



New Mexico Archaeology

THE NEWSLETTER OF THE FRIENDS OF ARCHAEOLOGY

February 2014

FROM THE DIRECTOR

Eric Blinman Ph.D, Director OAS

AN UPDATE ON OAS AND FOA

2014 is going to be a year of transition and activity. Two staff members, Dr. Robert Dello-Russo and Genevieve Head, have resigned to take other positions. Robert has been selected by the University of New Mexico to be the director of the Office of Contract Archaeology. It is a position within the Maxwell Museum, giving him opportunities to teach occasionally, to continue his Paleoindian research, and to take full charge of a contract archaeology program much like OAS. Genevieve was on assignment to the NM Department of Transportation, and she will take a position with NMDOT as their tribal liaison. We wish them both well, and both have assured us and FOA of continued involvement.

With these departures, and with a number of new projects on the horizon, we are looking forward toward bringing on new staff members and restructuring OAS slightly. Over the next couple of months we plan on promoting from within and hiring at least three new faces for a part time editor, two deputy directors, and a historic archaeologist. Promotions are long overdue for some OAS staff, and I have been working with the Historic Preservation Division to revise the career ladder for archaeologists within State government in general.

2014 will also be a year of higher-profile research within OAS. As promised in the August 2013 Newsletter, you can expect to receive an announcement from MNMF of the "Archaeological Research Fund" in your mailboxes. Please take a look at it not as just another charitable appeal but as a glimpse of the future of archaeological research in New Mexico. This is the start of a long-term effort to support the talents and contributions of both the current OAS staff and future generations.

Finally, the trip and event schedule for 2014 is being rolled out in this issue of the Newsletter. The FOA Activities Committee has been, in a word, active. There are some really interesting opportunities coming up this year. If you would be interested in helping develop future activities or participating on the FOA Board, please contact me!

THANKS FOR YOUR SUPPORT!!!

-Eric

ARCHAEOLOGICAL TEST EXCAVATIONS AT LA CIENEGUILLA PUEBLO

By Donald E. Tatum, Crew Chief OAS.

During the month of October, 2013, OAS staff members and a Friends of Archaeology volunteer had the unique opportunity to conduct test excavations at the La Cieneguilla Pueblo. The excavations were undertaken in advance of plans by Santa Fe County to construct road improvements to Camino Torcido Loop, which overlaps the northern portion of La Cieneguilla Pueblo.

La Cieneguilla Land Grant was awarded to Francisco Abaya de Almazan prior to the Pueblo Revolt in 1680. The site includes the remains of several distinct cultural components, including those of two major Pueblo IV components associated with as many as 1,000 individual rooms comprising 30 room blocks.

The Keresan inhabitants of La Cieneguilla took part in the Pueblo Revolt and resisted the Spanish during the Reconquest period. La Cieneguilla was vacated during that period and was permanently abandoned by 1697, though De Vargas may have resettled mixed groups of Puebloan refugees and other displaced groups in the area. Apaches, Comanches, and other nomadic groups raided La Cieneguilla periodically throughout the 17th century.

La Cieneguilla Pueblo developed in the proximity of several important transportation routes. Its position on the landscape was an important contributing factor to both site-specific and regional cultural developments. An alternate route of El Camino Real de Tierra Adentro National Historic Trail passes through a portion of the site. This route likely followed a much older prehistoric travel route. Fray Dominquez described La Cieneguilla as an important waypoint along El Camino Real with approximately 25 families totaling 185 persons in 1776.

Evidence of the Late 19th and early 20th century occupation includes domestic artifacts and architectural remains. The San Antonio de Cieneguilla Chapel became part of the 19th century occupation of the site area in 1820 and is still in use..

continued on page 3

TRIP REPORT: SAPAWE & PREHISTORIC WORLD

by Mary Singleton and Richard Hasbrouck



OAS Director Emeritus Tim Maxwell and trip participants. Photo: Richard Hasbrouck

On a beautiful morning in October our caravan rolled north out of Santa Fe in the general direction of El Rito, NM. For the uninitiated the two sites we visited were a major education. For several members of the group the visit was a return to familiar ground from previous days. The Sapawe Ruin was where Dr. Tim Maxwell had excavated and carried out his thesis research some years ago, so we had the best possible guide for the day. Tim was accompanied by David Eck who, as the archaeologist for the NM State Land Office, knows the site intimately.

The Ancestral Puebloan site of Sapawé uinge (1350 – 1550 AD) is considered to be an ancestral site by the Tewa people. It is situated on a terrace covering about 20 acres, well above el Rito (a tributary to the Rio Chama). At the end of the last ice age melt water from glaciers on mountains to the North carried quantities of small rocks to this site. The residents of Sapawe practiced a type of dry-land farming, using the rocks as mulch to cover the ground around their plants. Larger stones, still visible today, outline a number of these compact fields. It is difficult to imagine the work required for this type of agriculture.

All that remains of the shrine is a large circle of rocks constructed around the cardinal and inter-cardinal points. Shrines of this kind are placed throughout the Tewa world on prominent hills with commanding views of the surrounding landscape.

Approximately a mile from the gardens is what could be the largest adobe ruin in the Southwest. Researchers estimate

the pueblo had been more than 2,000 rooms, in 24-room blocks, that were two to three stories high suggesting a large population. During the final “Biscuit-B Period” the estimated total roofed-over area could have exceeded 100,000 sq. meters. Location of the walls, obvious when pointed out by the archaeologists, is very visible from the air. A line of ancient wooden stumps, sticking up from the ground, were once poles that supported thatched portals. As with many ancient sites, the ground was covered with pottery sherds. Here they are from the Santa



Photo: Richard Hasbrouck

QUARTER SHRINE

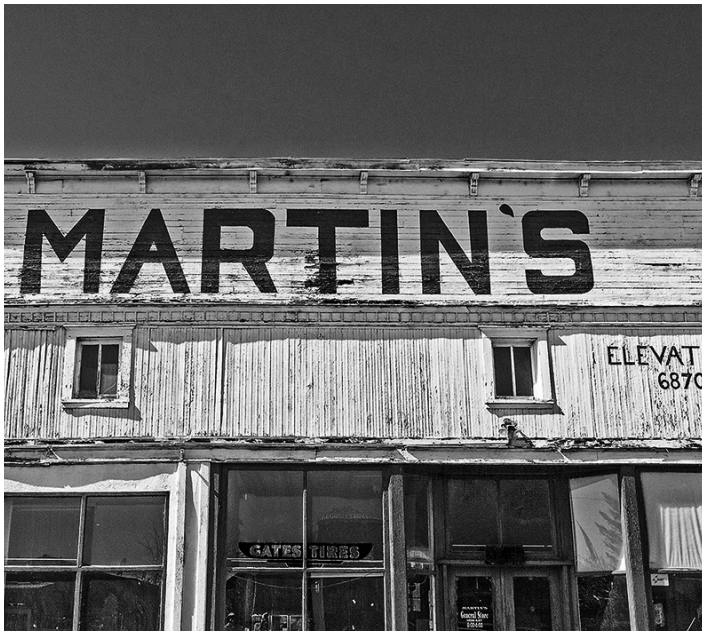


Photo: Richard Hasbrouck

Fe Black-on-White, Biscuit-A, and Biscuit-B Periods. Several of our sharp-eyed members found a small turquoise bead, a stone maul head, plus a few more recent artifacts all of which were returned to their original places after everyone had a look.

Following the site tour we drove a short distance to the El Farolito Restaurant in the small village of El Rito for a delicious and hearty lunch (probably a good thing they had run out of pie)! For the photographers this little village provided still more photo opportunities. Thanks to our trip coordinator Sheri Spaar for a great day. We were most fortunate to have Tim Maxwell as our patient and knowledgeable tour guide.

Note: The Sapawe pueblo is a gated, state-owned site and is closely watched. Anyone entering without permission could be fined \$500. This is necessary because of years of vandalism and partying in the area.

Additional trip photos can be viewed in the "Featured Gallery" at: <http://querencia.smugmug.com>

continued from page 1

A La Cieneguilla Land Grant map from 1898 indicates several structures. Later, a 1915 map of La Cieneguilla penned by archaeologist Nels Nelson, who conducted the first archaeological excavations at the site, included standing structures, which he termed "Mexican houses".

Eleven acres of the Pueblo were included in the Galisteo Basin Archaeological Sites Protection Act in 2004. Much of the site has been altered or destroyed by modern residential development. In one case a landowner badly damaged or destroyed portions of several room blocks. Based on accounts of archaeological contexts encountered, it appeared that intact, well-preserved remnants of two to three previously undisturbed rooms were razed, including portions of the site corresponding to room blocks identified on Nels Nelson's 1915 map.

During the 2013 testing, archaeologists excavated a total of 93 auger probes, focusing on two distinct areas that appeared to have intact cultural deposits. Based on this, work archaeologists selected placements for seven one meter by one meter excavation units. These excavations recovered flaked stone debris, groundstone tool fragments, Pueblo ceramics, faunal bone, macrobotanical samples, and mineral samples including turquoise and kaolinite, a chalky white mineral used in ceramic slips.

Two excavation units revealed a small pit feature and a deeply buried A-horizon with associated groundstone artifacts. The carbon-rich soil of the buried A-horizon indicates a former ground surface on which vegetation grew. This material was sampled in order to obtain a bulk sediment date to determine if the buried A-horizon represents pre-Puebloan use of this upland terrace above the Santa Fe River. A soil sample collected from the pit feature was analyzed by paleo-ethnobotanist Pamela McBride, who identified several fragments of carbonized maize kernels. Additionally, she identified other charcoal fragments as juniper, piñon pine, and unknown conifer wood.

As a result of the test excavations Office of Archaeological Studies was able to provide recommendations to staff from Santa Fe County about specific areas to be avoided during road construction.

Many thanks to FOA volunteer Joan Robertson, who lives in the neighborhood, for all her hard work and dedication! And many thanks to OAS field crew Isaiah Coan, Lynette Etsitty, Mary Weahkee and Vernon Foster. ❖

2014
CHILES
& SHERDS

San Cristóbal



TOURS OF THE PUEBLO AND NEARBY ROCK ART

The San Cristóbal Ranch has graciously permitted the Friends of Archaeology to return to San Cristóbal Pueblo for our 2014 Chiles and Sherds event. On Sunday, June 1, we will hold a day of tours of the pueblo and rock art, organized around a lunch, in the beautiful setting of the eastern Galisteo Basin. In addition to the one hour tours of rock art near San Cristóbal, the ranch has also agreed to allow FOA to organize a single back country hiking tour to nearby Pine Canyon as part of the day's activities (see separate description).

San Cristóbal Pueblo is one of the largest of the eight Galisteo Pueblos. Scattered small communities gathered into a single village around AD 1400. Eventually more than 1600 rooms were constructed in the 20 room blocks that are organized to form more than a dozen plazas. Coronado's expedition visited the pueblo in the mid-16th century, and in the 1620s a mission was established at the edge of the village. In 1680,

residents participated in the Pueblo Revolt, driving the Spanish out of New Mexico. By the time of the Spanish reconquest in 1692, San Cristóbal Pueblo had been abandoned, and from then to the present the history of the area has been one of livestock and ranching.

Although the pueblo and its complex history would be sufficient as a tour destination, San Cristóbal Pueblo also is one of the most impressive rock art sites in North America. Thousands of images were created on the sandstone cliffs and boulders adjacent to the pueblo, spanning the full history of the site and documenting the rich ritual and ceremonial life of the era.

Tours of the pueblo and rock art will cover more than a mile of hiking, requiring participants to carry at least one liter of water as well as their cameras and any weather gear. Elevation gains are equivalent to climbing as much as 10 flights of stairs over uneven ground with no developed trails. We classify the tour as strenuous, although a less strenuous tour option that covers only the pueblo will be available, once in the morning and once in the afternoon.

Small group tours of the pueblo and rock art will be organized at 30-45 minute intervals, both before and after lunch. Reservations will be taken via the FOA hotline, beginning February 18, and you will be asked to specify whether you would like a morning tour followed by lunch, or lunch followed by an afternoon tour. Reservations will be on a first-come, first-served basis, and after the morning tour capacity is filled, only afternoon reservations will be available.

Reservations start February 18, 2014 at 12:01am by calling 505-982-7799 ext 7. We will contact all participants closer to the date of the event to confirm details of arrival times and tour participation.



Photo: H. Wolcott Toll

Pueblo and Rock Art

CHILES AND SHERDS JUNE 1, 2014

Price is \$95.00, with \$70.00 as a tax-deductible donation.

Reserve your ticket starting February 18, 2014 by calling 505-982-7799 ext 7. Please check nmarchaeology.org and museumfoundation.org/friends-archaeology for updates.

PINE CANYON

EXTENDED BACKCOUNTRY TOUR

Pine Canyon is a secluded, rugged, and picturesque side canyon of San Cristóbal Creek, about three-quarters of a mile (as the crow flies) from San Cristóbal Pueblo. The area was used between AD 1300 and 1700 as a source for clays, pigments, and firewood, and as a secluded ritual space for the villagers. The canyon is more of a gulch, with heavy brush, timber snags, and large boulders, all within steep sandstone walls. Hidden within protected recesses of the canyon is an array of pictographs (painted images) unique in the Northern Rio Grande Valley. Because the area is remote and the art is fragile, access is restricted, so this tour is a rare opportunity to visit the pictographs and experience the secluded beauty of the eastern edge of the Galisteo Basin.

The Pine Canyon tour will be led by Stephen Post, former deputy director of OAS. Participants will gather at the Chiles and Sherds dining tent early in the morning, and the group will then hike cross country to the mouth of Pine Canyon. Descending into the canyon via a steep rocky slope we will stop at a painted star ceiling. From there the tour will head upstream over boulders and snags to a small overhang. This location is painted with a dense montage of serpents, hands, dancers, faces, and other imagery. Hiking back into the canyon bottom, we will proceed to a boulder shelter, with paintings of a woman carrying an olla, a horse-like zoomorph, and other unique images. Continuing upstream, we will investigate The Pine Tree Site, a boulder overhang sheltering unique and colorful images and prayer stick fragments that Polly Schaafsma has suggested were of cosmological significance to the San Cristóbal villagers. The tour will end with a 1.5 mile overland walk back to the event tent, where the participants can rest and then take a late tour of the San Cristóbal petroglyphs and pueblo.

This backcountry hike will take 5 to 6 hours covering about 5 miles over a rugged and rocky landscape with moderate to dense vegetation (elevation is 6500 feet). Walking within the canyon will be physically demanding, and participants will need to carry all of their own personal gear. To take part in this tour, participants must be in good physical condition, have good balance, and should not have recent illnesses or surgeries that might affect stamina or mobility. A box lunch will be provided to each participant to carry on the hike. At least two liters of water are required for the day. Sunscreen, bug repellent, a hat or cap, rain gear, long sleeve pants and shirt, sturdy hiking shoes, and trail snacks are all highly recommended. In early June, the temperature will be hot, and gnats, flies and mosquitoes will be buzzing about. Prior to the Chiles and Sherds event, all participants will be contacted with trip details and a chance to ask questions about the tour and its requirements. Tour group size will be limited to 20 participants with a waiting list of 15.



*Mask and anthropomorph pictograph.
Photo: Stephen Post*

Trip Rating:

Strenuous

5 to 6 hour hike covering about 5 miles over a rugged and rocky landscape with moderate to dense vegetation (elevation is 6500 feet).

Walking within the canyon will be physically demanding, and participants will need to carry all of their own personal gear.

Chiles and Sherds Sign-ups will be on a first come-first served basis, starting February 18, 2014, at 12:01am, by calling 505-982-7799 ext 7.

This is the hotline for the Chiles and Sherds event as a whole, and prospective attendees should follow instructions concerning the Pine Canyon hike option.

THE 17TH CENTURY

By Matthew J. Barbour, Manager, Jemez Historic Site

With the establishment of New Mexico by the Spanish crown in 1598, the traditional lands of the Jemez People came, at least ostensibly, under the control of the Viceroyalty of New Spain. Lacking mineral wealth or land suitable for intensive agriculture, however, the land known as the Jemez Province was only of peripheral concern to secular authority. Instead, civil and missionary control (see Spicer 1972) and management of the province fell to a handful of missionaries from the Order of Friars Minor. They adhered to the teachings and spiritual disciplines of Saint Francis of Assisi and are better known today as the Franciscans.

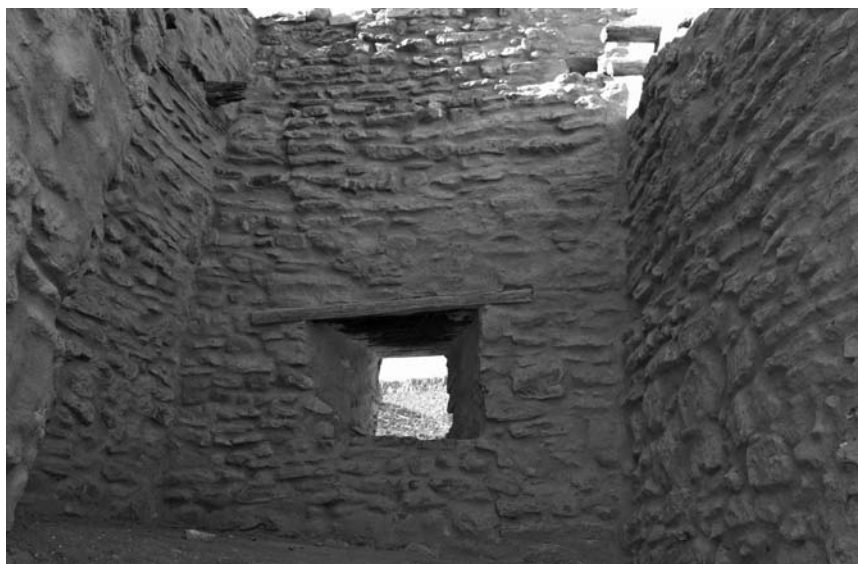
Ten Franciscan friars accompanied Juan de Oñate when he established the Province of New Mexico in 1598. Fray Alonso de Lugo was assigned to minister to the Jemez, Pecos, and Athabaskan peoples located along the periphery of the colony. Accompanied by an unidentified lay brother, Lugo established a church in Jemez Province, presumably at Giusewa Pueblo (now Jemez Historic Site), sometime in the fall of that year. Very little is known regarding this initial Franciscan mission in the Jemez Province. Lugo returned to Zacatecas and the mission was abandoned in 1601. Some have attributed his departure from New Mexico as a sign of his opposition to the harsh treatment of Native Americans in the province, but this has yet to be proven.

Over the next 20 years, many friars may have visited and ministered to the province, yet none established a mission and there are only incidental accounts of such activities. Given the distribution of the Franciscan missions at that time, friars would have traveled from the Franciscan headquarters at Santo Domingo Pueblo or even further from the mission in Pecos to attend to the flock at Jemez.

Life was itinerant, difficult and dangerous for the Franciscans in New Mexico. Missions were understaffed and isolated from other Spanish habitations. Friars relied heavily on their congregants to supply food, labor, and material for the daily operation and upkeep of their mission. Ideally, caravans were sent to supply the missions of New Mexico every three years, but Fray Alonso de Benavides, made custos (custodian or leader) of New Mexico in 1626, reported that caravans in fact only arrived every six or seven years. Though each mission was intended to house two Franciscan friars and a cadre of four soldiers, this was rarely the case.

By 1621, there were only 14 friars and fewer than 1,000 Hispanic settlers in all of New Mexico. When the caravan arrived that year, it brought with it an additional six friars. Among these friars was Fray Gerónimo de Zárate Salmerón, a Spaniard born in Vera Cruz, Mexico. Salmerón was assigned to Jemez Province where he began construction of two churches, San José de los Jemez Mission at Giusewa Pueblo and San Diego de la Congregación Mission. The location of the original San Diego mission is open for debate it may have been built at Walatowa Pueblo (present day Jemez Pueblo). But other candidates include Amoxiumqua and Boletsekwa Pueblos. Some have even proposed that Salmerón founded only one mission and that the names San Diego and San José were used interchangeably. One such interpretation suggests the mission was constructed as San José in 1621, burned in 1623, then refurbished and rededicated as San Diego in 1626 (or 1628).

Archival documentation concerning these details is limited and many of the facts regarding the Franciscan missions of the Jemez Province remain uncertain. For instance, a church burned



Photos (above and opposite): B. Lane

in 1623, but exactly which church burned and who burned it remains the subject of some debate. Some historians have placed the blame on the Jemez people while others have suggested the conflagration was a result of conflict with the Navajo. The former interpretation matches well with Jemez oral tradition and local lore, while the latter cannot be discounted given the accounts of Navajo raids on Jemez Province throughout the seventeenth century.

PRIESTS OF JEMEZ

We do know that the church that burned was rebuilt by Salmerón's successor, Fray Martín de Arvide. He arrived in Jemez in either 1626 or 1628. Like Salmerón, Arvide was a Spaniard. Before his assignment at Jemez he is credited with founding the mission of San Lorenzo at Picurís Pueblo. Arvide's tenure at Jemez ended in 1632 when he was killed in Zuni while returning to Central Mexico.

Exactly who succeeded Arvide is still a mystery seven years later, Fray Diego de San Lucas was killed by Navajos in a Jemez mission in 1639. In 1640, Fray Juan del Campo was assigned to attend to Jemez Province. In 1656 Fray Alonso de Posada appears to have served in Jemez Province briefly before transferring to Santo Domingo Pueblo, where he functioned as the custos of the Franciscan order in New Mexico. As custos, Alonso de Posada would be the Franciscan priest who outlawed worship of kachinas in 1661. It is possible that this ruling was influenced by his experience in Jemez Province.

The mission of San José de los Jemez is not mentioned after 1639. If it was a different mission from San Diego de la Congregación, it was likely abandoned during the 1640s or 1650s. After 1660, documents consistently associate the friars in Jemez Province with the San Diego Mission.

Fray Nicolás de Chavez was listed as the morador or "inhabitant" of San Diego mission in 1660. He was replaced by Fray Miguel Sacristán in 1661. In June of that year, Sacristán hanged himself in the mission and was succeeded by Fray Salvador Guerra. Guerra appears to have stayed in Jemez for eight years. His successor, Fray Tomás de Alvarado served between 1669 and 1672 and was replaced by Fray Tomás de Torres, who ministered to Jemez until 1675 when he was transferred to Nambe Pueblo.

On August 10, 1680, the Pueblo world put a plan into action to expel the Spanish from New Mexico forever. A coordinated revolt was initiated at missions throughout the province and spread to the capitol. During that time, two friars were assigned to San Diego mission at Jemez: Fray Francisco Muñóz and Fray Juan de Jesús. Muñóz was able to escape to Zia Pueblo, but de Jesús was captured and killed. One historian provides the following account: "He was taken from bed, bound naked on a hog's back, and thus with blows and yells paraded through the town, being afterwards himself ridden and spurred till he fell dead." The most likely source for this description was Governor Diego de Vargas during his reconquest of New Mexico in



AN (INCOMPLETE) LIST OF 17TH CENTURY FRIARS & THEIR TENURES IN THE JEMEZ PROVINCE

- ALONSO DE LUGO, 1598-1601
- GERÓNIMO DE ZÁRATE SALMERÓN, 1621-1626
- MARTÍN DE ARVIDE, 1626 (1628?)-1632, KILLED AT ZUNI
- DIEGO DE SAN LUCAS, ?-1639, KILLED BY NAVAJO AT JEMEZ
- JUAN DEL CAMPO, 1640-?
- ALONSO DE POSADA, 1656-1657(?)
- NÍCOLAS DE CHAVEZ, 1657(?) - 1660
- MIGUEL SACRISTÁN, 1661, SUICIDE
- SÁLVADOR GUERRA, 1661-1669
- TOMÁS DE ALVARADO, 1669-1672
- TOMÁS DE TORRES, 1672-1675, KILLED AT NAMBE
- FRANCISCO MUÑOZ, 1675(?) - 1680
- JUAN DE JESÚS, 1675(?) - 1680, KILLED AT JEMEZ
- FRANCISCO CASAÑAS DE JESÚS MARÍA, 1694-1696, KILLED AT JEMEZ
- MIGUEL TIRZIO, 1695-1696

Adapted from: Farwell, Robin Elizabeth 1991 An Architectural History of the Seventeenth-Century Mission Church of San Jose de Giusewa, Jemez State Monument, NM. Unpublished Masters Thesis, University of New Mexico, Albuquerque.

continued on page 11

VISIT THE JEMEZ PROVINCE: BOLETSAKWA AND PATOKWA

APRIL 5, 2014

Following the Pueblo Revolt of 1680, several large pueblo villages were built by the Native Americans of the Jemez Province. Boletsakwa and Patokwa are two of these pueblos. These villages would later go on to play important roles in the subsequent reconquest of the region by Diego de Vargas in 1694 and the Pueblo Revolt of 1696.

On April 5, 2014, the Friends of Archaeology (FOA) invite you to tour Boletsakwa and Patokwa Pueblos. Guided by Jemez Tribal Member and Traditional Cultural Properties Specialist Christopher Toya, participants will be treated to informal talks on the history of the area while experiencing the beauty of the Jemez Mountains and exploring these significant archaeological sites.

The trip is expected to last 5 hours, between 10 AM and 3 PM. Lunch will be provided. Limited to 25 participants. Cost per person for FOA members-\$50.00/non-members-\$55.00. \$25 of the cost will be tax-deductible.

Trip Rating

Moderate

Reserve starting March 4, 2014 at 12:01am by calling 505-982-7799 ext. 5. Please check nmarchaeology.org and the museumfoundation.org/friends-archaeology for updates.



Photo: Richard Hasbrouck

WATER CANYON AND LEMITAR SHELTER /SOCORRO

APRIL 25 & 26, 2014

Dr. Robert Dello-Russo, a well-known Paleo-Indian archaeologist, former Deputy Director of the Office of Archaeological Studies and current Director at the UNM Office of Contract Archeology, will lead a tour to the Socorro area, visiting the regionally significant Paleo-Indian site at Water Canyon, the nearby extensive, prehistoric rhyolite quarry known as Black Canyon, and the deep, multi-component Lemitar Shelter in San Lorenzo Canyon. Dr. Dello-Russo has conducted field studies, testing and/or data recovery excavations at each of these sites over the last 14 years.

Lemitar Shelter has cultural deposits dating from the Pueblo III period (ca. AD 1200) back to the middle Archaic period (ca. 3000 BC), with the potential for early Archaic and late Paleoindian remains (ca. 9000 years old) as well. The level of organic preservation within the shelter is high and excavations have recovered sandals, snares and other items not found in open sites. The Black Canyon quarry was utilized throughout the entire prehistoric record, starting with the Clovis period. Using X-ray fluorescence techniques, we know that materials from the quarry have been transported at least as far as the Jemez Mountains in northern New Mexico. Finally, the Water Canyon site contains two significant bison kill bone beds dating to the Late Paleoindian (ca. 9200 years old) and Cody complex (ca. 11,100 years old) eras. Clovis- and Folsom-age deposits, together with a landscape-scale buried wet meadow (black mat) deposit, make this site of regional importance in the American Southwest.

This will be a two-day tour and will involve moderately easy walking at Water Canyon and short climbs into Lemitar Shelter and up through the rhyolite quarry. The short climbs will require brief but strenuous levels of physical activity on uneven terrain. Please bring good hiking shoes, broad-brimmed hats, sufficient water, protection from the elements and hiking sticks (if desired).

Participants will meet at the Road Runner Travel Center north of Socorro (Exit 156 on the west side of I-25 south), where we will car-pool as much as possible to limit the number of vehicles at the sites. Four-wheeled vehicles are required for off-road situations, but we will sort out transportation in advance of the tour for those without four-wheel drive vehicles. The visit to the Lemitar Shelter site will occur on the afternoon of the first day. Afterwards, the tour will head to Socorro, NM to the overnight accommodations. If possible, a presentation will be made by Dr. Dello-Russo during the evening of the first day to familiarize tour participants with the Water Canyon and Black Canyon sites. Tours to those sites will occur on the second day.

People going on the tour will be responsible for their own hotel costs, as well as breakfast and dinner. Lunches and drinks during the day will be provided. The tour will be limited to 20 people. Cost will be \$150.00 for FOA members and \$160.00 for nonmembers. \$100.00 of the cost will be tax-deductible.

For more on Water Canyon see: www.nmarchaeology.org/water-canyon.html or Google: "Friends of Archaeology water canyon"



Trip Rating

Moderate

Reserve starting March 25, 2014 at 12:01am by calling 505-992-2715 x 8.



ADDITIONAL 2014 FRIENDS OF ARCHAEOLOGY EVENTS



CANYONS OF THE ANCIENTS A FOUR -DAY TRIP

SEPTEMBER 12-16, 2014

Canyons of the Ancients National Monument, comprising 183,000 acres of diverse geography, history and culture in the southwest corner of Colorado contains the “highest known density of archaeological sites in the Nation,” most of which have not been excavated, and many are even unmapped.

Under the leadership of OAS Director Eric Blinman and Bureau of Land Management archaeologists, the group will receive orientation and a tour of the immense artifact collection at the Anasazi Heritage Center, headquarters for the Monument just west of Dolores, Colorado, followed by four days of exploring and hiking in the multiple canyons and mesas of the area. A probable itinerary will include Yucca House Pueblo; Lowry, Yellowjacket and Goodman Point Pueblos; lower Sand Canyon archaeological sites; Hovenweep’s Little Ruin Canyon, Holly and Cahone outliers; and unmapped sites of Cross and Spook Canyons. If there is interest, a hands-on learning seminar and tour of the Crow Canyon facility also may be arranged, as well as a visit to the Edge of the Cedars Museum in Blanding, Utah. Lodging is not included, although some meals may be. Difficulty will range from Easy to Strenuous. Most sites will have no facilities. Final cost to be determined. Reserve your space starting May 13, 2014 at 12:01am by calling 505-982-7799 x 5. Please check nmarchaeology.org and museumfoundation.org/friends-archaeology for updates



YUCATAN, THE MAYAN ROUTE AND CHIAPAS A 2 WEEK TRIP

LATE OCTOBER THROUGH EARLY NOVEMBER 2014

From Merida to San Cristobal de las Casas, this excursion will visit several of the most famous Mayan cities - Palenque, Chichen Itza, Calakmul and the murals of Bonampak. Museums, shopping and sharing experiences with local residents are also on the activity list. Organized by Rosa Carlson, and accompanied by OAS director emeritus, Tim Maxwell, this approximately two-week trip will be a pleasing educational and cultural experience. Cost to be determined. Please check nmarchaeology.org and museumfoundation.org/friends-archaeology for updates and reservation information.



NATIONAL ARCHAEOLOGY DAY

OCTOBER 18, 2014

Join us for tours of the Center for New Mexico Archaeology. This is your chance to throw an atlatl, learn how to flint-knap and grind corn. A family friendly event. Free! Please check nmarchaeology.org and museumfoundation.org/friends-archaeology for updates.



FOA AUCTION

NOVEMBER 9, 2014 3:00 TO 6:00 PM

Hotel Santa Fe. Our annual holiday party and auction. Come find the perfect gift for that hard-to-shop for friend. Proceeds support the projects and work of OAS archaeologists. Tickets are \$20 which include a light buffet and a drink. Reserve your ticket starting October 7, 2014 at 12:01am by calling 982-7799 x 5. Please check nmarchaeology.org and museumfoundation.org/friends-archaeology for updates and reservation information.

continued from page 7

1694, when he collected and transferred de Jesús' remains from Jemez to Santa Fe for reburial. However, this account could not be corroborated from archival sources.

During the Pueblo Revolt of 1680, San Diego mission was abandoned and the Spanish colonizers fled New Mexico. The Franciscan Order did not return to Jemez Province until 1694 when Fray Francisco Casañas de Jesús María established San Diego del Monte mission at the Jemez Pueblo of Patokwa. Then in 1695, a second mission, San Juan de los Jemez, was established by Fray Miguel Tirzio at Walatowa Pueblo (or perhaps Boletsakwa Pueblo).

Both missions were occupied up until June 4, 1696, when another Indian uprising occurred. Fray Tirzio either received word of the revolt and fled or was away on business when the revolt occurred. Fray Francisco was not as fortunate. Lured out of the mission to hear the confession of a sick woman, he was cornered in the plaza and clubbed to death. The Franciscans once again abandoned Jemez Province.

Over the span of 100 years between 1601 and 1700, nearly half of the Franciscan friars who served in Jemez Province died in service to the church. Their individual tenures in Jemez Province were all brief: most administered to the Jemez People for three years or less. Their missions failed and the province was abandoned repeatedly by the friars.

Following the Pueblo Revolt of 1696, Jemez was subject to several punitive expeditions at the hands of the alcalde of Bernalillo and the cacique of Zia Pueblo. The Franciscans would return to carry on their missionization process at Jemez Province throughout the eighteenth century. The success or failure of these activities can be debated but the turbulent and brutal events of the previous century were a thing of the past.

Archival documents regarding the Franciscan Order in Jemez Province in the 1600s remain scant. Many questions persist: Were San José and San Diego the same mission? Who burned the church in 1623 and why? Did Fray Posada's administration in Jemez Province contribute to him later outlawing kachina worship? Why did Fray Sacristán commit suicide? Is the account of Fray de Jesús's death correct? Was Fray Tirzio warned of the 1696 Revolt? Moreover, what specific actions by the friars in Jemez Province led to the uprisings in the first place? We may never have all the answers but there is still a great deal to learn about the history of the Jemez Province. ❖

Join the FOA for a trip back in time to the Jemez Province on April 8th. See page 8 for details.

Office of Archaeological Studies

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

If you would like to know more about OAS, please see our Weblink:
www.nmarchaeology.org

Friends of Archaeology

The Friends of Archaeology is a support group of the Museum of New Mexico Foundation for the Museum of New Mexico, Office of Archaeological Studies.

Mission Statement

The mission of the Friends of Archaeology is to support the Office of Archaeological Studies in the achievement of its archaeological services mandate from the state of New Mexico by participation in and funding of research and education.

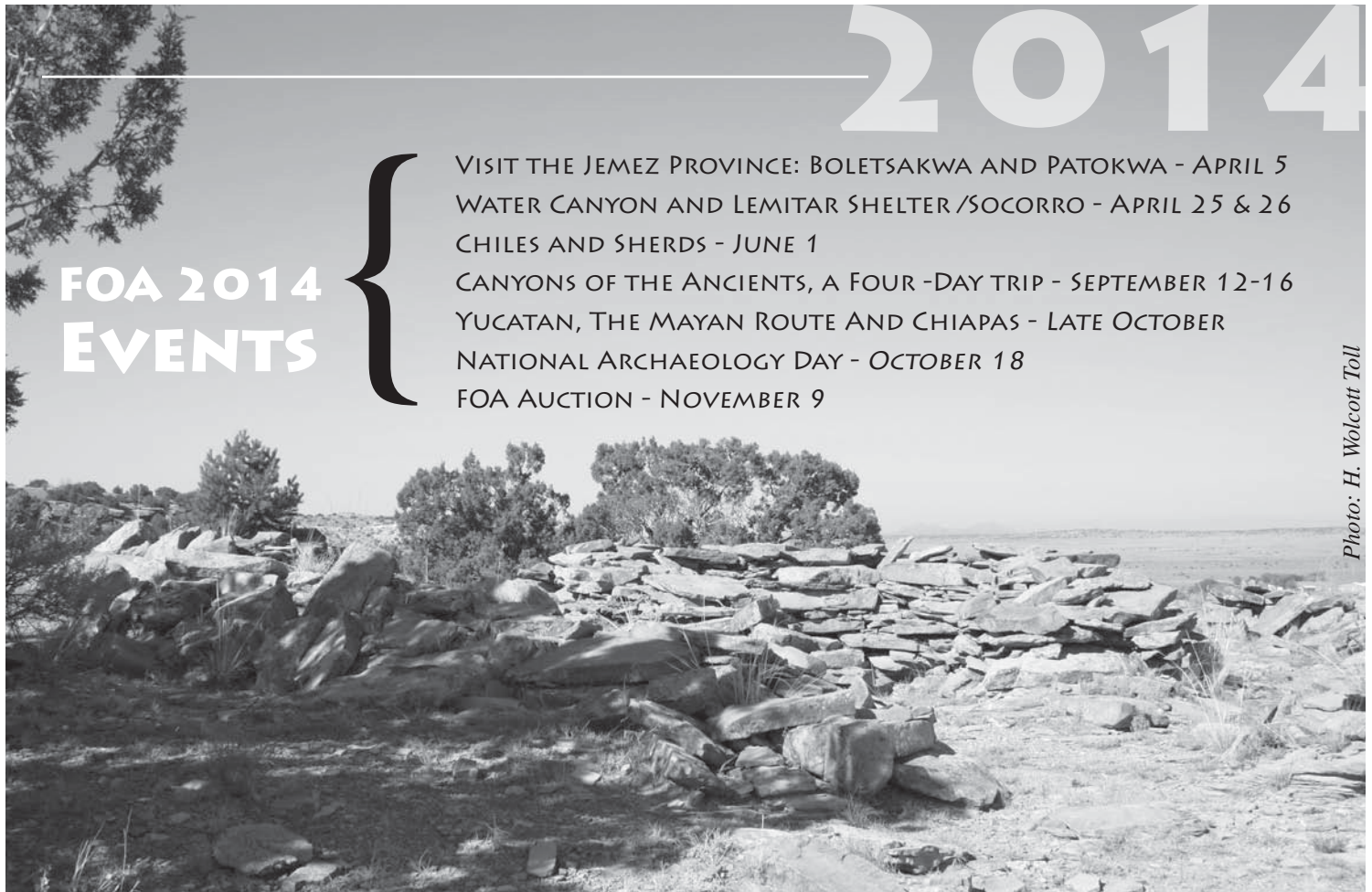
Friends of Archaeology Board

Officers

Chair: Rotating
Treasurer: John Karon
Secretary: Tim Maxwell

Board Members

Charmay Allred
Richard Blake
Joyce Blalock
Jennifer Kilbourn
Guadalupe Martinez
Kathleen McRee
Pamela Misner
Bob Mizerak
Linda Mowbray
Ann Noble*
Richard Schmeal (activities)
Eric Blinman (OAS Director)



2014

**FOA 2014
EVENTS**



- VISIT THE JEMEZ PROVINCE: BOLETSAKWA AND PATOKWA - APRIL 5
- WATER CANYON AND LEMITAR SHELTER /SOCORRO - APRIL 25 & 26
- CHILES AND SHERDS - JUNE 1
- CANYONS OF THE ANCIENTS, A FOUR -DAY TRIP - SEPTEMBER 12-16
- YUCATAN, THE MAYAN ROUTE AND CHIAPAS - LATE OCTOBER
- NATIONAL ARCHAEOLOGY DAY - OCTOBER 18
- FOA AUCTION - NOVEMBER 9

Photo: H. Wolcott Toll