Archaeology isn’t always fun, it is rarely easy, and it can often be uncomfortable.

The cover article of the October 2 issue of *High Country News* is an example of when the responsibility of archaeology can be uncomfortable. Krista Langlois interviewed me for her piece entitled “Following Ancient Footsteps.” She was referred to me for a contrary perspective on Dr. Scott Ortman’s model, which proposes that the modern Tewa people are the descendants of a mass migration from Mesa Verde. As most of you know, I and other OAS staff disagree with this model. The details of our argument are more appropriate for long lectures and professional papers, but trust me, little about Ortman’s MV = Tewa model fits the data we know. Many of us have been chasing after Mesa Verde migrants for years, and if they were here we would have found them. Instead, what we find is continuity from the tenth century to the present in the cultural styles of the Northern Rio Grande, with no intrusion of different styles that would support a Mesa Verde era (late thirteenth century) migration other than perhaps as individual families.

My signature introduction to my public lectures is that “archaeology is a science only because our stories are intended to be criticized.” Archaeology progresses by the continual process of proposing and criticizing interpretations, moving the discipline closer and closer to an accurate picture of the past histories of peoples and cultures. The problem is that the archaeological MV = Tewa debate directly impacts the sense of identity of modern people. Langlois does a good job of posing the problem in her article, although like the discipline today, my contrary view is (for now) a minority position.

The tragedy isn’t that we disagree with Ortman, the tragedy is that contemporary Tewa people find themselves caught up in the controversy. Langlois’ article is worth reading for its story of the deeply and strongly felt expressions of contemporary Tewa who associate with Mesa Verde. They feel the connection in a way that is reinforced by the science and the logic of Ortman’s model, which has strengthened and validated their sense of identity.

As the most prominent spokesman challenging the MV = Tewa model, I am suddenly in the position of not just taking part in an esoteric archaeological debate. If our contrary position is correct, we are inadvertently challenging an important component of the identity of living persons. This has non-trivial cultural and even psychological implications. Apart from the impacts to real people and communities, the casualty I regret the most is that archaeology, again, becomes a source of frustration and even pain to Native American people. Archaeology has caused a problem, and I have to grapple with my role as both a humanist and a scientist in making that problem worse.

Stay tuned …
LIVING IN THE PAST

With at least 270 people in attendance, this year’s Archaeology Day was one for the history books.

Photos by John Groh
Earlier this fall, The Friends of
Archaeology sponsored a three-
day trip to the Dinétah—part of the
Navajo homeland—east of present day
Bloomfield, in the canyonlands of the
Largo, Carrizo, Blanco, and Gobernador
washes, broad swaths of water and sand
emanating from the surrounding heights
in all directions and spilling into the San
Juan River to the west.

As an FOA board member and
coordinator of this venture, it was my
job to assist the archaeologists, Chuck
Hannaford and Eric Blinman (and the
most welcome C. Dean Wilson) with the
logistics of leading 14-plus people on
a sometimes challenging but infinitely
worthwhile discovery of some of the
highlights of the area.

The more well-known ruins in these
canyons are the historic period (ca.
1680+) pueblitos, or fortified sites,
usually perched on rock outcrops for
defensive purposes. Getting to the
pueblitos was not our goal. Instead, the
focus of our venture was to understand
how some of the earlier inhabitants settled
and farmed this landscape—specifically
the culture known as Pueblo I (CE
700–900). These populations, and the
Basketmaker III farmers before them,
are similar to but different from the
Basketmaker III (CE 550–700) and
Pueblo I communities best known from
Chaco Canyon and Mesa Verde.

The Dinétah Pueblo I communities
were comprised mostly of individual
households living in pit structures built
underground. Above-ground storage and
animal pens or shelters existed, but there
is scant visible evidence of such. And
while larger communities may have had
populations numbering in the 2000-plus
range, remains consisted only of scatters
of pottery and slight depressions across a
mile or more of valley floor.

A new Pueblo I innovation was neck-
banded cookware, in which the neck texture
pulled the heat out of bubbles and lessened
boilover of food contents. Trade is indicated
by occasional red ware sherds from
southeast Utah. It is interesting to note these

See Dinétah, continued on Page 5.
Office of Archaeological Studies

The Office of Archaeological Studies (OAS) was the first museum program of its kind in the United States. OAS staff conducts international field and laboratory research, offers educational opportunities for school groups and civic organizations, and works to preserve, protect, and interpret prehistoric and historic sites throughout New Mexico.

Friends of Archaeology

The Friends of Archaeology is an interest group within the Museum of New Mexico Foundation that supports the OAS. To join the FOA, you need only become a member of the Museum of New Mexico Foundation and sign up. Visit www.nmarchaeology.org for information. We’re also on Facebook; just search for “@FriendsofArchaeology”.

Mission Statement

The mission of FOA is to support the OAS in the achievement of its archaeological services mandate from the State of New Mexico through participation in and funding of research and education projects.

Friends of Archaeology Board

Chair:
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Jennifer Kilbourn (FOA Coordinator)

A Special Invitation from The Friends of Archaeology...

Secrets of Northern Peru
May 10th – 24th 2018

The Friends of Archaeology and Tim Maxwell: Director Emeritus of the Office of Archaeological Studies invite you on a special discovery of the Secrets of Northern Peru. Join us as we visit some of the most fascinating archaeological sites in South America. Our tour guides and lectures will give you incredible insight into recent discoveries and their cultural significance as well as what is known from these pre-Columbian sites representing the Moche, Chimú and Chachapoya people.

Explore the history of pre-Incan cultures...

• We’ll set off to explore Peru’s least traveled ancient attractions including the UNESCO World Heritage Site of Chan Chan, the soldier-like monuments carved into the cliffs at Karajia Sarcophagi and the largest stone structure in the Western Hemisphere at the fortress of Kuelap.
• We’ll visit the mysterious Pre-Incan aqueduct at Cumba Mayo, tour the painted and imposing pyramids of El Brujo and Tucume. These Moche-era archaeological complexes feature the mummy of “Lady of Cao” and the rich burial site of “Lord of Sipan”, one of the most important archaeological discoveries in at least 30 years.
• The tour also includes the unique Leymebamba Museum with its renowned collection of over 200 mummies from the Chachapoya civilization.
• These and other treasures will be revealed as we drive through cloud forests, steep mountain ravines and verdant agricultural lands to the heart of Northern Peru!

Post-tour extension to Cusco and Machu Picchu will be offered!

STAY TUNED: Prices and more complete information soon…

For more information, please contact Journeys International at: (505) 310-1863 | info@journeys-international.com

DINETAH

Continued from Page 4.
sites were contemporary with the core of Pueblo Bonito in Chaco Canyon its ninth century burials.
Climate change appears to have led to the abandonment of the Dinetah Pueblo I communities, but where these people went remains uncertain.
By the early tenth century, only a few Pueblo II (CE 900–1150) sites could be found in the Dinetah area. These sites differed in many respects from contemporary Chaco Pueblo II sites.

ADDRESS CHANGE

As of the end of December, OAS and FOA’s post office box number (PO Box 2087) will no longer be active. Instead, OAS and FOA will be using our street address:
7 Old Cochiti Road
Santa Fe, NM 87507

Forwarding from our old post office box will continue until June 30, 2018.
Eric Blinman, Chuck Hannaford, Gary Hein, and Dennis Slifer led 100 delighted visitors to view rock art dating from the fifteenth to seventeenth centuries. Here’s what they found. Photos by Ann Noble.
Events and Announcements

Brown Bag Schedule

Reflections on Chaco Canyon

December 19, 2017, at noon
Eric Blinman, OAS Director

Few places in Southwestern archaeology are as widely recognized as Chaco Canyon, but that doesn’t mean there is an archaeological consensus about the history and function of this World Heritage Site. My personal model of Chaco isn’t necessarily new or unique, and I suspect it could be characterized as “fringe” by others. But my perspective is, I think, consistent with both existing information and dating and DNA information that has come out relatively recently. Although some other ideas about Chaco will be gently critiqued, the focus of this talk will be on presenting a historically and functionally sound model of what Chaco might have been.

Pueblo Revolt and Revival: A View from Santa Fe

January 23, 2018, at noon
Stephen S. Post, Archaeologist and OAS Research Associate

Shortly after Pueblo warriors and their allies expelled the Spanish from Santa Fe in August of 1680, an adobe pueblo was built by villagers from Galisteo, Tesuque, and Cochiti pueblos. Described by Don Diego de Vargas as a walled fortress in 1692 and demolished by Governor Pedro Rodriguez Cubero in 1697, the “lost” pueblo is poorly known and is the subject of periodic speculation by historians and archaeologists. Inspired by the 2017 Fiesta Symposium, I developed an updated speculative model for the location, size, and layout of the Pueblo Revolt pueblo using historical and archaeological information. My talk presents this “new” model within the context of current archaeological research themes and the Pueblo Revolt and its consequences.

Settlers and Consumers: Characterization of Tewa Pueblo Pottery from Late Eighteenth and Nineteenth Century Sites

February 13, 2018, at noon
C. Dean Wilson, OAS Research Associate

Much of what is known about pottery produced by the Tewa and other Pueblo groups during the Late Colonial to Early Territorial periods is based on whole painted vessels found in museums and private collections. Recent studies of archaeological sherd assemblages from Northern Rio Grande Hispanic and Anglo sites occupied during this time provided the opportunity to characterize a broader range of pottery produced by Pueblo potters for use in non-Native households. These collections also document the nature and extent of interaction, influence, and trade between these groups.

Upcoming Events

The FOA activity committee is finalizing the 2018 calendar of events. A couple of dates are firm, and the rest will be set by the time the February newsletter arrives in your mailbox. Here’s to a great new year!

Firm Dates
May 10–24, 2018
International trip to visit archaeological sites of northern Peru. The event is further described in this newsletter.

October 20, 2018
International Archaeology Day at CNMA. It’s never too early to start planning.

Coming Up
Spring: One-day tour of local archaeological sites.
Early Summer: Chiles and Sherds: Rock Art and Pueblos in the Galisteo Basin.
Early Fall: Two-day tour of Salinas Pueblos.
Late Fall: Cuisine event at CNMA.

Patty Hotchkiss: 1929–2017

Patty and Gerry Hotchkiss have been part of The Friends of Archaeology for a long, long time. Patty and Gerry both served on the FOA Board, and Gerry contributed his cartoons to early FOA newsletters.

As her eyesight declined over the past decade, Patty slowed her active participation in FOA, and Gerry became her loyal caregiver. Despite these challenges, Gerry and Patty still attended the occasional FOA event—Gerry’s booming voice and Patty’s laugh alerted us to their arrival at CNMA and our annual holiday party.

Patty’s death from a fall quieted an agile mind and silenced a voice quick to respond to absurdity in both ancient and modern worlds. Patty was a delightful and opinionated conversationalist and we were privileged to have benefited from her interest in archaeology and in the rich traditions of New Mexico. She will be missed.

We wish Gerry and his family strength in this difficult time and extend our most heartfelt condolences.
Reflecting on Education Outreach

By Eric Blinman

I’ve just completed an intense 10 days of outreach programming. These ranged from in-school presentations for third- through seventh-grade students, to an archaeology fair in Taos, to a program for the Santa Fe Children’s Museum, to public lectures, to leading tours of CNMA for drop-in visitors, to taking on the role of “a talking head” for cultural tourism at Chaco Canyon, all while I was supposed to be preparing for our Archaeology Day open house event at CNMA. I owe the OAS staff and FOA volunteers an apology for my inattention.

Each program was different in audience, content, presentation, and preparation required. But there was a unifying theme: curiosity about New Mexico’s rich cultural heritage. If curiosity about cultural heritage did not exist prior to the encounter, I had to figure out a way to spark that interest. If curiosity did exist, I had to figure out the core and substance of that curiosity and build on it.

The pattern of assessing prior knowledge, building on that knowledge, and presenting new ideas is the basis for the success of all OAS programs. Sometimes, audiences come in with no prior knowledge and their attention has to be captured by something unexpected, something new that they have never encountered before. Other times, we encounter a partial understanding of the subject matter or even false information. Addressing misconceptions must come first and must be done without expressing judgment or engaging in confrontation. Storytelling works well in these contexts, allowing the narrative to lead the audience to counter their own misconceptions. In this way, each individual reaches a new understanding instead of being told they are “wrong.”

The other side of education is that we all learn from our audiences. Occasionally, a question will reveal weaknesses in our own knowledge. In other cases, questions and comments encourage us to look at common issues in new ways. There are no stupid questions, except for those that go unasked.

Education is an essential responsibility.

E-mail Blasts

As you have noticed, FOA is now capable of sending out e-mail notifications, or “blasts,” to members. If you don’t want to receive these e-mails, just follow the instructions at the bottom of the e-mail and you will be taken off our distribution list.

For those who stay on, if you see “POP-UP” in the title of the e-mail, it means that the e-mail is announcing an event not previously listed in our newsletter, such as a surprise opportunity for a brown bag talk.

Otherwise, we will use e-mail notices as reminders of any events or deadlines coming soon.