



# HISAT SINOM CHAPTER

## Colorado Archaeological Society

*"The Mission of the Hisatsinom Chapter of the Colorado Archaeological Society is to further the education, opportunities and experiences of its members, students and the general public by partnering with and serving the archaeological, avocational archaeological, and related scientific communities of the Montezuma Valley, the Four Corners area and the State of Colorado."*

VOLUME 29 AUGUST 2017 ISSUE 8

### August Meeting

7pm Tuesday, August 1 at **Crow Canyon Archaeological Center**  
(As last year, Hisatsinom is jointly sponsoring this event with Crow Canyon)

### **John Bezy and Oralia Lopez present, Influence of Prehistoric Casas Grandes Pottery on the Modern Mata Ortiz Ceramics Tradition**

John V. Bezy, geologist and co-author of *The Artistry and History of Mata Ortiz*, will present a lecture on the history of the modern Mata Ortiz ceramics tradition. He will be accompanied by master potter Oralia López, who will provide a demonstration of her techniques. Mata Ortiz pots, priced from \$5 to \$500, will be on display and available for sale.

Bezy has worked with the potters of Mata Ortiz for many years and conducts educational tours to Mexico and Latin America.

López has set the standard in Mata Ortiz for finely executed geometric pottery designs. She is most famous for her unique patterns of graduated squares and triangles, drawn with such exactness that a secondary design of diamonds is produced. The designs are painted on white

clay with black, red, and white paints mixed from local minerals. She shows her work throughout the United States, and her reputation as an exceptional artist has spread to Europe and Asia.



The Marta Ortiz style of pottery is inspired by ancient Casas Grandes ceramics made by potters from the pre-Columbian city of Paquimé, in northern Mexico. One of the most important archaeological sites in northern Mexico and the American Southwest, Paquimé served as a conduit for religious ideas, crops, pottery-making techniques, and trade goods, such as cotton textiles, pottery, parrots, parrot feathers, and copper bells from southern Mexico into the Southwest. This Mexican trade impacted the culture of the Hohokam, Mogollon, and ancestral Pueblo peoples of Arizona and New Mexico.

Paquimé was a religious center with great temple mounds, and a center for the production of cotton textiles, shell and turquoise jewelry, and decorated pottery. Pieces of this pottery can be found around the numerous archaeological sites in the valleys of northwest Chihuahua, including the valley of the Palanganas River where Mata Ortiz is located. Beginning in the 1950s, young men such as Juan Quezada and Felix Ortiz began to experiment to see if they could reproduce this prehistoric pottery. By the 1970s, they had learned how to form, paint, and fire the vessels. Although these early pots were not finely made, sales to tourists generated income for these early artists.

Today, Mata Ortiz pottery is internationally known for its elegant forms, precision designs, and beautiful colors. Many Mata Ortiz potters have incorporated designs from ancient Casas Grandes pots or from local petroglyphs into their work. Mata Ortiz pots grace thousands of private collections in Japan, Europe, Latin America, the United States, and Canada.

(This presentation is part of the **2017 Four Corners Lecture Series**)

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### **FOUR CORNERS LECTURE SERIES** (August events)

August 1 Tuesday, 7pm John Bezy and Oralia Lopez – SEE INFORMATION ABOVE  
**Crow Canyon Archaeological Center** (hosted by CCAC and Hisatsinom/CAS)

August 9 Wednesday, 1:30pm Shelby Tisdale – **1864: The Navajo Long Walk to Bosque Redondo**  
**Center of Southwest Studies, Fort Lewis College**

August 9 Wednesday, 7pm Kari Schleher – **Pottery Production, Learning, and Social Networks from the Central Mesa Verde Region to the Galisteo Basin**  
**Center of Southwest Studies, Fort Lewis College** (hosted by SJBasin/CAS and FLC)

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## **CAS Quarterly Meeting Summary**

The Hisatsinom Chapter hosted the third quarterly CAS state Board of Directors meeting of 2017 on Saturday, July 15 at the Anasazi Heritage Center. Representatives from most of the eleven CAS chapters across the state attended. The morning sessions included committee meetings that coordinated statewide CAS science, education, planning, PAAC, and other activities. These were followed by a tour of the special Wetherill Exhibit lead by Marietta Eaton, the Canyons of the Ancients National Monument/Anasazi Heritage Center manager and a Wetherill family member. In the afternoon, CAS conducted its quarterly business meeting consisting of committee and operational status reports and policy discussions. Saturday evening, visiting CAS state board members attended a dinner at Fiesta Mexicana, and Sunday morning they participated in a field trip to Yellowjacket Pueblo. Thanks to Mary Gallagher, Read and Heidi Brugger, and Tom and Sissy Pittenger for setting up and supporting the meeting; to Carla Fox and Nancy Evans for researching lodging options and arranging the dinner at Fiesta Mexicana; and to Karen Kinnear and Barbara Stagg for leading the field trip to the Yellowjacket Pueblo. – Dave Melanson

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## **Photogrammetry Workshop Summary**

The BLM and Hisatsinom conducted an archaeological photogrammetry workshop at the Anasazi Heritage Center on July 14th. The primary purpose of the workshop was to provide initial training for the Hisatsinom Photogrammetry Backcountry Survey Team. The morning session included discussions of Crow Canyon's photogrammetric recording of the Haynie Pueblo complex by Grant Coffey and Canyon of the Ancients National Monument's photogrammetry program by Vince MacMillan. In the afternoon participants practiced photogrammetric recording of the Escalante Pueblo. The team will begin field operations soon. Over the winter, the BLM, Hisatsinom, and the Office of Archaeology and Historic Preservation will develop a PAAC photogrammetric course that includes artifact recording in addition to field recording. This course will debut at the Anasazi Heritage Center in the spring. If you would like to find out more about our project, you can contact me at [davemelanson@mac.com](mailto:davemelanson@mac.com). – Dave Melanson

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## **Three Fall Field Trip Dates Confirmed**

**Ute Tribal Park Volunteer Service Trip**  
**Saturday & Sunday, September 23 – 24**  
**Announcement Date – August 27**  
**Limit – Up To 18**

Saturday work will be at Porcupine House to continue and complete work on erosion/water control issues that our group worked on several years ago. Veronica Cuthair at UTP said they also need trees planted in an area near the campground.

On Sunday a Ute guide will take us to one of the lesser-visited sites. The Ute campground will likely be available to those who want to camp, but it will also be possible to commute in both days. Only those who work on Saturday can be included in the Sunday field trip.

**Lower Fish Creek on Cedar Mesa**  
**Friday, September 29**  
**Announcement Date – September 6**  
**Limit – 12**

This approximately 4.5 mile trip will include multiple ruin sites with rock art at several locations.

## **Eagle Rock Shelter**

**Saturday & Sunday, October 21-22**

**Announcement Date – October 6**

**Limit – Up To 20**

This trip to the Eagle Rock site north of Delta will be led by BLM archaeologist Glade Hadden on Sunday. On the way up, on Saturday, we'll visit the Shavano Valley rock art panel near Montrose. Attendees may also want to stop in the newly updated Ute Indian Museum in Montrose on either day.

PLEASE NOTE that each trip announcement will include full details.

Several more one-day trips are still in the planning stages.

*Submitted by field trip leaders,  
Barbara Stagg, Karen Kinnear, and Sissy Pittenger*

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## **July Meeting Minutes**

July 6, 2017

Dave Melanson welcomed 126 people to the 7pm meeting at the Sunflower Theatre and mentioned that those interested could join the chapter after the meeting. Barbara Stagg listed several one and two-day field trips planned for the cooler weather of September and October, and that signup information will be sent out closer to the actual dates. Kari Schleher reminded attendees about two talks coming up: Janet Lever-Wood speaking on **Weaving the World Together** at Fort Lewis College on July 12, and John Bezy and Oralia Lopez speaking about the **Influence of Prehistoric Casas Grandes Pottery on the Modern Mata Ortiz Ceramic Tradition** at Crow Canyon on August 1. Kari next introduced the evening's speaker, Dr. Susan Ryan, Director of Archaeology at Crow Canyon, whose topic was **The Northern Chaco Outliers Project**.

Susan Ryan started her talk with a discussion of relevance—why does the issue of Chaco and its relationship to the outliers matter? It is an excellent example of the human/environment relationship. People of the 12<sup>th</sup> century suffered through a prolonged drought from 1130 to 1180. How did that change social relationships and social organization? Did they become more, or less, stratified? Chaco was the center of a complex network that connected many different people, somewhat akin to the Facebook network of today, and how did that change? Populations come together and disperse for several different reasons: then, as now, migration is a very big issue, and social identities change with it. The “crises” we face today are similar in many ways to those surrounding Chaco.

Chaco is most often noted for its monumental architecture, for its social hierarchy, and as a political, economic, and ritual center. But it is located in a very arid place: it gets 8 ½ inches of rain /year, temperatures range between 0 and 106 degrees, it has only 120 reliable frost-free days, the Chaco Wash only runs with water if the monsoons come in July, and there are no trees. The 250,000 trees used for building mainly came from the Chuska mountains to the west. Because Chaco is such an unusual place, it has been excavated for over 100 years. Much of Pueblo Bonito was dug and restored in 1928, and the old way of excavation was out in the open with no screening. Charles Lindbergh's photo in the 1930s showed Chaco before the rocks on the northern cliff crashed down on Pueblo Bonito in 1941. Further research has shown that habitation in Chaco began in Basketmaker III times. Pueblo Bonito was started in the 800s, had masonry walls in the 900s, and in about 1050 was at its height. It had 700 rooms, 30 kivas, and 3 great kivas. Chaco had ten Great Houses, and six of them were within one mile of Pueblo Bonito.

Next, Susan listed and discussed a number of Chacoan traits:

- Multiple stories, at least two.
- Core and veneer construction, sometimes banded; few mortared joints, use of chinking stones.
- Roads: most are nine meters wide and completely straight, 250 miles of segments.
- Trade: lots of turquoise, much of it from Cerrillos, New Mexico; from Mexico came scarlet macaws, copper bells, cacao, and in Pueblo Bonito Rm 28 were cylinder jars, used for cacao ritual.
- Great kivas, village centers found in the Southwest as early as 500-750 CE  
Preplanned construction: as evidenced by footer trenches, which prevented shifting and allowed load bearing.
- Corner doorways: found in Pueblo Bonito and Chetro Ketl, and four were found in Aztec Ruins.
- A regional system: Salmon Ruins was constructed in the 1080s and Aztec in the early eleven hundreds. Why did people migrate there, when the big drought was not really in force until the 1130s?

Haynie is a northern Chaco outlier, located just east of Totten Lake, and Crow Canyon has negotiated to be able to excavate there from 2016 to 2020. Together with the Ida Jean site (constructed in 1124) and the Wallace site (built in the 1080s, and with a reservoir), the two Haynie Great Houses form what is known as the Lakeview Cluster. In the region there are two other clusters of Great Houses: one at Lowry Pueblo, and the other at Mitchell Springs which also has remnants of four Great Houses. In form, the Lakeview Cluster is most like Wijiji in Chaco Canyon, sharing a basic “C” shape. Haynie East has some green banding, and each kiva is different in form, showing that there were different production groups, probably not the same people. Crow Canyon is hoping that as Haynie is excavated, the material culture found will reveal where people came from.

In short, Susan Ryan is confident that this research project will demonstrate:

- Many parts of the human /environment relationship. What are peoples’ responses to the drought—do they stay or move? How is the drought culturally mediated?
- Social stratification—how much and why? Excavation has already shown differential access to resources with unusual objects such as a Hohokam bird pendant, Zuni spotted chert, and “cheese and raisin” chert from Utah, and some turquoise and obsidian.
- Community relationships, such as what is the role of Haynie in the Lakeview Cluster? To Chaco?

After Susan answered several questions, Kari thanked her for her excellent presentation and gave her a small gift made by Gail LaDage. The meeting adjourned about 8:20.

Respectfully submitted,  
Mary Gallagher, Recording Secretary

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*From the Dusty Shelf .....*

“From the beginning of Southwestern diggings, the recovery of artifacts was as important as learning about ancient lifeways. One thinks of the Wetherills collecting for eastern institutions,

Nordenskiöld for a European museum; of Cushing's work at Los Muertos and ruins in the Zuni area; of Hough's 800-mile trek by wagon for the Museum-Gates Expedition of 1901. The splendor of the materials resulting from these efforts usually assured further funding so that hungry museums could fill their show cases. I recall well how in the summer of 1927 Cummings gave me a few dollars, a University vehicle, and said, 'Go to northeastern Arizona and find some Basketmaker material.' That was a large order for a novice who had never been there, and the shortest possible statement for a project goal."

From **REFLECTIONS: FIFTY YEARS OF SOUTHWESTERN ARCHAEOLOGY** by  
Emil W. Haury  
Published in *American Antiquity*, April 1985

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**June Meeting Minutes**

June 29, 2017

Dave Melanson welcomed over 100 people to the 7pm meeting at the Sunflower Theatre. Kari Schleher then introduced the evening's speaker, Dr. Phil Geib, whose topic was **What Cave 7 Has to Say About the Causes of Basketmaker II Warfare**.

Phil Geib started his talk with a brief description of Basketmaker II as a farming society, growing maize and squash, using atlatls and baskets, but pre-pottery and pre-bow and arrow. Cave 7 is a site in southern Utah, in a tributary of Cottonwood Creek, found and dug by Richard Wetherill in 1893. Based on the embedded projectile points and blunt force trauma, he interpreted the 90 buried skeletons he found as being victims of a massacre of a whole community.

Then Geib began a discussion of exactly what war is. Does it involve social substitutability, meaning if someone kills a member of your group, than anyone from the killer's group can be used as a victim for revenge? Could one define it as any lethal intergroup violence, though not the same as homicide. How would an archaeologist be able to find evidence of warfare? Would a massacre be good evidence? Basketmaker II rock art from the area shows a warrior carrying a scalp, as possible evidence.

For his dissertation, Phil Geib examined the evidence from Cave 7. 2012 radiocarbon dates of cave skeletons came back as 400 years apart. So the conclusion was logically drawn that the burials were not the result of a single event massacre, but rather came from several smaller conflicts over time. Geib was not happy with this evidence because contextual aspects seemed to belie it. For example, one grave contained a female and three children, but the radiocarbon dates put these four people as living 200 years apart. Using Wetherill's notes, photos, and descriptions to get an understanding of context, and getting new radiocarbon dates from collagen, Geib was able to determine that there was a mass killing of 58 individuals buried in the same area and at the same time. Isotope analysis showed that the victims were farmers eating a lot of corn, and they were from the local area.

Why this warfare? Could it be that Eastern Basketmakers were raiding, or was it because of internal fighting? Geib turned to stone artifacts (knife blades and dart points) as the way to get the answer to this question. In terms of style, few dart points from Cave 7 resemble those found near Durango and made by Eastern Basketmakers. In terms of material, there were no hornfels points in Cave 7, though that is a common material used near Durango. Moreover, the materials used in the stone tools are found in the Comb Ridge monocline, just 11 kilometers east of Cave 7. In terms of flaking tradition, all Western Basketmakers use horn punches to make bifaces, where the punch is an intermediate tool struck by the baton and placed precisely

to strike off the correct-sized flake. Many tools are made by team flaking. Geib concluded, for reasons of style, material, and production techniques, the darts and knives found in Cave 7 were made by western or local peoples, and Cave 7 represents a clear example of internal warfare.

35 of the 58 victims of violence were men, indicating that they were targeted, and perhaps some women were being captured. Likely the taking of scalps was prestigious, perhaps leading to more power. Napoleon Chagnon, in his work in the Amazon, found that Yanomamo men who were good at warfare also had more wives and thus more reproductive success than others. Whether the warfare is "caused" by the social environment or by the physical environment and lack of food is simply not known. The people living around Cave 7 did not appear to be in the middle of a drought or suffering from a scarcity of food. For a group to be attacked and 58 killed, the attacking force must have been larger, at least 80, and using the element of surprise. Geib hypothesizes that the attacking force had to come from at least 40 kilometers away, a full day's walk, and probably from the south or southeast. This massacre thus demonstrates that there must have been some social structure and organization that exceeded in scale the social units of Basketmaker II residential sites.

Kari thanked the speaker for his interesting presentation and presented him with a small gift made by Gail LaDage. The meeting ended about 8:20.

Respectfully submitted,  
Mary Gallagher, Recording Secretary

## P.A.A.C.

The full PAAC schedule is on the chapter website

Contact Tom Pittenger about PAAC classes: **882-2559** or [pittengerte@gmail.com](mailto:pittengerte@gmail.com)

Chapter and state membership information is on the chapter website  
[www.coloradoarchaeology.org](http://www.coloradoarchaeology.org) click on **Chapters**, click on **Hisatsinom**

----- To read the CAS state newsletter, **THE SURVEYOR**, go to  
[www.coloradoarchaeology.org](http://www.coloradoarchaeology.org) and click on **NEWSLETTER** -----

## Finances

Treasurer's Report as of 5/31/17

|                         |                  |                |
|-------------------------|------------------|----------------|
| <b>5/1/17 Balance:</b>  | <b>Expenses:</b> | <b>Income:</b> |
| \$4242.99               | \$343.96         | \$000.00       |
| <b>5/31/17 Balance:</b> |                  |                |
| \$3899.03               |                  |                |

## 2017 Executive Board

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Copy for the newsletter should reach the editor by the 20<sup>th</sup> of each month.  
Submissions are welcome.

**Unless otherwise noted, meetings are held the first Tuesday of every month at 7pm at the First United Methodist Church in Cortez.**

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Our website: [www.coloradoarchaeology.org](http://www.coloradoarchaeology.org) click on Chapters, click on Hisatsinom

