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SOPHISTICATED REBELS: INSURGENT ARCHAEOLOGIES IN THE AMERICAN SOUTHWEST

Lewis Borck, PhD.

7:30 pm Tuesday, June 15, 2021

At Your Computer, Tablet, or Smart Phone

In the years from 700 to 1400, the Greater American Southwest was an explosive laboratory of social, cultural, and political ideas. As people grappled with how power was controlled and distributed, new notions about community grew from the struggles. It is within such complicated times that revolutions often occur and are almost as frequently lost to the ash heap of history. This talk will discuss the Gallina culture (AD 1100 – 1300) of the North American Southwest to understand how groups resisted the increasingly hierarchical religious and political situations arising in the northern Southwest. Fifteen years of research in the Gallina region of New Mexico, including a current field school, are used as a case study to contextualize these ideas.

Lewis Borck is an assistant professor at New Mexico Highlands University, a founding member of the Black Trowel Collective, and a founder of the non-profit The History Underground. He has worked at the Missouri University Research Reactor in the archaeometry group, as an Assistant Professor at the Universiteit Leiden, at the research and outreach nonprofit Archaeology Southwest, and at the University of Arizona. He is particularly interested in how social movements and contentious politics shape society. He also studies how modern "common sense" norms and worldviews inform the histories and archaeologies we construct, often recreating the histories and ideals of the “West” in the deep past. Lewis is interested in combining theories on decentralized social organization with archaeological, historical, and anthropological theories of historical change to create data-centered reinterpretations of periods often written off or ignored by scholars.

A day or so prior to the meeting, an email message will be sent to members with the link for the Zoom meeting. If you haven’t joined us before – or even if you have – plan to join the meeting 10–15 minutes before the 7:30 start time to get familiar with Zoom (some procedures may have changed or differ from other Zoom productions) and say "Hi" to friends already in the meeting. All the participants except the speaker will be muted by the host when the presentation begins and until the question-and-answer session following the program.

MINUTES OF THE MAY 18 VIRTUAL MEETING OF THE ALBUQUERQUE ARCHAEOLOGICAL SOCIETY

The May 18, 2021 monthly meeting was called to order at 7:32 by Vice President Gretchen Obenauf.

The minutes of the April 20 meeting were approved as published in the May Newsletter.

REPORTS

Treasurer's Report – Tom Obenauf: Income last month was $200 in membership renewals. Expenses for the month were the Zoom monthly fee of $16.17, Word Press web hosting fee of $106.80, Newsletter print expense of $7.85, and our annual liability insurance premium of $1,179. Checking account balance is $5,142.49.

Membership Report – Mary Raje: There have been no new members since April. The Membership Directory has been updated and is in the hands of helpful editor Helen Crotty.

Vice President Ann Braswell: Our June speaker will be Lewis Borck.

Lab report – Karen Armstrong: Work at the Maxwell Museum will likely start up again in September. The timing all depends on management decisions at the University.

Field trips – Pat Harris: The successful Ojito field trip will be repeated in the fall when it's cooler again for those who could not attend this time around.

Rock art – Carol Chamberland: BLM lands are still not open but the team can go to non-BLM lands. No masks are required when outdoors, but there will be no carpooling.

Gretchen announced the following: AAS sponsored the ASNM Annual Meeting on Zoom May 8. It included awards ceremonies for the 2020 and 2021 annual volume honorees and winners of the Richard A. Bice Archaeological Achievement Awards and the 2021 ASNM Scholarship awardees. The awards ceremonies were followed by a Bandelier Lecture on Paleoindians in New Mexico delivered by Bruce Huckell. Five AAS members received Bice Awards: Hayward Franklin, Patricia Harris, Diane Courney, and Steven and Donna Rospopo. ASNM President Matt Barbour will present their awards in person to our members when we are able to meet together again. AAS Assistant Webmaster and book reviewer Thatcher Rogers was awarded a 2020 ASNM scholarship.

***Pottery Southwest*:** The spring edition is online. It has a good article on Colono wares at Isleta Pueblo.

SPEAKER

Gretchen introduced Allen Dart, Executive Director of Tucson's nonprofit Old Pueblo Archaeology Center, which he founded in 1993 to provide educational and scientific programs in archaeology, history, and culture, who spoke about archeoastronomy in the Pueblo Southwest. Al provided the following synopsis of his presentation.

Respectfully submitted by Susan King, Secretary.

SOUTHWESTERN ROCK CALENDARS AND ANCIENT TIMEPIECES

By Allen Dart

Native Americans in the US Southwest developed sophisticated skills in astronomy and predicting the seasons, centuries before non-Indian peoples entered the region. In this presentation, archaeologist Allen Dart, RPA, discussed archaeological settlement layouts, architecture, and petroglyphs that provide evidence of ancient Southwestern astronomy and calendrical reckoning.

At the outset of his talk, Allen said he uses BCE and CE date references instead of BC and AD in his presentations, and uses pre-Contact and post-Contact to indicate periods before and after people of non-Native American ancestry first entered the Southwest; and he explained what those terms mean. Then, to set the stage for examining evidence that pre-Contact Southwestern peoples created and used calendrical devices, he noted that a basic unit of time measurement for nearly all world calendars is the day (the time it takes for the sun to complete its daily journey). Calendars, he said, are schemes for grouping days into longer units such as months, seasons, and years. Many ancient calendars were based on recognition of seasons and awareness that the sun rises and sets in different parts of the sky during summer vs. winter, with the extreme northeastward and southeastward sunrise orientations occurring on the solstices, and true east-west sunrises and sunsets occurring only on the equinoxes.

Allen suggested that archaeological evidence we might look for to identify ancient calendrical practices include: cardinal-direction and solstice-sunrise orientations of archaeological features, which would require a knowledge of astronomy; evidence of solstice and perhaps equinox alignments of archaeological sites and features; and evidence of lunar observations. The most stable archaeological items that can be examined for evidence of orientation to certain celestial bodies and their movements, he said, are orientations of settlements and buildings, and rock art symbols and arrays. He then identified ways in which ancient peoples could have determined cardinal directions without use of a compass: from observing the North Star at night; from sunrise and sunset positions IF they were aware that only on the equinoxes does the sun rise at true east and set at true west; and perhaps (not yet proven) by observing the tip of a shadow cast by a gnomon to establish a true east-west line.

He then presented archaeological examples of ancient Southwestern people's astronomical knowledge and calendrical reckoning, including the following.

Settlement and Architecture Layouts Along Cardinal, Solstice, and Lunar Orientations

1. Some large pueblos and Great Kivas in Chaco Canyon, New Mexico, were constructed along north-south alignments relative to each other.
2. The major axis of Chaco Canyon's Pueblo Bonito was realigned to the north-south meridian during that site's most intensive use around 1085 CE.
3. At Yellow Jacket Ruin, a Mesa Verdean pueblo in southern Colorado, a Great Kiva near the north end of the site is aligned to within 1/2-degree of true north from a stone monolith near the south end.
4. The Hohokam culture's four-story Great House at Casa Grande Ruins National Monument, Arizona, is oriented within 5 degrees of true north. This may be because the Hohokam identified cardinal directions from the night sky and so were inaccurate in aligning their architecture to cardinal directions during the day.
5. When viewed from a particular spot at Wijiji Pueblo in Chaco Canyon, a distinctive notch in one of the few distinctive horizon lines around the canyon provides predictive value that the winter solstice will occur in 16 days.
6. From the Piedra del Sol petroglyph rock in Chaco Canyon, observing where the sun rises on the horizon allows one to predict at least four weeks ahead of time when the summer solstice will occur.
7. The stone monolith at Yellow Jacket Ruin would have made an excellent summer solstice shadow pointer.
8. In the Mesa Verde region, Sand Canyon Pueblo and Goodman Point Pueblo each have a large, D-shaped masonry building in which the straight edge is oriented along the summer solstice sunrise/winter solstice sunset alignment.
9. Sun shining through the natural window in the Papago Buttes Hole-in-the-Rock formation in Phoenix creates a light interaction with humanmade cupules (indentations in the bedrock) below the window during the summer solstice and on the equinoxes.
10. At the Chacoan outlier site of Chimney Rock Pueblo, southern Colorado, the moonrise orientation when viewed from the pueblo is right through two natural stone pillars upslope from the pueblo during each major lunar standstill event, every 18.61 years. Is it just a coincidence that major lunar standstills occurred around the time of the winter solstices in 1075-1076 and 1093-1095 CE, and that the first Chacoan-style kiva at Chimney Rock was built in 1076 and the rest of this "Great House" pueblo was completed around 1093?
11. The principal axis walls at Chaco Canyon's Pueblo Alto and Tsin Kletzin are aligned within 1 degree of cardinal directions.
12. In Chaco Canyon's Casa Rinconada, a circular Great Kiva, the line connecting north and south doorways is within 1/3 of a degree of true north.
13. In Casa Rinconada and in each of the Great Kivas at Sand Canyon and Goodman Point Pueblos in southwestern Colorado, the built-up masonry fire hearth is aligned north-south along the kiva midline, built-up masonry foot drums on either side of the hearth also are oriented north-south, and the postholes for the four major roof-support posts are at the corners of a cardinally-oriented rectangle.
14. The postholes and built-up floor features in Kiva B, a Great Kiva in Pueblo Bonito, are aligned within 3/4 of a degree of true north.
15. The Casa Rinconada Great Kiva had at least 28 niches built into its interior walls at regularly spaced intervals except where there are two gaps where the kiva walls were not preserved to the height of the other niches, so originally there may have been 30 regularly spaced niches. Therefore, these niches may have related to the 29½ -day lunar

month.

16. Casa Rinconada also has six larger and less regularly spaced crypts in the interior kiva wall. It appears to be intentional that during each summer solstice sunrise, a beam of light enters an opening in the northeastern kiva wall and settles first into one of the niches, then into one of the crypts.
17. Pueblo Bonito includes two unusual corner windows or doorways that each face eastward toward the winter solstice sunrise. On each winter solstice, each of these two corner passages casts a square patch of sunlight into the opposite interior corner of its room.
18. The Hovenweep Castle and other Mesa Verde-culture pueblo towers in southeastern Utah and southwestern Colorado have tiny apertures in their walls through which one can observe and mark the equinoxes and the solstices. On each of those dates, the beam of sunlight passing through the apertures lands on an interior corner or a doorway lintel of the room.
19. In the west wall of the Casa Grande Ruins Great House are two large, circular windows, one of which aligns with the summer solstice sunset and the other with each major lunar standstill moonset. Two smaller holes in the uppermost story's east and west walls are aligned true east-west of each other (i.e., are aligned to the equinoxes).
20. In southern Arizona, exterior passages in constructed buildings at the Hohokam-culture Pueblo Grande and Mesa Grande platform mound sites in Phoenix and Mesa, respectively, are aligned to solstices or major lunar standstills.
21. In Mesa Verde National Park, the four-story Square Tower in the Cliff Palace ruin and the gap between the unusual twin towers of the Sun Temple site across the canyon from Cliff Palace are along the major lunar standstill moonset alignment, suggesting the Square Tower was used for observation of the standstill moonsets.

Petroglyphs

1. Petroglyph panels at several southwestern archaeological sites are in places highly amenable to observing sunrises and sunsets on the horizons, so could have been used as sighting places for observing where the sun rises and sets on solstices, equinoxes, and other days of the year.
2. On Fajada Butte in Chaco Canyon, dagger-like sunlight rays ("sun daggers") formerly fell onto a large spiral petroglyph on the cliff face. On each summer solstice the sun dagger formed on the center of the spiral and on the equinoxes it fell midway between the glyph center and outside edge; and on each winter solstice, two sun daggers formed, one on each edge of the spiral. This spiral glyph therefore could have been used as a crude calendar by observing where the sun daggers occur relative to the many coils of the spiral.
3. Sun daggers and specific shadow edges also have been found to coincide with spiral and other petroglyphs at numerous sites in the Southwest on solstices, equinoxes, or other specific days of the year.
4. At the Picture Rocks petroglyphs site northwest of Tucson, sun daggers occur on a large spiral petroglyph on the summer solstice and on both spring and autumn equinoxes. The summer solstice dagger is a naturally occurring phenomenon, but the equinox daggers were created by someone who chipped the petroglyph panel in a certain spot to direct the sun dagger onto the center of the spiral on each equinox. This indicates that at least some people in ancient southwestern societies were knowledgeable enough about astronomy and timekeeping to be able to recognize when both the solstices and the equinoxes occur.

In historical Indian cultures of the Southwest, designated sun and sky watchers identified equinox, solstice, and other dates of the year – i.e., kept track of calendrical knowledge – mainly through observations of where the sun rises on the horizon each morning, but also by observations of lunar phases and star positions throughout the year at night.

This calendar knowledge was important for scheduling annual ceremonies as well as for scheduling when to plant certain crops in specific locations.

Probably the critical factor in why plantings were scheduled by delegated individuals who had calendar knowledge was the recognition of when the earliest and latest frosts are likely to occur in a given area, so as to avoid having frosts kill the seedlings or freeze the flowers or fruits of the crops. Another concern would be the time of year when there is adequate rainfall or irrigation water to mature the crops.

Because we have historical precedents, it is reasonable to suggest that pre-Contact peoples likewise had calendar knowledge, and that various means of calendar reckoning were used. These methods may have included sun and night-sky watching, settlement and architecture alignments, and petroglyph creation and observation.

MEMBERSHIP DIRECTORY NOW AVAILABLE

Membership Chair Mary Raje has prepared the 2021 Membership Roster, which was distributed via email to members June 6. Members who do not have Internet service or a printer may contact Mary at 505-980-0291 to request a print copy.

BOOK REVIEW

Flower Worlds: Religion, Aesthetics, and Ideology in Mesoamerica and the American Southwest, edited by Michael D. Mathiowetz and Andrew D. Turner. Tucson: University of Arizona Press. 2021. xv+316 pp., 59 figures, 2 maps, 16 color plates, contributor biographies, index. $65.00 hardcover (ISBN 9780816542321), $65.00 eBook (ISBN 9780816542949).

Reviewed by Thatcher A. Rogers

In 1992, Jane Hill published an innovative article that argued for a shared emphasis on floral imagery as expressed in songs by many Uto-Aztecan groups. This article, and its follow-up with colleague Kelley Hays-Gilpin, postulated a link between ancient peoples of Mesoamerica and the American Southwest/Mexican Northwest region in terms of a shared Flower World, an inferred sacred landscape of colorful flowers that is found in the linguistic traditions of the Yoeme (Yaqui) of coastal Sonora, the Mexica (Aztec) of Central Mexico, and Wixáritari (Huichol) of the Sierra Madre Occidental of west Mexico. *Flower Worlds: Religion, Aesthetics, and Ideology in Mesoamerica and the American Southwest*, greatly expands upon this and other works (Hays-Gilpin and Hill 1999; Hays-Gilpin et al. 2010). Michael D. Mathiowetz (Lecturer at the University of California-Riverside) and Andrew D. Turner (Senior Research Specialist at the Getty Institute) lead an array of scholars in an exploration of flower worlds using multidisciplinary approaches. Central to this volume is an emphasis on *flower worlds* as plural, locally contingent occurrences as opposed to being single and all-encompassing.

The introductory chapter establishes the historical trends in flower world research starting with Jane Hill's article and summarizes conclusions from other contributions in the volume. This chapter also evaluates the lines of evidence in the Olmec, Maya, Central Mexico, and American Southwest areas, all of which are presented to some extent in the second part of the book. The introduction concludes by presenting the volume's two-part organization. Ethnographic and contemporary experiences perceived as flower worlds characterize the first part (Chapters 1-4). The second part (Chapters 5-13) presents investigations of flower worlds in Mesoamerica and the American Southwest/Mexican Northwest, roughly organized chronologically. It concludes with a brief discussion piece by Kelley Hays-Gilpin.

The first chapter, authored by Alan Sandstrom, investigates the presence of flower world imagery in contemporary Nahua-speaking communities in the Huastec, a region located along the Gulf Coast in Mexico. Similarly, in the second chapter, Johannes Neurath returns to the Wixárika (1970s ethnographic interpretations of their use of peyote influenced Jane Hill) to provide a detailed ontological and relational context for the Wixárika Flower World. Felipe S. Molina, a deer singer and Pascua Yaqui tribal member, and David Delgado Shorter contribute the third chapter, which is directly in line with Jane Hill's original concept as they discuss the very real Yoeme Flower World through deer songs and narratives. Importantly, they demonstrate the pervasive presence of the Flower World throughout many aspects of Yoeme life and how deer songs and deer dances act as bridges to the Flower World. Dorothy Washburn, in the final ethnographic chapter, assesses the presence of flower world imagery in Hopi katsina ritual songs, given that the terms "flowery world" or "flower world" do not exist in any known Hopi katsina song. Washburn, with Hopi input, suggests that the Flower World for the Hopi acts as a metaphor for a perfected world to strive toward.

Expanding upon these enriching ethnographic explorations, Oswaldo Chinchilla Mazariegos discusses flowery imagery dating to the Maya Preclassic along the Pacific Coast of Guatemala. Importantly, Chinchilla Mazariegos argues that the Flower World represented in Maya Preclassic stelae and censers departs notably from designs found at Teotihuacan and instead maintains local, coastal artistic characteristics. Cameron L. McNeil continues with an exploration of flowery afterlife associations in the Maya region, with an emphasis on Copan, in a truly

innovative manner. Rather than focusing on iconography, McNeil investigates the physical use of flowering plants at Copan through analysis of pollen from the Acropolis of Copan.

Expanding outward from the Maya region into Central Mexico, Andrew D. Turner hypothesizes a linkage between Epiclassic developments in Central Mexico and intentional repurposing of Teotihuacan flower world ideas and motifs by polities such as Cacaxtla and Xochicalco after Teotihuacan's decline. Michael D. Mathiowetz builds on this concept of the repurposing of foreign concepts by local elites by proposing a controversial hypothesis whereby the flower world concept expanded into the American Southwest from West Mexico through Paquimé. He even suggests an earlier expansion of flower world ideas into the Mimbres and Chaco areas. These ideas are intriguing and worth investigating, but, in my opinion, Mathiowetz interprets some trends in the Mimbres area incorrectly or at least does not contextualize them within historical trends of southwestern New Mexico. He fails to argue convincingly for how and why ideas spread – or did not spread – to some areas, misinterprets the timing and implications of some key events in the Casas Grandes area relative to his lines of evidence for flower world imagery in the American Southwest, and overemphasizes the presence of a handful of flowery images that may or may not be associated with the Mesoamerican flower world concept. Additionally, I find the strongest explanation for many of the purported associations to be what Thompson and Miller (2016) demonstrate to be one of many shared attributes with deep-time connections. Nevertheless, Mathiowetz's suggestions are thought-provoking and worth serious consideration, and I applaud his innovative approaches and hypotheses. Karl A. Taube provides an equally intriguing contribution with respect to the Mimbres culture by exploring iconographic depictions of what he interprets to be cicadas on Mimbres bowls as they relate to concepts of emergence, which he correlates to the Flower World. Like Mathiowetz's chapter, Taube's contribution relies on broad similarities in trends that are found in areas far beyond the confines of Mesoamerica and the American Southwest (e.g., emergence) and fails to contextualize any such flower world Mimbres representations within historical trends in the region.

John M. D. Pohl returns to Mesoamerica with an assessment of flower world imagery at Cholula and in ethnographic pictorial texts by Indigenous groups. Ángel González López and Lorena Vásquez Vallín investigate historical texts, artifacts, and iconographic depictions of flower worlds at Tenochtitlan within the Templo Mayor. Specifically, they assess the relationship between the Aztec version of the Flower World and the role of conflict and fire. Chapters by Davide Domenici and James M. Córdova assess the continuance of flower world imagery through Spanish conquest and colonization of Mexico.

The concluding discussion chapter by Kelley Hays-Gilpin emphasizes the historical trajectory and change since Jane Hill's original flower world concept and raises some questions regarding interpretations in individual chapters. Hays-Gilpin suggests that arguments among researchers since her 1999 publication over whether flowery imagery is indicative of the Flower World or not, or whether the Hopi Water Serpent is basically the same as Quetzalcoatl, are perhaps not that beneficial. I would point out, however, that some authors' use of such self-attributed names or terms as short-cuts suggests a greater rigidity than most of them intend, and implies as well an acceptance of broad or uncontextualized similarities as identity by other scholars when that also may not be the original author's intent. But side-stepping questions such as whether Quetzalcoatl is the same being represented in water serpent iconography in the American Southwest or goggle-eyed figures are Tlaloc, fails to identify nuanced differences, often misses the potential for long, deep-time relationships between geographically dispersed populations, overemphasizes similarities, and can readily result in inaccurate scholarship. Nevertheless, Hays-Gilpin's concluding statements, that archaeologists need to consider the role of apprenticeships and mentoring (what basically amounts to communities of practice) in the maintenance, transformation, and spread of ideologies and practices, are profound and salient.

In many portions of the second half of the volume, and particularly in the contributions by Mathiowetz and Turner, Karl Taube's influence (he chaired their dissertation committees) and tremendous legacy are readily apparent. For that reason, those who are less convinced by arguments based primarily on often-limited artistic similarities, such as those expertly developed by Taube, may find many assertions within this volume unconvincing – I certainly did. Additionally, several chapters rely on self-citations and acceptance of ideas that have not been tested independently and could be viewed as tautologies. The title and cover image of a Fourmile Polychrome bowl notwithstanding, this volume is scant on an exploration of Flower Worlds in the iconography of the American Southwest, with only Mathiowetz's and Taube's chapters dedicated to it. There is also an intriguing silence about

Hill's original hypothesis regarding early Uto-Aztecan migrations after the introduction. For instance, few places in this volume discuss the absence of purported flower world iconography, something that could be more interesting than tautological assertions of their occurrence. Alternative lines of evidence and hypotheses to account for the paucity of flowery imagery are largely absent in the volume. I wonder why there is a seeming reluctance to discuss the lack of evidence within the Preclassic Hohokam, given the strong West Mexico connections and clear association with Uto-Aztecan speaking groups (i.e., O'odham). Nevertheless, I thoroughly enjoyed this volume and its willingness to approach a controversial and elusive concept and look forward to seeing how the multifaceted contributions it contains advance cross-cultural and diachronic examinations in and between Mesoamerica and the American Southwest. This edited volume has much to offer to researchers interested in Mesoamerican worldviews and ritual practices, for cross-cultural exchange of ideologies and practices, and for multi-subfield approaches in anthropology, given that Hill's ideas blossomed out of linguistics.

References Cited

Hays-Gilpin, Kelley, and Jane H. Hill

1999 The Flower World in Material Culture: An Iconographic Complex in the Southwest and Mesoamerica. *Journal of Anthropological Research* 55(1):1-37.

Hays-Gilpin, Kelley, Elizabeth Newsome, and Emory Sekaquaptewa

2010 *Sìitálpuva*, 'Through the Land Brightened with Flowers': Ecology and Cosmology in Mural and Pottery Painting, Hopi and Beyond. In *Painting the Cosmos: Metaphor and Worldview in Images from the Southwest Pueblos and Mexico*, edited by Kelley Hays-Gilpin and Polly Schaafsma, pp. 121-138. Museum of Northern Arizona Bulletin No. 67. Museum of Northern Arizona, Flagstaff.

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1992 The Flower World of Old Uto-Aztecan. *Journal of Anthropological Research* 48(2):117-144.

Thompson, Marc, and Myles R. Miller

2016 South by Southwest: Archaeological Dichotomies, Orthodoxies, and Heterodoxies in the Mogollon. Paper presented at the 19th Biennial Mogollon Conference, University of Nevada at Las Vegas, Las Vegas.

NEWS AND NOTES FROM HERE AND THERE

AAS Newsletter Mailer Lou Schuyler is ill. Lou has been hospitalized with kidney and intestinal issues since the beginning of May and is currently in a skilled nursing facility trying to regain nutrition and strength before progressing with more treatment. Lou has cheerfully and faithfully mailed out the print copies of the Newsletter since November 2011, missing only one or two issues in that time and supplying pre-addressed and stamped envelopes for all but the last of those. Friends wishing to send a card or note may find her home address in the Membership Directory that was recently emailed to members. Or contact info@abqarchaeology.org.

Former AAS member Milford Fletcher. As noted in the May Newsletter, we learned about his death in early May from a Facebook posting. No published obituary has been found. "Fletch," as his friends knew him (but he liked being addressed as Dr. Fletcher) had long been in failing health and had dropped his AAS membership a few years ago but continued to attend meetings of Friends of Tijeras Pueblo until more recently. He had a doctorate in biology and taught for some years before joining the National Park Service, where he became Chief of Natural Resources for the Southwest Division. He was responsible for all research programs and participated in those that interested him, notably sea turtles in Texas and bats in Carlsbad Caverns. In the mid-2000s he was part of a team of former Park Service personnel sent to Petra to offer advice to the Jordanian government on the management of their World Heritage Site, and he reported on the trip in an AAS presentation. Soon after his retirement, he volunteered with other AAS members in a long-term project to record the rock art of Petroglyph National Monument. Because of his Park Service connections, he was able to obtain high tech Global Positioning System devices for the use of the project. In those days, actual GPS locations were blocked by the military, but Fletch knew the accepted means of getting around the blocking. He also understood Geographic Information System

mapping and developed an elaborate digital program locating all the petroglyphs in the Monument by types of images, etc. He also volunteered with the AAS team that recorded the Diamond Tail Ranch in the years before the AAS/BLM team was organized. He later became a docent with the Albuquerque Zoo.

As a long-time friend of his from Las Cruces posted on Facebook, "Fletch was an amusing educator and story teller…[and] a font of information on local flora and fauna, geology, and Southwestern US history and archaeology." There was never a dull moment when you were assigned to a recording team with Fletch at Petroglyph Monument. — HKC

AAS member R. G. Wakefield will present "1863–1920 Null Curriculum Among Diné: Tribal Requests, Demographics, Prevailing Educational Pedagogy, and Federal Government Shortfalls" at the Diné Studies Online Conference "Place, Language, and Innovation: Empowering Young Scholars for Success" at 10:30 am to 12 noon MDT on June 25 – check dinestudies.org for any late program changes. Registration for the conference is required (see Calendar Check below).

CALENDAR CHECK

Diné Studies Online Conference "Place, Language, and Innovation: Empowering Young Scholars for Success" Friday and Saturday June 25 and 26. To register, visit dinestudies.org. There is a nominal registration fee.

Ruggeri's Ancient America's Events (mikeruggerisevents.tumblr.com) presents a useful and constantly updated compendium of live online events for each month. Also on the site is a list of links to previous Zoom lectures that can now be found on YouTube.

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