



THE MOKI MESSENGER

NEWSLETTER OF THE SAN JUAN BASIN ARCHAEOLOGICAL SOCIETY

Chapter of Colorado Archaeological Society

January, 2011

A Tomb of One's Own: The Terra Cotta Warriors of Xian

Judith Reynolds, will speak on **A Tomb of One's Own: The Terra Cotta Warriors of Xian**, at the January SJBAS Meeting, to be held at 7:00 p.m., January 13, 2011, at the Center for SW Studies, Lyceum. Journalist, critic, and art historian, Judith Reynolds traveled to China in 2009 primarily to see the famous tomb of Qin Shi Huang with his thousand-man army of terra cotta warriors. While in Xian, Reynolds toured the city's newest archeological museums and the elaborate pit excavations. Her Power Point presentation will take viewers to the museums and the pits, the Great Wall of China, one of the Emperor's many achievements, and raise many questions associated with the excavations.

SJBAS Upcoming Trips

March 3-7; Cochise County, AZ; History of southern AZ. Leaders: Gail & Marlo Schulz, 970-946-5234. Meet in Tombstone, AZ on March 3.

March 25-28; Comb Ridge and Cedar Mesa, UT; 4WD CCT to Cedar Mesa Area to visit rock inscriptions and dwelling sites; Limit 16. Leader: Bill Cagle, 970-385-4566.

April 2; Waterflow, NM; Guided by Gail LaDage, who has recorded rock inscriptions in this area. Fast food nearby or bring a sack lunch; Limit 15.

April 9; Dinetah Area. High clearance, 4WD required. Visit area east of Bloomfield, NM with NM Trust Land Archaeologist David Eck. Visit Navajo Pueblitos, Citadel, Wall and Landon site. Limit 20. Leaders: Marion and Any Simon, 970-749-2927.

April 16; Sites on the Chacoan North Road; Long day trip to two outliers along Chacoan North Road, South of Bloomfield; High clearance, 4WD required. Limit 15. Leader: Bob Estes; call Mary Ann Hiller, 970-259-5170 for reservations.

April 21; Yucca House, day trip just south of Cortez; Limit 20. Call Mary Ann Hiller, 970-259-5170.

April 28-30; The Gathering of Nations (Albuquerque) 3-day hotel trip. View grand entry of hundreds of dancers. Attend several cultural sites (Mayan display, Chaco Collection, Chacoan Outlier. Eight will be able to stay at Arnolds B&B: first come, first served. SJBAS leader will handle these reservations. All others must find their own accommodations. Participants should purchase their own tickets online for this affair. Tickets are available online to purchase after January 1. We will be at-

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MEMBERSHIP DUES

Please pay your dues by January 31 to Mark Gebhardt. See page 4 for more information. More info. on the cover of the Moki (pg 10).

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Lectures, Conferences, & Exhibits

Hisatsinom Chapter will meet **January 4, 2011** at 7:00 pm upstairs at the Cortez Cultural Center. Paul Reed will provide updated information on Chaco's Northern Prodigies, at Cortez Cultural Center, 7:00 pm.

The Friends of Crow Canyon Distinguished Lecturers Series: Each event begins at 7:00 pm, with wine and appetizers in the lobby of the Gates Building on Crow Canyon Campus. Presentations begin at 7:30 pm.

February 18, Dr. David Whitley, Principal with ASM Affiliates, a cultural resources management company, *Cave Paintings and the Human Spirit: The Origin of Creativity and Belief*.

March 13, William Winkler, writer, photographer and filmmaker, *Ansel Hall's Rainbow Bridge - Monument Valley Expedition*.

April 29, (Dolores Community Center) Maraleen Manos-Janes, butterfly researcher, author and educator, *On a Wing: Flight of the Monarch*.

April 30, Fred Hampton and Van Sanders present "Buffalo Soldiers - Military Heroes of the Southwest." Learn how a small number of Black troopers made a difference in the lives of law-abiding citizens.

May 20, (Dolores Community Center) Dr. Patricia Crown, Distinguished professor, Dept. of Anthropology, U. of NM, *Science and Serendipity: The Discovery of Chocolate at Chaco Canyon*. Total cost of the five-event series is \$135/person or \$250/two. Call 970-564-4341 for reservation.

San Juan College's ("SJC") Chautauqua Performances. Free, at 7 pm, Little Theater, SJC, sponsored by NM Dept. of Cultural Affairs; NM Humanities Council; Teaching American History program administered through the Educator Support Center; SJC Encore Program; and SJC School of Humanities. Contact Dr. Jimmy Miller, 505-334-9325, or Sha Lyn Weisheit, 505-599-8771.

January 21, Rosemary Keefe, Ph.D., performs "Mabel Dodge Luhan in Taos;" she hosted salons in Florence and New York City for early 20th century artists, writers and political rabble-rousers.

February 18, Edward Wallace, "The Life and Times of Jim Beckwourth," a trapper, trader, scout, explorer and chief of the Crow Nation. His life was described as, "From slave to superstar of the Old West," by author Tom DeMund.

March 18, Dr. Jon Hunter provides insight to "New Mexico's March to Statehood," illustrated with photos and documents, surveys the history of NM's progress from a territory in 1850 to statehood in 1912.

April 30: Fred Hampton and Van Sanders present "Buffalo Soldiers - Military Heroes of the Southwest." Learn how a small number of Black troopers made a difference in the lives of law-abiding citizens.

Society for Historical Archaeology Conference. January 5-9, Hilton Austin Hotel, Austin, TX. (Summary, *American Arch*, Winter 2011) The theme is "Boundaries and Crossroads in Action: Global Perspectives in Historical Archaeology." The conference will include 800 scholarly presentations and workshops on all aspects of historical archaeology. Contact Grace Jan at (240) 404-6479, gjan@mgmtsol.com, www.sha.org.

World Championship Hoop Dance Contest. February 5-6, Heard Museum, Phoenix, AZ. (Summary, *American Arch*, Winter 2011) More than 70 of the top native hoop dancers from the U.S. and Canada compete for the World Champion title. (602) 252-8848, www.heard.org.

Tulane Maya Symposium & Workshop. February 11-13, New Orleans Museum of Art. (Summary, *American Arch*, Winter 2011) "The Rise of Maya Civilization," will focus on new research being conducted throughout the Maya area that is elucidating how they developed complex societies. Contact Sherman Horn at (504) 865-5110, shorn@tulane.edu, www.tulane.edu.

Southwest Indian Art Fair. (February 19-20, Arizona State Museum, Tucson. (Summary, *Ameri-*

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Lectures, Conferences, & Exhibits

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can Arch, Winter 2011) Southern Arizona's premier Indian Art Show and Market, with 200 SW native artists. (510) 621-6302, www.statemuseum.arizona.edu.

Orlando FL Musuem of Art. The exhibit "Aztec to Zapotec" draws from the museum's comprehensive art of the ancient Americas collection. (407) 896-4231, www.omart.orgt. (Long Term)

El Presidio de Santa Barbara State Historic Park. (Summary *American Archeology*, Fall 2010) New Smithsonian-sponsored exhibit "Ceramics Rediscovered: Science Reshapes Understanding of Hispanic Life in Early California," shows how ceramics were made, used, and traded in early California. (805) 965-0093. www.sbthp.org/presidio, (through Jan. 28);

New Mexico History Museum, Santa Fe, NM. (Summary, *American Archeology*, Winter 2011) The "El Hilo de la Memoria: Three Centuries of Spanish Presence in the United States of America," exhibit, including nearly 140 rare documents, illustrations, and maps detailing Spain's early presence in North America. (Through January 9). The exhibit will then travel to the El Paso Museum of History from January 23-April 4.

Los Angeles County Museum of Art, Los Angeles, CA. (Summary, *American Archeology*, Winter 2011) The exhibit "Olmec: Colossal Masterworks or Ancient Mexico" explores the Olmec civilization, which began sometime around 1400 B.C., centered in the Gulf Coast states of Veracruz and Tabasco. www.lacma.org. (Through January 9). The exhibit then moves to the de Young Museum in San Francisco. (Feb. 19-May 8)

Canadian Museum of Civilization, Gatineau, Quebec. (Summary, *American Archeology*, Winter 2011) "Haida: Life. Spirit. Art." Includes more than 80 objects from the McCord Museum's collection of 18th and 19th century Haida masterpieces. (800) 555-5621, www.civilization.ca/haidaart (through Jan. 23)

J. Paul Getty Museum, Los Angeles. (Summary, *Am Archeology*, Winter 2011) "Obsidian Mirror-Travels: Refracting Ancient Mexican Art and Archaeology" explores representations of Mexican archaeological objects and sites made from the Colonial era to the present. (310) 440-7300, www.getty.edu. (through March 27)

Anasazi Heritage Center will Host Art by Local Artist Keith Hutcheson through March 18, 2011, in its Special Exhibit Gallery. This show is a retrospective of Hutcheson's work from the last 25 years, a time spent exploring remote parts of public land across the Four Corners and the Colorado Plateau. Most of the work represents his vision of landscapes in a variety of media including oil paintings, pastel, and pencil. For information, contact the Center at 882-5600 or

Volunteer Opportunities

Cortez Cultural Center. Call Deb Avery (970) 565-1151; deb.avery@cortezculturalcenter.org; (or visit www.cortezculturalcenter.org);

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

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

Center of SW Studies. Contact Julie Tapley-Booth at 247-7456 to volunteer;

Mesa Verde. Visit www.mesaverdevolunteers.org., email Cheryl and Chuck Carson, volunteer coordinators at cccarrson@aol.com, or phone at 259-2699;

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

2011 Pecos Conference. Contact David Purcell, davidpurcell@gmail.com

THE EDITORS' CORNER

Touching Home: Stories and Poems by Tribal College Students"

A Compilation of 34 Poems, Short Stories and Memoirs from Students Attending the 37 Tribal Colleges and 74 Different Campuses in the U.S. that Serve more than 30,000 Students.

(Summary, Cortez Journal, November 13, 2010)

The College Journal, a quarterly magazine published by the American Indian Higher Education Consortium, has covered issues in the Native American higher education movement for more than 20 years. The Journal sponsors a contest each year among the tribal colleges. This second anthology, a compilation of contest winners from the past four years, increases cross-cultural understanding.



Don't Forget Your Dues

Don't forget to send in your membership dues for 2011 to Mark Gebhardt. See his address on the back cover of this Moki.

Please remember that we are no longer offering the option of a \$15 newsletter only. You can also access the membership application on our website:

www.sjbas.org.

Archeology in the Southwest

Archaeologists Excavate Former American Indian Site in Southern Utah Before Flooding for New Jackson Flat Reservoir.

(Summary, Cortez Journal, June 1, 2010)

The dam will make water available to farmers and possibly Kanab and Kane Counties, Utah. The archaeological work is required by the National Historic Preservation Act because federal funding covers a portion of the dam's cost. At least 20 sets of remains have been located so far, which were reburied in a nearby protected area. Pit houses at the site are from two periods of Puebloan basket-weaving cultures who lived in the area from A.D. 200 to around 1050. Inhabitants were part of a culture known as the Virgin River branch of the Pueblo. Researchers have unearthed about 20 houses and storage pits.

Antelope Canyon within Navajo Nation near Page, AZ: Navajo Parks and Recreation Dept. ("Navajo PRD") Designs Additions to Area Near Lake Powell.

(Summary, Daily Times, July 12, 2010)

Antelope Canyon, one of six Navajo tribal parks, located at an elevation of 4,000 feet near Lake Powell, consists of slot canyons and narrow passages. Navajo PRD officials hope a planned visitor's center will result in more people coming to the reservation and other park areas to learn about Navajo culture. The visitor's center, to be located off Route 98 three miles west of Page will serve as the gateway to the Navajo Nation. It will comply with the Navajo Green Commission Act passed last year and contain several features that will introduce travelers to Navajo culture, including an information center, a demonstrative exhibit, a gift shop, an audio/visual area that will play informational movies and an administrative area. Admission to the park is \$6 per person. Visitors must have an authorized guide to tour both upper and lower Antelope Canyon.

Southwest Spirit Lives in Century-old Adobe "Ghost House" at Ghost Ranch Center.

(Summary, Cortez Journal, October 16, 2010)

The adobe has a wooden ceiling with six crossbeams. Vertical logs stand in the corner fireplace, and the pine furniture sports floral motifs and lentils carved into the bed's baseboard. In the public part of Ghost House, traditional turquoise-painted window frames are to ward off spirits. The structure's projecting wooden vigas were hewn by hand axes. Arthur Pack.

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Archeology in the Southwest - Cont.

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In his memoir "We Called It Ghost Ranch," he wrote, "In a narrow canyon just outside the Piedra Lumbre grant boundary they built a stockade of cedar posts plastered with mud and straw, which we later came to know as Ghost House; they channeled water out of Yeso Canyon and discovered this was a good place to hide stolen livestock." The Packs bought the ranch in the 1930s, complete with aging adobe houses, rusted barbed wire fences and plenty of ghost stories. They had a difficult time hiring ranch hands because of "the evil spirits which all the native people were sure haunted the Ghost Ranch." One elderly Hispanic woman claimed to have been born in Ghost House. She told Pack about all the witches who lived there. She claimed her father, one of the notorious Archuleta brothers, had hidden some gold for stolen cattle in an olla or clay jar near the adobe ranch house. In a dispute about sharing the buried treasure, her uncle had murdered her father and then dug numerous holes around the house searching for it. The murdering uncle was finally hung.

Black Dragon Canyon Rock Art: Easy-to-moderate Difficulty of Hiking to Barrier Canyon Style Petroglyphs a Half-mile up the Canyon. (Summary, [Daily Sentinel](#), November 18, 2009)

The San Rafael Swell is on the western upward edge of an anticline. Hiking in from the bottom is a half-mile walk from the cottonwood-shaded mouth of the canyon to the log barrier keeping cattle away from petroglyph panels. There are several eight-foot-high Barrier Canyon Style figures appearing to stand guard over the nearby contemporaneous but different style of the Black Dragon, whose figure (which really is red) shows the effects of exposure to centuries of wind and rain. All the figures in the panels have been vandalized by outlining with white chalk. The area has a fascinating history of settlement and mineral exploration. There are many historic references to the Swell as a "peculiar scrap pile of minerals." According to local history, prospectors in the early 1900s talked about finding entire tree trunks petrified after uranium-carrying waters soaked into the wood. Prospectors used these petrified trees as mining markers in the days before Geiger counters. Most of the formations along the Swell were named by and for the Swasey Brothers -- Charley, Sid, Rod and Joe -- early ranchers and homesteaders on the Swell starting in the 1870s."

Florence, AZ Heritage Foundation Group ("Group"), Founded in 2009, Aims to Preserve Historic Sites. (Summary, [Daily Times](#), August 30, 2010)

A Group project is promoting the use of the Gila River in central Arizona for recreation like river rafting and the use of single-person and other watercraft with shallow draft and jet propulsion. Some of the sites the Group is currently working to restore are: (1) The town and smelter of DeNoon, with documentation of the condition of the site, location of many of its old buildings, (2) The town of Price, with documentation of the town and making preparations for recreational use. (3) The town of Adamsville, with beginning work to preserve its remains. (4) The town of Cochrane, although have a fully developed town, the area was sited, planned and laid out. The site has Native American ruins. (5) The town of Sunset, with documentation of many town sites and looking into developing it into a park with trails. (6) Silverbell Mine and mill site, with documentation of the site and working to develop it for public access. (7) Deep Well Ranch, which Group hopes to preserve it for public use and for access to lands behind the ranch house.

Archaeologists Preparing for Expansion of Tucson, AZ Wastewater Treatment Facility Discover Remains of Earliest Known Irrigation System in the Southwest, a Farming Community that Dates to at Least 1200 B.C. (Summary, [Daily Sentinel](#), May 23, 2009)

That predates the much more sophisticated Hohokam Indians' canal system, which crisscrossed what is now Phoenix, by 1,200 years. The find suggests that the people who inhabited the region

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began with relatively simple irrigation systems and built up to more complex projects as the climate became hotter and drier. The canals are the most extensive and sophisticated engineering from the period identified to date. The site, Las Capas, or The Layers, sits at the confluence of the Canada del Oro, Rillito Creek and Santa Cruz River. The name derives from the repeated layers of silt that buried the site until nothing was visible from the surface. Researchers already knew that the site had been inhabited during what is known as the San Pedro phase of the Early Agriculture Period in the Southwest. Earlier work at the plant had revealed traces of pit houses, fire pits and ditches. Thirty archaeologists explored the site in compliance with state laws before a planned expansion of the Ina Road facility.

Team of Scientists Finds Hints of Fabled Cavern Beneath Basalt Cap on Grand Mesa, or so It would Seem from Photographs Taken with a Camera Lowered From Top.

(Summary, Daily Sentinel, October 11, 2010)

That's the finding of the Western Investigations Team, which set out a year ago to learn what it could be the legend of an ancient cave high on the mesa that was used by the Utes and perhaps, earlier Grand Valley dwellers. Members of the team isolated what appeared to be a promising location on the mesa, where amid dark recesses, there seemed to be caves. At least one frame seems to show an inset from the front of the mesa with the hint of an inner recess behind, which could be a cavern of some size behind the rock. Even from the ledge, the cave cannot be seen, nor is there any clear path by which a person could find it. The team's mission to look into stories and legends of the West to determine whether they had any basis in fact has been met. Whether there are any caverns large enough to host meetings of large numbers of Utes or members of other tribes is still an open question.

One of Few Remaining Traditional Navajo Trading Posts, Recommended for Inclusion in National Register of Historic Places.

(Summary, Daily Times, October 25, 2010)

Borrego Pass Trading Post Historic District, in Crownpoint, was listed in the NM state register and will be forwarded to the keeper of the national register. Borrego Pass Trading Post opened in 1927, located in an isolated area on County Road 509, which was paved for the first time last year. Operated by Ben and Anna Harvey, it was a place where Navajo could trade wool, rugs, jewelry and piñon nuts for necessities. Current owner, DeForrest Smouse, of Centerville, Utah, grew up near the trading post when his family took over in 1938. When Souse first went there, only one Navajo had a car. Most would come on horses. His family had to haul water until his father drilled a well. Smouse learned to speak the Navajo language, and his father added on to the trading post district to include a main residence, a Navajo hogan, garden, two pastures, a warehouse, several outhouses and a Mormon church. His mother and father spoke Navajo just as well as they did English. They were good friends with all the Navajos around. About 400 trading posts once existed in the area. Most went out of business by the 1980s as trade was conducted in cash. Posts were major points of contact between the Navajo and Anglo peoples until World War II, and often served as social gathering places for Navajo families living in remote locations. Eight New Mexico trading posts already are listed on either the state or national registers of historic places. Borrego Trading Post conducts monetary transactions, but it also trades in piñon nuts, livestock and horses. The post is traditional and illustrates the influence Mormonism had on the region. A listing in the state or national register of historic places means tax breaks that assist owners in making upgrades or protecting historic properties.

Ridges Basin Cannibalism Evidence Points to Ancestral Puebloans' Violent Past.

(Summary, Du-
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rango Herald, December 3, 2010)

A growing body of evidence suggests cannibalism was practiced among the region's ancestral Puebloans. Archaeological excavations conducted in 2005, before water began pumping into Lake Nighthorse, yielded thousands of bone fragments with the characteristic markings of traits linked to cannibalism. The findings were recently publicized in *Journal of Anthropological Archaeology*. The number of bone fragments -- 15,000 -- is more than has been documented at any other previously studied ancestral Puebloan site. They date to around 800 A.D., the Pueblo I period. Despite the large number, they are believed to have come from only about 35 people. There was evidence of breaking and cutting off flesh, cooking and pulverizing. Work done at Ridges Basin was organized and supported by the Ute Mountain Ute Tribe, who are not descendants of ancestral Puebloans. The Utes encouraged the scientific findings to be delayed. Part of the reluctance to talk about the findings at Sacred Ridge, a little knoll on the west end of Ridges Basin, came from the experience in the 1990s at Cowboy Wash, near Dolores. Coprolite, fossilized human fecal matter, was discovered at the site that tested positive for human DNA -- making the discovery one of the more convincing findings pointing toward cannibalism. Scott Ortman, director of research at Crow Canyon Archaeological Center, said communication about the Cowboy Wash discovery lacked sensitivity. When the ALP discovered evidence of cannibalism in 2005, researchers were chastened by the Cowboy Wash experience. Now we need to know why and when these events occurred. The excavation points to social and political breakdowns of the ancestral Puebloan culture as precursors. Climate change has been regarded as leading to scarce resources as the cause because at the same time, about 800 A.D., migration into the area was occurring near Dolores.

Family Locates Site of "Hidden" Jal, NM Gravesite. (Summary, *Daily Times*, November 1, 2010)

Hidden in the prairie grass and mesquite bushes a few miles east of Jal, an old barbed-wire fence and wooden cross were the only evidence four nameless children lost their lives at that spot more than a century ago. In October, 103 years after the children were laid to rest, the names have been identified as Violet, William, Newton and Earl Sparks. For their nephews, Jack and Frank Sparks, the story began on March 16, 1957. According to the Sparks family's oral histories, and a local historian, David Minton, that was the day the four children's mother, Effie Sparks, broke down crying and told a niece she had four children buried somewhere in New Mexico or Texas but had no idea where. Effie's grandchildren, Frank and Jack, began a 50-year quest. Now there is closure. The brothers, along with Frank's son, Joe Bill Sparks, and family members Bobbie Sparks and Marc Bradberry placed a four-foot headstone to honor their long-lost relatives.

Churro Sheep Weave into Fabric of Navajo History, Tradition.

(Summary, *Cortez Journal*, November 6, 2010)

Locals like Betsy Harrison are doing their part to help the breed make a comeback. This heritage breed that is the source of wool for the nation's professional fiber artists, puts meat on the table and represents life to the Navajo. According to Navajo tradition, the Churros were placed on earth by the gods so the people would never go hungry, providing meat, milk, hide, horns, and wool for weaving blankets and clothes. Talking gods placed the sheep on earth by bringing the clouds down and shaping them into the body of the sheep, picking and inserting willow branches for the legs, and a rainbow made into the hooves and the horns of the sheep. Their faces were made of dawn, with rock crystals for the eyes and sheep tobacco placed in the head for the ears. In the late 1500s, the Navajo acquired the Churro sheep from their Spanish and Pueblo neighbors. Although the sheep flourished the breed has come close to extinction twice. Besides showing and selling fleeces, which have fetched awards at the Sheep is Live Celebration, the Taos Wool Festival and the Fiber Arts Festival in Farmington, Harrison thins out her herd by butchering, selling the meat locally. Vital

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Archeology in the Southwest - Cont.

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markets for the fleece and meat -- some lamb fetches \$6.50 a pound -- have helped Diné and Hispanic peoples make a living while raising their traditional animals.

Fire Tower Removed at Chimney Rock Site. (Summary, *Pagosa Sun*, November 11, 2010)

Since 1940, a USFS fire tower has shared the upper mesa with the prehistoric Chimney Rock Great House Pueblo. The USFS began its dismantling in September, after deciding to remove it permanently. Its myriad components were removed from the main structure and a stone column, added in the mid-1970s, that once served to support a viewing platform and large spiral staircase. The fire tower blocked views of Chimney Rock and Companion Rock as seen from the Great House Pueblo and further disrupted views of astronomical alignments considered significant in the development of the greater Chimney Rock area during the prehistoric Pueblo II period. The Chimney Rock Great House Pueblo in the larger Chaco Region has been interpreted based upon a single tree cutting date of A.D. 1076 from the East Kiva ventilator, and 13 tree cutting dates of A.D. 1093 from Room 8. Both A.D. 1076 and A.D. 1093 correspond with major lunar standstills, when the moon rises between the massive pillars of Chimney Rock and Companion Rock, just east of the pueblo. In the late 1980s, Dr. J. McKim Malville, professor of astrophysics at the University of Colorado, connected Chimney Rock to the practice of archaeoastronomy, theorizing that the Ancestral Puebloans probably used Chimney Rock's pinnacles in the observation of lunar standstills, which occur on a regular cycle every 18.6 years. The primary concerns in deciding to remove the tower were to restore and maintain prehistoric settings of the site, particularly in respect to astronomical alignments and views of Chimney Rock and Companion Rock from the Great House Pueblo.

Ancient Skull Believed to be Several Hundred Years Old Discovered Behind The Recycling Center on Main Street, Farmington. (Summary, *Daily Times*, February 26, 2010)

The skull was lodged in a hole about eight to ten feet from the top of the cliff. For the past two years, employees thought it was a Halloween mask embedded in the cliff. The nose, one eye orbit and a few teeth were all that remained of the skull. The skull fits into the Historic Period. The skeletal remains of at least seven people were discovered in 2008 in Aztec during work on a wastewater treatment plant. Those also are thought to be hundreds of years old. Development and natural erosion processes often uncover remains. The entire skeleton may be buried in the cliff. Investigators will wait for the pathologist's findings before deciding to look for more remains.

MVNP Paintout Drew Artists from Throughout the Region to Wetherill Mesa.

(Summary, *Durango Telegraph*, October 7, 2010)

How do we actually interact with our world heritage sites? In this tech age, it might seem like a challenge to fully pause and contemplate the wonder of these ancient monuments. But artists like Veryl Goodnight, owner of the Goodnight Trail in Mancos, are inspiring a transition in how visitors experience Mesa Verde. Her gallery's most recent show, "The Great Mesa Verde Paint Out 2010," exhibited nine well-known professional landscape artists who painted some of the most restricted ruins in Mesa Verde. MVNP invited the group to paint the Long House Ruin and other sites around Wetherill Mesa for three days before they opened it to the public. While Mesa Verde is usually viewed from the archaeological and scientific viewpoint, this opened it up to artistic expression from some of the best landscape artists in the country.

MVNP Officials, Visiting Dignitaries and about 150 Spectators Celebrated Start of Construction of \$12.1 Million MVNP Visitor and Research Center at Park Entrance.

(Summary, *Durango Herald*, October 16, 2010)

Park officials anticipate the center will open to the public in October 2012. Superintendent Cliff

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Spencer was joined on the dais by Theresa Pasqual, director of the Acoma Historic Preservation Office; Larry Wiese, former Mesa Verde superintendent; Ann Brown, representing U.S. Sen. Michael Bennet; Frederick Lau, president of the Mesa Verde Foundation; and U.S. Rep. John Salazar. Each commented on the significance of the new center and the work it took to make the facility possible.

Crow Canyon ("CC") CC Looks for Roots to Early Habitation: Where Did They Come From?

(Summary, Cortez Journal, October 5, 2010)

Very few people were living in SW Colorado prior to about 575 A.D., but between 575 and 750 A.D., the population grew to several thousand people. The three-year research project will focus on the Dillard Site because it is one of the oldest well-preserved public buildings in SW Colorado. It dates to the 7th century and is older than most other sites. Researchers will be working at the great kiva, but also investigating a number of pit houses, small farmsteads, and larger hamlets. About 200 pit houses lie within a 2-kilometer circle around the great kiva.

Colorado Historical Society gives \$108,554 to Crow Canyon, through Colorado Department of Higher Education, to Expand its Pueblo Farming and American Indian Student Education Projects.

(Summary, Cortez Journal, November 6, 2010)

The grant is supporting the production of an educational film in addition to new lesson plans centered around corn. Crow Canyon staff and Pueblo farmers -- namely the Hopi -- have been planting and harvesting experimental gardens on Crow Canyon's campus since 2006. The grant will allow CC to expand an ongoing research and education program called the Pueblo Farming program, which brings traditional Hopi farmers to Crow Canyon -- using traditional Pueblo farming practices and their seeds -- seeds that are specifically adapted to the short growing season and dry climates of the Southwest, predominately corn but also some beans and some squash.

The film is to be used as education materials, in educational programs, Pueblo Indian schools and classrooms throughout the country. Other partners in the project include the National Geographic Society and National Science Foundation.



Please Renew Your Membership to SJBAS

SJBAS Upcoming Field Trips - Cont.

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tending the Gathering on Friday, April 29. Contact leader for more info. Mary Ann Hiller, 970-259-5170.

For further information about trips throughout the remainder of the year, please check the website at www.sjbass.org.

San Juan Basin Archaeological Society
107 St. Andrews Circle
Durango, Colorado 81301

FIRST CLASS

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
Individual (no SWL)	SJBAS \$15.00 + CAS \$ 8.00 = \$23.00
Family (with SWL)	SJBAS \$20.00 + CAS \$20.00 = \$40.00
Family (no SWL)	SJBAS \$20.00 + CAS \$10.00 = \$30.00

Editors of this newsletter are in alphabetical order:

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We welcome your comments, reports, pictures, and news to include in this newsletter.

www.sjbas.org