



# THE MOKI MESSENGER

NEWSLETTER OF THE SAN JUAN BASIN ARCHAEOLOGICAL SOCIETY

Chapter of Colorado Archaeological Society

**March 2009**

## **PYRAMIDS, TEMPLES & TOMBS**

Reported by Jeff B. Davis

If you didn't attend the SJBAS January meeting, you missed Dr. Linda Towle's trip up The Eternal Nile, a most informative illustrated journey from 2650 BC to the present. Many members know Lynnda, a graduate archaeologist who has spent 16 years at Mesa Verde and who supervised moving over 2,000 artifacts due to the fire at our nearby national park to a safe haven in the vacant Cortez Walmart.

Very knowledgeable, she took us from today's Cairo of 16 million people up the world's longest river to the Valley of the Kings & Queens and Tut's Tomb. And she felt secure all the way. At Giza we explored tombs of the pharaohs and the Sphinx; saw a royal solar boat, lifted from nearby sands, originally made of the Cedars of Lebanon; viewed a 4500 year old statue of Horus, the largest sculpture on earth; observed a pair of stellae which Napoleon captured to erect in Paris (but the other of which was missing because Egypt refused to pay the shipping); viewed the 450 year old Isis Temple, which had to be moved and re-constructed recently to construct the Aswan dam. And so much more... Abu Simbel, a camel ride, a sunset cruise in a felucca.

It was a grand power-packed power point trip. Thanks for taking us along!



**March 12<sup>th</sup> SJBAS Meeting - See more on Page 2**

## **From Our President**

As a chapter of the Colorado Archaeological Society we can apply for up to \$250 for a speaker or an activity related to Colorado archaeology for May, which is national Historic Preservation Month. Does anyone have ideas or suggestions for activities that would involve the public in archaeology or would get them interested? If so, please let me know as we have a March deadline to apply for funds.

For additional information or to share your ideas, contact Andrew at [Gulliford\\_a@fortlewis.edu](mailto:Gulliford_a@fortlewis.edu).

Andrew Gulliford

## **Ghost Towns**

Reported by Jeff B. Davis

*Members were treated by the Center for Southwest Studies to a full evening of activities on February 12. First there was a food and wine reception; then, following Happy Hour, a brief welcome from Dr. Kevin Britz, recently named executive at the Center (and SJBAS member). Revealing a new policy, he listed gallery exhibit programs for the next decade! Kicking off in August, a legacy from the Cenozoic Age, the saber tooth tiger, will be featured. This exhibit highlighting our local cougars, "Living with Lions," is only the first of an ambitious series which concludes an exciting decade with movies made in our Four Corners.*

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## March 12 SJBAS Meeting

David Kill will present: "Central and Northern Arizona Archaeology, including Walnut Canyon." The meeting will be held at 7:00 p.m. in the Lyceum in the Center of Southwest Studies at Fort Lewis College.

## Events of Interest

Available for viewing in the SW Center Gallery, January 25 - March 27, Juried Photo Show, "Images of the Southwest".

Through March 29, 2009 there will be a traveling exhibit entitled "Jamestown, Quebec, and Santa Fe: Three North American Beginnings", at the Albuquerque Museum.

Colorado Council of Professional Archaeologists Annual Meeting will be held April 2-5.

Alamosa Society for American Archaeology Annual Meeting, April 22-26, Atlanta, Georgia.

The Colorado Rock Art Association Annual Symposium will meet May 15-17 in Cortez.

The Pecos Conference will meet August 6-9 at the McPhee Campgrounds in Cortez.

The Rocky Mountain Anthropology Conference will be held October 24 in Gunnison.



## 2009 Notice of New Mexico Annual Meeting

From LaJornada (Newsletter of the Archaeological Society of New Mexico)

The 2009 Annual Meeting of the Archaeological Society of New Mexico will be held in Taos May 1-3. A full weekend of activities is planned, including contributed paper presentations and posters, vendor sales, museum tours, the Bandelier Lecture and Awards banquet, a film exhibit, scholarship student papers, and field trips on Sunday to petroglyph sites in the Taos valley, Taos Pueblo tours, and other field trips. Please note that the venues have changed since the first announcement in October.

Lodging at special rates is available in three motels: Quality Inn (\$69), Comfort Suites (\$89), and Sagebrush Inn (\$129). Prices include breakfasts but not the 13% room tax. Registration (1-8 p.m.) and opening reception (5-8 p.m.) will be at the Quality Inn Friday evening. The meetings will be at the Taos Convention Center about 2 miles north of the Quality Inn in downtown Taos, near the plaza. Banquet and Bandelier Lecture will be at the Sagebrush Inn about ¾ miles south of Quality Inn. Comfort Suites is near Sagebrush Inn. A block of rooms will be held at the Quality Inn only until April 1; other motels are on space-available basis. Mention NM Archaeological Society for special rates. Early motel reservations advised (but 14-day advance notice of cancellation required); call Quality Inn 575-758-2200, Comfort Suites 575-751-1555, Sagebrush Inn 575-758-2254.

For further details, updates, and online registration, see the Taos Archaeological Society website [www.taoarch.org](http://www.taoarch.org). For your information, an Annual Meeting registration form is available online.

## Hisatsinon Chapter

This chapter will hold a lecture at the Cortez Cultural Center, 7:00 p.m., Tuesday, March 3. The speaker will be Julie Bell whose talk is entitled "Mesa Verde National Park, Current Research."

## Roaring Fork Chapter of the CAS

This chapter is holding a rock art training seminar/workshop on April 23-25<sup>th</sup>. The session will train participants to use the rock art recording procedures that have been developed over the past 20 years. The training will take place at the Pinon Canyon Maneuver site in southeastern Colorado. The cost is \$25. For further information contact Larry Loendorf, [LLL@Loendorf.net](mailto:LLL@Loendorf.net)

## Field School Announcements

- (1) University of Arizona Dendroarchaeology Field School, May 18-June 5, 2009, 3 credits, 9am-4pm daily. The Laboratory of Tree-ring Research at the University of Arizona is offering its 9th annual pre-session course devoted to the collection, analysis, and interpretation of archaeological tree-rings. Participants (undergrads, grads, professionals) will learn precise dating methods from lectures, laboratory exercises, and field work. The first week in Tucson will provide a basic background in dendrochronology and dendroarchaeology. The second week will be a field trip to various archaeological sites in western New Mexico led by Drs. Ronald H. Towner and Jeffrey S. Dean. During the third week back in Tucson, participants will prepare, crossdate, and interpret the dendroarchaeological samples col-

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# *Upcoming Trips*

On March 14<sup>th</sup> Kathleen and Jim Shadell will lead a one day trip to McElmo Canyon to help us understand the Anasazi settlement pattern on the Colorado-Utah border. The hikes will require strong ankle support since they have many steep but short elevation changes. Contact Kathleen and Jim Shadell 247-5597 [shadj@durango.net](mailto:shadj@durango.net) for further information.

The March 20 trip to the Red Cliffs of McElmo Canyon is full, and there is a waiting list. (This is an area that is not usually available to us, and is **not** a repeat of the March 14<sup>th</sup> trip.) The group will depart from Santa Rita Park at 8:30 a.m. and should return in the late afternoon. Bring sturdy boots (for the slickrock), a lunch for the trail, plenty of water, and weather-appropriate wear. Those who have not been to Castle Rock may opt to visit that site on the way home. Call Rae Haynes (247-1422) for further information or to get on the waiting list.

March 27-29 Barb and Lyle Hancock are leading a three-day trip to the Bluff area. They will visit a variety of Anasazi sites including the Bluff Great House, a remote great kiva and ruins near the San Juan River, and petroglyph panels. Historic sites will include the Bluff Fort, Bluff cemetery, Hole in the Rock Trail on Comb Ridge, and a trading post ruin. High clearance 4WD vehicles will be needed, but carpooling on location will be available. They will do some hiking over uneven terrain, but less than two miles. Trip participation limit is 16 and participants can either camp at Sand Island BLM Campground or stay at a hotel in Bluff. (The trip is full as of February 17th, but please call Barb and Lyle (764-4531) if you would like to be on the waiting list.)

As reported last month the trip to Chihuahua scheduled for mid April is full but if you would like to be on the waiting list contact John Viner 382-2594 [j\\_e\\_viner@frontier.net](mailto:j_e_viner@frontier.net)

Colorado Archaeological Society 3-Day Colorado River Canoe Trip. June 12-14 (Fri-Sun), 2009; Cost: \$335, \$280 kids 6 to 12 (includes \$50 donation to CAS Alice Hamilton Scholarship Fund); Level: Beginner/Intermediate. This trip, for CAS members, which starts from Fruita, Colorado (13 miles west of Grand Junction), traveling 30 miles down the Colorado River to Westwater, Utah, through Colorado Plateau canyon country, including Ruby and Horsethief Canyons, which feature walls of red sandstone and good paddling in a gentle stream, with occasional, small Class I+ rapids. No roads bound this portion of the river; the canyons are accessible only from the river. Trip participants will see stands of shiny granite sculpted by water, the remnants of ancient metamorphic rock called Black Rock; camp along the river, explore a natural amphitheater with ancient Indian rock art; and hike into box canyons, including McDonald Canyon, to view rock art in the BLM McDonald Creek Cultural Resource Management Area. Centennial Canoe Outfitters ([www.centennialcanoe.com](http://www.centennialcanoe.com)) will provide all safety equipment, river guides, canoes and food. The trip is limited to 24 participants, who need to bring a sleeping bag, tent and basic personal supplies. A deposit of \$100 per person must accompany a reservation request (Visa and MasterCard accepted), with the balance due by May 12. To register for the trip, contact Centennial Canoe Outfitters, 1-877-353-1850 (toll free) **and report you heard about the trip from CAS.** CAS Hosts: Tom and Terri Hoff, [thhoff@hotmail.com](mailto:thhoff@hotmail.com), 1-970-882-2191.

Possible Hisatsinon 2009 Field Trips include: **Utah:** Elk Ridge and environs, San Rafael swell tour, Canyonland sites, Tipped Over rock, John's Canyon, Hamond Canyon. **New Mexico:** Dineta sites; Gallina pueblos, Chaco roads. **Colorado:** Historic mining towns and camps, Fort Garland and Pikes Stockade, Fortified Spur-Boulder Castle-Petroglyphs. **Arizona:** North Rim of Grand Canyon sites. We will try to keep you posted on precise dates.



## JOHN'S CORNER

Historic Pictures. (Summary, Durango Herald.) Frederic B. Wildfang has published a visual history: *Images of Durango*, a collection of 197 historic, black and white photographs in 127 pages. The text includes substantial captions, forward matter and an introduction to each of eight chapters. The pictures come from the Library of Congress, Denver Public Library, the Center of Southwest Studies at Fort Lewis College, the La Plata County and San Juan historical societies, and private collections. The book is part of Arcadia Publishing's Images of America series.



## Don't Forget Your Dues

Don't forget to send in your membership dues for 2009 to Mark Gebhardt. The membership application and fees are attached on the last page of the Moki. You can also access the membership application on our website:

[www.sjbas.org](http://www.sjbas.org).

We must receive your dues by April 1 to keep you on our mailing list.

Women Pioneers of Public Education: How Culture Came to the Wild West, by Jurgen Herbst. (Summary of Review by Duane Smith, Durango Herald, February 10, 2009) Jurgen Herbst's focus is on Silverton from 1876, as the community creates a public school system, to the first high school graduation in 1902. The community, as it changes from a small mining camp into a full-fledged town, struggles to create educational opportunities for its children. The teachers were predominately women, and their trials are evidenced in problems that sound familiar today: scarcity of funds, public attitudes toward education, student absenteeism, and turnover in staff and school board. Chapter 11 focuses on educational successes and failures. The reader will also learn about Silverton history from railroads to city government to local prostitution. The \$74.95 price, though, is excessive.

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lected during the field trip. Non-credit option is available. For more information, contact Dr. Towner directly. Phone: 520-621-6465; [rtowner@ltrr.arizona.edu](mailto:rtowner@ltrr.arizona.edu).

(2) Archaeological Field School, Vermilion Cliffs National Monument ("VCNM"), Arizona. Northern Arizona University and the Kaibab Vermilion Cliffs Heritage Alliance is taking applications for a field school in the VCNM, north of the Grand Canyon, from June 1 to July 10, 2009. Students will learn about surveying, excavation, mapping, artifact analysis, and cultural resource management, primarily at West Bench Pueblo, a Late Pueblo II (A.D. 1050-1200) Virgin Anasazi village on the Colorado Plateau. To apply or for more information on this field school, contact [fmo@asu.edu](mailto:fmo@asu.edu) or go to <http://www.public.asu.edu/~ohara/2009fs.htm>.



*Happy St. Patrick's Day*

## *PAAC Class Offered*

The PAAC class, Prehistoric Lithics Description and Analysis taught by Kevin Black, assistant State archaeologist, will be offered in Durango from March 20<sup>th</sup> through 22<sup>nd</sup>. Cost is \$12.

Perishable Materials" will be offered in Grand Junction, May 15-17 and in Gunnison on February 13-16

For more information and class registration, contact SJBAS PAAC Coordinator, Peggy Morris at 970-382-8688 or at [sipapu\\_72@q.com](mailto:sipapu_72@q.com).

### College Credit for PAAC Classes

Adams State College's Extended Studies Program ([http://www2.adams.edu/extended\\_studies/](http://www2.adams.edu/extended_studies/)) now offers credit for PAAC classes. Those wanting college credit must register with Adams State College in addition to enrolling through SJBAS's PAAC coordinator. Contact SJBAS PAAC Coordinator, Peggy Morris, 382-8688, [spapu\\_72@q.com](mailto:spapu_72@q.com) regarding PAAC courses.

### 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@vertbiz.com](mailto:mark@vertbiz.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. Any member can also access the latest edition of the Moki through our website:

[www.sjbas.org](http://www.sjbas.org).

### Reporters Still Needed

We are still in need of reporters for the Moki. There are several trips scheduled for the month of March, and we need field reporters. If you are participating in any of these trips and would be willing to file a few sentences about your experience for next month's paper, we would be delighted to hear from you. If you are not comfortable with

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### What Does "Moki" Mean?

Being a relatively new member of SJBAS (or at least being a new participating member) and also one of the editors of the "Moki Messenger", I was extremely curious to know the meaning of the name of our newsletter. So I went to the authority on the "Moki Messenger", John Sanders, and of course, he responded with information that others may want to find out about. The following is John Sander's reply to my question, "What does 'Moki' Mean?"

For a number of years the monthly notices were simply referred to as the "SJBAS Newsletters", which was descriptive but hardly a catchy title for the publications, and some of our people felt that something more colorful was needed. So, in late 1996, a contest was held to choose a better, or at least a different title for the periodical. The winning selection was "Moki Messenger". So, beginning with the January 1997 issue, all of our subsequent newsletter issues have been so-named, with no objections from any of our people.

If any of you readers are unfamiliar with the term "Moki", sometimes spelled "Moqui", this was the name used by the early Anglo settlers of the Four Corners for its prehistoric inhabitants, the indigenous people who built the pueblos and cliff houses scattered

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*After touring the Center's current exhibit and seeing the "Underground" collections, Dr. Britz gave a fascinating lecture on Ghost Towns. He talked about the definition of the term Ghost Town as it relates to the typical "Gunsmoke" western type town, to deserted military posts, to toxic waste sites, and to ancient ruins. It was an exhaustive look at ghost sites, many contemporary ... Chaco, yes, but Bodie, California; Pagosa Junction, Colorado; Ruby, Arizona. There was a startling comparison: Mayan pyramids in ancient Mexico compared with the Mickelson pyramid in North Dakota, an abandoned ABM site. And Britz questioned how future archaeological students would view the Hanford, Washington ghost town of 15,000 where the a-bomb was built.*

*Dr. Britz's talk was liberally illustrated with photographic examples: abandoned military places for ghost soldiers, like Fort Igloo, So. Dakota where barracks, warehouses, munitions dumps, a chapel stand empty with only an irreverent sign, "Keep This Place Clean or Clear You're A—Out". There was a view of a Japanese internment camp, then and now. He showed us an empty city in Ohio, Cheshire, where its company was forced to buy homes when coal-fired smokestacks poisoned the populace. And among the finalists ... views of Detroit, Michigan today with an abandoned mansion, the Fisher Body plant, Hudson's department store, and many rust belt locations, all empty.*

*Dr. Britz reminded SJBAS members of Time magazine's quote when looking upon the earth from space: "... a future space traveler would identify only three man-made objects, Hoover dam, Mount Rushmore and Egypt's Pyramids." He ended his talk with a brief discussion on the relatively new sub culture of urban explorers.*

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writing, just call Beverly (817-421-1496). She will be happy to interview you, get the details of the trip, and write it up.

We welcome and encourage you to submit a few words about events you have attended, trips you have taken, books you are reading, really anything that you feel would be of interest to our members. Please contact either Jill Ward ([jward@peterpattison.com](mailto:jward@peterpattison.com)), Janice Sheftel ([jsheftel@mbssl.com](mailto:jsheftel@mbssl.com)), or Beverly Dittmer ([mokibev@frontier.net](mailto:mokibev@frontier.net)). We really need and want help from our membership in covering events. PLEASE HELP, WE NEED YOU. Remember, we'll even give you a byline !

## **ARCHAEOLOGY NEWS** **NEAR AND FAR**

### **Earlier traces of Cacao Use Found in Southwest**

Thomas H. Maugh II



Cacao, the staple of Valentines' Day chocolates and hot drinks by a cozy winter fire, made it to the American Southwest by AD 1000, centuries earlier than researchers had believed.

In a study published Monday, scientists said they had found traces of theobromine, the chemical that serves as a distinct marker for cacao, on pottery shards found in a multistory pueblo in northwestern New Mexico.

Previous studies had not placed cacao in what is now the United States until after the Spanish conquest of South America in the 15<sup>th</sup> century. The nearest source for the cacao, which was made into a bitter beverage used in religious and other rituals, was more than 1,200 miles to the south in Mexico. The new findings were reported in Proceedings of the National Academy of Sciences.

"This should open a much broader discussion about interactions between Mesoamerica and the Southwest," said archaeologist Keith Prufer of the University of New Mexico, who was not involved in the research. "We've had these discussions before, but this presents a new take on it."

Traces of the cacao were found in shards from cylinder jars found at Pueblo Bonito in Chaco Canyon in northwestern New Mexico. The site was occupied

by the Chaco culture for millenniums, but it grew rapidly beginning about AD 900.

The multistory pueblo itself contains an estimated 800 rooms, constructed from 860 to 1128. The site fell into disuse in about 1250. The cylinders, which are generally about 2 ½ times as tall as they are wide, are most often painted with black designs on white backgrounds. They are common throughout Central America, where hieroglyphic inscriptions often proclaim the equivalent of "This is Joe's cacao cup."

They are quite rare in the Southwest, however. Only about 200 of them have been found in the Pueblo Bonito region – 111 of them in one room at the pueblo.

Archaeologist Patricia L. Crown of the University of New Mexico has been studying the jars at the site for several years. When she found some cylinder shards, she took the opportunity to test them, contacting chemist W. Jeffrey Hurst of the Hershey Center for Health and Nutrition in Hershey, PA. They scraped the interior of the shards, dissolved the residue in water and analyzed it with a mass chromatograph. "This tells us that cacao was an exchange item that was coming at least into the Southwest," Crown said. "That's one more thing we know was coming from that area." Other items brought in included copper bells, cloisonne enamel and scarlet macaws.

Researchers do not yet know how the Chaco were using the beans, but the concentration of cylinders in one room suggests the use was ceremonial in nature. "The fact that (the cylinders) are low in numbers and deposited in caches suggests a ritual rather than something one would consume on an everyday basis." Crown said.

In Central America, where the plant grows under hot and humid conditions, Prufer noted, the beverage was consumed in wedding rituals, in ceremonies marking a change in social or political status and as an offering when people died, among other uses. Users would pour it from one cylinder to another repeatedly to create a highly desirable froth.

It is not hard to believe that the Chaco adopted it for similar purposes, Prufer said.

From the LA Times 2/3/09 Find more about this at [Thomas.maugh@latimes.com](mailto:Thomas.maugh@latimes.com)

### ***Frances Léon Quintana, a Noted Ethnologist, Archaeologist and Human Rights Activist Dies in Albuquerque***

*Quintana, born in 1917, attended the Ecole Internationale de Genève, graduating at age 15 and then enrolling at Vassar College to become a French teacher.*

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At the time, there wasn't an anthropology major, but she convinced the teacher to direct the curriculum in that direction. While still a student in 1936, Quintana helped to excavate the ruins at Chaco Culture National Monument.

### Texas Climbing Rocks Also Attract Archaeologists

(Summary, Denver Post, January 1, 2009)

Indians have been visiting the Hueco Tanks area since 8,000 BC to draw water from the pools that form in hollows. The park represents one of the largest collections of Indian rock art in North America and annually attracts hundreds of historians, educators and fans of American Indian culture. The problem for Texas park officials is how do you preserve historic Indian rock art while accommodating visitors who come from as far away as Europe and Australia to climb.

To help protect the rock art and better supervise climbers, the state adopted a management plan 10 years ago that imposed a daily limit of 230 people. Of those, 160 people can visit the East and West mountains, but only if accompanied by a guide. Seventy other visitors can wander unsupervised around North Mountain. Before the restrictions were put in place, the park drew about 150,000 visitors a year. That number is down to about 28,000.

About 20 Kiowas on a mission to raid a settlement near El Paso were confronted by Mexican soldiers accompanied by Tigua scouts. The Kiowas retreated to the Hueco Tank boulders and, for several days, hid in a cave while soldiers tried to smoke them out. Knowing they were in danger of starving to death, most of the Kiowas escaped by climbing an extensive tree root system to freedom. The legendary battle and escape, which took place around 1839, is depicted in one of the most famous examples of rock art at Hueco Tanks. The painting of wounded Indians and a giant tree root system is displayed on what looks like an immense rock amphitheater. The scene was defaced in the 1970s by graffiti vandals.

The boulders of Hueco Tanks hold the largest number of mask paintings in North America. Experts say the hundreds of masks represent the gods of the American Indians who pass through these parts. The masks -- some with goggle eyes, others with blank stares -- were painted with brushes made from plant fibers using hematite, limonite, ochre, manganese and other local minerals to produce the colors. The painters were Mescalero Apaches, Jornada Mogollon and Kiowas, some of whom return to the park to tell stories and perform ancient rituals.

### Angel Island Immigration Station, Once Known as the "Ellis Island of the West," is Reopening after a Multimillion-dollar Restoration.

(Summary, Denver Post, February 1, 2009)

Hundreds of thousands of immigrants, mostly from Asia, were detained on the largest island in San Francisco Bay for days and sometimes months in the three decades before World War II. They were housed in crowded, dingy barracks while undergoing humiliating medical exams and grueling interrogations administered by officials intent on upholding federal laws restricting immigration from China and elsewhere. The historic monument is being restored to correct those errors for other people.

The station was built on Angel Island, a short boat ride from San Francisco, to help enforce the Chinese Exclusion Act of 1882 and other laws aimed at curbing immigration at a time when Americans were worried about immigrants stealing jobs and depressing wages. From 1910 to 1940, about one million immigrants from some 90 countries -- including an estimated 175,000 from China -- were processed at Angel Island. Many Chinese immigrants were detained for up to two years while immigration officials questioned their legal status.

The station was closed in 1940 after fire destroyed the main administration building. Then it was used to process German and Japanese war prisoners during World War II. Now visitors can tour the entire two-story facility, including several rooms furnished with suitcases, clothes, books, games and other items from the period. The abandoned barracks had been scheduled to be torn down when a park ranger rediscovered Chinese poems -- many covered by paint -- that conveyed the sadness, anger and loneliness of being held captive on the island. One poem reads: "Imprisoned in the wooden building day after day, My freedom is withheld; how can I bear to talk about it? I look to see who is happy but they only sit quietly, I am anxious and depressed and cannot fall asleep."

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throughout the region. "Moki", possibly confused with "Hopi", was also said to have been in some use by the present-day Indian people -- or at least this we have been told -- and many of the old time residents of our corner of Colorado still use the name "Moki" rather than "Ancestral Puebloan" (a clumsy term) or the less politically correct "Anasazi".

The current newsletter title might be changed, of course, if any of you readers have something more appropriate or meaningful in mind -- this could be discussed with our editors and with the officers of our chapter. But some of us think that "Moki Messenger" has a special and totally unique ring.

We the editors are not proposing a change. We, too, like the name that is historical "Moki Messenger". Thank you, for your explanation, John.

## ***Ritual Skulls may be from Local People, not Foreign Warriors***

(Summary of article, [Science News](#), by Bruce Bower, January 17, 2009; reported online in *Journal of Anthropological Archaeology*)  
(Thanks to David Rich for suggesting we include a summary of this article in the [Moki](#).)

A new study finds that the Nasca took trophy heads from their own people, not from foreigners slain in battles and raids as did the Inca. The human skulls modified in various ways were intended to produce successful farming. Earlier analyses of paintings on Nasca pottery had suggested that the Nasca believed that the taking of trophy heads provided the supernatural power needed for crop growth. Since the first Nasca trophy heads were discovered, about 100 years ago, scientists have debated whether they came from vanquished enemies or from local individuals, perhaps venerated ancestors. The new finding comes from an analysis of the diet-related substances in the teeth of unearthed Nasca trophy heads. Comparing these substances with those in the teeth of skeletons known to be from Nasca individuals shows that one set of trophy heads came from the Nasca themselves. The data can't rule out the possibility that trophy heads were also acquired in fights between local Nasca groups, but more likely the severed heads are of ancestors and not enemies.

Nasca culture existed in the coastal lowlands of southern Peru from about 2,000 to 1,250 years ago. The society included a large ceremonial city that hosted pilgrims, feasts and other ritual events. Political complexity and warfare increased during the culture's final 200 years. Archaeological evidence suggests that local Nasca groups sometimes engaged in battles and raids among themselves. Nasca sites of various ages have yielded more than 150 trophy heads, often found in graves as offerings to the dead and in public buildings. Most come from men. An ASU team studied 16 trophy heads found in 1925-26 at five Nasca sites by the late anthropologist Alfred Kroeber. The heads are at The Field Museum in Chicago. They all had a hole drilled in the forehead for a carrying cord, a common feature of trophy heads. Biochemical profiles of tiny amounts of tooth enamel taken from these trophy heads were compared with corresponding data for 13 intact Nasca skeletons already excavated from three Nasca cemeteries. Scientists measured levels of forms of strontium, oxygen and carbon in the ancient teeth, and compared these measurements with baseline levels found in rocks, water, plants and small animals throughout the Nasca region.

Signature ratios of different isotopes of strontium, oxygen and carbon reflect where a person lived and what types of foods he or she consumed. Overall, teeth from the trophy heads and from the comparison group displayed no substantial differences in the ratios of these substances. Unpublished work by an Indiana University Northwest professor indicates that mitochondrial DNA sequences from the Kroeber trophy heads closely resemble corresponding DNA sequences from intact skeletons. Pottery from late Nasca periods features warriors holding or wearing trophy heads. Therefore, warfare trophy taking could have been more common toward the end of the Nasca culture.

### ***Old Damascus Struggles in New Syria.***

(Summary, [Durango Herald](#), February 2, 2009.)

*The charm of the old quarter has always been the harmony with which tourists and Damascenes share the narrow alleys and covered markets. Now this crowded district -- at the center of what is believed to be the world's oldest continuously inhabited city -- is in danger of losing this character. Aggressive investors have pushed property prices so high that homeowners increasingly are selling longtime family properties and moving away. Others are fleeing the pollution and congestion generated by dozens of new trendy restaurants and boutique hotels catering to wealthy visitors and Damascus' expanding hip crowd. The threat to the old quarter -- its population may already have dropped by half, from 60,000 in about 15 years -- is a byproduct of Syria's shift from socialism to a free-market economy, which began in the early 1990s and accelerated after President Bashar Assad took office in 2000. Authorities are trying to balance revitalizing the 316-acre old city with preservationist goals.*

*Spacious 19th century Arab houses are the primary victims of the entrepreneurial investments. The dwellings have richly tiled floors and intricately inlaid wooden ceilings, revealed only as one steps through the entryway, typically an unpretentious iron door set into plain brick walls. In the maze of alleys, cobblestone streets, Turkish baths, coffeehouses and historical sites that form the old city, the prospect of most residents disappearing is troubling because the area once exemplified Syria's religious and ethnic harmony. Most of the Jewish inhabitants are gone, but the Muslims and Christians who remain live in peace, their places of worship sometimes just steps apart.*

*The human diversity is reflected in historic sites. The Omayyad Mosque was built in the 8th century on a site that earlier held a temple dedicated to the Roman god Jupiter and a Christian church. Today the mosque has shrines housing what are said to be the heads of both John the Baptist and Hussein, the grandson of Prophet Muhammad. Nearby is the tomb of Saladin, the 12th century Muslim warrior who fought the Christian crusaders. The old city also is home to storied Straight Street, where, as the Bible recounts, St. Paul regained his sight and was baptized.*

# San Juan Basin Archaeological Society – Annual Membership Form

Name(s) \_\_\_\_\_ and \_\_\_\_\_

Mailing address: \_\_\_\_\_ City: \_\_\_\_\_ State: \_\_\_\_\_ Zip code: \_\_\_\_\_

Preferred phone number: \_\_\_\_\_ E-mail address: \_\_\_\_\_

**Membership Category (check one)** "with SWL" means the CAS Southwestern Lore journal will be mailed to you.

- |  |                                       |
|--|---------------------------------------|
| <input type="checkbox"/> Individual (with SWL) | SJBAS \$15.00 & CAS \$16.00 = \$31.00 |
| <input type="checkbox"/> Individual (no SWL)   | SJBAS \$15.00 & CAS \$ 8.00 = \$23.00 |
| <input type="checkbox"/> Family (with SWL)     | SJBAS \$20.00 & CAS \$20.00 = \$40.00 |
| <input type="checkbox"/> Family (no SWL)       | SJBAS \$20.00 & CAS \$10.00 = \$30.00 |

If you pay CAS dues directly or via another chapter, check here: \_\_\_\_\_.

**Dues are due by January 30th each year.** Make your check payable to 'SJBAS' and mail with this form to our chapter treasurer: **Mark Gebhardt, 107 St. Andrews Circle, Durango, CO 81301.**

**SJBAS is a totally volunteer-run organization. All members are expected to participate in keeping the society going. Please indicate below all the activities with which you will help.**

Name: \_\_\_\_\_ Name: \_\_\_\_\_

- |                   |                      |       |
|-------------------|----------------------|-------|
| _____             | Speakers/programs    | _____ |
| _____             | Social events        | _____ |
| _____             | Planning trips       | _____ |
| _____             | Leading trips        | _____ |
| _____             | Outreach/service     | _____ |
| _____             | Speakers/programs    | _____ |
| _____             | Chairing a committee | _____ |
| _____             | Mailing newsletters  | _____ |
| _____ Other _____ |                      |       |

**What special skills/education What special experience do you have that applies to SJBAS goals?**

Education: \_\_\_\_\_ Special skills: \_\_\_\_\_  
 Experience (i.e. teaching): \_\_\_\_\_ Archaeological training (college or PAAC courses): \_\_\_\_\_

### Acknowledgment of Personal Responsibility and Waiver of Liability

- Read and sign this statement, and complete emergency contact information.
- For couples, each person must sign.

I agree to observe the by-laws and Code of Ethics of both the Colorado Archaeological Society (CAS) and the San Juan Basin Archaeological Society (SJBAS) and to conduct myself in an ethical manner when participating in the activities of these groups. I understand that both groups are dedicated to the preservation of our cultural heritage and do not engage in activities such as unauthorized collection of potsherds, arrowheads, or other prehistoric or early historic artifacts, or the desecration of burial sites. I also understand and acknowledge that there may be inherently dangerous conditions when pursuing the activities of CAS or SJBAS that may result in property damage or loss, personal injury, or death and I, my successors and any other representatives I may have do hereby release and hold harmless SJBAS and its members and CAS from any and all liability that I or we may incur.

Signature: \_\_\_\_\_ Date: \_\_\_\_\_

Signature: \_\_\_\_\_ Date: \_\_\_\_\_

**Please list a person who could be contacted in case of any emergency.** (This should not be your spouse or partner if you attend trips together.)

Name: \_\_\_\_\_ Relationship: \_\_\_\_\_ Phone: \_\_\_\_\_

San Juan Basin Archaeological Society  
385 Highland Hill Drive  
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 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
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