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SYMPOSIUM ABSTRACTS

[1] Forum · PRESIDENT'S FORUM: CLIMATE CHANGE, ARCHAEOLOGY, AND COMMUNITY ENGAGEMENTS

Global climate is affecting archaeological sites and heritage at a scale and rate unprecedented in the experience of archaeologists over the last 150 years. Coping with sea-level rise, increasingly frequent wildfires, severe storms, and other climate change impacts requires approaches beyond those typical of heritage management over the last 40 years. One innovative approach is engaging local communities to protect threatened properties and to do in-depth documentation of those that will be lost. Some initiatives have given extraordinary levels of training and empowerment to local communities. This forum showcases successful approaches in a variety of global settings.

[2] Symposium · WHEN DISASTER STRIKES: ENVIRONMENTAL IMPACTS ON COLLECTIONS PRESERVATION

(SPONSORED BY SAA MUSEUMS, COLLECTIONS, AND CURATION COMMITTEE AND SAA CLIMATE CHANGE STRATEGIES AND ARCHAEOLOGICAL RESOURCES)

Cultural heritage collections are threatened resources. Climate change exacerbates physical risk posed by insufficient facilities and infrastructure. Many museums, repositories, and collections facilities worldwide are ill-equipped to handle increased frequency of natural disasters exemplified by recent flooding in Louisiana, wildfires in California and Arizona, Super Storm Sandy, and Hurricane Katrina. New collections of fragile, perishable, and organic materials rescued from sites facing imminent destruction encounter poor refuge in overburdened, vulnerable facilities. While collections may be "saved" via excavation, future research, education, and public outreach remain imperiled if the facilities to house these new collections are substandard. Most repositories are inadequately prepared for and therefore susceptible to the gamut of natural disasters. Confronting these challenges offers the opportunity to develop collaborative solutions that will not only benefit heritage preservation across the world, but also enrich research relevant to that changing world. This symposium brings together international experience and expertise focused on more effective planning for response to climate threats and the preservation challenges they pose.

[3] General Session · OLMEC ARCHAEOLOGY

[4] Electronic Symposium · DEVELOPING APPROACHES IN THE STUDY OF PREHISTORIC COPPER IN NORTH AMERICAN ARCHAEOLOGY

From studies at the turn of the twentieth century using assay techniques demonstrating that copper was of New World origins rather than Old, to typological studies and metallurgical studies in the mid to late twentieth century, to the sophisticated elemental analyses of the early twenty-first, analysis of prehistoric copper materials has been an active area of research throughout the development of American archaeology. Unlike the rich theoretical and methodological approaches used in other material analyses involving lithics and ceramics, copper analysis trends toward the idiosyncratic, the under problematized, and the under theorized. Yet research involving prehistoric copper has recently experienced a notable growth, and from this growth there have emerged new approaches, questions, and social issues that may be addressed using copper. Among these remain the traditional provenance studies, but research has expanded or is expanding into social processes, dynamic interactions between communities, studies of ritual economies, issues of copper technological organization and production, and others. This session highlights this growing body of research and methodologies and begins to explore the range of methods, problems, and theory that may support the future development of copper studies in North American archaeology.

[5] Electronic Symposium · THE SOCIAL USES OF FOOD IN ANCIENT MAYA CULTURE

From feasting as a mechanism for the evolution of complexity to the competitive trade in cacao beans among elites, food and cuisine were deployed in a myriad of ways to cement social relations and reinforce specific identities in the ancient Maya world. The study of foodways encompasses not only diet but all the cultural behaviors and beliefs surrounding consumption—ritual offerings and restrictions, medicinal preparations, competitive consumption, and the role of nostalgia or memory around food. This session presents a series of case studies of Classic Maya foodways from Preclassic to Postclassic contexts. From this rich foundation we will move beyond specific examples to a more comprehensive understanding of the mechanisms by which food was instrumental to the development of ancient Maya culture. How was diet codified as a marker of Maya identity? Which foods emerged as key components of state ritual and how was their production manipulated? In what ways did cuisine become a specialized knowledge base that reinforced hierarchy? Papers will address the ideological as well as nutritional aspects of Maya cuisine, the economic or political significance of shared foodways, and the role of foodstuffs in the dynamic processes of identity formation.

[6] Forum · ADVANCEMENTS AND PROSPECTS IN GEOARCHAEOLOGY TODAY: THE SAA GIG AT 20, PART 1

(SPONSORED BY GEOARCHAEOLOGY INTEREST GROUP)

In celebration of 20 years of the Geoarchaeology Interest Group (GIG) in the Society for American Archaeology, we seek to clarify the present and future contributions of geoarchaeology, in terms of practical techniques, analytic and interpretive methods, and theoretical approaches. Whether as its own field or hybridized multidisciplinary endeavor, geoarchaeology has grown over the last decades to encompass a multitude of research themes and operational procedures, but what unifies this diversity under the name of geoarchaeology? Furthermore, what are the current and emerging new challenges for practicing geoarchaeologists as relevant for today's concerns of sustainable development, values of landscapes as heritage resources, and the place of human societies within a changing environment?

early as 1896 Franz Boas criticized the 'comparative method of anthropology,' and some post-processualists of the 1980s and 1990s entirely rejected the validity and utility of cross-cultural analysis. Prehistoric archaeology, however, offers the unique advantage of viewing the development of human societies over the long-term and in global perspective. In the current age of globalization such a perspective should be more relevant than ever before. This paper reviewed the development of global narratives of human prehistory over the past 150 years and explore the theoretical and practical challenges that they present.

Scattolin, María (Museo Etnográfico, Buenos Aires) and Leticia Cortés (Museo Etnográfico, Buenos Aires)

[164] *The Contribution of Northwestern Argentina to the Metallurgical Andean Tradition*

The most ancient metallurgy of precolumbian America originated and evolved in the Andes, reaching great levels of technical sophistication. However, as a few interesting cases of these first moments of experimentation with metals come from Perú, with them comes the popular idea that any technical advance took place in the Peruvian Andes. Because complex societies later emerged in what is now Central Andes, there is a tendency to think that all technological innovations did as well. This could be the cause of the low visibility of metallurgical evidence from Northwestern Argentina. Moreover, early proofs of copper metalworking in the Central Andean region are scant. By contrast, some crucial evidences are emerging in the meridional region of the Andes. Several archaeological finds point to the Southern Andes as an innovative area that made important contributions to the metallurgical traditions of the broader region. Based on the finding of an anthropomorphic copper mask in a funerary context dated to 3,000 years before present, we argue that the Cajón and nearby valleys have been an important focus of copper metallurgy supporting a very early tradition of metalworking in Northwestern Argentina, thus suggesting more than one center for the origin of this technology.

Schaafsma, Polly (Research Associate, MIAC/LOA)

[28] *Pueblo Regalia and the Cosmos: Past and Present*

Images of the human form can be analyzed for what they reveal about social roles, hierarchy, and other identities, as well as culturally determined perceptions about humanity's relationships to the natural environment and supernatural realm. It is proposed that the portrayal of the multitudinous human subjects related to religious ideology and practice in Rio Grande Tradition and Navajo rock art focuses on the interconnectedness of all things, deflecting meaning away from human beings as prime subjects as seen in Western religious art. Rather, informed by ethnographic data, the Native American abstracted, costumed forms along with conflated human/animal subjects, define humanities' intimate link to the cosmos, and their added attributes evoke the supernatural strengths of other living beings, along with animated entities such as rain clouds and the sun. These images themselves are perceived as active agents, attracting the pictured forces, sanctifying place, and facilitating communication with resident spirits. What is pictured on stone extends to the performative dimensions of ethnographic contexts, thereby blurring the boundaries between the ceremonial participants, the representations, and the animistic cosmos.

Schaarschmidt, Maria [333] see Marwick, Ben

Schach, Emily A. (Arizona State University) and Jane E. Buikstra (Arizona State University)

[143] *Dressing the Child: An Analysis of Camisas at Chiribaya Alta*

Children learn and communicate their social identities through dress. Thus, examinations of ancient clothing can reveal the process of socialization in past societies. The presence of child and adult sized camisas in the graves of Chiribaya children suggest that these items communicate more than a child's living identities. Here, we analyze camisas at Chiribaya Alta to examine the process of socialization and the role of death as a potential rite of passage. The site of Chiribaya Alta, an elite Late Intermediate Period site located ~10 km from the ocean along the Osmore River of southern Peru, provides an ideal location for this study because its nine cemeteries represent a large sample of Chiribaya tombs (n = 307), many of which contain preserved camisas. Chiribaya camisas are buried with individuals of all ages and sexes. These garments consist of single web warp-faced structure, are either trapezoidal or rectangular in shape, and are often decorated with lateral stripes and embroidered finishes. Through comparisons between the camisas buried with children to those with adults, we will address the process of socialization in Chiribaya society and whether or not children are acquiring adult identities in death through a funerary rite of passage.

Schach, Emily A. [231] see Gurule, Arman

Schachner, Gregson (UCLA), Matt Peeples (Arizona State University), Paul Reed (Archaeology Southwest) and Kellam J. Throgmorton (Binghamton University)

[301] *Shifting Social Networks and Identity along the Southeastern Edge of the Cibola World*

The work reported here represents the initial results of recent NSF supported field research near Mariana and Cebolleta mesas in west-central New Mexico. These investigations targeted previously known Pueblo II and Pueblo III communities on both public and private lands for detailed mapping and in-field artifact analysis. While the ware-level diversity of ceramic assemblages in the region has long been known, our work employed new methods of analysis of corrugated vessel forming techniques, architectural styles, and lithic source materials and production techniques. Preliminary results suggest variability in regional social ties are present even within individual communities and as represented by different material classes. The results of these analyses contribute to a larger project utilizing targeted fieldwork and reexamination of museum collections along with interdisciplinary analytical frameworks to investigate shifting identity and demography across the southeastern Cibola region during the Chaco through Pueblo IV periods.

Schaefer, Benjamin (Department of Anthropology, Georgia State University), Bethany L. Turner (Department of Anthropology, Georgia State University) and Haagen D. Klaus (Department of Sociology and Anthropology, George M)

[233] *Sacrifice Reconsidered: Interpreting Stress from Archaeological Hair at Huaca de los Sacrificios*

The Inka Empire (AD 1450–1532) practiced flexible forms of statecraft that affected their periphery populations across the cordillera. Lived experiences of different Inka subjects differed in varied ways, which therefore requires nuanced bioarchaeological approaches. This study aims to interpret psychosocial stress through assays of cortisol in archaeological hair from sacrificed individuals (n = 19) recovered in the Huaca de los Sacrificios at the Chotuna-Chornancap Archaeological complex. This site is located in the Lambayeque region on the north coast of Peru and was used as a ritual and ceremonial complex by both the Inka and earlier Chimú states; the remains analyzed here are associated with the Inka period. Utilizing enzyme-linked immunosorbent assay (ELISA) to obtain both overall and segmented cortisol levels, this study examines spikes in cortisol and analyzes these data along with existing data from this study sample. These archaeological cortisol levels are also compared to published cortisol data from living participants, in order to better reconstruct and infer overall stress levels in this cohort. Preliminary results suggest elevated cortisol levels in a number of sacrificed individuals may indicate high levels of psychosocial stress. This analysis also considers other potential confounders as this cohort includes young adult females and subadults.