From the Director

Looking to the Past for Modern-Day Solutions?

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OAS DIRECTOR

Archaeology is the study of past human ecology. Past human ecology is also relevant to the present, and it is a means of making archaeological histories useful in the contemporary world.

I recently spent a long weekend with the MNMF Explorers group “glamping” at Mesa Verde. Cliff dwelling origins and abandonments, as well as centuries of history and adaptation leading up to the traumatic end of the Pueblo III period, were perfect fodder for far-reaching discussions of human ecology. Climate change, farming strategies, demography, ethnicity, and family and community values contributed to fear, economic inefficiency, and, eventually, conflict and migration.

Conversations around dinner included talk about the problems faced by modern societies. Today, we seek to maintain the status quo through technological innovation in the face of immediate challenges. Some of us expressed a sense of loss between the memories of our youth and the prospects for our children and grandchildren. In my own life, that loss of quality of life correlates with a doubling of the world population from 3.5 to 7 billion people—no young person today can enjoy the freedoms I enjoyed, simply because there are too many of us.

But human systems are complicated, and it isn’t just a matter of having fewer children. The factors that have contributed to population growth are intertwined with concepts of physical, economic, social, and even religious health. Our economic systems in particular are dependent on growth in markets, and stopping or reversing population growth would require changes in economic models as well as other aspects of our cultural system. Inspirations for how systems might change can be drawn from the past as well as other cultures in the present.

I caught a portion of an NMPBS interview of Michael Bird on New Mexico in Focus. Bird (Kewa-Ohkay Owingeh) is a public health professional with a long and distinguished career as one a few Native public health voices at the national level. Bird has a strong historical and human ecological perspective on community health (both Native and non-Native) and includes social values as a way for communities to learn from each other.

I don’t recommend that anyone design social change based on archaeological and anthropological knowledge, but bringing this knowledge into decision making discussions is absolutely appropriate. Decisions about when and how to change based on short-term perspectives or wishful thinking have resulted in catastrophe. If anything, we should be making new mistakes instead of repeating old ones.

International Archaeology Day

Open House Planned for October 19

On Saturday, October 19, from 10 a.m. to 4 p.m., the Center for New Mexico Archaeology (CNMA) will again host an open house to celebrate International Archaeology Day.

This year will feature event coverage from Katie Stone and the KUNM Children’s Hour radio show. Marlon Magdalena, educator with Historic Sites, will join Katie for traditional flute music. Check the OAS website closer to the event for information on this pre-open house activity, especially if you have children who might be interested in participating in the show.

For the open house, CNMA will host a wide range of ancient technology demonstrations, flint knapping, the bow-and-arrow and atlatl-and-spear shooting range, pottery firings (weather and Fire Marshal permitting), yucca fiber string creation, and basketry. OAS laboratories will be open for tours, as will the Archaeological Research Collections (ARC) of the Museum of Indian Arts and Culture. ARC is preparing a new lobby exhibit that will highlight the contributions of women archaeologists to New Mexico’s history. Local archaeological societies and organizations will be represented, along with, of course, the Friends of Archaeology.

Please join us for this free event, and bring your friends and neighbors of all ages!
Archaeology brings together diverse and remarkable people. Kathy contributed to the FOA Board for decades. She had a special sensitivity to the land and the people of the West, starting as a horsewoman and barrel racer in her early years. She was intensely curious about history and the world around her, bringing an educator’s perspective to making sense of it all. What we will remember most is her sparkling smile, her quick laughter, and her willingness to pitch in to solve any problem. Her concern for others was expressed in the terms of her own independence—her support never felt like interference and was never tinged with judgment. We will miss her.

“We met Kathy nearly 30 years ago when she joined us on our honeymoon trekking several weeks in Nepal. It was very challenging and steep with long days on the trek. What we remember about Kathy from that trip holds true today – a great smile and a sunny disposition at all times,” Keith Anderson and Barbara Lenssen.

“I learned a great deal from Kathy. She had great strength in positiveness of attitude, willingness to volunteer, and organization to follow through. She was also indefatigably pleasant and a great resource to our Board, the FOA, the OAS, and, I’m sure, her family and friends. Vaya con Dios,” Jerry Cooke

“So very sad. Kathy was a strong FOA supporter since its beginnings. I remember her as one of the “cowgirls” riding in the huge Dodge Ram pickup on our first visit to Paquimé in 1995. She was teaching photography at SFCC at the time and gave me several helpful suggestions. Kathy always made herself available for helping the FOA,” Tim Maxwell, OAS Director Emeritus

“Kathy camped in and explored many parts of the Southwest, especially New Mexico. She was the “point person” on the FOA trip to the Gila National Monument sites, and on many other programs, she handled reservations and was an all-around helper. For many years Kathy arranged for and supervised installation of tents, tables, chairs, and Porta Potties for Chiles and Sherds. As an expert photographer, and former teacher of photography at Santa Fe Community College, she made professional images of FOA’s artifacts for archaeological reports,” Joyce Blalock
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

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Weaving Culture

Louie Garcia, co-chair of the Arizona Archaeological and Historical Society Traditional Technologies Committee, led a Hopi weaving workshop at CNMA in early June. Fifteen weavers from nearby pueblos participated. The class was part of the Heard Museum Master Artist Workshop series.

Photos by Melissa Martinez
More than 175 people participated in the delightfully overcast, cool, and breezy Chiles and Sherds event in early June. Visitors and volunteers alike enjoyed a brisk hike through the ruins of Pueblo Shé in the Galisteo Basin. The event was catered by Cowgirl BBQ.
Events

Photos by Melissa Martinez
Without a guide I doubt many people would notice the Comanche petroglyphs scrawled on black basalt boulders in the area along La Vista Verde trail in the Rio Grande Gorge. I speak from experience since I first hiked this trail in the early 2000s with my husband Bob and our children. On that hike we discovered only a neat “cave” between the basalt boulders, but not a single petroglyph.

On Saturday, May 18, the Friends of Archaeology field trip to La Vista Verde trail was led by OAS archaeologist Mary Weahkee, a member of Santa Clara Pueblo and the Comanche Nation. A few weeks before our guided tour with Mary, she led a group of Comanche elders to this area to see the petroglyphs. Mary told us some came using walkers, but still they all managed to navigate the brush and boulders to observe a part of their heritage.

Mary is a marvelous storyteller, immediately gaining our group’s attention with tales of what it was possibly like in the eighteenth century when various bands of the Comanche would camp in this section of the gorge near where Taos Creek enters the Rio Grande. Traveling with each band was an estimated 2,000 horses, tended by children ranging in age from 3 to 18 years. The river was a reliable source of water for both the people and their horses.

As we walked along the trail Mary noted that when the Comanche camped here, this land, now covered with sagebrush and juniper, was grassland, making La Vista Verde an ideal place for grazing the Comanche’s valued horses. It was after the Pueblo Revolt of 1680 when the Spaniards’ horses went feral that they became more available to the Native tribes. The Comanches almost immediately became superb horsemen and their life as hunter-gatherers in the mountains quickly evolved to nomadic buffalo hunters on horseback.

As Mary pointed out, the landscape of La Vista Verde trail is ideal for a camp, with ridges of basalt boulders enclosing large flat areas, creating inconspicuous places to camp and areas to graze and manage horses.

At the base of a prominent steep jumble of massive angular boulders Mary brought us to a teepee ring formed of rocks. On the boulders above the teepee ring were many scratched images of teepees. She explained that when a Comanche band departed they would leave the stones for the next band to set up camp. The petroglyphs above this particular teepee ring, in addition to...
Rock Art

Continued from Page 6.

triangular teepee representations, were more abstract images Mary suggests were made by male participants ritually smoking peyote to achieve visions.

Some of us carefully climbed up the boulders to look more closely at the petroglyphs. For me it was difficult at first to clearly see these lightly scratched petroglyphs, so different than the deeply incised pecked petroglyphs of the Ancestral Pueblo. Both kinds could be seen on boulders, outcrops and boulder piles of basalt.

One boulder Mary showed us had an Archaic petroglyph of a thicker incised wavy line with a curved line above. On the same boulder, were the much younger, thinly scratched petroglyphs depicting three warriors. Mary pointed out the smallest warrior in the upper left-hand section and noted the square tunic he wore and his simple arched bow. This petroglyph depicted a Pueblo warrior, on a cliff above, shooting many arrows down into the gorge at the other two warriors. Mary continued to explain that she believed these two warriors, one large, one smaller, were Ute because of the suggested feather headdress on the larger central figure holding a shield. The bow of this large central warrior was curved at the top and bottom, in the style used by the Utes.

The last group of boulders was west of the main trail above the Vista Verde basin. At least two boulders were covered with scratched images of parfleches, an envelope-like pouch made of leather parchment uniquely painted in a signature design of each band. By scratching this unique design, each band communicated their presence and movement through the area.

On our way back to the cars we encountered a large herd of Rocky Mountain sheep. They looked a bit mangy and bedraggled because they were losing their winter coats. Mary directed us toward two young males rubbing themselves under juniper branches to pull off their old coats.

A few weeks before our guided tour, above, Mary led a group of elders to this area to see the petroglyphs.

Among the herd of mostly females and yearlings a large muscular ram reclining in the grass caught Mary’s eye because of his fully spiral horns. She warned us not to get too close to the herd because a ram can suddenly decide to charge.

We passed them by with no incident, except, I imagine, some in our group got great photos!

There is no doubt I will someday return to hike La Vista Verde trail. There is more to discover, and to imagine what this place was like when the Comanche camped here in the eighteenth century. According to the handouts we were provided there are many more petroglyph panels made by the Comanche in the area. Something definitely to look forward to, always keeping in mind the stories and wisdom Mary gave to us.

Holiday Party and Auction Set for Nov. 3

Auction Items and Volunteers Needed

The Friends of Archaeology will host its annual Holiday Party and Silent Auction, on Sunday, November 3, from 3 p.m. to 6 p.m., at La Fonda on the Plaza. The party benefits the FOA, a volunteer organization created by the Museum of New Mexico Foundation in 1991 to support ongoing research and education projects at the Museum of New Mexico’s Office of Archaeological Studies. The event also raises money for another OAS function: teaching the next generation of New Mexicans about the state’s rich archaeological history. Operating almost exclusively on private donations since 1995, this program has twice been awarded the prestigious Award for Excellence in Public Education by the Society of American Archaeology. Auction items are badly needed. To arrange for donation pick-up or drop-off, call Ann at (505) 471-2351 or (505) 660-1593. For tickets, call (505) 982-7799, ext. 7, after 7 a.m., starting October 1. Tickets will be $30 per person.

FOA Looking for Board Members

Friends of Archaeology invites you to join the FOA board, the FOA activities committee, or both. Work with us as we draw up new hikes, talks, and special events. The board and the activities committee meet briefly on the second Tuesday morning of the month here at the Center for New Mexico Archaeology. To join the board, call Ann Noble at (505) 471-2351. To join our activities committee, contact Jennifer Kilbourn at (505) 490-9119 or, via email, at friendsofarchaeologynm@gmail.com.
Indian Market traditions provide an opportunity to examine changes that have occurred during the past several centuries in form, function, materials, technology, and style. Join us at CNMA on Tuesday, August 13, and Thursday, August 15, for our annual talks on both pottery and textiles. The Center for New Mexico Archaeology is located at 7 Old Cochiti Road, off Caja del Rio, near NM 599.

**The Deep History of Indian Market Pottery Traditions**
Tuesday, August 13, 2019, at noon
Eric Blinman, OAS Director

**The Deep History of Indian Market Textile Traditions**
Thursday, August 15, 2019, at noon
Eric Blinman, OAS Director

On Friday, August 16, and Saturday, August 17, Ulysses Reid of Zia Pueblo comes to CNMA to demonstrate the Ancestral approach to firing black-on-white pottery that was used in the Mesa Verde Region. Ulysses will also demonstrate traditional contemporary Zia pottery firing techniques.

**Pottery Firing Demonstration**
Friday, August 16, 2019, and Saturday, August 17, 2019, 9 a.m. to 1 p.m.
Ulysses Reid, Zia Pueblo

Please consider supporting the Office of Archaeological Studies by making a gift to education or research by check, credit, stock, IRA rollover, or planned gift this year.

Your tax-deductible donation through the Museum of New Mexico Foundation will have a lasting impact throughout the state. One hundred percent of your donation will be directed to the Office of Archaeological Studies. No administrative fees are charged.

Give online: www.museumfoundation.org/support-archaeology.

For questions about giving, or to donate, contact Celeste Guerrero, at (505) 982-6366, ext. 116, or via e-mail at celeste@museumfoundation.org.