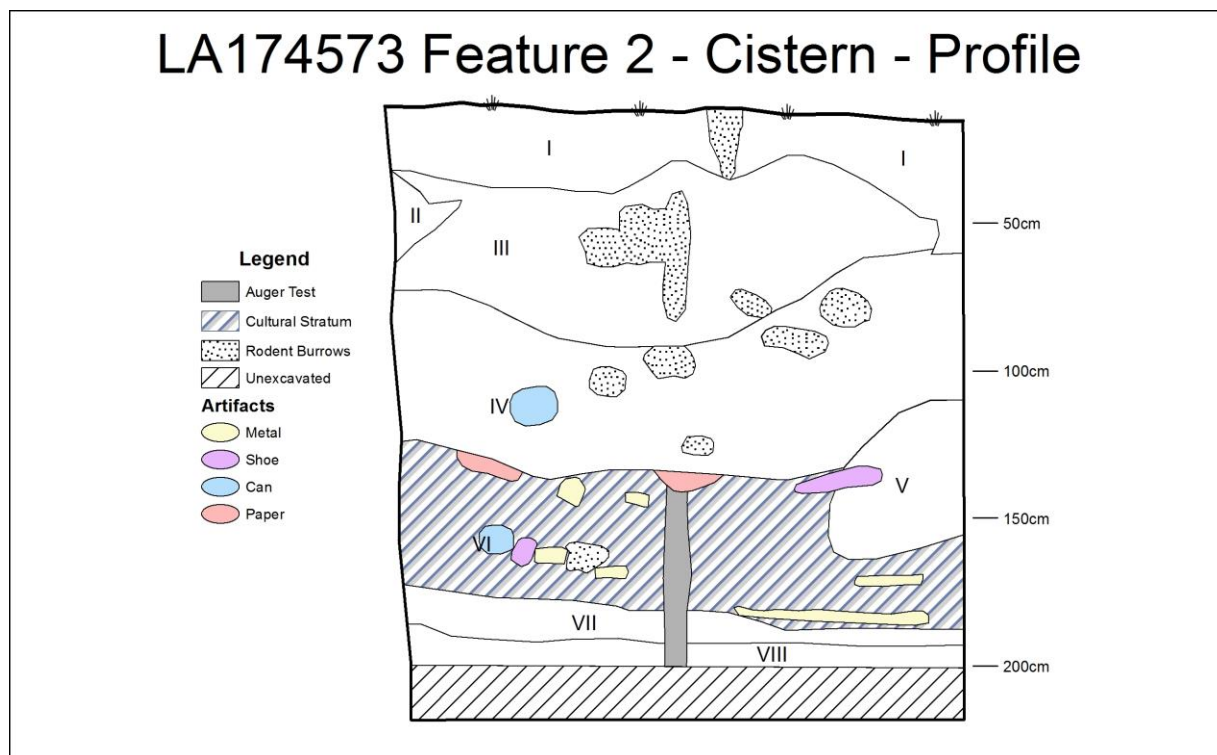


Figure 1. Feature 2 Profile



Figure 2. LA 174573 Ceramics.

JEMEZ HISTORIC SITE STABILIZATION REPORT: 2014 FIELD SEASON

Matthew J. Barbour, Manager, Jemez Historic Site

Jemez Historic Site protects and interprets the archaeological remains of Giusewa Pueblo and San José de los Jemez Mission. However, in years past, preservation of the ruins has focused almost exclusively on the church at the expense of the Native American village that it once served. This year that changed.

While San Jose Mission is an architectural and historical marvel worth preserving, so is the ancestral Jemez Village of Giusewa. Portions of the village closest to New Mexico Highway 4 and the Visitor Center had never been stabilized. As a result, these areas had fallen into a state of disrepair. This portion of the village is the first thing the average visitor sees when entering the site and tells a story worth preserving.

For the 2014 field season, Jemez Historic Site once again partnered with the Pueblo of Jemez Natural Resources Department. Between June 23 and October 24, an all Jemez Tribal Member work crew with the aid of temporary state hires made possible through a Youth Conservation Corps Grant rebuilt portions of Giusewa Pueblo, added a new rock wall to the visitor center parking lot, capped portions of San Jose Mission, and focused on the removal of invasive plant species from the site.

Approximately \$60,000 was spent on site preservation. These monies include New Mexico Historic Site funds set aside for ruin stabilization and the generous grant provided by the New Mexico Environmental Resource Department for the Youth Conservation Corps workers. In addition, another approximately \$35,000 was acquired for professional landscapers from Heads Up Landscaping to come out to the site and work exclusively on hauling away brush and downed tree limbs. Combined, nearly \$100,000 was spent during the 2014 summer season on site improvements.

Much of the funds were spent on the portion of the village which had never been preserved. This section, just outside the Visitor Center, dates to the late 16th century and was likely occupied at the time of Spanish Contact with the Jemez People in 1541. Work began with the removal of rubble from the rooms and redefining the orientation and composition of the walls which once stood there.

Stabilization revealed many of the rooms to have served as domestic quarters, where people once lived. Some had bins in their southwestern and southeastern corners reminiscent of what archaeologists label Class C Rooms. These rooms are particularly fascinating in that the layout of the living quarters is nearly identical to residences of the Largo-Gallina Culture, which flourished in and around the Cuba area 1,000 years ago.

These rooms are strong indicators of the Jemez People's connection with the Four Corners Anasazi. They also function to inform upon village life at the time of Spanish Contact. Work is underway to bring this information to the visitor in the form of an updated trail guide.

A big thank you goes out from Jemez Historic Site and the Natural Resources Department to the stabilization crew: Julian Curtis Vigil (foreman), Kevin Madalena, Darren Scott Shendo, and Santano Zieu Toya. Also none of this could have been done without the hardworking youths: Bryn Fragua (crew chief), Shirlene Sandia, Katherine Sandia, Cyrus Toya, Chassidy Gachupin, Benedict Sandia, Joel Smith and Ambrosia Long. Thank you everyone! You did an amazing job! We cannot wait until next year.



Figure 1. Area Outside of Visitors Center Before Stabilization



Figure 2. Area Outside Visitors Center After Stabilization

PUEBLO OF SANTA ANA HISTORIC PRESERVATION INITIATIVE

Phillip Shelley, Tribal Historic Preservation Officer
Timothy Menchego, Cultural Resource Coordinator
Julian Garcia, Cultural Resource Technician

The Pueblo of Santa Ana’s Tribal Historic Preservation Office recently received a National Park Service Historic Preservation Fund grant for an architectural and engineering assessment of an historic structure known as the Day School located on the Pueblo of Santa Ana (Figure 1). In 1898, Indian Agent N. S. Walpole requested that a government school for the Tamayame [Keres term for the people of Santa Ana] be built on the Pueblo as part of the government’s attempt to “civilize” the Indians (Bayer et. al. 1994: 192-193). This original school was completed in the fall of 1899 and served the children and adults of Santa Ana seven months a year. The school operated between 1899 and 1905. After the closing of the government school, the Pueblo’s governor agreed to allow the Catholic Church to construct and operate a new school and chapel near the community of Ranchiit ‘u on the Pueblo (Bayer et.al. 1994:192). This new school was completed in 1920 and according to published documents and professional evaluation, the core portion of the existing Day School (most recently used to house the Five Sandoval Indian Pueblos, Inc.) appears to be the remnant of this second school.

Oral interviews with Pueblo elders revealed that times at the Day School were not that pleasant for the Tamayame children. One elder related that whenever the children were caught speaking their own language, a “clothespin” was clipped on to their ear lobe to be worn all day as punishment and to help them “remember” to speak only English. As these children only spoke Keres at home, they spoke very little at school and consequently were assumed to be “slow” and disinterested by the teachers.

Funds provided by the NPS HPF grant will be used to document the historic integrity and existing condition of the original portion of the Day School and provide a foundation for a National Register nomination for the school and a master plan for possible future preservation and adaptive rehabilitation efforts. A request for proposals for the required historic and engineering services was disseminated electronically and published in the Albuquerque Journal in October and proposals are currently being evaluated and scored. The Pueblo anticipates identifying the successful proposal by the end of the year and hopes to begin the project by mid -January 2015. The preservation of the Day School can serve to symbolize the strength and resistance of the Tamayame against attempts by the government and the dominant culture to forcibly acculturate the Pueblo peoples.

The Pueblo’s strong record of historic preservation was recognized in 2013 when the New Mexico Cultural Properties Review Committee and the New Mexico State Historic Preservation Office honored the Pueblo of Santa Ana with two Heritage Preservation Awards for the stabilization and restoration of Santa Ana de Tamaya church - a contributing property to the Old Village of Tamaya (National Register Property #74001204) using only traditional materials and techniques. This project was supported entirely by the Pueblo of Santa Ana without any external funds and demonstrates the community’s commitment to protecting and preserving the past.

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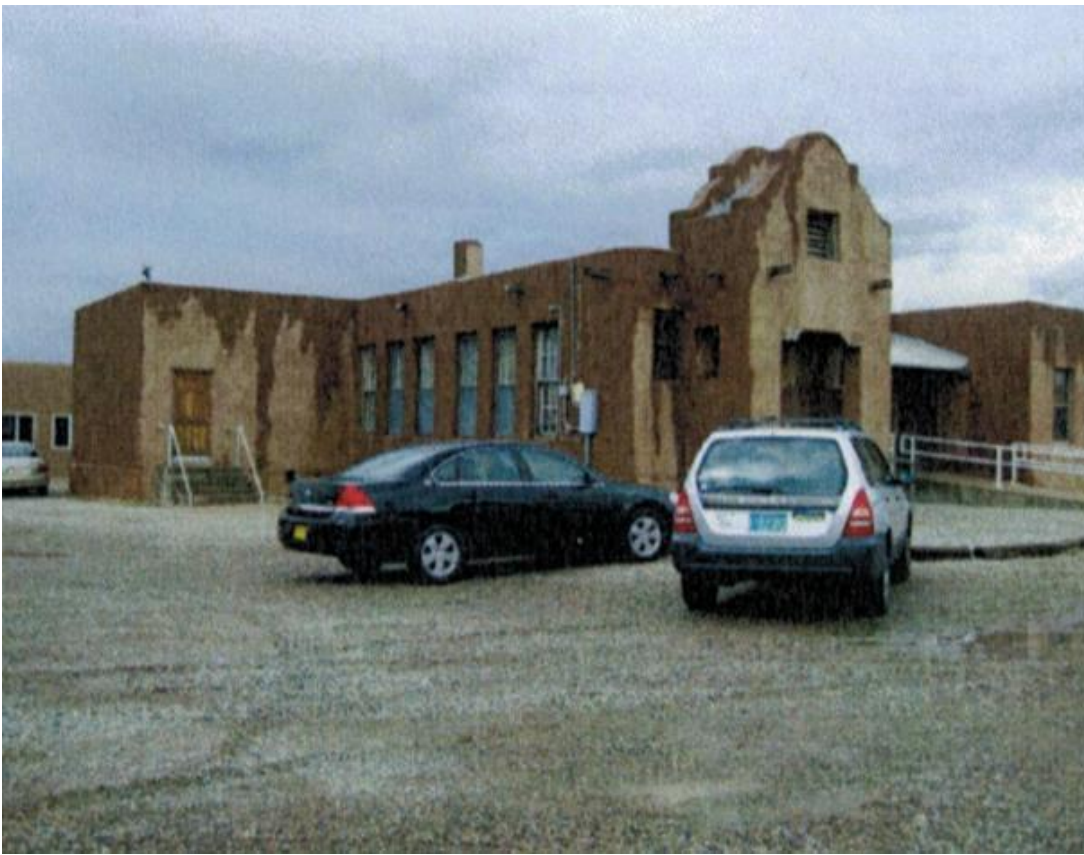


Figure 1. Eastern Elevation of the Day School (Parker et.al. 2011)

MAKING ARCHAEOLOGY PUBLIC: 50 YEARS OF FEDERALLY MANDATED ARCHAEOLOGY

Lynne Sebastian, SRI Foundation

On October 15, 1966, President Lyndon Johnson signed the National Historic Preservation Act into law. No single piece of U.S. legislation has even come close to having such a profound effect on American archaeology. Initially the law had no major implications for archaeology because it only applied to properties listed on the National Register of Historic Places. But once an executive order signed by President Nixon in 1971 expanded the reach of Section 106 of the NHPA to cover eligible as well as listed properties (a requirement that was subsequently encoded into the language of Section 106 itself), the burgeoning field of cultural resource management archaeology was off and running. Federal agencies hired archaeologists and developed CRM programs, an entire private-sector CRM consulting industry was born, and over time hundreds of millions of dollars have been spent on archaeological survey, testing, and excavation – all as a result of 126 words in a half-century old provision of law.

As the 50th anniversary of the NHPA approaches, organizations and communities all over the US will be planning events and initiatives to celebrate the preservation of places as well as the educational and cultural benefits that have resulted from compliance with the NHPA. When it became clear to me that most of the anniversary planning at the national (i.e., Washington DC) level was focused on communities and the built environment, I approached the major professional archaeological organizations – the Society for American Archaeology (SAA), the Society for Historical Archaeology (SHA), and the Register of Professional

Archaeologists (RPA) – as well as the American Cultural Resources Association (ACRA) about creating a nationwide celebration of the archaeological achievements resulting from the NHPA.

The idea that I proposed was a web-based map of the US where touching or clicking on a state would bring up a 10-12 minute video, geared to a public audience, highlighting some important thing we have learned about life in the past as a result of 50 years of CRM archaeology in that state. Each of the organizations said “Great idea!” and appointed a person to serve on a steering committee to put this together. In addition, we have one volunteer serving on the committee. We formed a partnership with the Archaeological Legacy Institute (home of The Archaeology Channel), who will assist the states in getting their videos done and will host the MAP (making archaeology public) Project web site.

We first did “pilot projects” in a couple of states to figure out how to organize discussions among the professional archaeological community in a state and select a topic for the state’s video. Based on that experience, we wrote guidelines for state coordinators, and we have spent the past year finding people willing to serve as MAP coordinators each of the states. As of December 17, we have 49 states signed up; we believe that this is as many as we are going to get. Over the course 2015, we will be trying to get all the videos done; our target is to have them completed by the SAA meeting in the spring of 2016.

This is a grassroots effort. Each state is free to organize discussions however they wish, choose whatever topic they wish, and select whatever format they want for their video. There are only three rules: the topic has to be something that we learned about life in the past (not the nature of the archaeological record, not what archaeologists do); the topic has to be something we learned as a result of CRM archaeology that we wouldn’t have learned otherwise (not from academic research, not information available in the historical records); and the topic has to be engaging to the public (you remember them, the people who paid for all this?).

Those of you who were subscribers on NMAC-L saw one of the “pilot state” efforts to select a topic play out. As I reported earlier this fall, when I tried out the five potential video topics that we identified through NMAC-L discussions on some “public” audiences, the favorite choice was the “Patterns of the Past” topic. The thesis of this topic is that there have been tens of thousands of Section 106 undertakings in New Mexico, and 99% of them didn’t reveal anything astonishing in and of themselves. BUT . . . when we put them all together, in the aggregate they enable us to see the great patterns, the flow, the events, the settings of life here over the whole of our human history in a way that nothing else can do. The great wealth of CRM data, when combined with the marvel of GIS technology, turns the archaeological record into something like an infinite series of Impressionist paintings. When you’re standing up close, they’re just dots; when you pull back, amazing images appear. I put out a request for volunteers to work on developing the story line and creating the video and got a few takers, but can definitely use more. There will be lots of discrete, specific tasks that will enable you to volunteer for something small. And if you don’t feel able to volunteer for the project, please watch for NM MAP requests on whatever the heck it is that we call the new listserve. We are going to need LOTS of help with visuals – photos, video clips, artifacts, etc. – to use in the New Mexico MAP video. Our little committee can’t possibly pull this off by ourselves, we are going to be relying on our colleagues to help us create one of the best videos on the MAP.

If you want to volunteer or have any questions, comments, or ideas, you know where to find me (lsebastian@srifoundation.org)

2014 NMAC FINANCIAL STATEMENT

Savings

Dividends 2014	132.72
Balance 12/31/14	52,639.47

Checking

Dividends 2014	164.37
Balance 12/31/14	25,687.16

Debit Card:	100.00 (beginning balance, used for web site setup)
Balance	48.77

Total Balance	78,375.40
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Transactions for 2014

Dues (credits)

February Deposits (2013 dues)	6,341.00	
2014 dues	964.00	
2015 dues	2,725.00	
2016 dues	210.00	
2017 dues	150.00	
Fall Conference dues	2,725.02	
Landscape Workshop dues	945.00	
Books/CDs	524.00	July 1 thru December 31 is \$389.50 for NM Gross Receipts
Donations	390.00	
Total	14,974.02	

Assets

Laptop computer/software	880.55
Software (Quickbooks)	267.49
Total	1,148.04

Expenses

February withdrawals	357.00
PO Box rental	122.00
Trophies for conference	148.00
UNM catering conference	803.75
HPD Poster	250.00
Postage mail books	12.22
Socorro Springs conference	105.00
David Jacobson Web Site prep	1,500.00
FedEx check to Jacobson	32.00
Kurt Anschuetz Landscape	500.00
Archaeological Fair	192.57
Debit card purchase	5.00
Total	4,027.54

Taxes

Squire, Woodward & Eskew 2013 tax prep	2,086.50
NM Gross Receipts Tax	42.91
Total	2,129.41

Grant Expenses

University Missouri NAA Samples	1,500.00
Total	1,500.00

NEW MEXICO ARCHEOLOGICAL COUNCIL MEMBERSHIP AND ORDER FORM (v 7/09)

MEMBERSHIP* ☐ _____ (year) Renewal or ☐ New Member Beginning _____ (year)

\$ _____ enclosed for membership dues (\$10 student [please include copy of student ID]; \$25 individual; \$35 family)

\$ _____ enclosed to extend membership for an additional _____ years (same rates)

\$ _____ enclosed as a contribution to the NMAC Research Grant Fund or NMAC Scholarship Fund (circle one)

* Membership is for the calendar year, January through December

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\$ _____ enclosed for _____ copies of **The Archaeological Record of Southern New Mexico** Rev.2001. NM HPD. Contributors: Steve Lekson-Southwest; Human Systems Research-South Central; Susana R. and Paul Katz-Southeast. \$25.00, plus \$5.00 for mailing

SHIPPING/HANDLING

\$ _____ enclosed for **shipping and handling** (\$5.00 for up to 2 copies of NMAC Special Publications 1–4, plus \$2.50 for each additional copy; \$4.00 for up to 2 copies of Special Publication No. 5, plus \$2.00 for each additional copy)

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\$ _____ enclosed for _____ copies of **Metal, Glass and Other Materials**, CD, NMAC Historic Artifacts Workshop 2005, Part 1, @\$12.50 each (includes \$2.50 s/h)

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☐ No

NMAC is a nonprofit organization whose purpose is to maintain and promote the goals of professional archaeology in New Mexico. NMAC's goals are to:

- 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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