



THE MOKI MESSENGER

NEWSLETTER OF THE SAN JUAN BASIN ARCHAEOLOGICAL SOCIETY

Chapter of Colorado Archaeological Society

February, 2012

SJBAS FEBRUARY MEETING

Our meeting will be held **February 9**, 7:00 p.m. at the Center for SW Studies Lyceum, Fort Lewis College. Bob Silbernagel will speak on his new book, *Troubled Trails*, which casts new light on the history of the Meeker Affair. When US Cavalry troops rode onto the Ute Indian Reservation in NW Colorado on September 29, 1879, they triggered a chain of events that cost the Utes their homeland. A deadly battle at Milk Creek resulted in the killing of all men at the Indian agency headed by Nathan Meeker, and the hostage of three women and two children, held for 23 days. The Utes didn't seek a fight with the whites, most of whom they viewed as friends. Powerful whites in Colorado, however, wanted the Utes expelled. The "Meeker Affair" became the opportunity to achieve that. Using details from historical interview transcripts and newspaper articles, Silbernagel reveals the personalities of the major characters -- both Indian and non-Indian, telling the story from many perspectives, including those of Nicaagat, a leader of the White River Utes; Josephine Meeker, Nathan Meeker's daughter, who was held hostage; the Ute woman She-towitch (Susa); and the US Military. He tells a complete story, having followed on horseback significant portions of the trail taken by the Utes. As a result, the book paints a multifaceted picture of what took place and, most importantly, the portrayal brings the Ute side of the story into focus. (See review in *Editor's Corner*)

Robert Silbernagel has been a journalist in western Colorado for more than 35 years. He is currently the editorial page editor of The Daily Sentinel in Grand Junction, a job he has held for 16 years. In the early 1980s, Robert worked in The Daily Sentinel's Montrose Bureau and covered the southwestern part of Colorado, including the Four Corners area. He has written a variety of newspaper and magazine articles about the history of western Colorado. He is the author of one other book, *Dinosaur Stalkers: Tracking the History of Dinosaur Discoveries in Western Colorado and Eastern Utah*, published by the Museum of Western Colorado in 1997



SJBAS Field Trip:

Feb. 23-25, Moab Petroglyphs. (TLs: Bill Cagle, 385-4566 & Jim Shadell, 249-5597). A 3D/2N Motel Trip ("MT") to visit many petroglyph sites, most with auto access and very short hikes. See website (www.sjbas.org) for calendar of trips for the rest of the year.

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Nearby Meetings

Hisatsinom Chapter: Cortez Cultural Center, February 7 at 7:00 p.m. Susan Ryan will discuss "The Albert Porter Pueblo Research Project: What Have We Learned?";

SJBAS Trip Report

11/15-11/22, 2011 - Trip Leader and author Richard Robinson.

Eight SJBAS members visited the Great Basin participating in some or all of the planned activities. It was a long drive to the primary destinations, but the Blythe Intaglios and the petroglyphs of Little Petroglyph Canyon allowed additional experiences. We were able to view between 13 to 15 sites (based on the definition of a site), and later car camped at an Arizona State Park along the Colorado River. On this trip we visited Corn Springs CG, Owl Canyon CG outside of Las Vegas, the Maturango Museum, and the Rainbow Basin National Area. With a member's telescope, we viewed the moons of the planet Juniper. Several participants also visited Death Valley and the Calico Early Man site. We visited two contrasting ecological zones: the Colorado River Basin (with water) and the Great Basin (lacking water, but with periods of greater moisture. The water pooled and did not flow out.) Different books use different dates and ancestral titles describing the sites visited, and I am in no position to know which is correct. We met with Tom, BLM archaeologist from Yuma in Blythe, CA to learn more about the Yuman speaking Colorado River People, and the intaglios, first seen in 1931 (?) by an airplane pilot. The dependable presence of water and constant flooding played an important role in the culture, in addition to burying the cultural remains. Deep trenches have uncovered many flood events and many remnants of the cultures.

In addition to viewing the planned six intaglios, we saw two additional figures, one measuring 171 ft, head to toe. These large figures scratched in the "desert pavement" to expose lighter colored material may represent religious

communications to those above or to people entering the valleys from high passes to impress on them the size of the society. A popular theme is that the figures lie along a route from Pilot Knob (spirit house) to Spirit Mountain and may be the calling to Mastamho (the mythic creator) for help. We viewed three large humans, a fisherman, one feline, and several geometric figures. Over 200 intaglios exist along the Colorado River, dating from at the earliest historic times (more likely 450 YA) to 3000 YA. Many of the intaglios are surrounded by BLM chain link fences to protect them from mechanical damage.

As we left the region of high relative humidity for the dryer desert air, we viewed many petroglyph sites and geological areas showing tilted land masses, including the release of tremendous amounts of energy. Many generalizations can be made about the areas. Archaeologist David Whitley's work about the area provides interesting even if not entirely accurate ideas. Although there are differing opinions about the meaning of the petroglyphs, there is a good chance that they all contribute to an overall understanding. Water was very important to the area. Many of the petroglyph sites are located near springs. Dr. Whitley, from the people present today, learned oral traditions and developed an interesting relationship between the Shamen, their mythical symbols and the process that humans undergo to make depictions of them.

Almost all of the petroglyph sites represent many areas of activity over thousands of years or more. The petroglyphs are of Great Basin Curvilinear and Rectilinear styles, with many bighorn sheep, grids, lines, circles and human forms. Although many of the people present in the area today are related to those of long ago, people of this area have migrated north, northeast and east. Of particular interest to us, they were Numic speaking ancestors of the Ute people.

Corn Springs was along a major E/W Native American trail connecting the Desert Cañuilla and Yumans of the Colorado River. Some of the glyphs are from a thousand to several thousand years old, the site of the native California fan palms.

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SJBAS Trip Report - Cont.

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Rainbow Basin National Area: The area had multi-colored rock formations and is noted for fossils of mastodons, early pronghorns, camels and three-toed horses.

Inscription Canyon, in Kawaiisu territory contained glyphs that demonstrated a wide range of revarnishing and represent a potential time span from several hundred to several thousand years. The canyon is a low profile arroyo that drains into a dry salt bed, lined with basalt, with more than 1000 glyphs. A very significant site in the Mojave Desert.

Little Petroglyph Canyon contained thousands of glyphs in this canyon and many, many more is the surrounding area. These petroglyphs, located in the Coso Range in the eastern California border of the Great Basin, were produced by the Numic speaking Shoshone, Northern and southern Paiute and Kawaiisu peoples. Most likely these were made by shamen and were related to the availability of water. Most of the bighorn sheep petroglyphs represent males, as were the majority of shamen. Many of the human-like forms have elaborate main frame (shirt) symbols, but no two are the same. Most of the glyphs date from recent to 1500 YA, and even back to 19,000 YA. We had a very special tour at the China Lake Navel Weapons Center near Ridgecrest. (Special arrangements must be made through the Maturango Museum but we owe a special thanks to the China Lake Navel Base.)

Ayres Rock was a concise site with pictographs of red, orange, white and black. The many obsidian flakes indicate it was a tool making center. Hiking by myself returning to my car, I saw a lone figure walking briskly on a ridge with his long hair blowing in the wind. I felt I was witnessing the past, but then realized that it was Jim with a jacket blowing in the wind.

Steam Well Petroglyphs was a site named after a nearby steam well drilled into a geothermally active zone to power mining activities during the 1930's and required a two mile RT hike. The area was occupied by the Kawaiisu people. Springs are located nearby. Glyphs are

probably between one and two thousand years old. One petroglyph is a combination of two common but prominent spirits of Numic people, the rattle snake and a bighorn, individually very important, and in combination a very significant representation of supernatural spirits.

Bishop Petroglyph Loop was located within the Owens Valley Paiute territory which was the home of a Numic speaking group. The glyphs there were made in very soft volcanic tuff. All sites are considered to be sacred. Access is through the BLM office in Bishop. The petroglyphs may be between 1,000 and 9,000 YO, by the ancestors of the Paiute-Shoshone who inhabit the area.

We also saw the Fish Slough Petroglyphs.

The Chidago Petroglyphs were made up of bisected circles, grids, zigzags, spirals and concentric circles. David Whitley suggests that the spirals and concentric circles represent whirlwinds and supernatural power.

The Red Canyon Petroglyphs contained several panels with human hands and footprints and several bear paws with references to human tracks and "Water Baby" who lived in springs and rivers.

The Chalfant Petroglyphs contained many bisected circles that may represent girls puberty ceremony's or atlatls.

Sloan Canyon was an extensive site that required a four mile RT hike and that has approximately 1,700 petroglyphs on both sides of the canyon. These petroglyphs were probably from the Ancient Puebloans, Patayan, and Southern Paiute.



Museum Exhibits

Migration Exhibit, "Journey Stories," [of those who settled this area] at Aztec Museum. Maxwell Museum of Anthropology, U of NM, through February 2012, photography exhibit, "Chaco Uncovered: The Field Schools 1929 to Present"; www.unm.edu;

NM Historical Museum, *The Threads of Memory: Spain and the United States*;

Museum of International Folk Art, Through March 10, 2013. "Folk Art of the Andes," religious and secular folk art;

Museum of Indiana Arts & Culture, Through May 1, 2014. "Woven Identities", 250 baskets from Western North America;

Through Feb. 12, 2012, "Huichol Art and Culture: Balancing the World" explores ties between Huichol, Native American and Hispanic art and cultures.

Salmon Ruins Museum Exhibit "The Language of [Largo and Gobernador Canyon] Rock Art: a Collaboration Honoring the Work of Dr. Hugh Chilton Rogers." Yearlong exhibit.

Aerial Photography: From Above, in Oro Valley. Sixty large-format aerial photographs of historical landscapes across the SW, such as Chaco Canyon's Pueblo Bonito and Tucson's Tumamoc Hill. Collaboration among photographer Adriel Heisey, Center for Desert Archaeology, and Albuquerque Museum. www.cdarc.org.

Heard Museum. Phoenix, AZ.

"Native American Bolo Ties: Vintage and Contemporary," through September 2012. Showcases native designers who have brought unique designs with traditional inspirations to the bolo.

"Beyond Geronimo: The Apache Experience" explores the Apache leader and mythology around him. Provides insight into the history of groups of Apaches and the leaders who were overshadowed by Geronimo, both before and after his battle with the U.S. government and subsequent surrender. (602) 252-8840, www.heard.org. (Opens February 12).

San Diego Museum of Man: "Adventures in Photography: A Century of Images in Archaeology and Anthropology," 64 vintage photographs, chosen from the U. of Pennsylvania's collection, spanning over 100 years and six conti-

nents, including images of Tikal. (New long-term exhibit) (619) 239-2001, www.museumofman.org.

University of Colorado Museum of Natural History: Through pottery and other artifacts excavated by Morris, photographs, and a section highlighting the Olsen Chubbuck Paleo-Indian bison kill site, presents the methods of archaeologist Earl Morris (1889-1956). (303) 492-6892, www.cumuseum.colorado.edu. (Long-term gallery).

Hohokam Exhibit at Anasazi Heritage Center: through October 2012. (Summary, [Cortez Journal](#), November 26, 2011)

"Pieces of the Puzzle, New Perspectives on the Hohokam," produced by Center for Desert Archaeology ("CDARC"), highlighting recent Hohokam discoveries, NSF-funded research focuses on long-distance migration, cultural blending, and population decline in the American SW, prior to Spanish contact. Artifacts from the Pueblo Grande Museum and Archaeological Park, Phoenix, as well as the AZ. State Museum, including examples of Maverick Mountain pottery from southern AZ, CA AD 1275. Open daily, 10 a.m. - 4 p.m. www.co.blm.gov.

Photographic and Historical Essay on Manzanar Internment Camp at Mancos Town Gallery. (Summary, [Cortez Journal](#), January 5, 2012)

Manzanar was the largest of the ten internment camps set up for Japanese-American citizens at the beginning of World War II, housing more than 10,000 men, women and children over its three years of existence. It was closed in 1945, and has been designated as a National Historic Monument. Controversy over the establishment of these camps continues. Dr. James Hirabayashi, Prof. Emeritus and former Dean of Ethnic Studies at San Francisco State U., wrote in 1994, that over 120,000 US residents, two thirds American citizens, were incarcerated under armed guard. No crimes were committed, no trials held, and there were no convictions. The Japanese Americans were political prisoners. Detaining American citizens under armed guard constitutes a 'concentration' camp." The photo-

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Museum Exhibits - Cont.

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graphic exhibit illustrates in black and white what remains today of the prisoners. The photos represent many visits to the site over a period of three years in the late 1990s.

Boulder History Museum: Hollywood Colorado. Jan. 13 - Apr. 15, 1206 Euclid Ave., Boulder. Traveling exhibit featuring Colorado as the backdrop for over 500 movies since 1898. www.boulderhistory.org.

New Natural History Museum of Utah, at Rio Tinto Center, University of Utah, Engages Senses, Allows Visitors Inside Exhibits to Touch Artifacts, Get Whiff of Desert Plants, Hear Birds. (Summary, Durango Herald, December 4, 2011)

People can even walk on top of exhibits, with glass-panel floors covering fossil dig sites. Over the years, visitors will be able to watch paleontologists separate fossils from rock in a glass-walled working laboratory. The museum tells the story of the world as it happened in Utah. The center, named for the mining company that donated the copper -- 100,000 pounds -- for the outside panels, was designed to meet specifications for top ratings from the LEED, with features such as a planted roof and parking tiers that percolate rainwater. Rooftop solar panels will satisfy a quarter of the building's energy demands. In the Native Voices exhibit are the traditions of Utah's five American Indian nations, visitors have been moved to tears.

New Museum Focus on Western Heritage. (Summary, Denver Post, January 8, 2012)

Proposed by the National Western Stock Show & Rodeo, the Center would focus on the 106-year-old institution's history and would be designed not to compete with Denver's other cultural institutions that include Western history exhibits. The history of the stock show relates to various aspects of the development of Denver, but is its own character. There are plenty National Western artifacts that depict the stock show's history, including old badges, posters, documents and photographs of all the presidents.

Conferences

Colorado Preservation Inc. ("CPI"), Feb. 1-3, Denver, www.coloradopreservation.org;

Colorado Council of Professional Archaeologists Annual Meeting, March 2-24. Durango, CO. www.coloradoarchaeologists.org.

Society for American Archeology, April 18-22, 2012, Memphis, TN; www.saa.org/call.

Volunteer Opportunities

Cortez Cultral Center Call Shawn K. Collins, Ph.D, Director, (970) 565-1151; email: scollins@cortezculturalcenter.org; (or visit www.cortezculturalcenter.org);

Chimney Rock Interpretive Assoc. Email Helen Richardson, 1218HL1944@century.net or go to www.chimneyrockco.org;

Colorado Historical Society Contact Kevin Black, Kevin.Black@chs.state.co.us;

Center of SW Studies. Contact Julie Tapley-Booth, 247-7456;

Mesa Verde.

Visit www.mesaverdevolunteers.org.

Aztec Ruins. Call Tracy Bodnar, 505-334-6174, ext. 232, or tracy_bodnar@nps.gov.

Anasazi Heritage Cntr, Call David Kill, 882-5621, or dkill@blm.gov.

PAAC

PAAC Classes: <http://www.historycolorado.org/oahp/program-avocational-archaeological-certification-paac>. Kevin Black will hold a PAAC Class, *Perishable Materials*, the full 20-hour course (last held in 2002), at FLC, April 20-22, 2012. Contact Eliane Viner by calling her at 382-2594 .

DON'T FORGET YOUR SWEETHEART!

EDITOR'S CORNER



The Antiquities Act: A Century of American Archaeology, Historic Preservation, and Nature Conservation, by David Harmon, Francis P. McManamon, and Dwight T. Pitcaithley, eds., (Summary, [NR&E](#), Spring 2008)

The Antiquities Act of 1906 is the direct ancestor of the Historic Sites Act of 1935 and the National Historic Preservation Act of 1966, which still forms the foundation of most historic preservation in America. From the moment of its approval on June 8, 1906, by Pres. Theodore Roosevelt, the Antiquities Act has proved controversial. The center of the controversy is a clause which authorizes the president, independently of Congress, to unilaterally "Declare by public proclamation historic landmarks, historic and prehistoric structures, and other objects of historic or scientific interest ... to be national monuments," . . . The monuments set aside pursuant to the Act cover over 79,700,000 acres. Of America's 20 World Heritage sites, seven originated as national monuments under the Antiquities Act, including Chaco Culture National Historical Park, Grand Canyon National Park, Statue of Liberty National Monument. Part 3 of the book includes "More than Monuments: The Act's Impact on Archaeology, Historic Preservation, and Nature Conservation, and Part 5: includes "The Act's First Century: An Assessment." An Appendix, entitled "Essential Facts and Figures on the National Monuments," is included.

Durango, a Book in the Postcard History Series of Arcadia Publishing, 2011: Captions by Frederic B. Wildfang, Working with FLC Archives Manager Nik Kendzioriski. (Summary, [Durango Herald](#), December 11, 2011)

Part-time Durango resident, Nina Heald Webber, donated 4,000 SW Colorado postcards to Center for SW Studies, FLC. When Webber began buying rare, vintage image postcards, they could be found at garage sales, flea markets, etc., for \$1. They now bring up to \$150. Webber, who also lives in Mass. and Fla., has donated postcards of Durango, Lake City, Cortez, Mancos, Ouray, Telluride, Bayfield, Ophir, Rico, Mesa Verde, Aztec Ruins and the Million Dollar Highway. Postcards show both buildings that are still recognizable and those that are gone like the Chief diner. Information on the back of postcards gives another perspective on the past. *Durango* features 180 photos of miners, women, Ute Indians, buildings, mining camps, agriculture and FLC when it moved into town and new construction began.

Troubled Trails, by Bob Silbernagel, our February Speaker. (Book Review by Kathy Jordan, [Daily Sentinel](#), December 16, 2011)

Although Nathan Meeker, for whom the town of Meeker was named, was not the best choice as Indian agent for the White River Ute Reservation, he was appointed in 1878. Meeker ended up as an Indian agent so he could repay a debt he felt he owed the family of newspaper publisher Horace Greeley. While working for Greeley at the [New York Tribune](#), Meeker persuaded Greeley to help start a Utopian colony. That settlement, known as Union Colony, is the present day city of Greeley. Even before Meeker entered the picture, there was tension between the Utes and the whites, which escalated after the 1861 Homestead Act, which allowed whites to move into Ute territory. By 1876, newspapers across Colorado were calling for Utes to be removed from any land that could be mined, farmed or ranched. Their motto was "the only good Ute was a dead Ute." Meeker's prior contact with Indians had been negligible. He wasn't interested in the Ute cultural heritage or what the Utes had to say. His decision to move the Ute agency to the Powell Park area, where the Utes had lived and hunted for generations, was a huge mistake. The Utes had a racetrack for their prize ponies and the meadows were their hunting grounds and a place where the Ute women farmed. To add to Meeker's problems, the Bureau of Indian Affairs had adopted a strict policy that adult Indian males must participate in

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farming. If they didn't, the government food due them would be withheld. The Utes knew this mandate was not in their treaty, and the incident sparked a complete lack of trust because they believed that Meeker had made that decision and was not telling the truth. Despite Meeker's efforts, the Ute men refused to become farmers because they believed farming was for women. The situation escalated when in the late summer of 1879 Meeker decided to plow up the Utes' racetrack. Meeker sent a telegram to D.C., requesting immediate protection. Washington responded by sending Maj. Thomas Tipton Thornburgh from Fort Steele, WY, to the White River Indian Agency. Twice Nicaagat, a leader of the younger Ute men, known as "Jack" by the whites, met Thornburgh at Fortification Creek and asked what Thornburgh was doing on their reservation. Twice Thornburgh told him he would assess the situation and let him know. That evening the Utes started having war dances at the agency. On September 29, 1879, Thornburgh's troops and the Utes met at Milk Creek, and a shot was fired. Although it was never established who fired the shot, a battle ensued. Thornburgh died. The soldiers were pinned down. Indians killed the soldiers' horses so they couldn't ride away and soldiers stacked dead horses to make a barrier from the Indians' bullets. Meanwhile the Utes set the White River agency on fire, killed eight men, including Meeker, and captured women and children including Meeker's wife, Arvilla, and his daughter, Josephine. Chief Ouray, leader of the Uncompahgre Utes, sent Joseph W. Brady to Milk Creek to tell Colorow, a White River Ute leader, and Jack to stop fighting the troops. The same day, Col. Wesley Merritt arrived from Cheyenne with 500 troops. The fighting stopped and the trapped men were rescued. After 23 days, Susan, Ouray's sister, told the Indians they needed to send the captives home, just as Charles Adams arrived as an envoy of the government to negotiate for the hostages' release. As a result, they were set free.

Doc, by Mary Doria Russell; hardcover, \$26; Random House 2011. (Summary, *Cortez Journal*, December 29, 2011) This reimagining of the life of Doc Holliday ends before the 1881 gunfight at the O.K. Corral. It sees Holliday as more than a gambler and gunslinger, opening the novel with a dismissal of "the journalists of his day" who seized on the last few years of his life story and "embellished slim fact with fat rumor and rank fiction." Russell suggests that Holliday's gambling and gun fighting are largely the adjustments he is forced to make due to his illness and the exigencies of life on the frontier. An engrossing story, in vigorous prose, and with great wit and fascinating historical detail, she conveys the distinct inner life of her flawed characters.

Archeology News From the SW

Old Mancos Times Building at End of Mesa Street, near Fahrenheit Coffee Roasters, being Restored. (Summary, *Cortez Journal*, January 17, 2012)

Wilbur Engineering cleaned up the site, lifted the building and replaced the deteriorated floor joists, then reinforced the structure, and recently moved it onto a concrete foundation to restore and preserve the building within the next several years. According to Fern Ellis' *Come Back to My Valley*, the building was the original office of the Mancos Times. It stood where the current Times office is now, at 121 Grand Ave. It was built in the 1890s.

Historic Peterson House, Built in 1880s and moved to Grounds of Animas Museum in 1997, Due for Renovations. (Summary, *Durango Herald*, January 7, 2012)

Between a tree pruning to save the roof -- thanks to Animas Valley Arborists -- and a donation from DaVinci Roofscapes from Kansas City, KS, of engineered polymer machine-sawn shakes good for 50 years, the house is poised for its 180th birthday. After donors raised more than \$3,000, TL Roof-

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Archeology News From the SW - Cont.

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ing installed the underlayment materials and shakes, while Robert Brown worked from a photograph of the original to rebuild the chimney. Still to come is a porch, carpentry repairs, a handicapped-accessible ramp and then furnishing and interpreting the house as it would have appeared in its earliest days as an additional attraction at the museum. It's difficult to trace the origins of the house, because it was built in an area of downtown that wasn't platted. It was probably built by the Denver & Rio Grande Railroad for workers, and a home to "Old Jimmy" McIntyre, a pumper for the railroad, when he died in 1903. Many others lived in the home, but it got its name from the Laurence and Elizabeth Peterson family, who lived in it from about 1930 to 1980. To support museum operations or help fund the remainder of the repairs on the Peterson home, a tax-deductible donation may be sent to the La Plata County Historical Society, P.O. Box 3384, Durango, CO 81302.

Crow Canyon Archeology Center ("CCAC") Announces Alyson Thibodeau, Doctoral Candidate in Dept. of Geosciences, U of A, Winner of 2011-2012 Florence C. and Robert H. Lister Fellowship. (Summary, Southwest Archaeology Today, January 2012)

The Lister Fellowship was established by CCAC in recognition of the Listers' lifelong achievements to assist graduate students who show promise of significant contributions to the archaeological knowledge of American Indian cultures of the SW. Recipients of the Fellowship are awarded a stipend of \$7,000 to help support the final stages of their research and the dissertation writing. Thibodeau, an interdisciplinary scientist, pursuing research in archaeology and the geological sciences, uses geochemical techniques to address archaeological questions in the SW US, Mexico and Belize. Her dissertation research uses lead and strontium isotope analyses to link turquoise objects found in archaeological sites to specific geological sources.

CCAC Work Progresses at Dillard Site. (Summary, Crow Canyon Newsletter, Fall 2011)

CCAC's Basketmaker Communities Project is a multiyear, multisite investigation of a large Basketmaker III (A.D. 500-750) settlement, in Indian Camp Ranch, a private residential community. The centerpiece of the project in 2011 was the Dillard site, which dates from the seventh century A.D. and includes a great kiva and several pithouses with their associated middens. Since breaking ground on the Basketmaker Communities Project in May, CCAC researchers and program participants have made rapid progress -- and some intriguing discoveries -- at the Dillard site. The north-south trench through the great kiva is now 50 cm. deep, and several excavation units in the NE quarter of the building have been opened. The remains of what appears to be a collapsed masonry wall have been exposed just inside both ends of the trench -- a surprising find, since masonry construction is extremely rare before the Pueblo II period (A.D. 900-1150). The masonry may have lined the upper wall of the great kiva. . Artifacts recovered include projectile points, obsidian flakes, bones beads, one piece of unworked azurite, and numerous plain gray pottery sherds, including sherds classified as Chapin Gray. Chapin Gray is typical of Basketmaker III assemblages in the Mesa Verde region. In addition, a gaming piece made of animal bones was found

Examining the Role of Geography in the Success of the Diné Peoples. (Summary, SW Arch. Today, January 2012)

While other tribes have disappeared from N. America, the Navajo Nation has done the opposite. Two geographers from UCLA explain why the Navajos have been able to grow to more than 300,000 members: a combination of geography and culture. Jared Diamond and Ronan Arthur propose that the geographical isolation and cultural flexibility of the Navajos allowed them to expand, even after the arrival of Europeans in N. America in 1492 and efforts four centuries later to assimilate them into white US culture.

Training Opportunity - Art and Archaeology of the Lower Pecos Valley. (Summary, SW Arch. Today,

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Archeology News From the SW - Cont.

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January 2012) A research team has launched a comparative study of scratched and incised imagery in the rock art of the Lower Pecos Canyonlands and the Columbia Plateau. Participants in Pecos Experience have the opportunity to join experts to investigate this new avenue of rock art research and explore the canyons of the Lower Pecos, to expand an understanding of the meaning and function of rock art, and to experience the excitement of making connections through discovery. For more details, visit www.SHUMLA.org.

Navajo Nation Seeks Return of Human Remains Exhumed from Canyon de Chelly Decades Ago. (Summary, [Durango Herald](#), December 21, 2011)

While some remains were taken for protection from erosion in the canyon with towering red, sandstone walls, whatever the reason, the Navajo Nation wants hundreds of human remains exhumed from the national monument on their reservation returned for proper burial, contending the Tribe is their rightful owner. Despite their demands in a recent lawsuit for the remains, the National Park Service is still holding them in a collection in Tucson.

National Park Service ("NPS") Looks at Preserving Historical Sites in San Luis Valley and Sangre de Cristo Mountains. (Summary, [Durango Herald](#), December 23, 2011)

The area, with three large ranches, includes ones owned by billionaires Ted Turner and Louis Bacon, who have vigorously fought efforts by power companies to site transmission lines across the Trinchera Ranch. Int. Sec. Salazar, born and raised in the San Luis Valley, requested the study, but only Congress can authorize a more in-depth review to look at designating the sites as parks or landmarks. NPS hopes that a lawmaker will ask for that next step.

For Two Centuries, Hispanic and Native American Pilgrims have Sought Help from El Santuario de Chimayo, Northern of Santa Fe. (Summary, [Daily Sentinel](#), December 10, 2011)

Chimayo is a National Historic Landmark, described in the landmark citation as a well preserved, un-restored example of a small adobe church, notable for its original decorations, including numerous superb religious paintings. Before they leave, pilgrims visit a room in the shrine that houses "el pocito," the little well, a small pit of holy adobe-colored dirt which some say possesses the power to cure. Just one touch, say those who believe, and cancer might go into remission, an injured knee might heal, and leukemia might be held off long enough to witness a child's birth. Along the wall hang crutches that are no longer needed, material proof from those who say they've been helped. Some 200,000 people are estimated to visit each year, many during Easter Week. The Roman Catholic Archdiocese of Santa Fe says Chimayo has been called the "Lourdes of America."

Fruita Museum Building Embedded with Fossils. (Summary, [Daily Sentinel](#), July 1, 2011)

"Rock-A-Day" was the nickname for the Fruita Museum when it was being constructed in 1938, with help from the WPA. The stone used inside and out of the museum is a collection of rocks with all manner of fossils embedded in them, which stones come from south of the Colorado River and the eastern Utah desert. The vari-colored rock came from Stove Canyon, and lava rock from Kannah Creek. People contributed rocks they had gathered on trips, some weighing up to 200 pounds. The building was nicknamed "Rock-A-Day" because workmen had to hold the larger rocks in place until the cement started to hold. None of the rocks were cut to size, and that slowed them. In May 1996, a restoration project for the museum got underway. In November 1996, the museum was listed on the National Register of Historic Places. It has been the home of the Fruita Chamber of Commerce since 2003.

Thanks to BLM, 13,000-year-old Mastodon Petroglyph, One of Oldest in N. America, Visible Under Right Light. (Summary, [Cortez Journal](#), by Andy Gulliford, October 15, 2011)

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Archeology News From the SW - Cont.

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From Sand Island to Butler Wash and deep into Grand Gulch, rock art panels show life and culture from thousands of years ago. Petroglyphs proving a mastodon find would turn back the clock on human habitation in the American Southwest. The ancient hunter-gatherers moved constantly, following huge megafauna and killed them with long, sharp spear points. Andrew Gulliford hiked to see a mastodon image in San Juan County, UT, with local artist and rock art specialist Joe Pachak. Two years ago mastodon rock art started popping up elsewhere. The May 2009, National Geographic included an essay, "Ice Baby: Secrets of a frozen mammoth," about an intact 40,000-year-old baby mammoth discovered in Siberia. The next month the AP ran a Florida story about a carved bone fragment from 13,000 years ago that depicted a mammoth or mastodon. Thanks to BLM's office hydro-axing and weed-whacking tamarisk on BLM lands, the mastodon's tusks and trunk can now just barely be seen. When, in spring 2011, Flagstaff, AZ rock art specialists Ekkehart Malotki and Henry Wallace of Tucson photographed the mastodon, the scientific community took notice. Initially, CO and NM rock art specialists discredited Pachak's finding. Now a "Mammuthus columbi," or "Columbian mammoth," seems to be proven in San Juan County.

Thanks to Southwest Archaeology Today:

Mesa Community College Prof. of Geology Develops Program for Rock Art Preservation. By helping Hopis preserve their heritage, Niccole Villa Cerveney, one of a number of scientists working to bring research to community colleges, is making an impression on her geology students, many of whom are Native Americans. www.sciencecareers.sciencemag.org.

Current Research at Center for Desert Archaeology, in Mule Creek and Upper Gila, Tracking Kayenta, Understanding Salado, is part of Center's long-term research project to assess scale and impact of Kayenta migrations in southern AZ during late 13th and 14th centuries AD. www.cdarc.org. Traveling Canyon de Chelly. Article author hired Adam Teller, Antelope House Tours, for a private half-day tour for two, costing \$156, in an SUV, bouncing over dirt roads while avoiding quicksand. www.lvrj.com.

Aztec Ruins to Celebrate World Heritage Site Status. Since 1987, the Aztec Ruins National Monument has been in company with Chaco Culture National Historical Park, Greece's Acropolis and the Great Wall of China as a World Heritage site. www.daily-times.com. www.eurekalert.org.

Utah to Open Museum of Natural History in Salt Lake City. The museum tells the story of the world as it happened in Utah. Another exhibit is the First People's Hall where visitors can build pottery from pot shards as if they were discovering an Anasazi kiva. There is a walk-in archaeological dig that has the grid projected onto it so people can study and map sites out as do archaeologists. Also on display is footwear from Anasazi sandals from Southern Utah, made from yucca plants, around 1,400 years old, which are highly processed by hand. You can see they wove their own tread into the sole. www.parkrecord.com.

Sen. Udall Chairs Field Hearing for Energy and Natural Resources Committee's National Parks Subcommittee at Mesa Verde to Bring Attention to Park and get People Interested in its Issues. (Summary, Durango Herald, November 3 and 6, 2011)

The hearing covered management of archaeological, cultural and historic resources at Mesa Verde and other national parks. Over the last decade, the Center for Park Research evaluated natural and cultural resources at 80 national parks. Of those, they assessed the condition of park heritage properties and museum and archival collections in 77 parks. In their assessment, 91% of the parks' cultural resources were in poor condition. Cultural resources generally do not fare well overall. A major problem for parks is their inability to properly catalogue and identify their own resources. There are more than 6,700 jobs tied to national parks in Colorado, according to the National Park Service.

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Established in 1906 by President Theodore Roosevelt, the purpose of the Mesa Verde National Park is to "preserve the works of man." The park protects more than 4,000 known archaeological sites, and it was the first national park of its kind. The senator said that currently he is not working on any particular legislation regarding national parks, but hopes that the hearing will provide insight on protecting resources.

Myths, Legends Surround Hotel Colorado in Glenwood Springs over Teddy Bear. (Summary, Durango Herald, January 8, 2012) President Theodore Roosevelt ("TR") stayed at Hotel Colorado twice. In January 1901, three months before being inaugurated vice president, he took a stagecoach to Meeker to hunt mountain lions. He also came as president in April 1906 before bear hunting south of Silt. The Teddy bear was allegedly born from expressions around TR's visits to Hotel Colorado, but in the West, fact and fiction often blur. TR allegedly took pictures with a grizzly he had shot, his daughter pointed to the carcass and said "Teddy." His daughter Alice, however, never came west to hunt with her father. Also allegedly, TR returned to the Hotel Colorado empty-handed from a hunt and hotel maids presented him with a stuffed bear patched together from scraps of cloth. Alice named the bear "Teddy", after her father, and a reporter of the day found this amusing and coined the phrase "Teddy Bear." A toy maker then grabbed onto the name and began making teddy bears.

A Dig for San Francisco's Multibillion-dollar Transportation Terminal Unearths Artifacts from City's Gold Rush Days, including Opium Pipes from Chinese Laundry and Chipped Chamber Pot in Backyard Outhouse. (Summary, Durango Herald, December 26, 2011)

The \$4 billion Transbay Transit Center, under construction in the South of Market financial district, is on the same blocks once inhabited by working-class Irish immigrants and Chinese laborers who lived back-to-back on the sand dunes of the busy Gold Rush port known as Yerba Buena Cove. The 70 artifacts found so far date back to the mid to late 1880s, when the cove was reclaimed and clapboard houses went up on Mission, Natoma and Minna Streets, between First and Beale. They were filled with Irish, Swedish, German and Italian immigrants, as well as the Chinese who had come during the Gold Rush and then stayed to help build the railroads and bridges.

Moki By Mail

Most of us are connected to the Internet and communicate by e-mail regularly. **In an effort to further reduce our costs, we will be sending the Moki Messenger by e-mail to every member who provided us with his/her/their e-mail address.** If you have not provided us with that address, please do so now by contacting our treasurer, Mark Gebhardt, at mark@virtbiz.com or 970/382-0518.

However, if you prefer to get the Moki by snail mail (USPS), please let Mark know; and we'll make that happen. It is our intent to ensure that every member receives the Moki when it is published. Any member can also access the latest edition of the Moki through our website: www.sjbas.org.



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San Juan Basin Archaeological Society

A Chapter of the Colorado Archaeological Society

If you're not a member of our group and would like to receive our newsletter, attend our monthly meetings, join us on our outings, and participate in our many other activities and those of the Colorado Archaeological Society (CAS), call our President Andy Gulliford (970-375-9417) and ask for information about our organization. Annual dues, including those for membership in the Colorado Archaeological Society, are listed below and are payable by checks made out to SJBAS and mailed to our Treasurer Mark Gebhardt, 107 Saint Andrews Circle, Durango, CO 81301. Dues cover membership for the calendar year. With SWL means that the membership includes a subscription to CAS's quarterly journal "Southwestern Lore" (SWL). No SWL means that the journal is not included with your membership, hence the difference in the dues.

Individual (includes "Southwestern Lore")	SJBAS \$15.00 + CAS \$16.00 = \$31.00
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We welcome your comments, reports, pictures, and news to include in this newsletter.

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