Chaco has been in the news of late, from the efforts to minimize the effects of energy exploration in the area around the canyon to new dating and DNA results from burials within Pueblo Bonito. Both are complex issues, but the latter is particularly fraught with conflicting perspectives.

Late nineteenth century excavations at Pueblo Bonito encountered a series of burials in two rooms that had all of the hallmarks of “high status” individuals. Abundant turquoise, vessels, and ceremonial paraphernalia distinguished the individuals as different from others. Retired Office of Archaeological Studies archaeologist Nancy Akins is one of several researchers who have studied them through physical examination. But given the early date of the archaeology and the poor condition of some of the remains, questions remain about what made these people special despite Nancy’s and others’ research.

It was with surprise and curiosity, therefore, that we awoke in February to media reports of new dating and DNA studies of the Chaco burials. A consortium of researchers published radiocarbon dates and genetic studies in *Nature Communications*. The short abstract is that the men and women lived in the ninth through early eleventh centuries (before the major Great House construction in Chaco Canyon), all were part of the same maternal community, and two pairs could be shown to be directly related.

But for OAS and many other archaeologists, the first question that came to mind was “How did they get tribal permission to do these studies?” All of the data were derived from destructive sampling, and in our experience, tribal representatives are hesitant to agree to destructive studies. It turns out that the new Chaco analyses are the result of a decades-old consultation process. In order to comply with Federal requirements in the early 1990s, museums notified tribes of their holdings and asked for expressions of affiliation or interest. Many of the tribes didn’t have the staff in place to respond to these notifications, and many museum letters went unanswered. The official status then became unaffiliated, even for these important Chaco burials. From a technical perspective, the consultation process had gone forward, and the responsibilities of the researchers in advance of destructive sampling was fulfilled. From a contemporary tribal perspective, this wasn’t a sufficient consultation process.

This is of concern because the New Mexico Historic Preservation Division is coordinating a transition from State of New Mexico to Federal consultation models concerning the treatment of Native American human remains. OAS is serving as temporary custodian of State remains through this process, and researchers have come to us asking for our assistance in gaining permissions for studies ranging from population genetics to working out the ancient tuberculosis genome. So, while we at OAS are caught up in the interesting implications of the new Chaco information, at the same time we worry that the likelihood of other studies being approved through tribal consultation may have been compromised.

Our course of action will be active and respectful consultation, which we need to embrace as a good thing.
Events

Living History

Past and present come together for Hopi Days
May 20–21 at CNMA

By Chuck Hannaford

“I am dirty, ragged, and sunburnt, but of best cheer. My life’s work has at last begun.”

—Adolph Bandelier, 1880

These words confided by Bandelier in a letter to his anthropological colleague and mentor Henry Lewis Morgan soon after his arrival to New Mexico capture the sentiment felt by all Southwest enthusiasts. Bandelier was 40 years old and had just explored Pecos Pueblo, his first southwestern archaeological site; visited the archives to study Spanish documents related to the site; and had been introduced by Spanish priests to Native American descendants of Pecos living at Galisteo and Santo Domingo. Bandelier was well on his way to integrating the archaeology, ethnography, and historical archival research that characterized his career.

Archaeological sites are one of the most powerful educational treasures of New Mexico. Traveling the vast expanse of New Mexico roadways, both paved and unpaved, with the anticipation of experiencing an archaeological site is a thrilling endeavor. To feel the still remoteness of Gran Quivira, to discover a stepped log ladder on an impossibly steep Dinétah talus slope unseen since its abandonment in the 1700s, to trek a segment of the mysterious Great North Road, or to contemplate the circumference of a Pueblo I great kiva, which ultimately emerged into the complex Chaco Culture: these are all irreplaceable memories. One usually accomplishes these feats dusty and sunburnt, but in the best of cheer.

The story, however, does not end here, as

Valjean Lalo will demonstrate Hopi weaving techniques at Hopi Days, May 20–21 at the Center for New Mexico Archaeology. Above left, sun kachina by Raynard Lalo.

Photos by Scott Jacquith
Bandelier quickly discovered.

The Southwest has an almost unique added dimension that goes hand in hand with archaeological discoveries of the past. The descendent people of many of the great archaeological sites still reside on ancestral lands occupied in some cases for thousands of years. The study of these living peoples, ethnography, brings a human element back to the quiet ruins of antiquity. Living world views and lifeways return the absent smell of coal and juniper cooking fires, the myriad sounds of feast day drums, bells, and songs, and the humble presence of the people. The appearance of an antlered deer dancer in the crisp morning light and the sight of the great wings of the Crow Mother kachina silhouetted in the dawn are awe-inspiring events.

Soon after his mapping of Pecos Pueblo, Adolph Bandelier was introduced to Jose Hilario Montoya, the governor of Cochiti Pueblo. The two became good friends. This marked Bandelier’s introduction to the living culture of Cochiti. Jose guided Bandelier to ancestral villages near Rito de los Frijoles. Today, these sites are a National Monument and still bear the name of Bandelier.

When Coronado entered the Southwest in 1540, the expedition documented many Native American peoples living in towns, or pueblos. These people raised corn, beans, and squash; they had dogs and flocks of domestic turkeys; they made pottery and wove cotton fabrics on looms. These were the Pueblo Indians, concentrated into three major centers of Pueblo life represented by the Rio Grande Pueblos, the Zuni-Acoma, and the Hopi.

The Rio Grande Pueblos sat at the center of subsequent Spanish colonization and settlement. The pueblos, in particular, had to resort to secrecy to maintain their cultural identities. In contrast, the Hopi were some 300 miles removed from Spanish colonization and suffered far less civil and religious interference. Consequently, the Hopi people today are much more open to sharing their culture than the far more secretive, and wary, Rio Grande Pueblo people. At Hopi, one can still see kachina dances and aspects of cultural life similar to those witnessed by the Spanish colonists in the 1700s.
Hopi

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The Hopi villages are the most western and the most isolated of the Pueblo groups. Today, the villages are located along three finger-like projections extending from Black Mesa in northeastern Arizona.

On First Mesa are Walpi, Sichomovi, and Hano. These three villages utilize three different language groups, though we would be hard pressed to discern these distinctions archaeologically. The villages blend together, their boundaries defined by subtle shrines. Language and other cultural differences are evident only from the vantage point of ethnography. Second Mesa is the home of Mishongnovi, Shipaulovi, and Shongopavi. Oraibi was, historically, the largest Hopi village and was once the only village occupying Third Mesa. Ceramics suggest that Oraibi has roots going back to at least AD 1150. Oraibi is considered one of the oldest continually occupied villages in the United States. During the Spanish Period, Oraibi was considered the capital of Hopi country with an estimated population of 1500 to 3000. The village also celebrated the entire annual round of ceremonial practices.

Internal dissention led to the famous Oraibi split of 1906. The “hostile” faction wanted nothing to do with Euroamerican culture, while the “friendlies” were more open to the benefits of education and manufactured goods. The situation finally reached a crisis point when the “hostiles” were forced out of the village after losing the famous pushing contest in September of 1906. These “hostile” elements went on to establish the nearby villages of Hotevilla and Bacabi. Each of the Hopi villages is independent, with Hopi tribal government being a rather recent political development. The tribal government still struggles to obtain representatives from the various villages.

Considering their extreme isolation, the Hopis have long attracted international attention. The famous Snake Dance, 1880–1920, enticed thousands of curious travelers from around the world, including President Theodore Roosevelt. This was amazing, since the nearest railway hub was at Winslow, Arizona, and it took a 70-mile horseback ride to reach the villages.

The stamina and fortitude of the early ethnographers, Bandelier included, was truly admirable. Elsie Clews Parsons recorded an eight-hour trip, in a Model T Ford, from Gallup to Zuni to see the Shalako Dance. In the 1880s, Civil War veteran Alexander Stephen rode 10 miles alone on horseback, at three o’clock in the morning, from his residence in Keams Canyon to record a Hopi ritual on First Mesa. His two-volume journal on the Hopi is now a classic. Our own Laboratory of Anthropology ethnographic field school took Mischa Titiev, Fred Eggan, and Leslie White to Old Oraibi during the 1930s. As young students, both Mischa Titiev and Fred Eggan were given the rare opportunity to participate in the Bean Dance in the kiva.

The basis of Hopi life was and is agriculture in an extremely harsh, dry environment characterized by sandy soil, hot sun, wind, and an absence of water. An Illinois farmer would be shocked in comparing and contrasting respective fields and plants. Unlike the Rio Grande Valley, there are no sources of permanent running water and few springs in Hopi Country. The Hopi farmers’ great agricultural achievement is their skill in developing plants adapted to floodwater, dune fields, and the rarer spring-fed farming methods. Varieties of maize that can germinate even after being planted 6 inches deep or more and produce plants considered diminutive in height when compared to modern horticultural counterparts are just one example of specially adapted domesticates. Planting seeds deep in the sandy soils at Hopi allows the germinating seed to take advantage of the moisture that collects in the lower soil horizons, and plants shorter in stature are less vulnerable to wind shear.

Also of interest are other facets of farming associated with the complex Hopi social organization and kinship system in which farming plots, usually inherited through the female lineage, are owned and maintained by clans—Bear, Spider, and Greasewood, to name a few. All Hopi farmland is interwoven into this social structure in which a Hopi man farms his wife’s clan’s land. On these socially demarcated agricultural plots, the Hopi farmer grows some 24 varieties of corn and beans along with an assortment of melons, pumpkins, and squash.

Multipurpose digging sticks are dependable tools for many farming tasks, and the Hopi culture brings to bear a powerful spiritual life while enticing their plants to grow. The annual ceremonial round centers on everyone praying and working for both rain and moisture, an aspect of Hopi farming that can’t be underestimated. With good hearts, powerful songs, prayers, paraphernalia, and ritual, the Hopi have survived as farmers in a very harsh environment.

Needless to say, it has taken this extensive background to reach the significance of a Hopi Weekend. Every Friend of Archaeology should carry in their repertoire of Southwest experience a trip to Hopi Country. However, a trip to Hopi can be a daunting and complicated
BRINGING HOPI TO SANTA FE

Raynard Lalo, his mother Dorleen Gashweseoma, his father Valjean Lalo, and his brother Gene Lalo will demonstrate Hopi dry farming practices, traditional kachina carving, and basketry and weaving techniques at a special event May 20 and 21, at the Center for New Mexico Archaeology. The Lalo family is from the Third Mesa village of Hotevilla. Dorleen, Raynard, and Gene belong to the Spider Clan. Valjean belongs to the Roadrunner Clan from Bacavi village. All four members of the Lalo family take part in ceremonial duties at Hotevilla, farm staple crops using Hopi dry farming methods, and supplement their income with their artwork.

Saturday, May 20
• Discussion of farming tools and Hopi planting and farming methods.
• Demonstration of field preparation, the sowing of individual crop seeds, and the maintenance of the field, including crop protection from predators and the elements.
• Discussion of Hopi crops and their uses, also harvesting, processing, and illustration of individual crops.

Sunday, May 21
• Demonstration of Hopi basketry techniques by Dorleen Gashweseoma. This will include the collecting and processing of materials and the weaving of a basket.
• Introduction to kachina carving by Raynard and Gene Lalo, including a discussion of materials and how these materials area collected, as well as techniques, symbolism, and the importance of kachinas in the Hopi religion.
• Demonstration of Hopi weaving techniques by Valjean Lalo, also a discussion of materials, processing, techniques, symbolism, and uses of individual clothing items.

Price of admission includes a catered lunch both Saturday and Sunday.

The family’s artwork will be on display during the event. Participants are encouraged to ask questions and should return for the second day of the event for a more thorough explanation of the art and the meaning behind it. For tickets, call (505) 982-7799 ext. 5, after 7 a.m., starting April 11. Cost is $95 for one day; $150 for both days.

BRINGING HOPI TO SANTA FE

The aim of Hopi Weekend is the sharing of Hopi cultural world views and lifeways highlighted by the farming experience. The challenge of farming in an arid desert environment characterizes the development of Southwest archaeology. Every backyard gardener can testify to this struggle.

Today’s Hopi farmers may persistently emulate farming techniques and strategies practiced by the Anasazi ancestors. A conservative Santo Domingo farmer today will tell you to visit Hopi to learn how farming “used to be done.” During Hopi Weekend, we see an opportunity for expanding similar farming-outreach programs in the future, beginning perhaps with the Rio Grande experience. We are truly a laboratory of anthropology here in the Southwest, as our visionary founders realized back in the 1920s. Cultural diversity is all around us, and we have an exceptional chance to expand our interests in time and culture by interacting with our Pueblo neighbors.

There has been some discussion on the proper etiquette for this event. When observing signage upon entering most Pueblos today, a person finds a most daunting list. We bahana (white) visitors can sometimes be overbearing and obtrusive in our curiosity. In a nutshell, remember common courtesy. Cultural interaction is a wonderful way to use your mind and heart to harvest the rewarding experience of another world view.

The crux of etiquette is coming to the experience with “a good heart,” and this concept appears over and over in literature. Native anthropologist Edward Dozier, born in the Pueblo of Santa Clara, expressed this sentiment in his study of the Hopi-Tewa Pueblo of Hano, where, according to Dozier, both spectators and dancers share in the bringing about of well-being, happiness, and moisture during a ceremony. Ideally, this is why a dance should never be closed. The Pueblo individual will constantly examine his thoughts and attitude to insure “a happy state of mind” or “a good heart.” This translates into a more positive world view as well as a successful ceremony, more rain, and a productive cornfield. The concept of maintaining “a good heart” is a simple, but powerful virtue.

Lastly, people have asked about taking photographs. This shouldn’t be a problem. It is a simply a matter of politely asking.

Selected Bibliography

There is an enormous amount of Hopi literature dating back to the 1880s, including numerous journal publications.

HOPI

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by Fewkes, Voth, Parsons, and other early ethnographers. Included here are a few notable selections: Frank Waters’ Book of the Hopi (1963) remains the first general introduction to Hopi Country for visitors from around the world; Hopi Journal of Alexander M. Stephen (1936) is a classic study from the 1890s; Sun Chief (1942) is a superb early autobiography by a Hopi from Old Oraibi; The Handbook of North American Indians: Southwest (1983) is the best overview and bibliography for Southwest archaeology, ethnography, and history. Other reading recommendations include:

Hopi Voices: Recollections, Traditions, and Narratives of the Hopi Indians (1982) by Harold Courlander

Hano: A Tewa Indian Community in Arizona (1966) by Edward Dozier

Social Organization of the Western Pueblos (1950) by Fred Eggan


Old Oraibi: A Study of the Hopi Indians of Third Mesa (1944) and The Hopi

Valjean Lalo weaves a diamond till blanket.

FOA has received permission to lead tours of the portion of The Creston on San Cristobal Ranch on Sunday, Sept. 17. This will include an opportunity to see the most famous of the Comanche Gap images. We will offer multiple, small (12 person) tours throughout the day, beginning at 8 a.m., with additional tours at 90-minute intervals.

This is the most rugged trip offered by FOA. The elevation gain is equivalent to rapidly climbing 20 flights of stairs with large steps and very uneven, and occasionally unstable, footing. The tour can take up to three hours, and everyone will need to carry their own water and whatever weather gear is necessary. At an elevation of 6500 feet, visitors from lower elevations should be prepared to move slowly. This tour is not recommended for anyone with heart, breathing, or agility problems. (We were forced to remove several participants from the tour, for their own and others’ safety, the last time we offered it.)

Cost will be $60 for FOA members and $75 for non-members. Lunch will not be included. Bring snacks to keep yourself fueled. Reservations open at 7:30 a.m., on June 20. Call the hotline at (505) 982-7799, ext. 6, and leave your call-back information. Tour times will be assigned on a first-called-first-served basis.
Johnny Ward was one of the early participants in The Friends of Archaeology. Small in stature but with an outsized sense of humor and laugh, she was one of the more interesting characters we have known. After becoming one of the first women admitted to the Chicago Stock Exchange, she retired early (one of several life mistakes, she admitted) and moved to Texas. After shedding her “no good” husband (another mistake), she moved to Santa Fe in 1990 to follow her interests. Well-versed in the Bible and deeply involved in the Episcopal Church, Johnny took every opportunity to explore the spiritual side of Native American culture and art. One favorite memory was of an FOA trip to Chaco outliers where an encounter with a Navajo family resulted in an impromptu performance of song and prayer. Moved to reciprocate, Johnny “spoke in tongues” for the group. Later, apparently embarrassed by her notoriety, she demurred that she really didn’t really speak in tongues. I, however, have it on good authority that her talent was real, part of her early days of Charismatic Christianity spent on the Gulf Coast.

Johnny and I had an odd friendship. She was staunchly conservative in her social and economic outlook, yet she tolerated my liberal tendencies. We challenged each other with dialogue rather than confrontation, exploring the principles underlying the issues instead of simply asserting political positions. Thanks to Johnny, I have a tremendous archive of climate change articles and opinions that she carefully clipped for me from The Wall Street Journal. We enjoyed many lunches at El Castillo and visited her favorite artists at both Spanish and Indian Market. Johnny attended the CNMA groundbreaking and toured the building with Don Pierce after construction was complete.

Applying her financial acumen, Johnny took out a charitable gift annuity through the Museum of New Mexico Foundation years ago, and she smiled as she “beat the odds.” Johnny has left a legacy to OAS/FOA. First, a daylily breeder, enamored of her in her youth, created a Johnny Ward daylily variety. Johnny entrusted a plant to me, and this fall we will transplant it at CNMA. Second, OAS/FOA is one of several beneficiaries of Johnny’s estate. Her thoughtful gift will add to our endowment. A portion will be used for the immediate needs of the OAS education outreach programs.

–Eric Blinman
Vallecitos Pueblo contains the type locality of Vallecitos Black-on-white, which is believed to be a precursor to Jemez Black-on-white, above.

July 22: Jemez Area Hike

Vallecitos Pueblo Tour and Lecture

Sherds Found at Jemez Area Sites
A Precursor to Jemez Black-on-white

Ceramic analysis has dated Vallecitos Pueblo to the early part of the Jemez area’s history—around AD 1250 to 1350. The Vallecitos Pueblo site is 3½ miles northeast of the Pueblo of Jemez, within the boundaries of the reservation. One of the sites found at the lower elevations of the Jemez province, Vallecitos Pueblo contains the type locality of Vallecitos Black-on-white, which is believed to be a precursor to Jemez Black-on-white. On Saturday, July 22, we will tour Vallecitos Pueblo and another ancient village (LA 248 and LA 258) to the east. Following the tour and lunch, Marlon Magdalena, instructional coordinator at the Jemez Historic Site, will give a special presentation, Warfare and Conflict in Pueblo Country, at the Walatowa Visitor Center. This will be a moderately difficult hike. Please bring your own bag lunch. Drinks and snacks are included in the cost of the tour, which is $85 for FOA members and $95 for non-FOA members. There will be a limit of 20 hikers. The FOA hotline opens Thursday, June 15, at 7 a.m. Call (505) 982-7799, ext. 7.