From the Director

Identity, Heritage, and Mission

Eric Blinman, Ph.D.
OAS Director

For the past several months, I have been involved in high-level discussions that have explored the very nature of the Museum of New Mexico—past, present, and especially future. We have examined the governance, administration, and missions of all the parts of the system, and especially how the State articulates with the role of the Museum of New Mexico Foundation. These discussions have explored the history, complexity, identity, and efficiency of the system as a whole.

A core issue is that the Museum of New Mexico has transformed over more than a century from a singular and tangible adobe building (the Palace of the Governors) to a chimera (in multiple senses). Opportunities, and New Mexico’s embrace of the importance of history, art, and culture, have given birth to the largest State-run museum system in the nation. But through that process, and especially since the Department of Cultural Affairs replaced the central Museum administration in 2004, the Museum of New Mexico now defies anyone who wants to find “it” through a simple Internet search.

The Board of Regents, the Press, the Foundation, and the OAS letterhead are the only regular users of the Museum of New Mexico name. The other parts of the system

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Salinas and Jumanos

Journey into Past Lives

By Dr. Donna Coleman

A row of rocks, a man, and a dog named Mabel. It doesn’t sound like an auspicious start to a story that will take us back more than a thousand years into the deep history of some of New Mexico’s earliest inhabitants. Those rocks, to most folks, wouldn’t raise the slightest notice. Time, wind, rain, and general neglect have largely buried the evidence of once thriving communities, and it takes people with specially trained eyes, and in one special case, the sensitive nose of a dog, to recognize the surface signs of these now-subterranean treasures.

On the weekend of September 28–30, 2018, nine very fortunate people, myself included, traveled from Santa Fe to

See Journey, continued on Page 4.
**Bag Lunch Talks**

Talks are held in the OAS Conference Room at the Center for New Mexico Archaeology. Talks are informal (and you can bring your bag lunch). Usually, seating is adequate, but we have had 80-plus people show up for a talk in a room that can only hold 35. Seating is available on a first-come-first-served basis.

**Pilgrim Foodways and the Idea of a Thanksgiving Feast**

Tuesday, November 13, 2018, at noon,
by Mollie Toll, M.A., M.S., Curriculum Educator, OAS

This talk focuses on the foods Plymouth pilgrims brought with them from the Old World and the foods they learned to grow and harvest in New England. The talk will also explore how these foods were used to commemorate a time of relative abundance after hardship and foster important interdependent relationships.

**Iconic Plants and Foods in the Darkest Time of the Year**

Tuesday, December 11, 2018, at noon,
by Mollie Toll, M.A., M.S., Curriculum Educator, OAS

Plants both evergreen and tropical have become deeply emblematic of Christmas, the High Holidays, and Solstice. This talk will trace those evolutions and connections.

**San Juan Red Ware and Tsegi Orange Ware: Traditions, Resources, and Technologies**

Tuesday, January 8, 2019, at noon,
by Eric Blinman, Ph.D., Director, OAS

Ancestral Four Corners pottery traditions are usually described as “reduction firing.” This generalization applies to cooking jars and black-on-white decorated pottery, but two oxidized pottery traditions break out of the neutral world with bright orange and red hues. This talk explores the classifications, styles, and production technologies of these two beautiful but lesser-known Four Corners wares.

**Archaeological Compliance and Research at LANL: Turkeys, Homesteaders, and the Manhattan Project National Historical Park**

Tuesday, February 12, 2019
by Cyler Conrad, Ph.D., Cultural Resource Technical Lead, LANL

This talk focuses on the status of the Los Alamos National Laboratory cultural resource compliance and research program. Recent compliance-based research on pre-Hispanic turkey husbandry and management, ancestral Pueblo small-site use and function, human adaptations during the homesteading era, and the creation of the Manhattan Project National Historical Park, provide the opportunity to re-examine the function and role of cultural resources in a national laboratory setting. This talk will explain the function of the cultural resources program and how compliance research benefits the long-term programmatic strategy at LANL.

OAS staff members are encouraged to reprise professional talks at our bag lunch events. We also encourage visiting scholars to update us on their research. Visit www.nmarchaeology.org to catch any additional spur-of-the-moment talks.

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**The Rhythm of Philanthropy**

The Friends of Archaeology exists to provide support for the mission of the Office of Archaeological Studies. FOA activities endeavor to be self-supporting, generating through tours and events the funds needed to pay for operations (and for the production of this newsletter). These activities build a pool of potential donors (the FOA membership) who are solicited for tax-deductible contributions. There are two campaigns each year, one in spring and one in fall, asking FOA members to support OAS education and research development funds within the Museum of New Mexico Foundation. The fall campaign coincides with the FOA Holiday Party, so there are two opportunities to consider end-of-year contributions: when you sign up for the party and when the separate mailing arrives.

These annual contributions are essential to the success of OAS education and research programs, since unlike other divisions within the Museum of New Mexico system, OAS staff is supported totally by soft money (client services). Every contribution helps, whether it is $10, $1,000, or more. Since FOA has now been around for more than a generation, bequests are beginning to become a significant source of support. If anyone is interested in including FOA/OAS in their will, please contact Celeste Guerrero at MNMF for wording and recognition (if you would like it) within the MNMF Legacy Society.

Thanks to everyone for their support and encouragement over the past year!

The FOA Board,
OAS, and MNMF

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**Basketry Workshop Planned for 2019**

Public interest in a sumac coiled basketry workshop was expressed at the Archaeology Day open house. Lynette Etsitty is planning a special workshop for January or February of 2019. Visit www.nmarchaeology.org for finalized dates and details.
Office of Archaeological Studies

The Office of Archaeological Studies (OAS) was the first museum program of its kind in the nation. 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: Ann Noble

Treasurer: Linda Mowbray

Board Members:
Charmay Allred
Joyce Blalock
Jerry Cooke
Tim Hagstrom
Kathleen McRee
Jerry Sabloff
Richard Schmeal
Sherill Spaar
David Young
Eric Blinman (OAS Director)
Jennifer Kilbourn (FOA Coordinator)

Archaeology Day 2018

More than 200 people attended the International Archaeology Day open house at CNMA this year. Seems a good time was had by all. Photos by Richard Hasbrouck.

Director

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(such as the Museum of International Folk Art) have increasingly asserted their independent identities, and their historic roots are not essential to their futures. The Foundation has the most pressing concern: potential members needing a simple explanation of the system they intend to join can find themselves confused, or sometimes enthralled, by the scale and diversity of the Museum system.

These discussions have been helpful to all and enlightening to many. The Museum of New Mexico system is remarkable for its content, missions, and success, but analogies to the production of sausage are also apt. We have a choice to use any confusion over what the Museum of New Mexico actually is as a teachable moment. The system can embrace the glorious heritage of its complexity or we can be embarrassed by its non-linear pedigree. For archaeology (OAS and FOA), we relish both the complexity and awkwardness of all history, and we are right at home within the Museum of New Mexico system. ✤
congregate on the land where probably the first people to inhabit the area built elaborate dwellings, lived, farmed, hunted, and traded. Ultimately, they abandoned the area, or in some cases, expired of disease and hunger. Our good fortune rested largely in the hands of archaeologist Ward Beers, the group’s tour leader, who created the weekend’s itinerary that included visits to significant archaeological sites in the Salinas and Jumanos regions; gave a pre-trip “Brown Bag” presentation at the New Mexico Office of Archaeological Studies in early September; provided all tour participants in advance with maps, diagrams, and an excellent paper entitled “The Prehistory of the Salinas Pueblos and the Other Galisteo Basin,” which served as a field guide to the sites we visited and is the source of much of the information found below in descriptions of the individual sites; organized the other experts who joined the group at various points to add their special knowledge; answered every question regardless of how naïve, making everyone feel that all ideas were worth consideration; and led us across miles of unpaved, unmarked roads to four remote villages and three sites that comprise the National Park Service Salinas Pueblo Missions National Monument.

The first-hand knowledge of these sites, generously shared with us by Ward, by photographer/researcher John Groh, and by National Forest Service Forest Archaeologist and Heritage Program Manager Jeremy Kulisheck, brought these areas fully to life. National Park Rangers Murt Sullivan and Bethany Burnett provided illuminating guided tours of the National Monument. Additional archaeological insights were provided by Tour Coordinator and President of the Friends of Archaeology Ann Noble and by Sherill Spaar, FOA board member and research associate with the New Mexico Office of Archaeological Studies. Sandra Arazi-Coams, zone archaeologist for the Mountainair and Sandia Ranger Districts, and Kandi Voss, archaeological technician, who works with Sandra and Jeremy, joined us Sunday morning for our visit to LA 74142. I reckon that tour participants were actually outnumbered by the experts!

We were also grateful that retired [That’s the official term, but if you see Dean in the field, you know he’s anything but “retired”] New Mexico Office of Archaeological Studies ceramics wizard C. Dean Wilson was able to join us. Dean patiently studied and identified each sherd that was brought to him by those of us eagerly scanning the ground for evidence of human activity in these otherwise silent surroundings. We learned that qualities such as thickness, color, design, striations on inner surfaces, and the nature of the curve of the rim are important indicators of age, cultural group, and degree of interaction with other villages. What a privilege to hold in my hands these fragments of craftsmanship and the remnants of the daily lives of the people who created and used them hundreds of years ago.

**Friday**

Our real journey began at Abó, one of three ancient pueblo sites now combined under the jurisdiction of the National Park Service into the Salinas Pueblo Missions National Monument. The monument lies in a region of outstanding beauty to the southeast of Albuquerque, surrounded by the Manzano (from the Spanish manzana, or apple) and Gallinas mountains (gallinas being Spanish for hens, possibly a reference to turkeys?) and the Cibola National Forest. Ward adds, “The Estancia Basin was once partially filled by a shallow Pleistocene lake, and the remnants of that lake, in the eastern side of the basin, provided salt as
a trade commodity for the people living in the region, whose name, Salinas, pays tribute to that salt trade.”

An online brochure provides a wealth of information about the region and the people who inhabited it centuries ago. It is worth reading as background matter, and I direct you to this link rather than paraphrase what has already been so well expressed: https://www.nps.gov/sapu/learn/nature/index.htm.

Here we met Park Rangers Murt Sullivan and Bethany Burnett who led us on a tour that traversed well beyond the obvious and impressive remains of the Spanish church and the leftover stone walls that mark the foundation of nearly 1,000 rooms, to the surrounding hills where we viewed hundreds of spectacularly vivid petroglyphs, the symbolism of which is subject to diverse interpretations. I can say that my forays into the outback of Australia, which brought me into contact with the ancient “rock art” there, have sparked huge wonder about the relationships between cultures here in New Mexico and elsewhere across the desert Southwest and their sisters across the big pond.

From Abó we drove to Quarai, also part of the National Park Service monument. What appears to be a rather compact site in fact comprises as many as 13 roomblocks with 1,000 rooms and six or seven plazas. The impressive remains of the Spanish mission church, though lacking a roof, struck me as a perfect acoustical (as well as aesthetic and spiritual) environment for a music concert. I stood at the back of the church and was able to clearly hear all of Murt’s commentary delivered from the front. I learned that through a Special Permit Application, such an event might even be possible. In fact, De Profundis, an a cappella men’s choir from Albuquerque, performs in the church every year. Their annual concert had taken place only two weeks before our visit.

As the sun set, we made our way to Corona, a charming but relatively abandoned hamlet, where we found the marvelous Corona Motel that has been revived by its new owners, Rhonda and George Oord, into a delightful assemblage of themed rooms ranging from The Alien to The Hollywood to The Jungle. For me, a highlight of the town is the railway line that runs parallel to the main (and only) highway, bringing freight trains roaring through at regular intervals. Not everyone’s thrill, but this girl’s grandpa worked for the Pennsylvania Railroad for 50 years. How could she not end up a train spotter? My fellow travelers and I were very grateful for the fact that the only restaurant in town, El Corral Café (in fact, the only restaurant within any three consecutive towns), normally open only for breakfast and lunch, agreed to serve us dinner on both Friday and Saturday evenings.

After Friday’s dinner, Ward presented a rundown, complete with [just now, I started writing “slide show,” a good indication that I was in a time warp that whole weekend] Power Point projected images of some of

“Having Dean there to identify every sherd we picked up was just amazing. Ward knew so much about the well-known and not-so-well-known sites and shared all his knowledge and helped to direct us to other sources and people when he did not know the answers. Jeremy was an engaging and well-informed professional who not only knew the archaeology well but was knowledgeable in almost every area of forest service policy.”

– Lee Peters

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the sites we would visit and of sites we
would only view from afar. We knew we
were in the presence of someone with a
vast knowledge base as well as particular
depth with regard to the sites that he has
personally recorded and mapped. Ward had
amassed an array of books, articles, and
maps, all of which were on offer to us to
borrow. I took several to my 1950s room
and settled in for more learning. I knew I
was in for something special over the next
two days, and I wanted to be prepared.

**SATURDAY**

On the crisp, cool, but sun-drenched
Saturday morning, we drove to the site
known as Pueblo de la Mesa (LA 2091).
We had been advised that to reach this site
we would have to hike up a rather steep
incline to the top of the mesa, but between
the frequent stops to enjoy the commentary
of our many experts, to admire and study
the numerous sherds scattered across the
path, and to marvel at the spectacular
vistas, the climb was barely noticeable.
From the high location of this relatively
small “defensive site” consisting of less
than 70 rooms possibly constructed in two
stories, we were able to view the location
of some of the distant villages. This brought
to mind Ward’s 2014 research paper entitled,
*Fire and Smoke: Ethnographic and
Archaeological Evidence for Line-of-Sight
Signaling in North America.*

Another dusty drive brought us to the
expansive Pueblo Colorado (LA 476),
a large ruin with three to five plazas,
18 roomblocks, and up to 1,000 rooms.
Our final stop for the day was at Pueblo
Blanco (LA 51). Ward prefers its other
appellation, Tabirá—the actual name
from the Spanish Colonial period—to
distinguish it from Pueblo Blanco in the
Galisteo Basin (where is found another
Pueblo Colorado as well). Although more
compact than Pueblo Colorado, what it
lacks in acreage Tabirá makes up for in
height. Ward reckons it could be a three-
or possibly even four-story construction,
which brings to mind villages such as
Taos or Zuni pueblos. Another feature of

**SUNDAY**

The last day of an expedition like this is
always tinged with certain sadness for
me. Day One is about leaving behind the
Modern World: getting past the Fear of
New People; the Fear of Not Having the
Right Food; the Fear of Not Sleeping;
not to mention the fear of rattlesnakes,
the possibility of slipping on rocks,
falling down, and breaking bones (with
the nearest hospital miles and probably
hours away); the fear of heart attacks; and
the lack of toilets. Also, we can’t rule out
meteors and Alien Abductions. [We were
in The Zone, and truth be told, this is one
fear that I actually do not suffer from.
*Klatu Barada Niktu, bring them on!*]

Day Two is the precious space in
between where one can almost leave that
Other Life behind.

This final day began with another
rugged drive [In fact, we had to regroup
into vehicles capable of driving sideways
across impossibly rocky ravines. Good
stuff!] to a jacal village site that Ward now
calls Mabel’s Awesome Pueblo. At the
end of that “road,” we gathered around
two embedded stones where Ward told
us about how, in 2014, John’s mountain
cur hound mix had strayed one afternoon
as they were wandering, by compass, the
lower mesas of the Gallinas Mountains
in search of unrecorded sites. Mabel
had stopped by a juniper tree, and when
John went to see why she stayed behind,
he found a spread of prehistoric brown
ware sherds on the ground next to her.
Looking through the nearby junipers, he
located several embedded stones evident
of jacals, or earthen plastered structures
framed by wood and brush and anchored by single or double rows of stone. Those stones (which, frankly, this mortal would probably have walked right over) are the heart of a prehistoric jacal village.

Since archaeologist Thomas J. Caperton’s survey in 1967, jacals have not been noted in the Jumanos region beyond a few solitary units. Ward and John returned to record and map 62 units—an entire dispersed village. The jacal village had been recorded as a few features in 1980 and resurveyed in 1989 and 2007 for site dimensions and feature types, but was not regarded within area studies since Caperton had found only one jacal within the region. Ward did a room count for LA 74142 based on size of rooms and known size of structures and came up with an estimate of between 184 and 260 rooms, although obviously they wouldn’t have all been occupied at the same time. The large jacal village in the Jumanos district informed the transition from pithouse to masonry—a village buried in the archaeological record and rediscovered because of a dog named Mabel.

By the time we reached our final destination, Gran Quivira (LA 120), the third of the three missions that comprise the Salinas Pueblo Missions National Monument, some members of the group had dispersed, but those who remained were treated once again to Murt’s commentary. [I am compelled to relate that he also rescued my Ray Bans that had fallen into the partially excavated Mound 7, which reveals a rectangular structure built on top of an earlier round one] As its name suggests, Gran Quivira is extensive, with 20-plus roomblocks, only a few of which have been excavated. The location was another important center of trade between the Plains and the Rio Grande Valley. For more on Mound 7, visit: https://www.nps.gov/sapu/learn/historyculture/mound-7.html.

I have not lived this entire earth life in New Mexico, but being in those rarefied,

inspiring settings reminded me that I have in fact been in this landscape for a very long time. A believer in Past Lives, I can’t help but wonder if part of my intense attraction to remote places such as Tabirá, Mabel’s Awesome Pueblo, and the Australian outback, has to do with the fact that parts of me are buried in the rubble that continues to protect the homes of our Indigenous ancestors.

Sure enough, when I unlocked the door of my Santa Fe home on Sunday evening, I wasn’t certain that I actually belonged there.

So where are we going next?

I am immensely grateful to everyone who made this tour so wonderful: leader Ward Beers; coordinators Jennifer Kilbourn and Ann Noble; the above-mentioned archaeologists and park and forest service rangers; Corona motel and El Corral Café; the Friends of Archaeology; the New Mexico Office of Archaeological Studies; Sherill Spaar who shared with me her vehicle, her vast knowledge, and her laughter; fellow journeyers; Ward Beers and John Groh, for the immense help they provided; and Jeremy Kulisheck, for his proofreading skills.

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