

SAN JUAN BASIN ARCHAEOLOGICAL SOCIETY

Chapter of Colorado Archaeological Society



Website: www.sjbas.org

The Moki Messenger

January 2014

January SJBAS Meeting

Mark your calendars... our next SJBAS general meeting will be held on Thursday, January 9th, at 7:00 p.m. in the Lyceum at the Center of Southwest Studies at Fort Lewis College. After a brief business meeting, our member Richard Robinson will make a presentation about archaeology in Peru. Many visitors to Peru are interested in Cuzco and Machu Picchu, but there is a lot more archaeology there. Richard will show photographs and discuss many of the sites he visited in his 20-day commercial tour where he linked three tours, "A Day In Caral", "Nazca Lines" and "Archaeological Adventures" together. Please join him for a fast moving presentation that includes Machu Picchu and a lot more.

Richard was raised in Phoenix and went to college at the University of Arizona where he obtained a BS in chemistry. He has 26 years experience in analytical and environmental chemistry labs. Richard has also lived in Fort Collins, Santa Fe, Farmington and now Durango. Since 1967 he has explored the Southwest, often visiting and photographing archaeological sites. Living in Durango and being an SJBAS member has given him an extensive opportunity to learn more about this area. In addition to traveling in Peru, he has been to Mexico, Guatemala and Honduras studying archaeology. Richard has been an active SJBAS member for 12 years and has been particularly effective as the field trip program coordinator.

Holiday Party and Annual Meeting

Clear, star-filled skies outside and a warm festively decorated dining room made for an enjoyable evening at the Dalton Ranch Swing Restaurant on December 12th, organized by Peggy Morris and Fokie Mason. Fifty-one members enjoyed tasty hors d'oeuvres and dinner selections, a silent auction benefiting the John W. Sanders Internship Fund, door prizes, and a business meeting. The annual meeting included election of officers to the 2014 Board of Directors, a preview by Richard Robinson of 18 proposed field trips for 2014, and a slide presentation by Lyle Hancock featuring our 2013 field trips.





Mark and Marlene Gebhardt presided over the welcome table and Mark presented a brief treasurer's report. Outgoing President Andy Gulliford and field trip program coordinator Richard Robinson were honored with thanks and gifts from the group. Lyle will replace Richard Robinson as field trip program coordinator when Richard retires on March 1st. Janice Sheftel announced changes to the production arrangements, format, and editors for the Moki Messenger. Lyle will become the new Moki contact person. Andy Gulliford and incoming President Janice Sheftel thanked Jill Ward and Beverly Stacy Dittmer for their work as Moki editors and recognized Janice for her editorial contributions.

Jay Harrison, Director of the Center for Southwest Studies, accepted two \$500 checks for the Center's internship programs. He expressed his gratitude and appreciation for our group's financial support.

Silent Auction

I want to thank everyone for all their work and contributions to the John W. Sanders Internship Fund silent auction. Many members donated items, including books, jewelry, art, a camera, wall hangings, pottery, decorations, a bike rack, blue tooth, a grill, and the infamous PORTA POTTY. I wanted it to be fun and affordable for everyone. Our efforts were very rewarding, and I am happy to announce that we raised \$562 from the auction and a private donation. Once again we will be able to fund another worthy intern. I am so thankful to everyone. -- Peggy Morris

Election of Officers to the 2014 Board of Directors

President	Janice Sheftel	jsheftel@mbsslip.com
Vice President	Florence (Foxie) Mason	fmason@frontier.net
Vice President	Peggy Morris	sipapu_72@q.com
Vice President Field Trip Program	Richard Robinson Lyle Hancock (after March 1)	robinson7150@gmail.com lylehancock@bresnan.net
Secretary	Diane Skinner	skinnerkatz@durango.net
Treasurer	Mark Gebhardt	mark@virtbiz.com
CAS Representative	Robert (Bob) Powell	robertlpowell@durango.net
PAAC Coordinator	(vacant)	
Moki Messenger contact	Lyle Hancock	lylehancock@bresnan.net

Annual Membership Renewal

Please get out your checkbook now, as it is time to renew your SJBAS membership; **payments are due by January 31st**. If you already have signed Liability Waiver and Site Etiquette forms on file, you do NOT need to fill out these forms again. If you have new information such as a postal or email address change, you will need to complete a membership renewal form. All three forms may be found by following this link: <http://www.sjbass.org/Application.pdf>. Print and complete the form(s) you need, write a check to SJBAS for the appropriate amount, and mail it to our Chapter Treasurer, Mark Gebhardt, at 107 St. Andrews Circle, Durango, CO 81301. Annual dues are \$23 for an individual with no Southwest Lore (SWL), \$31 with SWL mailed; \$30 for a family (two or more) with no SWL, \$40 for a family with SWL mailed. Donations to the John W. Sanders Internship Fund may also be made when you pay your membership dues. If you have any questions, please contact Mark at mark@virtbiz.com.

New Members

SJBAS welcomes the following new members: Dale Rodebaugh, Tish and Peter Varney, Carolyn and Richard White, and Perry and Leah Pahlmeyer.

SJBAS Treasurer's Report

First I want to thank the membership for re-electing me to this position for another year. I have no clue why the membership wants to keep me in this role, but I suppose it is because no one else understands my system or can read my scribble. In any case, I report good news: we had a very good 2013 financially speaking. Our operating account has over \$1,000 in it after paying our Christmas Party expenses, and our savings account has around \$4,000 in it after providing another \$500 check to the Center of Southwest Studies in support of another Fort Lewis College student internship. After John's passing, we renamed the fund the **John W. Sanders Internship Fund** in his honor and have since collected over \$3,000 in donations. This has allowed us to fund two internships in 2013 at \$500 each with enough funding available to continue this process for a few more years. We welcome these tax-deductible donations from our members and other friends of John to keep this process going. -- Mark Gebhardt

Changes to the Moki Messenger

We will continue to distribute the Moki Messenger monthly, but Janice Sheftel and Jill Ward are stepping down as editors. We are going to format the Moki in Microsoft WORD rather than Publisher, so Beverly Dittmer will no longer publish the newsletter. The Moki will focus on local content and items that are most relevant to our membership. Lyle will be the new Moki contact; he will assemble the material he receives from members into the newsletter, email it to our membership, and post it on the club website at www.sjbass.org/News.htm. Some members have requested paper copies, and we will do our best to accommodate their needs. However, as much as possible, we encourage members to receive the Moki by email or read it on the website. The format of the Moki will be "printer friendly", so you can easily print your own copy. If you have items of interest to our club members, field trip reports, or relevant articles that you would like to see in the Moki, email them to lylehancock@bresnan.net by the 20th of each month.

Trip Report - Crow Canyon, New Mexico – by Jim Mueller

On November 2, 2013, twenty-year veteran BLM archeologist Jim Copeland led 17 SJBAS members on an excellent field trip to Crow Canyon. This canyon is a side canyon to the larger Largo Canyon that crosses US route 64 east of Bloomfield. Crow Canyon contains what is considered the best and most extensive collection of early Navajo petroglyphs in the Southwest, in addition to earlier Ancestral Puebloan rock art. We also made a stop in Blanco Canyon. This canyon contains many types of Navajo rock art and is most well known for rock art containing constellations.



It is in the Crow Canyon area that the Navajo (Dine) believe they originated. Very good examples of rock art about the origins of the Navajo are located here in what is known as Dinétah, the traditional homeland of the Navajo. Panels containing these petroglyphs are located at ground level with the images being similar to sand paintings that are used in ceremonies. For these reasons it is thought that the panels were also used for ceremonial occasions. Traces of color indicate that at least some of the petroglyphs were painted.

The following reflects some of what we learned from this trip: things in Navajo are either masculine or feminine, and all things are paired so that life is in balance. We saw both straight corn and crooked corn plants representing male and female stalks. Females have rectangular heads whereas males have round heads. We also saw triangular heads that Jim said are unique to Crow Canyon but their significance was unknown. Soft spring rain is female, while the heavy summer monsoon rains with lightning and thunder are male. We saw a pueblito, a defensive structure built on top of a large boulder or cliff edge, used for protection during Ute raids. There are over 200 pueblitos in the area and most were built between the early 1700's and 1754. The raids most likely pushed the Navajo further south and west.



A few of the excellent petroglyphs we saw were examples of Monster Slayer and Born of Water (mythical heroes to the Navajo), Big Warrior Panel as well as lizards, bats, the big dipper, Orion and Pleiades (7 sisters), snakes, mythical horned characters, coyote and a man changing into a coyote (or vice versa), animal tracks, a dragon fly, birds both in profile and more interestingly, in flight. Other figures in the artwork had individuals dressed in fringed clothing. Some of the images were more detailed in that the drawings of the legs showed well-developed calves, knees and ankles.

Some anthropologists believe that around 1800, some of the Navajo quit making painted pottery, spiritual rock art and masonry structures and

returned to their more conservative Athabascan roots.

Historical petroglyphs included images of a man smoking a pipe and Spanish soldiers on horseback. Horses without riders were distinguished from other four-legged animals by very pronounced round hooves. Shepherders in 1800s early 1900s wintered in the canyons off of Largo Canyon and returned to the same ones every year based on their rock art and carvings.

Upcoming Field Trips

Our tentative 2014 Trip Schedule is available on our website at www.sibas.org/Trips.htm. Please contact the trip leaders directly by phone or email for trip details and to sign up. Remember, our Field Trip Schedule is a work in progress. If you have a trip in mind that you would like to lead, please contact Lyle at lylehancock@bresnan.net to see if it can be worked into the schedule.

<p>January 22</p>	<p style="text-align: center;">Aztec Ruins National Monument</p> <p>This is a day trip to visit Aztec Ruins in Aztec, NM. We will tour the East ruin and discuss the West ruin. Participants need to be at the Monument Visitor Center at 12:45 p.m. We will view a video at 1:00 and have an escorted tour at 1:30. Those wishing to participate in a group lunch at one of Aztec's finest restaurants before the tour will meet at Santa Rita Park at 10:30 a.m.</p> <p>Trip Leaders: Rhonda Raffo and Jim Mueller – 970-259-8870 rhondaandjim@msn.com</p>
<p>March 3 - 6</p>	<p style="text-align: center;">Ghost Towns in Cochise County, Arizona</p> <p>This is a four-day motel trip to southeast Arizona. We will visit stops on the Ghost Town Trail including: Dagoon and the nearby Amerind Museum, Pearce, Gleeson, Tombstone, Fairbank, and Millville-Charleston. We may add a day to visit Lochiel on the border and Harshaw near Patagonia. The itinerary is flexible.</p> <p>Trip Leaders: Gail and Marlo Schulz - 970-946-5234 mschulz@frontier.net</p>

Trip Leaders Needed

Richard is looking for leaders for the following trips:

April 15th – Day trip to B-Square Ranch Totah Archaeological Project near Farmington

June 21st – Day trip to Aztec Ruins for the Summer Solstice

July 11th – 13th – Three-day motel trip to the Taos Area

Please contact Richard at robinson7150@gmail.com for more information or to volunteer.

SJBAS Website

The SJBAS website is a useful tool for communication within the club, with prospective members, and with the public. The website is always available for anyone to see what's happening in our club, including upcoming meetings at www.sjbas.org, our field trip schedule at www.sjbas.org/Trips.htm, field trip schedule archives going back to 2008 at www.sjbas.org/Archives.htm, how to join at www.sjbas.org/Membership.htm, club officers with contact information at www.sjbas.org/Contact.htm, a remarkable reading list at www.sjbas.org/Reading.htm, the current Moki Messenger plus archives of the Moki going back to January 2011 at www.sjbas.org/News.htm, CAS and Hisatsinom Chapter newsletters, PAAC schedule, and a page of helpful links at www.sjbas.org/Links.htm. Please email updates or comments to lylehancock@bresnan.net.

Hisatsinom Chapter News

The Hisatsinom Chapter is pleased to present Fred Blackburn to discuss his work: **Prayer Rock: In the Shadow of the Bear** on Tuesday, January 7, at 7:00 p.m., at the United Methodist Church, 515 Park Street, in Cortez. Prayer Rock lies within the heart of the Lukachukai country and was the place of the last great archaeological horse expedition conducted as part of the Charles Bernheimer expeditions in 1930. A year later Earl Morris would return as part of the Carnegie Institution's excavations that included the landmark site known as Broken Flute Cave. For eleven years Fred Blackburn investigated the area cooperatively with the Jefferson County Open School to complete reverse archaeology and find the nearly 30 sites excavated on both expeditions and to make sense of the importance of the Basketmaker III discoveries. Fred will take you on a review of the findings and the potential importance to southwest archaeology.

Fred Blackburn is a fourth generation Colorado Native. Born in the miners' hospital in Telluride he remains attached to the Colorado Plateau. He graduated from Fort Lewis College with a degree in Natural History and returned to earn his teaching certificate for secondary science. Fred worked in Utah first as a ranger at Natural Bridges and then as one of the first two rangers hired for the Grand Gulch Ranger Program in southeastern Utah. In 1979 he helped establish Crow Canyon Archaeological Center. He then returned to Utah to help establish the White Mesa Institute for the College of Eastern Utah. This venture spawned the Wetherill/Grand Gulch Project that ended in 1990. Since then Fred has been an independent guide, historian, author and farmer/rancher in Montezuma County. Fred is published as both a researcher and author. *Cowboys and Cave Dwellers*, originally published in 1997 is now in its fifth printing. *The Wetherills-Friends of Mesa Verde*, 2009, is now in its second printing. Fred also wrote the text for *Sacred Places of the Southwest* in collaboration with photographer Claus Mrocynski. His current work, the book *Prayer Rock: In the Shadow of the Bear* includes work with the National Park Service and the Navajo Nation on the expeditionary history of Inscription House while conducting a long-term collaborative effort with Jefferson County Open School in Marsh Pass Arizona on the expedition history of Marsh Pass. Fred has been involved in numerous boards including Children's Kiva, Cortez Sanitation District, McElmo Canyon Research Institute, and Canyonlands Natural History Association. Fred has also served as an advisor for FHA and San Juan Basin Vo-Tech. He ran for County Commissioner in 2008. Please contact Diane McBride at 970-560-1643 or trowelgal54@gmail.com for more information.

Four Corners Archaeology News

Leave These Southwest Ruins Alone (New York Times – December 22, 2013) – by David Roberts

It has been called the best-preserved ruin in the Southwest. Built in the 13th century by Ancestral Puebloans, its 20-odd rooms splendidly fill an oval sandstone alcove in an obscure canyon on the Navajo reservation in Arizona. When I visited the place in 2009, official permit in hand, I was content to admire the ruin through binoculars from the opposite rim and from the creek bed at its base, for the Navajo Nation forbids all access to the site. When I wrote about it, I described its location no more precisely than I have here.

If you know the name of the ruin, however, you can go on the Internet and instantly find the GPS coordinates that tell you exactly where this prehistoric wonder lies. You can also open a Flickr photo of a fellow using a climbing rope to get into the ruin, and bragging about doing so. Only one of the web postings I checked out mentioned the prohibition against entering the site or the permit needed to hike the canyon — that of the Navajo Nation itself.

The ruins and rock art left behind by the Old Ones all over the Southwest constitute, arguably, our country's richest archaeological heritage. And they stand as mute testimony to a profound mystery — the sudden abandonment by the Ancestral Puebloans (also known as the Anasazi) of the whole of the Colorado Plateau in the years just before the beginning of the 14th century. Many of the places where the Ancestral Puebloans once flourished are not only uninhabited today; they are so remote that it can take several days of backpacking through trail-less, tortuous canyons to reach them. Scattered about these ruins still lie broken pieces of painted pottery, chert flakes from which stone tools were made and corncocks filling granaries where the last dwellers left them. Under the dirt sleep the dead who made this world cohere.

Yet no prehistoric sites in the United States are more fragile and vulnerable. A century and a half of looting and vandalism has severely damaged such monumental villages as Cliff Palace at Mesa Verde and the cave dwellings of Bandelier National Monument. By now, all that saves the still-pristine sites such as the one on the Navajo reservation is their obscurity and the difficulty of getting to them. With my fellow aficionados of the canyon country, I adhere to a rigid ethic: When you visit the ruins and rock art, disturb nothing, and if you write about them, be deliberately vague about where they are.

In the last 10 years, however, a rash of guidebooks, with titles such as "Hiking From Here to WOW: Utah Canyon Country," serve up detailed directions to some of the finest but still little known sites. The most ominous new trend is the proliferation of websites giving the GPS coordinates of those prehistoric ruins and rock art panels. Armed with those numbers, the most casual curiosity seeker need not even read a map: One can simply home in on the place with device in hand. And it is those folks, I believe, like the climber on Flickr with the self-portrait of his illegal climb into the forbidden ruin, who are most likely to take home potsherds or arrowheads as souvenirs, or to damage the stone-and-adobe rooms as they clamber through them.

Can anything be done to reverse this trend? Americans are as fond of gizmos like the GPS as they are of guns. The Navajo Nation cannot be expected to post a year-round guard at that matchless ruin in the obscure canyon or at others in the remote reaches of the reservation. And government agencies cannot police the thousands of sites on federal land all over the Southwest. Educating the public may be the only hope. We can take heart in the virtual disappearance of some of the more rapacious crimes against Southwestern prehistory. In the early decades of the 20th century, for instance, ranchers and locals made a sport of using the petroglyphs for target practice. Their bullet scars are as indelible as the surreal humanoids carved so long ago into the sandstone.

To their credit, most of the recent guidebooks include codices about visitation etiquette. But not so the GPS postings on the web, which exude only a hearty "Hey, check this out!" tone. As I've seen all too often when other people showed up at a ruin or rock art panel I was admiring, the ones who know the least about the ancients are the ones most likely to yank on fragile walls for handholds or stick artifacts in their pockets. And not a few of them consult their GPS devices to make sure they've truly arrived.

David Roberts is the author of books about adventure and Western history, including "In Search of the Old Ones."

Southern Ute Cultural Center and Museum Closes Sundays; Check Operating Hours Before Driving to Ignacio. (Durango Herald, July 31, 2013)

For 2013, the museum had 1,643 visitors as of July 29. While 2013 is more than half over, attendance has been less than half (31%) of what it was in 2012, the museum's first full year of operation, when it received 5,319 visitors. The lack of attendance underscores a seemingly uphill challenge the museum faces from its chief patron, the Southern Ute Indian Tribe, which annually provides \$700,000-900,000 of the museum's \$1.1 million operating budget. The Tribe also has paid for a building that was designed by Johnpaul Jones, the same architect responsible for the Nat'l Museum of the Amer. Indian in DC.

The Tribe wants the museum to be self-sufficient by 2015. It has offered an incentive, tempting the institution with a \$5 million matching grant if the museum can also raise \$5 million on its own. Jay Harrison, director of the Center of SW Studies at FLC, noted that the last few years have been hard financially on cultural institutions. Foundations and patrons have taken breaks in awarding grants. They often change their funding criteria.

The museum focuses on the cultural identity of the Southern Utes, notably through oral histories preserved on audiotape and videotape. To attract more visitors, the museum will have to broaden its cultural appeal, even within the local Native American community. But it can be difficult for the museum to get material for even Southern Ute exhibits. The museum, for example, does not have the headdress of Chief Sapiah, commonly known as Buckskin Charley. The Southern Ute leader who succeeded Chief Ouray was awarded a peace medal from Pres. Harrison and rode with Geronimo in Theodore Roosevelt's inaugural parade in 1906. The headdress is at the Ute Indian Museum, a state historical museum in Montrose.

There is not much information about the Tribe's fortunes in tapping natural gas. The Director wants to find a sponsor to do a special exhibit about natural gas and to work with similar institutions to build more mutually beneficial relationships, such as working with Durango Discovery Museum on science exhibits for kids, having Music in the Mountains do a concert at the museum and promoting the museum at the nearby Chimney Rock National Monument. The website for the Four Corners Museum Network is hosted at the Center of SW Studies.

Carvings in Soft Aspen Bark in Beaver Meadows, NE of Bayfield, Document Presence of Early-day Shepherds who Camped with Flocks in Summer. ([Durango Herald](#), Oct. 20, 2013)

The most common carvings are a name, a date and a place of origin. More talented or inspired carvers add a horse, a bird or a naked woman. Time is taking its toll on the arborglyphs. Ruth Lambert, cultural program director at the San Juan Mountains Assoc., is winding up the fieldwork portion of a two-year study of arborglyphs. The project will expand on an inventory of aspen carvings conducted from 2000-03 that located 1,000 arborglyphs on 700 trees in Beaver Meadows.

Aspen live for 100-120 years, so time is running out. The earliest dated carving Lambert has found was done in 1917, the latest in 1959. Arborglyphs are only part of the livestock history of the region. Lambert will fit the remains of camps, sheep corrals and trash pits that the shepherds left into a broader context. The arborglyphs are part of a bigger picture. The names, dates and places provide the basis for genealogical investigation to find descendants of the Hispanic shepherds who still live in the area and create oral histories.

Pete López, a lifelong resident of Arboles, was present for an Oct. 5 tour. He recognized the carved name Dniel Monuez as a neighbor of his parents. López broke the family involvement with sheep established by his father, Marguerito, and grandfather, Donaciano, when he made a career with CDOT. He heard sheep stories as a youngster. His father was left alone with the flock once when he was 12 years old, while his grandfather returned with pack donkeys for supplies. They wouldn't sell to him in Bayfield, because he didn't speak English, so he had to travel to Ignacio. On his return, he was delayed for a couple of days by flooding, which frightened his father because he had only the guard for company.

Lambert would like to answer a question frequently heard: why are there no carvings dated earlier than 1917 or beyond the late 1950s? Lambert wants to learn something about the society of the times and conflicts between shepherders and cattlemen. Shepherds brought their flocks to Moonlick Park at 9,600' and Beaver Meadows, at 9,800', from Bayfield, Ignacio, Arboles and Pagosa Junction near the NM state line. Gov't topographical maps from 1924 show 46 miles of USFS-designed livestock driveways stretching from NM into Hinsdale Cnty, a few miles north of Beaver Meadows. The stretch in Archuleta County that is the focus of Lambert's project totals 26 miles.

The 1934 Taylor Grazing Act aimed to improve range conditions by creating grazing districts. Amendments permitted grazing through allotments to individuals. Evidence of prehistoric presence in the aspen groves is scarce, but it turns up occasionally. During the Oct. 5 tour, Col Hinds came across a 2 1/2" quartzite projectile point with a broken tip. Kristie Arrington, former BLM archaeologist, found an intact, 1" obsidian projectile point. Both pieces were left where they were found, the protocol required under the 1906 Antiquities Act and the 1976 Archaeological Resources Protection Act. The arborglyph project is funded by the CO Historical Society, the Nat'l Trust for Hist. Preservation, the USFS and the San Juan Mountains Assoc.