



THE  
Albuquerque Archaeological Society  
*Newsletter*

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## NO MEETING IN APRIL

The April Meeting of the Albuquerque Archaeological Society has been cancelled due to social distancing orders from Governor Lujan-Grisham and President Trump. News reports about the spread of the COVID-19 indicate that it may not be safe to hold meetings until June or July. We will have to play it by ear.

As we announced last month, we have cancelled all upcoming field trips. Those of us who volunteer are also unable to do so, and that is unfortunate. But there is hope. By avoiding crowds and staying at home, we flatten the curve of the virus at its highest. This will allow our medical community to have the resources they need to care for those who catch this illness without being overwhelmed.

And while we cannot have our meetings, on a positive note, many cultural institutions are offering online virtual tours or other options. Here in Albuquerque, the Maxwell Museum is exhibiting different topics every Monday, Wednesday and Friday. See their blog <<http://maxwellmuseum.unm.edu/news-events/blog/latest>> for more details.

Another link, provided by Google <<https://artsandculture.google.com/partner?tab=az>> has over 2500 museums and galleries sharing their collections.

The National Parks <<https://artsandculture.withgoogle.com/en-us/national-parks-service> > also have some nice online offerings.

Until we can meet again, please stay safe and well. When it is safe to gather again, we will resume our monthly meetings, and we hope to see you all soon again.

Evan Kay, President

Albuquerque Archaeological Society

## REPORTS

**Treasurer's Report – Tom Obenauf:** Our 2019 Federal non-profit 1099-N (the IRS "e-Postcard"), 2019 NM Secretary of State Non-Profit Annual Report filing, and 2019 NM Office of the Attorney General Charitable Organization Registration Statement filing were submitted in early March; so tax forms are done for another year. Without meetings, membership renewals continue to trickle in via postal mail. The checking account balance on April 1 was \$12,437.79, down almost \$850 from \$13,281.58 on January 1. The decrease is due to the Directors and Officers insurance premium due in January, prepayment of the auditorium rental for the year, and our \$500 donation to the ASNM scholarship fund – which together far exceed income from membership renewals. The coronavirus is already having an effect on AAS finances: we are being refunded by the City for our prepayments for meetings we can't hold in the Museum auditorium, but we are also missing income from fees for field trips that can't be taken (these fees cover the cost of annual liability insurance premiums). It's way too early to have any idea what the net effect of the coronavirus will be on AAS financially. But it can't be good.

**Membership – Mary Raje:** All new memberships for 2020 are in and we have 160 members, counting all family members but not institutions (four libraries subscribe to our Newsletter). Reminders were sent on 2/17/20 and 3/20/20, but 18 people did not renew, some of whom were in the same family membership. Nineteen members are students and many have not re-enrolled in AAS with a form and student ID, but I will work on student memberships later. Twenty-two people are new members, of whom three are students. All members received "Welcome" letters confirming their memberships in AAS. The next project is completing the Membership Directory and developing a better method of reaching and renewing student memberships.

The other project with which the Membership Chair was involved – with the help and leadership of many other wonderful members – was producing a membership brochure for AAS, which is now ready.

**Field Trips – Pat Harris:** Since our outings have ground to a halt for an unknown period of time, I want to reassure members I have the plans in a notebook and we'll get back to these trips when things are safe. Because of summer temperatures, some of them may be rescheduled for next year.

I have been contacted by a Forest Service Heritage Program Manager whom I had left a message for early in the year. This involves a trip to the Gallina area to another site or sites. Mike Bremer has chimed in and will accompany us. We will be led by Archaeologist Peter Taylor from the Jemez/Cuba Ranger District (he was with us on the Nogales trip last October), who is using this time to research the area. This trip would be in early October. So, fingers crossed, it will happen.

## BOOK REVIEWS

*Archaeology from Space: How the Future Shapes the Past*, by Sarah Parcak. New York: Henry Holt and Company. 2019. 288 pp., 29 figures, 10 color plates, acknowledgements, bibliography, index. \$30.00 hardcopy (ISBN 9781250198280).

Reviewed by Thatcher A. Rogers

Sarah H. Parcak is Professor of Anthropology at the University of Alabama at Birmingham. She received her MA and PhD from Cambridge University and specializes in Egyptian archaeology, landscape archaeology, and remote sensing. Parcak is a leading researcher in the application of remote sensing approaches in archaeology and authored *Satellite Remote Sensing for Archaeology*. Parcak is also renowned for her public engagement as a 2013 TED Senior Fellow and winner of the one million-dollar 2016 TED Prize.

Few contemporary archaeologists author books with the objective of explaining modern developments and discoveries and their importance within archaeology to a general public audience. *Archaeology from Space: How the Future Shapes the Past*, is uncommon in that respect, and it represents a highlight summary of Parcak's nearly two-decade-long career as a "space archaeologist." Parcak explores case studies she participated in from Tanis, Egypt (of *Indiana Jones* fame), to Viking sites Skagafjörður, Iceland, and L'Anse aux Meadows, Newfoundland,

and beyond. Along the way, Parcak discusses important innovations in the field and results from other researchers, such as in the identification of over 60,000 new buildings in Guatemala, over 200 new geoglyphs in the Amazon Basin, and the roads used for the transport of Rapa Nui (Easter Island) *moai* (large stone statues) as well as an additional 62 *moai*. While Chapters 1 through 5 discuss “space archaeology,” the career path of Parcak, and synthesize several case studies, the entirety of Chapter 6 explores the innovative and crucial discoveries of the past decade that resulted primarily from remote sensing methods. The second half of the book includes: Chapters 7 and 8, which focus on two detailed case studies in Egypt; Chapter 9, which emphasizes the relevance of remote sensing to future archaeological research; and Chapters 10 through 12, which explore key problems in archaeology (e.g. diversity, historical accuracy) and contemporary heritage management (e.g. destruction of sites, looting). Chapters notably vary in topical focus or emphasis and detail and are designed to appeal to different readership interests. For example, Chapter 10 is a rousing inspirational challenge aimed primarily at young, female, and/or non-white avocationalists or burgeoning professionals, while Chapter 11 (“Stolen Heritage”) is an aptly entitled, somber discussion of ongoing loss of archaeological sites and artifacts in the Middle East.

Parsed with wit and humor, Parcak’s style transforms the dryly academic tone of most archaeological investigations and published reports into an easily approachable and vibrant text. This volume is not a definitive, technical guide to remote sensing methods, nor is it a detailed discussion of how archaeologists can apply new technologies to improve the understanding of a specific time period. Parcak, rather, presents dozens of case studies drawn from her research and that of colleagues to demonstrate the validity, necessity, and visible gains of remote sensing methods. Parcak writes in a prose welcoming to avocationalists and other interested members of the public as well as academics, although she primarily caters to the broader general audience. While some sections, particularly in later chapters, repeat points made in earlier examples and are arguably slightly redundant and extraneous, this book epitomizes a lengthy TED talk replete with an introduction, case studies, discussions of contemporary issues in the profession and heritage management, and the repetition of adages for maximum audience retention. It will be of interest to individuals interested in learning more about recent news stories of massive, undiscovered sites in remote locations, how archaeologists apply remote sensing techniques, and some contemporary transformations in the profession.

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***Landscapes of Social Transformation in the Salinas Province and the Eastern Pueblo World***, edited by Katherine A. Spielmann. Tucson: University of Arizona Press. 2017. X+253 pp., 11 tables, 35 figures, 4 color plates, bibliographies, index. \$65.00 hardcover (ISBN 9780816535699), \$65.00 eBook (ISBN 9780816537518).

Reviewed by Thatcher A. Rogers

In 1991, Katherine Spielmann (Emerita Professor of Anthropology, Arizona State University) led an edited volume entitled *Foragers, Hunters, and Colonists: Interactions between the Southwest and the Southern Plains*. That volume was the first systematic exploration into relationships between prehispanic and historic Southwestern and Southern Plains groups and built upon Spielmann’s dissertation work in the Texas Panhandle and recent investigations at Gran Quivira. It remains a significant contribution to the archaeological literature for that area and studies into semi-sedentary societies and has been graciously made accessible to the public as a digital volume through the University of Arizona Press website. Since the publication of that volume, Spielmann has led excavation projects at Pueblo Colorado, Quarai, and Pueblo Blanco, while inspiring work by others (several of whom author chapters in this volume) in the Salinas region of south-central New Mexico. The book reviewed here developed from a 2014 workshop at Arizona State University, and its individual papers explore a variety of topics in the Salinas region, with a focus on a landscape-based theoretical approach.

The first chapter, “Cross-Scale Analyses of Social Transformations in the U.S. Southwest: The Salinas Pueblo Province” by Katherine A. Spielmann, acts as both an introduction and a discussion of the volume, its themes, and research in the Salinas area. Notably, Spielmann discusses theoretical concepts of landscapes, mobility, “knowledgescapes,” and *présence* before providing a short, but important, synopsis of fieldwork in the Salinas area, replete with crucial citations that benefit fellow researchers. Through a discussion of late prehispanic

northern New Mexico trends, Spielmann demonstrates that the Salinas area was neither peripheral nor unimportant to larger Southwestern events but that it followed a different trajectory than that proposed for the Northern Rio Grande by Scott Ortman (2012) and his colleagues. Lastly, Spielmann emphasizes the relational focus for chapters in this volume, a timely contribution to the chic emphasis on social networks in the Southwest (e.g. Borck et al. 2015; Mills et al. 2015).

The following five papers investigate changes that occurred within Salinas communities primarily between A.D. 1000 and 1500. Matthew Chamberlin and Julie Solometo (“Village Formation in the Salinas Province, 1000-1400 C.E.”) examine mobility strategies found on Chupadero Mesa as seen in the movement of goods, ideas, and people to explain how the Salinas region become connected to adjacent areas with seemingly little inward migration. That chapter segues into Julie Solometo, Alison Rautman, and Matthew Chamberlin’s paper (“Social Risk and Conflict among the Plaza Pueblos of the Salinas Province, 1100-1400 C.E.”) on risk management strategies and conflict in the Salinas region that focuses on architectural layout of settlements. The authors argue that increasing conflict in the Salinas area was likely initiated by external stimuli and populations located nearby. Colleen Strawhacker, Grant Snitker, Katherine Spielmann, Maryann Wasiolek, Jonathan Sandor, Ann Kinzig, and Keith Kintigh (“Risk Landscapes and Domesticated Landscapes: Food Security in the Salinas Province”) model growing-season precipitation for the Salinas area using climatic reconstruction from tree rings and identify when settlements underwent agricultural stress. Patricia Capone, author of “Homelands and Landscapes: Geological Resource Utilization in the Salinas Province,” challenges archaeologists to consider past relationships between geological resource availability, ritual practice, and the construction of a social memory for a landscape. “Identity as Being, Identity as Becoming: Salinas Cultural Identities from the 700s through the 1600s” by William M. Graves applies the concept of *présence* (a set of shared cultural attributes that approximate group identity) to material culture in the Salinas area. Graves identifies three distinct *présences* (Mogollon, Rio Grande, Plains) and argues that the ethnohistoric Salinas area resulted from a mixing of all three over time. This chapter fits well within contemporary archaeological literature on the prehispanic and historic Northern Rio Grande that focuses on identities as fluid and transformative (e.g. Duwe and Preucel 2019).

The last three papers explore production of pottery in the Salinas area and associated relationships with adjacent populations. “The Production and Exchange of Chupadero Black-on-white Pottery and Its Relationship to Social Identity” by Tiffany C. Clark is a fascinating expansion of Clark’s 2006 dissertation using instrumental neutron activation analysis and petrographic analysis of Chupadero Black-on-white pottery from the Salinas and Sierra Blanca areas to identify patterns of production and exchange. Clark identified an intriguing pattern: that Chupadero Black-on-white pottery was rarely exchanged between sites in the Sierra Blanca and Salinas areas but that both commonly exchanged with other distinct geographic areas. Jeannette L. Mobley-Tanaka expands well beyond the Salinas area in her chapter entitled “Rio Grande Glaze Ware and the Construction of Membership Regimes in the Late Prehispanic Southwest” and investigates the development of the Rio Grande glazeware tradition through a focus on design attributes. Cynthia Herhahn and Deborah Huntley (“Dynamic Knowledgescapes: Rio Grande and Salinas Glaze Ware Production and Exchange”) explore the necessary knowledge required to create Rio Grande glazeware pottery through temper, lead isotope, and glaze paint studies from sherds in the Salinas region. They identify two interesting trends: the first is that earlier glazeware types are locally more variable in their glaze recipe than later types; the second trend is that conversely, earlier glazeware types appear more homogenous in painted design layout and coloration with increasing local variation in subsequent glazeware types.

*Landscapes of Social Transformation in the Salinas Province and the Eastern Pueblo World* represents a summary of the past twenty years of investigations in the Salinas region and presents important data and interpretations. While it does not challenge existing interpretations regarding the region, it does make a body of literature widely available while also applying innovative theoretical approaches. Crucially, Spielmann’s contribution demonstrates the benefits of studying the Salinas area to researchers more versed in the far-better-studied northern Southwest. This volume will be of interest to Southwestern archaeologists, particularly those interested in central and southern New Mexico, and researchers with foci on mobility, “taskscales,” and “knowledgescapes.”

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2019 *The Continuous Path: Pueblo Movement and the Archaeology of Becoming*. University of Arizona Press, Tucson.
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2012 *Winds from the North: Tewa Origins and Historical Archaeology*. University of Utah Press, Salt Lake City.

[Ed note: This book is not a new release, but as the review states, it is an important resource for anyone interested in the archaeology of central and southern New Mexico, and it was not reviewed in these pages at the time of its publication.]

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***Latin American Indigenous Warfare and Ritual Violence***, edited by Richard J. Chacon and Ruben G. Mendoza. Tucson: University of Arizona Press, 2007 (Paperback Edition 2019), 304 pp. \$29.95 (ISBN 9780816540099).

Reviewed by Matthew J. Barbour

Traditional Western narratives of Native American peoples have tended to view their various cultures through the lens of either victim or perpetrator of violence. In more recent years, this dialogue has shifted as conflict studies have become more nuanced and less biased. Violence is a part of the human condition. It influences and is influenced by other cultural and environmental factors making its study paramount to a general understanding of the context in which it occurs.

This is a collection of case studies examining archaeological, archival, and ethnological evidence of intertribal conflict, communal violence, human sacrifice, and cannibalism among indigenous populations in Central and South America. The chapters consist of: an "Introduction" by Richard J. Chacon and Ruben G. Mendoza; "Status Rivalry and Warfare in the Development and Collapse of Classic Maya Civilization" by Matt O'Mansky and Arthur A. Demarest; "Aztec Militarism and Blood Sacrifice: The Archaeology and Ideology of Ritual Violence" by Ruben G. Mendoza; "Territorial Expansion and Primary State Formation in Oaxaca, Mexico" by Charles S. Spencer; "Images of Violence in Mesoamerican Mural Art" by Donald McVicker; "Circum-Caribbean Chiefly Warfare" by Elsa M. Redmond; "Conflict and Conquest in Pre-Hispanic Andean South America: Archaeological Evidence from Northern Coastal Peru" by John W. Verano; "The Inti Raymi Festival among the Cotacachi and Otavalo of Highland Ecuador: Blood for the Earth" by Richard J. Chacon, Yamilette Chacon, and Angel Guandinango; "Upper Amazonian Warfare" by Stephen Beckerman and James Yost; "Complexity and Causality in Tupinambá Warfare" by William Balee; "Hunter-Gatherers' Aboriginal Warfare in Western Chaco" by Marcela Mendoza; "The Struggle for Social Life in Fuego-Patagonia" by Alfredo Prieto and Rodrigo Cardenas; and "Ethical Considerations and Conclusions Regarding Indigenous Warfare and Ritual Violence in Latin America," by Richard J. Chacon and Ruben G. Mendoza.

While many of the topics in the book, such as cannibalism and infanticide, are culturally taboo to Euro-Americans, the focus is not on shocking the reader, but on documenting what occurred and why. There is also attention paid to scale and to challenging misconceptions in popular literature. For example, in "Status Rivalry and Warfare in

the Development and Collapse of Classic Maya Civilization,” O’Mansky and Demarest clearly demonstrate endemic state-level warfare among the Classic Period Maya. Far from being “peaceful horticulturalists,” the study finds that the Maya appear more preoccupied with war than many contemporary and later Mesoamerican civilizations, such as the Aztecs.

One of most interesting articles is “Upper Amazonian Warfare.” While European contact is often viewed as a mechanism for societal change, Beckerman and Yost utilize early accounts by Spanish explorers and ethnographic evidence from the twentieth century to demonstrate continuity in acts of violence among the Waorani of the Amazon River Basin. These documents, many of which were translated by the authors and appear in English for the first time, not only provide a very rich and detailed description of warfare in the upper Amazon River Basin, but a broad survey of life in the region. The introduction of European infectious diseases changes the scale of the conflict, but the motivations, actions, and results remain the same both pre- and post-contact. The conclusion is perhaps best summarized as “the more things change; the more things stay the same.”

This conclusion is somewhat echoed by the editors of the volume. In “Ethical Considerations and Conclusions Regarding Indigenous Warfare and Ritual Violence in Latin America,” Chacon and Mendoza argue that early Spanish accounts of violence and cannibalism among Native American societies are “relatively reliable.” Moreover, they conclude that many of the most contentious and shocking aspects of the accounts are supported by multiple lines of scientific evidence and that the native peoples of Latin America have been engaging in these acts of violence since antiquity.

*Latin American Indigenous Warfare and Ritual Violence* is a fascinating read. Each of the case studies in the book is unique, but they build upon one another and are tied together by the editors to form a solid and cohesive conclusion. While the focus is on Central and South America, the theoretical and analytical frameworks of the research have broad application to anthropologists, archaeologists, and historians studying conflict across the globe.

## NEWS AND NOTES FROM HERE AND THERE



**Mary Weahkee, DCA Archeologist Weaves a Blanket Made of 17,000 Turkey Feathers.** In 2018, Mary Weahkee, an archeologist and anthropologist with the New Mexico Department of Cultural Affairs, was asked to try her hand at a particular task that dates back to more than 1,000 years ago: weave a blanket made of turkey feathers. Weahkee taught herself the technique, the process of winding each feather around yucca cord, by examining ancient blankets housed at museums around the western United States.

Producing this large, two- by three-foot blanket took 18 months using 17,000 feathers from 68 turkeys. She had tried out the technique twice before, producing two one- by one-foot samples a few years ago for the museum at Chaco Canyon and the Aztec Monument Museum. “I looked at how the ancestors were creative and patient,” said Weahkee, who is of Comanche and Santa Clara descent. “It’s a labor of love.”

Calling the weaving method “a simple technology,” Weahkee said it took her about a day to teach herself how to weave with feathers and yucca cord, she said. While there are a handful of other small samples in a few western museums, Weahkee’s is the largest-known blanket ever made in modern times. Tracking down that number of body feathers from so many turkeys

would require some help. She reached out to the New Mexico Department of Game and Fish and was put in touch with Storm Usrey, conservation education manager with the Department.

Usrey, a turkey hunter himself, gave Weahkee the pelts from turkeys he harvested. He also asked friends and family members who he knew harvested birds to offer the body feathers to Mary as well. “I tried to step up and get her as many body feathers as I could,” he said. Jack Young, archeologist and tribal liaison with the Department

of Game and Fish, said the Department has an ongoing request from several pueblos for wild turkey feathers. “It’s that big of an icon for modern Pueblo cultures to use turkey feathers in ceremonial use, and in prayers,” he said.

Feather robes originated during what archeologists call the Pithouse phase, when people began to explore agriculture and become more sedentary, around 700 AD. This is also when people started to keep turkeys as livestock, raising them specifically for harvesting their feathers. “They weren’t keeping them entirely for meat but for the feathers, similar to keeping sheep for wool,” said Young. Turkey-feather robes were found in Anasazi burials – in particular, what was interpreted as high-status burials as well as cases of some child burials. Eventually, turkey feathers were no longer the preferred material; cotton soon replaced turkey feathers for producing textiles, Young explained.

“Turkey feathers would have been an ideal choice for a blanket, as the large feathers from a turkey would be a lot easier to work with than small song bird feathers,” said Casey Cardinal, resident game bird biologist with the Department of Game and Fish. Feathers provide excellent insulation, continued Cardinal, noting that there are several feather types on birds, but semi-plume and down feathers are the primary insulators. Birds use these feathers to trap pockets of air around their bodies. The combination of feathers and air can keep them warm, even during extremely cold weather. Preening and fluffing are ways that birds can adjust the amount of air, and the insulation level, around their bodies. Another key reason for using turkey feathers: turkeys as a species are more easily subject to domestication than many other bird species, as they are non-migratory and can be lured in by artificial food sources.

Creating replications of ancient artifacts is one of Weahkee’s specialties. As a lithic analyst – someone who studies ancient stone tools – she often makes replications of tools such as scrapers, drills, projectile points, arrows and bows. Weahkee is already in the process of replicating another item out of turkey feathers. This time she is weaving a feather raincoat for the New Mexico History Museum in Santa Fe to replace the one that has been on display for ten years. Rather than using turkey body feathers, however, she will be using wing fletch feathers. “Fletch feathers are better for being outdoors,” she said, noting turkey fletch feathers have also been used for making mukluks, a type of foot gear, as well as weaponry. “The fletch feathers repel water and don’t hold it, unlike the body down feathers.” [By Alexa Henry, Photos by Martin Perea, in *New Mexico Wildlife* New Mexico Department of Game and Fish. Reprinted with permission.]



[Ed. note: Mary Weahkee was scheduled to present a seminar on making yucca sandals for AAS in February; Seminar Chair Carol Chamberland hopes to reschedule.

**Groups: More time needed to weigh New Mexico drilling plan.** Archaeologists, historians and environmentalists are joining New Mexico’s congressional delegation and a coalition of Native American tribes in asking federal land managers to grant more time for the public to comment on a contested plan that will guide oil and gas development near Chaco Culture National Historical Park. The federal government should wait until the coronavirus outbreak subsides to ensure the public has an adequate opportunity to participate, the groups have argued in a series of letters sent to the U.S. Interior Department and the Bureau of Land Management in recent days. It was not immediately clear if federal officials would consider granting an extension. <https://bit.ly/3aBfe7W> – AP News. [From *Southwest Archaeology Today*, a service of Archaeology Southwest.]

**The American Southwest Virtual Museum** (Northern Arizona University) is a digital repository of photographs, maps, information, and virtual tours of National Park Service units and museums across the Southwest. This growing collection provides access to high-resolution images of archaeological materials and sites, natural resources, and historic photographs, as well as virtual visitor center and trail tours, interactive artifact displays, and fact sheets and overviews that enhance visitor experience in the Southwest’s National Parks and Monuments

and provide researchers a rich database for exploration. <https://swvirtualmuseum.nau.edu/wp/>. [From *Southwest Archaeology Today*.]

**Maxwell Museum Online.** Carla Sinopoli, Director, and the Maxwell Museum staff announce that they have launched a museum-wide effort, overseen by Public Programs Manager Mary Beth Hermans, to share their collections, scholarship, and history through their website and social media by posting daily updates and information: “Object Monday,” “Education Tuesday,” “Research Wednesday,” “History Thursday,” “Ask the Maxwell Friday.” Visit <https://maxwellmuseum.unm.edu> and check out their Recent Blogs or friend them on [Facebook](#) and [twitter](#).

## CALENDAR CHECK

### *Conferences*

**Archeological Society of New Mexico Annual Meeting “Taos at the Crossroads of Trade” Postponed to May 7–9 2021.**

**Pecos Conference 2020** August 6–9 in Mancos, Colorado. **Registration delayed until a clearer picture emerges for the safety, legality, and economic viability of holding the conference this year.**

**ALBUQUERQUE ARCHAEOLOGICAL SOCIETY**  
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