Several threads came together during a long morning’s walk earlier this year. First, I had taken a quick trip back east to Colgate University where I participated in several class discussions and delivered a public lecture. The trip was to promote Colgate University’s Off Campus Study Group that will meet in Santa Fe this fall semester. Every few years I teach Archaeology and Ethnology of Southwestern Indians for the Native American Studies program as part of the Study Group, and the challenge is to make the subject engaging and impactful for modern undergraduates. My goal is to achieve a compromise between what I want to teach and what they will be able to use in their lives 5, 10, and 30 years into the future.

Second, a hike in Santa Fe’s foothills was an opportunity to place myself in the position of a mobile forager. How does a person satisfy the need for water, food, and shelter for a day, a night, a week, or a season? What tools and facilities do you need to make yourself comfortable and safe? How do you make use of the trees, shrubs, rocks, and ground, scaling effort for your length of stay? What do you bring with you as personal possessions, what do you take away, what do you leave behind (both as cached tools and as refuse)? Are you surviving as an individual, a group, or a family, and what differences might result from the different needs and expectations of socioeconomic group size?

Finally, what defines identity in archaeological terms? What are markers of different ethnic or social groups? How are those differences expressed in material culture style or technology that is left behind? What can archaeology say about an individual by how they use the landscape for survival?

See Director, continued on Page 4.
A curious class of artifacts found on sites throughout the Southwest and ranging from at least Basketmaker and into the Pueblo time periods are the small ovoid and circular pieces of worked bone known as gaming pieces, or dice. They are usually unmarked on one side, with various patterns of incised lines on the other. They average about 2.0 cm long and 1.0 cm wide, but some are as small as about 1.0 cm to 1.5 cm in length.

Single gaming pieces are commonly found in refuse contexts, lost or accidentally thrown away because of their small sizes. However, several “sets,” found in small rawhide bags, suggest that a “game” may have included from 10 to 12 pieces. These interesting artifacts are thought to have functioned as dice in some sort of gaming or gambling scenario. The nature of the game is not specifically understood, and to my knowledge the gaming pieces have not survived into Ethnographic and contemporary Pueblo society.

I am interested in replicating artifacts such as atlatls and spears that can be used in our Education Outreach Program. I was recently approached by Ann Stodder who requested some bone items that could be used as part of the Osteology Education Kit. She suggested that gaming pieces would be a particularly thought-provoking addition to the kit. Artifact replication is an educational process in itself in that it contributes to our understanding of just how long it took to make a particular artifact.

Bone is not my favorite medium to work with because of the added “smelly” nature of processing bone. I generally keep my eyes peeled for coyote kills while hiking and select bone that has already “cured” enough from natural decay and exposure so that further boiling is not required to process the bone. These particular gaming pieces were replicated from elk leg bones found on the Pajarito Plateau. The number one lesson I take away from replicating this distinctive gaming “set” from Willow Springs is the amount of time required for production. I found the processing of bone blanks and the final grinding and incising of the 12 individual pieces to be as time consuming as making an atlatl and spear.

When you consider that the small items are thought to represent gaming or gambling activities that might be considered superfluous to the everyday range of subsistence activities, a tremendous amount of time and effort went into their production. As an artifact replicator, I am always observant of the simple privilege we have in our modern lives of going to the store and buying food and equipment and not having to worry about procuring the resource as well as having the time and skill to create an artifact such as a humble gaming piece.
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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A turkey hunt by U.S. Army soldiers at Fort Sill, Oklahoma yielded feathers from eight birds for Mary Weahkee’s current weaving project.

10,000 FEATHERS AND COUNTING...

Mary Weahkee’s current weaving project was most recently highlighted in the spring edition of the MNMF Member News. Mary is producing a replica turkey feather blanket for an exhibit in the planned renovation of the Here, Now, and Always exhibition at the Museum of Indian Arts and Culture.

Apart from the incredible investment of time involved in wrapping the feathers around the yucca fiber foundation cord, the great challenge of the project is obtaining the number downy body feathers needed to create enough length of feather warp for the blanket. (The warp is usually thought of as the stationary structure of a weaving, with the weft being the active elements that are woven around the warp. In the case of a Navajo rug or blanket, the warp is completely hidden by closely spaced weft rows. Changes in the color of the weft yarns produce the design, and a Navajo rug is classified as a “weft-faced textile.” Ancient turkey feather and rabbit fur blanks are “warp-faced textiles.” Weft rows of fine yucca string are spaced anywhere from 2 to 4 inches apart, and they disappear into the fur or down of the warp.)

A single wild turkey (or domesticated wild bird) can yield 200 to 400 blanket feathers. In the Puebloan Southwest, wild turkeys were domesticated just for their feathers. Feathers can be plucked and will start to regrow immediately. Body feathers don’t have nerve endings, so when a predator grabs at a bird, the bird pulls away leaving the predator with a mouthful of feathers. In today’s world, we have to rely primarily on turkey
Talks

**Bag Lunch Talks**

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

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**Presidio to Girls School: Unraveling History at Santa Fe County Judicial Center**

Tuesday, June 12, 2018, at noon
James Moore, OAS Project Director

Excavations at the Santa Fe County Judicial Center revealed a tangle of buildings and strata forming a history of the property dating from the 1790s to the second half of the twentieth century. While unraveling the story of these remains, we also solved another mystery—why there is no evidence that the large Pueblo village found under the Civic Center extended onto the judicial center property.

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**Excavating the 'Last of the Phoenicians': Field Work at Tel Kedesh of Upper Galilee**

Tuesday, July 10, 2018, at noon
Sharon Herbert, Ph.D.; Charles K. Williams II, Distinguished University Professor of Classical Archaeology at the University of Michigan

Seen in the aerial photo above (courtesy of Pascale Partouche), the Hellenistic settlement at Kedesh in the Upper Galilee of modern Israel was a thriving and hitherto unknown administrative center for the Greek, Phoenician, and Jewish populations ruled by the Greeks after Alexander the Great’s conquests. This site reveals new aspects of the complex interactions between the mixed populations of the region.

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**The Deep History of Indian Market Pottery Traditions**

Tuesday, August 14, 2018, at noon
Eric Blinman, OAS Director

Indian Market is a remarkable feast of Native American arts, and pottery is a major component of the market. Although there is continuity between the past and the present, Market traditions provide an opportunity to look at the changes that have occurred during the past several centuries in form, function, materials, technology, and style.

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**Director**

Continued from Page 1.

These threads came together not in the context of studying Archaic hunters and gatherers but as I worked with Santa Fe Police crime scene technicians. We were looking for the months-abandoned temporary camp of a homeless man who was an alleged criminal. Investigators knew the general area he stayed in, one of many traditional homeless camping areas in Santa Fe. The police hoped to locate his specific camp where he may have cached one or more weapons. In the process of our “survey,” we found dozens of abandoned camps, and patterns began to emerge.

Unfortunately for our goal, we didn’t have enough information about him and his personal habits to distinguish his particular camp from others. Was he a smoker? Did he drink? Did he like to be clean shaven? Did he prefer to “eat out” or cook his own food? How long had he been at that location for that particular stay in Santa Fe? How did he get around and transport his possessions? What were his preferred forms of entertainment? Was he alone, partnered, or part of a larger social group?

Although we failed to locate his particular camp, I was able to infer a remarkable amount about the residents of particular camps using basic principles of human adaptation. Teenage party spots were littered with broken bottles, but the homeless camps tended to keep containers whole and usable (and the ground safe from broken glass). Continuous use correlated with investment in sheltered locations: moving rocks, sculpting the ground, creating discrete activity areas for sleeping, cooking, and even entertainment. Some camps were spotless but with high investment—they tended to be further from access as if privacy were important and as if making them harder to get to and harder to find would preserve a sense of “ownership” for return visits. Most camps could be attributed to either men or women, or more rarely couples, by their refuse. The one occupied camp (a couple) clearly evidenced the correlation of investment, length of residence, and group composition. Even when all of the portable possessions were removed, we would still find discrete and functionally differentiated activity areas, areas scaled for two individuals, and evidence for significant investment in making the location comfortable.

Lessons for my college class? Needs for survival and adaptation are common to humanity and transcend time. Also, if you have to be homeless, you will probably be more comfortable if you know a little about human history.
Facilitators in our educational outreach program have been working on something new. This year, the Office of Archaeological Studies is developing a special bone-based curriculum for Santa Fe’s summer youth program. Here’s what we’ve got so far.

Early on in the program, kids will examine the structure and function of bones and learn about the roles bones play in support and movement. Information will include a number of variables like thickness, density, flexibility, and the joining of bones with soft tissues. Children also will be introduced to bone names, bone scale and proportion, and radiographs.

Kids will also be encouraged to see the beauty in bones and to examine them through the eyes of an artist. Facilitators are working with Georgia O’Keeffe Museum staff to add elements to this program, with the potential for field trips to the O’Keeffe Museum and special museum-based activities.

The final week of the program will give kids a look at how seen and unseen skeletons inform on organisms found in both art and science. The program will also explore the relationship between internal or external framework, outside appearance, and movement options. At the end of the program, children will be encouraged to create their own creatures using what they have learned.

Each week’s learning session will include a literary component. Books included in the program will include *Georgia’s Bones* by Jennifer Bryant and *Bones: Skeletons and How They Work* by Steve Jenkins.
Classes

BACK TO THE BASICS

DIRECTOR OF THE OFFICE OF ARCHAEOLOGICAL STUDIES WILL OFFER INTRODUCTION TO SOUTHWESTERN ETHNOLOGY AND ARCHAEOLOGY

BY ERIC BLINMAN

Over the past year, several of the Friends of Archaeology have requested some sort of a basic class as an introduction to, and background for, understanding the remarkable human history of New Mexico. I’ve taught this subject for Museum of Indian Arts and Culture and School for Advanced Research docent groups over the decades, and every few years I teach a full-semester course for Colgate University when they send students to Santa Fe as one of their off-campus study groups. The docent courses were too short to really do justice to either the variability in modern cultures or the intricacies of the archaeological record (drinking from a fire hose). The Colgate course was just about right, except for the exams...

So, as an experiment, FOA will be sponsoring a Wednesday evening class at CNMA that starts at 6 p.m. and should be over by 7:30 p.m. At the risk of being unpatriotic, the class will start July 4 and will continue through Aug. 22 or 29. The format will be PowerPoint lecture presentations lasting about an hour, interspersed with discussions and questions. The class will begin with a survey of modern Native American language and culture, move into principles of human ecology and the environment, and then cover a bit of archaeological method and theory (the limitations of how we know what we think we know).

Once those topics are behind us, we will launch into the deep human histories of the Americas, focusing on the peopling of the New World, late glacial environments and peoples, and the adaptation to the changing environment of the western United States. The bulk of the eight or nine class sessions will cover the last 3,000 or so years (the agricultural period) where we can begin to see the differentiation of the modern lifeways and peoples of the Southwest. Finally, we’ll get to the Euroamerican colonial entrada, bringing us to the threshold of today’s multicultural diversity.

There won’t be required readings per se, and I’ll resist the temptation to give quizzes and tests. There’s no textbook that covers the subject the way I would like to see it covered, although Linda Cordell and Maxine McBrinn’s...
We note the death of Georgia Snead, wife of Jim Snead and mother of James and Gregory. Georgia and Jim were quiet but powerful contributors to the health and strength of communities throughout the world, including the Museum of New Mexico system. Georgia’s lasting influence on archaeology has been and will continue to be through her son, James, a major contributor to our understanding of the remarkable history of Northern New Mexico.

Also, MNMF-OAS was named the recipient of a bequest from the estate of Eleanore B. Joseph. Although Eleanore participated in some OAS activities over the past 20 years and has OAS supported education and research through the holiday party, her final gift has been a very welcome surprise.

Education Fund Crisis
(BUT THE SKY ISN’T REALLY FALLING...)

The New Mexico State Office of the Bureau of Land Management has been a supporter of OAS education programs and especially of the Project Archaeology curriculum initiative since 2010. The collaboration has been effective and valued by both parties, but a decision at the level of the Department of the Interior in Washington, DC, has terminated the class of agreements that has allowed the collaboration. The easiest way to describe the situation is that the education funding still exists, it’s just that NM-BLM no longer has a means of conveying funds to OAS. NM-BLM is looking into other forms of contracts or agreements, but until an alternative funding stream is established, OAS education has to get by on $20,000 less per year. Education is our highest overall fundraising priority through FOA, and we will work with the Foundation to try to make up for the loss, at least in the short term.

E-mail Blasts

You may have noticed by now that Friends of Archaeology has been sending out e-mail notifications, or “blasts,” to our members. If you see the words “POP-UP” in the title of an e-mail, it means that the e-mail is announcing an event that was not listed in our newsletter, like a surprise brown bag talk.

Basics

Continued from Page 6.

Archaeology of the Southwest, 3rd Edition, and John Kanter’s Ancient Puebloan Southwest are solid resources for a class like this (Maxine is MIAC’s curator of archaeology, and John was second in command at SAR for a time). I will provide recommended readings along the way if people would like to delve deeper into various topics. As yet I have no commitments from other archaeologists as guest discussants, but that’s also a possibility.

Enrollment will be open to 20 people who can sign up through the FOA hotline system on a first-call priority basis. Since this is an experiment, there is no set fee for the class, but “free will” contributions to FOA education outreach programs will be accepted (sort of a hybrid of pay-as-you-can and pay-what-you-think-it’s-worth). If participants judge this class to be a success, we can repeat it in the future.

To register for this course, call the FOA hotline at (505) 982-7799, ext. 6. The hotline will be operational starting at 7 a.m. on Tuesday, May 22. An FOA volunteer will return calls starting Tuesday, May 29.
Feathers

Continued from Page 3.

hunters, but Mary estimates that it will take something like 17,000 feathers to create the blanket that MIAC wants.

Since OAS and especially Mary are good at turning every encounter into an educational moment, Mary mentioned her project and the need for feathers while consulting with the U.S. Army at Fort Sill, Oklahoma. The Army Garrison Commander was fascinated and arranged for Mary to be present at a sponsored turkey hunt on the fort. The result has been contributions of feathers from eight birds by the hunters, with promises of more to come.

Mary estimates that she will need 17,000 feathers before the blanket is complete, so if anyone reading this knows of successful turkey hunters or of people who raise heritage turkeys for fun or food (and feathers), let us know.

Feathers are wrapped around a yucca fiber foundation cord. A single wild turkey can yield 200 to 400 feathers.

Make Your Mark on NM Archaeology!

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 Alexandra Hesbrook Ramier, at (505) 982-6366, ext. 116, or via email at alex@museumfoundation.org.