



THE MOKI MESSENGER

NEWSLETTER OF THE SAN JUAN BASIN ARCHAEOLOGICAL SOCIETY

Chapter of Colorado Archaeological Society

October, 2013

Dr. Lauren Jelinek speaking on Walking the Line

On October 10, 2013, the SJBAS monthly meeting will be held at 7:00 p.m. at the Center for SW Studies, Lyceum. This meeting will be combined with the Four Corners Lecture Series. Dr. Lauren Jelinek will discuss *Walking the Line: Identity Politics in Southwestern Archaeology*. Politics play an important role in the funding, development, and legitimization of anthropological and archaeological research. In the past, federal courts granted these fields the authority to evaluate the historicity and legitimacy of land and water claims, and, more recently, to attempt to identify which groups are most closely tied to archaeological remains and prehistoric landscapes. Recent examples from the SW illustrate that researchers must always be mindful that their work does not exist in a vacuum, but rather it has important social and political implications to the modern-day descendants of the populations that once inhabited this region.

Dr. Jelinek (M.A.; Ph.D. in anthropology, U of AZ) is an archaeologist for the Bureau of Reclamation, Upper Colorado Region. She has considerable experience in both prehistoric and historical archaeology. She trained in historical-period artifact analysis, archival research, ethno-

(Continued on page 2)

SJBAS Field Trip Committee Meeting

The SJBAS 2014 Field Trip Committee meeting will be held at the home of Diane Skinner, 2909 Balsam Drive, **Oct. 27, 2013, 6:30 p.m.** Please RSVP to Diane at 247-0849. Drinks will be provided, but please bring snacks/treats.

Directions: Florida Road east from Camino Del Rio, about a mile. Make a left turn on Aspen Dr., which curves to the right. Turn right on Balsam -- green split-level house with a tall spruce tree and cats in the window. Should you not be able to attend, but have good ideas, please submit them to Richard Robinson at Robinson7150@gmail.com.

SJBAS Upcoming Field Trips:

(DT=Day Trip; TL=Trip Leaders; TPL=Trip Limit)

10/16-18. Cedar Mesa. Three-day, car-camping trip to take moderately difficult hikes, up to 5 miles, into a variety of Ancestral Puebloan sites. Some off-trail hiking. HC/4WD vehicles necessary. Carpooling to be arranged. TPL=12. TL: Barb & Lyle Hancock; 970-764-4531; lylehancock@bresnan.net.

10/26. The History of Trail Canyon. Day trip: 10,000 years of history in six miles. TPL=12.

(Continued on page 2)

Officers for 2013

President	Andy Gulliford
Vice President	Florence (Foxye) Mason, Peggy Morris
Vice President in charge of field trips:	Richard Robinson
Secretary	Diane Skinner
Treasurer	Mark Gebhardt
CAS Representative	Bob Powell
PAAC Co-ordinator	PAAC volunteer needed
MOKI Editors	Jill Ward, Janis Sheftel, & Beverly Stacy Dittmer

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history, oral history, and ceramic analysis. She has supervised and participated in numerous archaeological field and research projects in the American SW and CA since 1990. Her areas of interest and expertise include historical archaeology, protohistoric archaeology, and ethnohistory; protohistoric settlement patterns, Spanish colonialism/missionization, and Mormon expansion in the Greater SW and CA, social identity and culture change theory.

(SJBAS Field Trip: Continued from page 1)

Preference for members not there before. TL: Bud Poe (contact Mary Ann Hiller; 970-259-5170; johnhilldurco@durango.net).

11/2. Crow Canyon, near Largo Canyon, NM. Day trip, with BLM archaeologist Jim Copeland, to visit spectacular petroglyphs, other sites. May be Jim's last field trip with SJBAS. HC/4WD vehicles required. TPL=20. TL: Rhonda Raffo & Jim Mueller. 504-258-9564; rhondaandjim@msn.com.

12/24-25. Taos Pueblo. Two-day motel trip to see Procession of the Virgin Mary, other Rio Grande Pueblos to see dances. TL: **Need Volunteer Trip Leader or the trip will be cancelled.** Contact, Richard Robinson, Robinson7150@gmail.com.

Nine Mile Canyon Field Trip Report

submitted by Gail and Marlo Schulz. pictures from Bob Powell.

Aug. 21 - Aug. 25. Twenty-two SJBAS/CAS members and trip leaders Gail and Marlo Schulz set off to our base for this trip in Price, Utah to explore the Fremont culture. On the way from Durango to Price, we visited the Seego Canyon Rock Art at Thompson, UT, which contains ancient petroglyphs and pictographs. We traveled on to Green River, UT to the John Wesley Powell Museum where we viewed an award-winning video chronicling Powell's trip down the Green and CO Rivers, through the Grand Canyon. Ghost images of Powell and his crew provided graphic illustrations to match the narration. We enjoyed touring the museum, which includes exhibits about the exploration of the Rivers, complete with replica boats and exhibits about the Fremont culture. We were treated to a wonderful exhibit of paintings (yes, for sale) of the River and canyon country and the stunning skies that can occur in this area. Before moving on to Price for the night, we visited the Black Dragon panels in Black Dragon Wash west of Green River. We enjoyed the beautiful, cool, shaded canyon while viewing the pictographs and some petroglyphs.

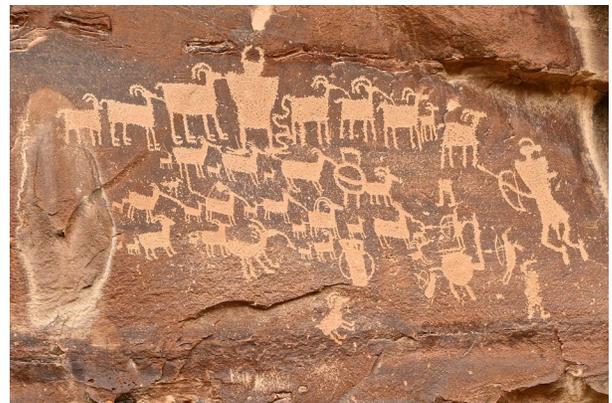
On August 22 we spent the entire day viewing the petroglyphs and pictographs in Nine Mile Canyon. We followed the "Horned Snakes and Axle Grease" guide written by Jerry D. and Donna K. Spangler, which features 85 sites with detailed directions on their location. We found many rock art panels, which those of us who had been there before had not been able to locate previously, as well as enjoying the major sites of the "Great Hunt" panel and the numerous sites at Daddy Canyon. We found evidence of walls on a ledge, across from the vantage point of a pithouse village on a hill near the Great Hunt panel. There are over a thousand documented panels containing rock art in Nine Mile Canyon, so we barely scratched the surface of what there is to see.

SJBAS FIELD TRIP REPORTS

Nine Mile Canyon Field Trip Pictures



The trip leaders, Gail and Marlo, standing next to the large bison at the mouth of Cottonwood Canyon with the petroglyph in Fremont petroglyph style.



The hunting scene in Cottonwood Canyon in Fremont petroglyph style

(SJBAS FIELD TRIP REPORTS: Continued from page 2)

On August 23 we drove to the Cleveland-Lloyd Dinosaur Quarry, about 32 miles SE of Price, where we saw the fossil bed which has produced over 12,000 individual bones and one dinosaur egg. This site was designated a National Natural Landmark in 1966 and is recognized throughout the world as the primary source of fossilized bones from the flesh-eating Allosaur. Predators represent about 75% of the bones found here. There are at least 70 different animals belonging to 11 species. Bones and casts from the site are found in over 60 museums worldwide. Scientists have not been able to determine how and why the bones came to rest in this place 147 million years ago.

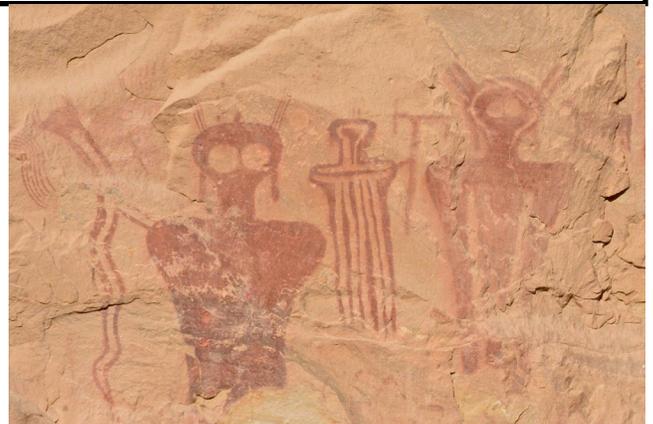
We then returned to Price to tour the U of Utah Eastern Prehistoric Museum's paleontology and archaeological wings. A massive electrical power outage affecting about 3,600 homes and businesses cancelled our plan for a guided tour of the paleontology wing, but the power came on just in time to allow us our guided tour of the archaeological wing. We saw the 11 spectacular Pilling unfired clay figurines discovered in the 1950s by Clarence Pilling, in a cave in a Range Creek side of the canyon. Museum exhibits are being refreshed and rebuilt. We enjoyed our tour.

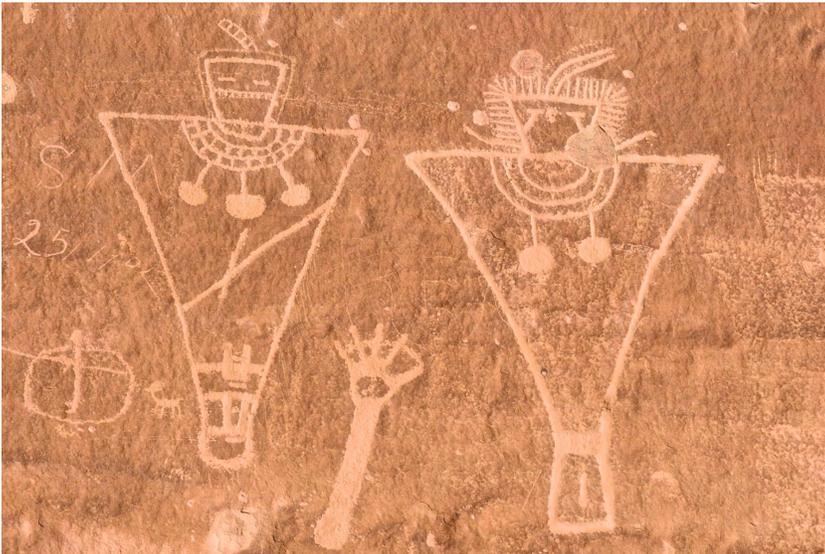
We stocked up on food, ice and gasoline and drove the very impressively steep, narrow road to the Range Creek trailhead where we camped Friday night, just before showers interrupted our evening. Skies cleared shortly, and we were able to have a late happy hour.

On August 24 we were picked up at the Range Creek trailhead by our Tavaputs Ranch owners and guides, Jeanie and Butch Jensen. We piled into four of their vehicles for an all day canyon tour. We stopped many times, gathering around spotting scopes for views of intact granaries in impossibly high and inaccessible places, and great pictographs and petroglyphs. We were able to walk to some of the rock art on lower canyon walls. Our guides answered many questions and told stories of Jeanie Wilcox Jensen's childhood in the canyon and the appreciation her grandparents, parents and uncle Waldo Wilcox had for the Fremont culture and their artifacts. Waldo Wilcox became the owner of the canyon ranch, while his brother Don, Jeanie's father, took the Tavaputs Plateau ranch, overlooking Desolation Canyon on the Green River, where their father died.

Waldo eventually conveyed ownership of the canyon to the State of Utah, which turned it over to the Dept. of Wildlife to administer. Several exchanges and trades later, the canyon is now in the hands of the U of UT, which is dedicated to the preservation of the Wilcox Canyon Ranch as well as to the study of the Fremont culture. Because the Wilcox family protected the canyon and Fremont artifacts for so many years, it is the most intact and intriguing record of Fremont culture in existence. We ate lunch at the old Wilcox ranch and were treated to a history of the settlement of the canyon by U of Utah resident archaeologist, Corrine. When we left the ranch we stopped to view pithouse villages exposed by 2012 range fires, more granaries with wood still intact, perched high on canyon walls, as well as more rock art. We saw only a small portion of the many granaries, pithouses and rock art which fill every part of the large canyon and its side canyons. We had planned to camp at the Range Creek trailhead following our tour, to enjoy talking about all we had experienced. However, Tropical Storm Ivo had other ideas. When heavy rains and flooding were forecast, we decided the steep, narrow clay road, with long drop-offs, would be too dangerous if it got much rain, so we left the Range Creek trailhead and went our separate ways Saturday night.

Two bug-eyed shamans in Barrier Canyon pictograph style.





Two ornated shamans in Fremont petroglyph style from the Nine-Mile Canyon Field Trip from Bob Powell.

Archaeological Conservancy Sites, September 13, 2013

Submitted by

The bad luck associated with Friday 13th was anything but for the ten members of the SJBAS who attended the rescheduled field trip to the Albert Porter Pueblo. Despite the rains the day before the roads to this site were high and dry but the colors and smells of a fresh rain put the group in a great mood. This site is owned by the Archaeological Conservancy so that a permit had to be obtained in order to visit the site! What made this trip so special was that Dr. Susan Ryan of the Crow Canyon Archaeological Center was there to tell us and her five students about her many years there as the Project Director for work from 2001 to 2004. She even had photographs to illustrate features she was referring to. We are fortunate that this site located on a 11.6 acre preserve was donated to the Archaeological Conservancy by the Porter Family in 1988 to preserve it's heritage.

This site with good views in all directions of the surrounding area, two springs and the Woods Canyon was ideal for being inhabited from BM III (AD 500 to 750) thru P III (AD 900 – 1150). The Porter Pueblo had it's largest occupation during P II (AD 900-1150). As the population of the surrounding sites. Woods Canyon, the Bass Site Complex and others nearby. fluctuated in 1250 AD as did the Albert Pueblo but in the reverse direction. As the Bass Site and Woods Canyon increased in population the Porter site decreased. However the Porter site had more public architecture, such as a Chaco Great House and a Tower Kiva. These population fluctuations support the idea of the Porter Site being a community center surrounded by supporting facilities and population. Even the Lowery site was nearby. This site has both P I and P II pottery but less than 1% Chacoan pottery. The 30 room site also had 21 kiva depressions but seemed larger. Susan Ryan has extensive knowledge about this site and it is difficult to repeat all that we learned in our two hour visit. The appreciation and knowledge about this site was expanded greatly for our group thanks to Susan.

We choose to eat our sack lunches at the Lowery Pueblo where there are picnic tables and restroom facilities, and we visited that site while there. It was particularly fitting after seeing the Porter Pueblo.

We also owe special thanks to Tom Hoff, who was going to escort us to the Lancaster site. He went out there to do a dry run (no pun intended) to determine the pass ability of the road. He met us on our way to the Lowery Pueblo and after viewing his mud encased jeep we knew that the road was not possible. Each of us owe him a car wash. Thanks Tom

All trip reports should first be sent to Richard Robinson. As our trip coordinator, he will send the reports on to Janice Sheftel. Please get these reports to him a few days before the 20th of the month so that he will have time to send them on. Thank you for your co-operation in this matter. We love to get all of your reports.

CAS NEWS

CAS Annual Meeting was held at the Embassy Suites, Hotel, 4705 Clydesdale Pkwy, Loveland, CO, on **Oct. 2-6**, in conjunction with the 71st Plains Anthropological Conference ("PAC"). The Northern CO Chapter is the hosting chapter. Registration is on-line. Go to www.coloradoarchaeology.org, and click on "Bulletin Board", with three options to register: (1) Regular \$85; (2) Student \$60; and (3) CASE one-day \$25.

2013 CAS. The CAS newsletter will be delivered electronically.

Meetings: Oct. 4, Loveland, Annual Meeting, a joint conference with the Plains and Central US is scheduled. There will be a raffle of a Teec Nos Pos rug.

July 27, 2013 CAS Quarterly Meeting Notes.

Kevin Black needs the tech support person assigned to the distance learning initiative to find time to start assisting. The Antelope Gulch survey will be online the end of October.

Statewide, 106 CAS members do not have currently valid email addresses. State membership board member recommended that the dues renewal date be uniform statewide. Need to discuss how to catch existing members up to the same date, and how to prorate new members.

Colorado Archaeology, the peer, reviewed version of *Southwestern Lore*, and has not received any submissions for publication for the theme, *NW Colorado*. The summer issue of *SW Lore* went to the printer Aug. 9. The education committee recommended getting a list of speakers at each chapter to give leads to other chapters. It is compiling a list of CAS members willing to speak. UCCS professor Karen Larkin has been speaking about the 100 year anniversary of the Ludlow massacre. Richard Wilshusen requested up to \$250 to assist in the curation of Upper Plumb Creek artifacts, which had CAS member participation.

The 2014 CAS theme is *Heritage at Work*. Details for the agenda of the 2013 annual meeting were discussed. Legal Update: (1) A release waiver has been drafted by the attorneys; (2) CAS is not obligated to provide deaf translators because of the size of the club and the prohibitive cost; (3) No Board member liability insurance is needed, because the organization is a 501(C). Since the CAS constitution and bylaws have not been revised in ten years, a committee was formed with the goal to vote on revisions at the 2013 annual meeting.

MUSEUMS/EXHIBITS

Maxwell Museum, Albuquerque, Features Exhibit of Curanderos (Mexican Healers)

Denver Museum of Nature & Science. *Mammoths and Mastodons: Titans of the Ice Age*". On loan from Field Museum.

CU Museum of Natural History

(Summary, [SW Arch Today](#))

Ancient SW: Peoples, Pottery and Place, 500-700 AD, curated by Steve Lekson. More than 100 rarely viewed ancient SW pots from one of the museum's SW collections and photographs of ancient SW ruins by aerial photographer Adriel Heisey provide a visual and dramatic frame of reference to the exhibit, divided in seven areas representing the primary cultural Groups that defined the ancient SW: Hohokam, Early Pueblo, Chaco, Mesa Verde, Mimbres, Casas Grandes and Pueblo. 1,000 years of SW history from AD 500-1600. <http://bit.ly/Yoxupt>. Thru Feb. 14, 2014. cumuseum_archive@colorado.edu.

U of Neb. State Mus., Lincoln. Ongoing. *First Peoples of the Plains: Traditions of Land & Sky*. (402) 472-2642; www.museum.unl.edu.

PAAC CLASSES

<http://www.historycolorado.org/oahp/program-avocational-archaeological-certification-paac>.

**SJBAS needs volunteer PAAC Coordinator.
Contact Andy Gulliford.**

The State has posted a link to download the final technical report on the PAAC Training Survey held in the Antelope Gulch area in 2008-2011, conducted with over three dozen CAS volunteers from many chapters. The link can be found at www.historycolorado.org/oahp/summer-training-survey.

Schedule, October:

- 2 - Fort Collins/Greeley, Rock Art Studies (Sess. 4);
- 8 - Fort/Collins/Greeley, Rock Art Studies (Sess. 5);
- 9 - Boulder, Ceramics Description & Analysis (Sess. 1 of 7);
- 12-13 - Pueblo, Arch. Dating Methods;
- 15 - Fort Collins/Greeley, Rock Art Studies (Sess. 6);
- 16 - Boulder, Ceramics Description & Analysis (Sess. 2);
- 19-20 - Glenwood Springs, Arch. Practice in CO;
- 22 - Fort Collins/Greeley, Rock Art Studies (end, Sess. 7);
- 23 - Boulder, Ceramics Description & Analysis (Sess. 3);
- 24 - Denver, CO Arch. (Sess. 1 of 7);
- 30 - Boulder, Ceramics Description & Analysis (Sess. 4).

November:

- 1-4 - Cortez, Lithics Description & Analysis;**
- 6 - Boulder, Ceramics Description & Analysis (Sess. 5);
- 7 - Denver, CO Arch. (Sess. 2);
- 13 - Boulder, Ceramics Description & Analysis (Sess. 6);
- 14 - Denver, CO Arch. (Sess. 3);
- 15-17 - Durango, Principles of Archaeological Excavation;**
- 20 - Boulder, Ceramics Description & Analysis (end, Sess. 7);
- 21 - Denver, CO Arch. (Sess. 4);
- 22-25 - Alamosa, Basic Site Surveying Techniques.

December:

- 3-20 - Denver, PAAC Laboratory Project (Occurs on intermittent dates at North Storage facility in central Denver);
- 5 - Denver, CO Arch. (Sess. 5);
- 6-8 - Colorado Springs, Perishable Materials;
- 12 & 19 - Denver, CO Arch. (End, Sess. 6 & 7).

CONFERENCES

Plains Anthropological Conference & CAS Annual Meeting, Oct. 3-5, Loveland, CO.

Utah Rock Art Research Assoc.'s 33rd Annual Symposium, Oct. 11-14.

2013 Paleoamerican Odyssey: Oct. 17-19., Santa Fe. www.paleoamericanodyssey.com.

79th Annual Society for American Archeology Annual Mtg., Austin, TX, April 23-27, 2014.

Hisatsinom Denver Chapter

September Meeting. ([All Points Bulletin](#), Sept. 2013)

Jakob Sedig spoke about *Three Years of Research at Woodrow Ruin: Uncovering an "Atypical" Mimbres Site*. Jakob received his M.A. from CU in 2010. His thesis examined the ritual, ceremonial, and symbolic use of projectile points in the N. San Juan region of the US SW. Jakob worked at Homo'lovi Ruins, located outside of Winslow, AZ; Crow Canyon Archeological Center; Chimney Rock; outside of Casas Grandes (Paquime) in Chihuahua, Mex.; and now works in the Mimbres region of SW NM. As a Ph.D. candidate at CU, his research explores the relationship between humans and their environment during the Late Pithouse-Classic period transition at Woodrow Ruin, discussed by SJBAS Sept. speaker Steve Lekson. Since 2011, Jakob has been conducting dissertation research at Woodrow Ruin. In the summer of 2013, he and CU completed excavation at the ruin. He discussed the final summer of Woodrow research, and its preliminary results. Although analysis of data from the research is ongoing, it is apparent that Woodrow Ruin is an "atypical" Mimbres site. Not only is Woodrow one of the largest and best preserved sites in the Mimbres region, but the research found that Woodrow had one of the largest Mimbres Late Pithouse period occupations. It had several features that distinguish it from other sites in the Mimbres River Valley, which include a prehistoric road, evidence of occupation during the AD 900-1000 pithouse-to-pueblo transition, and the decommissioning and remodeling of a great kiva at the site.

FREE DAYS IN PARKS

Free Entrance Days in National Parks.
Nov. 9-11, Veterans' Day Weekend.

Apache Dispute with American Museum of Natural History

(NY Times, Aug. 20, 2013)

Four years ago, the American Museum of Natural History agreed to return to the Apaches 77 objects from its collection, including headwear, feathers, bows and arrows, medicine rings and satchels containing crystals and charms. None of the items have gone back because of disagreement with reps of the Apaches over whether the museum will officially designate the items as "sacred relics" that should never have been taken. The dispute would seem to hinge on semantics: the museum is prepared to refer to the objects as "cultural items," while the Apaches insist that they be designated as "sacred" and "items of cultural patrimony," legal classifications under NAGPRA. The Apaches say the items are imbued with their religion's holy beings, that tribal elders attribute problems like alcoholism and unemployment on reservations to their unsettled spirits, and that the museum's position is insulting to their deities.

The museum, home to tens of thousands of American Indian artifacts from scores of tribes, says that no insult is intended. The museum declined to detail how it came to its decision and said it had closely followed NAGPRA. Determining classifications under NAGPRA is complex. The museum made its judgment consistent with established criteria. The items were "lawfully obtained by a respected anthropologist approx. 100 years ago," which the Apaches dispute. The Apaches, who number 55,000 across more than a dozen distinct groups in AZ, NM and CO, have been seeking the return of items scattered in museums around the country since the early 1990s.

Under NAGPRA, museums are to classify items they intend to repatriate. "Sacred objects" are those needed by tribes and their spiritual leaders to practice religion, while "objects of cultural patrimony" are items that have historical importance to the tribe as a whole, as opposed to merely personal and everyday items. NAGPRA, which requires museums to cover the cost of returning items, does not include a classification known as "cultural items," but it leaves to museums the final decision on just how to classify the objects they return. Fed. officials who oversee NAGPRA agree that the museum is abiding by the letter of the law.

Some Indian tribes feel the use of the term "cultural patrimony" in documentation amounts to an acknowledgment that the objects should never have been removed from tribal hands without consent. Such an admission can be an important matter of healing for the tribes. NAGPRA is intended to help American Indians reclaim burial and religious items and other objects of enduring significance that were taken from reservations when the tribes were suffering under resettlement, poverty and military control. It was a time when communal spiritual items were taken by unscrupulous visitors. The museum's stance angers the Apaches because the museum has used the desired designations on three earlier occasions when repatriating Apache ceremonial caps, lightning sticks and similar articles. The museum has used the more formal wording in the Federal Register in 19 of the 21 American Indian repatriations since 1998.

Tribal members visited the museum in 2005 to identify the items, sent letters to the museum and federal officials explaining why the items are singular, and went before a review committee set up under the federal law, which agreed that the items were part of the tribe's cultural heritage. The Apaches renewed their talks with the museum in January, after the Field Museum agreed to classify 146 tribal items as sacred objects of cultural patrimony based on "a greater understanding of Apache beliefs." The Field altered its 2006 decision to classify 56 of those objects as cultural items only, and submitted a revised notice to the Federal Register.

Twenty-four museums have adopted the Apaches' position in making their returns, including the Denver Museum of Art, the Metropolitan Museum of Art and the state Museums of AZ and NM. The Apaches also have a dispute with the Smithsonian, not governed by the 1990 Repatriation Act, over its refusal to return six objects the Tribe deems sacred and patrimonial.

Thanks

Thank you to the many contributors in this newsletter. Your trip reports and trip pictures were excellent. Please let us hear from you on each trip. Our own SJBAS news is the BEST and the most wanted.

NEWS FROM THE SOUTHWEST

With Single Donation, Denver Art Museum Cements Reputation as One of Top US Repositories of Western Art. (Durango Herald, Aug. 16, 2013)

Denver collector Henry Roath pledged to give the museum's Petrie Institute of Western American Art his collection of approximately 50 masterpieces of the American West by artists including Albert Bierstadt, Thomas Moran, Frederic Remington and Ernest L. Blumenschein. The Roath collection focuses on art of the American SW with an emphasis on works from members of the Taos Society of Artists. Roath made a financial gift of \$500,000 to help establish a fund for future art acquisitions -- one of the most important donations in the Museum's history. The Petrie Institute promotes DAM's Western American art collection through publications, research, symposia, exhibitions and acquisitions. The Roath collection works range in dates from 1877-1972 and include oil paintings, watercolors and bronze sculptures.

Roath wants the collection to be accessible to the public and hopes the gift will inspire others to further grow the acquisition fund so that the collection can continue to evolve. The collection will remain on view in the Level 2 and Level 7 Western American art galleries at the museum. Hours: 10 a.m. - 5 P.m., Tues. thru Thurs.; weekends: 10 a.m. - 8 p.m.. Final Friday of the month, until 10 p.m. Closed Mondays, Thanksgiving and Christmas. Admission for CO residents: \$10/adults; \$8/seniors & students. Non-CO residents: \$13/adults, \$10/seniors & students, \$5/visitors ages 6-18 and free for children under 6. Gen. admission free first Saturday of each month.

Monks from Gaden Shartse Monastery in Mundgod, Karnataka State, India, Drew Manjushri Mandala in Brilliant Shades of Sand Inside Gallery at The Art Center in Grand Junction, then Swept the Work into Small Pile of Dull Green. (Daily Sentinel, Aug. 12, 2013)

The creation of sand mandalas is a tradition in Tibetan Buddhism. The six monks traveling on the two-year Sacred Earth and Healing Arts of Tibet Tour create mandalas for many reasons: to share a message of compassion and peace; to illuminate the Buddha's teachings; and to raise funds for the Monastery and its more than 1,600 resident students, teachers, scholars and spiritual practitioners. The mandala the monks created at The Art Center represented the Buddha of Wisdom. The Monks, in maroon robes, bent low over the mandala and tapped a fine swirl of white sand onto a smooth swath of emerald green sand. To create the mandala, the monks poured colored sand into a narrow metal cone with a hole in the tip, and ran another metal cone over a textured spot on the cone with the sand.

Each element of the mandala had special significance. For example, the lotus at its center, even if it grows in muddy water, is itself clean and pure. Humans are born in the same situation. They can reach ultimate enlightenment even if they grow in muddy water. The rim of red, green, blue, yellow and white around the circular mandala represented the different colors of fire, which can burn negative emotion and thoughts. In some spots just a few grains of tiny, intricate occurred. The mandala represented, at the end, the impermanence of this life -- its transience.

So, after a traditional ceremony, the monks swept their creation into a surprisingly small pile, the colors becoming blurred and dulled as they mixed in each sweep of the brush. The sand has special purpose: putting it on the head of someone who is dying will ensure that they return as a human in the next life; sprinkled into the four corners of a home, it offers protection; spread over a garden, it encourages life and growth. As the last act in the mandala's life, the monks stood on a bridge over the CO River and poured the remaining sand into the water to encourage purification of the environment.

CO's New State Historical Museum Closes Exhibit on Sand Creek Indian Massacre, One of CO's Darkest Chapters, after Descendants of Slaughter's Survivors Demanded Changes in how it is Portrayed and Complained they weren't Consulted. (Durango Herald, Sept. 1, 2013)

A US Army force led by Col. John M. Chivington swept into a sleeping Indian village along Sand Creek in SE CO on Nov. 29, 1864. Troops killed more than 160 Cheyenne and Arapaho, most of them women, children and elderly. Officials insisted the attack was to avenge Native American raids on white settlers and kidnappings of women and children. A descendant of Chief Sand Hill, one of the survivors, said curators of the Historical CO Center museum in Denver didn't consult tribes about the display, which opened in April 2012. The exhibit was closed in June. Tribal historians found some dates were wrong, excerpts from letters left out crucial details, and the exhibit attempted to explain Native American-white settler conflicts as a "collision of cultures," instead of a massacre. Descendants want respect for their relatives who were murdered. Officials at

(Continued on page 9)

(News From the Southwest: Continued from page 8)

the center say they are waiting for CO and tribes to reach a consensus before reopening the exhibit, which includes a 1996 video titled, "Oral Histories of Sand Creek Massacre Descendants."

NM Officials Hope to make Tourist Attraction of Prison where One of Nation's Deadliest Riots took Place in 1980. (Durango Herald, Aug. 6, 2013)

Feb. 1980, inmates at NM's "Old Main" prison killed 33 fellow prisoners in a clash that included beatings, amputations and burned bodies. More than 100 inmates and guards were hurt in the 36-hour riot fueled by over-crowded conditions. The now-closed Old Main prison near Santa Fe would become a museum under a proposed plan, still in its early stage, but would not seek NM taxpayer money, and would transform the building into a tourist attraction funded by visitors' fees. Crews from the Penitentiary of NM would help with repairs. The museum could open within 3-5 years, although the final cost is not clear. Strong public interest in tours of the site offered during last year's NM centennial celebration sparked the idea. Inmates from the Penitentiary of NM, next to Old Main, would be involved in operating the museum. The museum would include tours, a prisoner-run restaurant and an inmate-staffed hobby shop. Inmates would learn various skills, such as developing business plans to run the restaurant. Officials don't believe the project would require any special legislation, unless the department seeks a special designation.

Old Main was closed in 1988, eight years after the riot, which led to massive reforms within NM's prison system. The planned museum follows a trend in "dark tourism" to transform tragic and disaster sites into tourist attractions. For example, NYC officials had to wrestle with the influx of visitors to the World Trade Center immediately after 9/11. Planners for the memorial site factored in the increased tourist traffic. More than one million people visit Auschwitz annually while some sites from the Khmer Rouge in Cambodia have been turned into tourist destinations to mark that genocide. The museum could be a good idea if it is truthful about events.

Chipeta Chapter Field Trip: Old San Rafael Railroad Tour Follows Grade of Old Ghost RR, Crossed Ruts of 1820's Spanish Trail, Visited Number of Rock Art Panels, Abandoned Homesteads, Railroad Structures. (Uncompahgre Journal, Chipeta Chapter, Sept. 2013)

The chapter members hiked deep red canyons with Oscar Olson. The San Rafael is a massive dome of sandstone that rises from the UT desert west of Green River, running north and south from Price to Hanksville, UT, 100 miles long, capped by pinkish-white Navajo sandstone, with a pale ghostly look from a distance. The east side is deeply eroded into a maze of slot canyons and towering red canyons, strewn with boulders. Until I-70 was constructed in the 1970s, all routes had to go north, to the base of Cedar Mountain, then west towards Castle Dale. Today, this is called the Green River Cutoff, a dirt road, slow, winding, slick when wet. Past travelers came this way and left their mark in the form of rock art and historic inscriptions. The railroad left deep scars, bridges and stone huts. In the San Rafael, the desert soon reclaims everything.

Oscar, who lives in Salt Lake City and is a board member of URARA (UT Rock Art Research Assoc.), knows where to look. The group stopped at six rock art sites, on huge boulders, placed along the base of Cedar Mountain and several of Oscar's "secret" sites. The group showed him Railroad Rock, which is two huge boulders with historic signatures, circa 1881, the summer the railroad was built here. After lunch, the group concentrated on railroad history. The grade weaves back and forth, since a steam locomotive requires a gentle grade. Often, they drove on top of the old grade for short stretches, recognized by the extra narrow cuts through the hills, just wide enough for a railcar. The group visited an old kiln, a stone "beehive" shaped vessel at an outcropping of limestone. The railroad planned to use it to slake lime for its masonry and mortar, but it was never used.

At Little Hole, the group picked up the old Spanish Trail, a special place as evidenced by the bedrock (horizontal) petroglyph panels overlooking the small box canyon. Little Hole was a dependable water source. The group crossed the Spanish Trail many times during the next several days. Like the railroad, it moved back and forth across the path. The old ruts are still visible 200 years later. Next were the China cabins, the living quarters of many Chinese who were employed to build the railroad grade, with hard days and little pay. The stone huts are remarkably intact, sans roof, but with a fireplace in one. Up the hill, tucked out of sight were two smaller huts, opium dens, according to local legend. At the mouth of the first red canyon, Big Hole, and another watering place, both the railroad and the Spanish Trail converged. The group hiked one-mile up the sandy bottom to the rock art panel, a long wall with repatinated images. The group stopped in Green River for dinner at Ray's.

The second day, the group planned to approach from the south end, work its way north to meet up where the group left off the day before, a "difficult road". Five miles north of Green River, the group headed west, intercepted the old railroad grade, and made its first stop at Mystery Rocks, a parallel row of large boul-

(Continued on page 10)

(News from the Southwest: Continued from page 9)

ders maybe 100' long, something with a purpose. but what? The boulders are too heavy to lift or roll. It took great effort to construct. The location is near the old railroad grade, so that is the likely association. Even with a metal detector, Oscar has never found a scrap of iron, not a horseshoe, bolt, chain, or piece of barbed-wire. Perhaps it was an ancient stone monument, and they used logs and levers. It bears NE by 30°, nothing celestial.

Then the group went north to the historic Smith Cabin, mostly intact, with an apricot tree still trying to survive. The homestead was built on a live spring, and when nearby rock drilling disrupted the water source, it was abandoned. The group worked its way north, becoming more concerned about the road, a two-track jeep trail, steep and sandy in this stretch, often washed out. The weather held, and the group soon dropped into beautiful Cottonwood Canyon. The party hiked up the canyon, to two major rock art panels, including some Barrier Canyon pictographs and a petroglyph of a 2' tall thunderbird (or rainman?), with outstretched arms and long flowing lines. The group saw one more railroad site, away from any road. Around a ridge you see stone masonry work -- a railroad bridge, with abutments still intact after 130 years.

Anasazi Heritage Center ("AHC") Celebrates 25th Birthday with Series of Special Events, Speakers: 8/24-8/27. (Cortez Journal, Aug. 20, 2013)

The AHC opened in 1988 as a repository for artifacts recovered during construction of McPhee Reservoir. All federally funded projects require an archaeological assessment of the project area and a place to safely store the artifacts recovered. The Dolores Archaeological Program ("DAP") was the largest public land archaeological project in American history, lasting eight years and yielding more than a million artifacts, as well as new insights into settlement patterns and human activities from 1,000 years ago. AHC continues to receive and catalog artifacts from legal excavations on public lands in SW CO. The collection numbers more than 3.5 million objects, a magnet for nat'l and internat'l researchers seeking insight into the people who lived on this landscape. Local activism was behind the grassroots efforts to keep DAP materials from moving to Denver when the project was complete.

When Canyons of the Ancients Nat'l Monument was created in 2000, the museum gained a new role as monument headquarters and visitors' center. The 170,000 acre nat'l monument contains the highest density of archaeological sites in the US, and is managed as an integral cultural landscape. Two 12th century settlements are adjacent to AHC. Hikers and other recreationalists are encouraged to visit AHC for orientation before visiting monument lands west of Dolores, where 11 more archaeological sites are managed as destinations within the monument.

Over the last 25 years, AHC has received many nat'l awards. The Nat'l Assoc. for Interpretation recognized AHC for the excellence of its special exhibits (1997, 1998, 2004), a poster (1998), and a curriculum that meets state education goals through lessons involving archaeology (2002). To date, almost 50,000 students have participated in AHC programs. In 2006, AHC received the State Honor Award from CO Preservation Inc., from the Society for American Archaeology for the movie "Visit With Respect." Produced in collaboration with the San Juan Mountains Assoc., the CO Historical Society and Crow Canyon Archaeological Center, the film features Native American perspectives on archaeology. The movie is shown to more than 10,000 people annually. It is subtitled in English, French, German, Spanish, Italian and Japanese. BLM recognized the museum in 1992 and 2006 for its outstanding volunteer program. Since 1988, over 400 volunteers have contributed more than 175,000 hours of their time. One large display is dedicated to artifacts of the Chappell Collection, on permanent loan from a local nonprofit group, the Anasazi Historical Society. The museum also has hosted 65 temporary exhibits in its Special Exhibit Gallery since 1988, some developed entirely by the AHC staff. The rest are borrowed from other museums, agencies, universities, or individuals, and are usually enhanced with artifacts from AHC collections. Special exhibits may focus on subjects beyond archaeology, such as Native American cultures, Western history, local artists, and natural resources. Since 1988, AHC has hosted about 648,000 visitors representing every continent. AHC is open seven days a week from 9 a.m. to 5 p.m. For more information, contact 970-882-5600.

All entries for the Moki must be sent to Janis Sheftel at jsheftel@mbsslip.com before the 20th of each month. We want and need your input for this newsletter. Just be sure and get it delivered before the 20th of each month, or else we will have to hold it for the following month's newsletter. Trip news and pictures are wonderful. Thank you so much for making this a SUPER newsletter.

FORT LEWIS COLLEGE DURANGO COLLECTION EXHIBIT ON LOAN TO WHEELWRIGHT MUSEUM OF THE AMERICAN INDIAN

The Wheelwright Museum is located at 704 Camino Lejo, Santa Fe, 10 a.m.- 5 p.m., Mon.-Sat; 1-5 p.m. Sun. Free Admission/Parking. ([Durango Herald](#), Sept. 3, 2013)

Three Chief's Blankets from distinct phases of Navajo history are suspended in the eye of the museum. The Santa Fe exhibit is part of the Center of SW Studies' increasing effort to collaborate with other museums. Before the Wheelwright opening, the Center orchestrated collaborative exhibits in Boulder at the Avenir Museum, in Flagstaff at the Museum of Northern AZ, and at the Anasazi Heritage Center. A number of other outreach programs are underway in the Four Corners as well as planned participation in gallery exhibitions at the Nat'l Museum of the American Indian in Washington, DC.

The Durango Collection fills two area exhibits. "Woven to Wear: Navajo and Puebloan Textiles" is on view at the Center. The three Chief's Blankets are shown along with a number of other textiles, some jewelry that is splendid. With the exception of the first Chief's Blanket, the exhibit is essentially limited to works from 1860-1880, a period of turmoil. Text panels reveal that indigenous weaving dates back 2,500 years. The tradition continues in traditional and contemporary streams.

The American Civil War and its aftermath included massive Westward expansion and occupation. Railroads increased trade and transformed indigenous weaving. When the Navajo were forced into exile at Bosque Redondo, the disruption resulted in scattered herds, drastically depleted resources, and new ways of making textiles. The exhibition mentions mythical beginnings. Taught by Spider Woman, the Navajo began weaving with tools she provided: sunshine, rain and lightning. These natural elements found their way into designs, beginning with simple banded blankets and eventually emerging as Eyedazzlers. Textile historians have classified Navajo weaving into three periods: the Classic, from 1700-1875, which produced mostly clothing; the Transitional, from 1875-1900, reflecting the tremendous adjustments during a time of change in which weavers experimented with new materials and designs; and the Rug, bringing Navajo weaving up to the present where textiles have become sophisticated and reach an international market.

The Wheelwright exhibit concentrates on the Transitional Period. Wearing blankets are mostly displayed on mannequins, showing how seemingly simple designs make bold and dramatic statements. Contemporary Navajo weaver D.Y. Begay assisted the Center's Curator, Jeanne Brako and the Wheelwright staff in dressing the figures. Several displays have multiple figures, male and female. In the traditional form of a woven dress for Navajo women, a biil, two panels are woven on a vertical loom. They may be elaborate, embroidered or plain. Two elegant black women's dresses date from 1865 and 1870. Both have a manta, or shawl wrapped around the shoulders: One is black and one of natural white wool. There are elegantly embroidered borders, black on black. Begay added silver jewelry to complete a highly formal, ceremonial look.

Organizers put the three Chief's Blankets in the central kiva, including the First Phase, a simple banded blanket, dating from the first half of the 19th century with natural wool colors. The Second Phase dating from about 1870, shows natural wool colors plus indigo blue and red from raveled trade cloth. The Third Phase, circa 1875, is more elaborate, woven with natural colors, indigo blue and raveled red plus commercial wool yarn. Together they tell a story of utility, transformation and adaptation to a new world.

SJBAS OFFICERS MEETING

The SJBAS Officers met on Sept. 11. The meeting was well-attended. Topics of discussion included Financial Review—checking and savings; Internship Fund & 9/21 Tribute to John Sanders at Center of SW Studies; Dues, non-paying members, and revised membership list; Physical address of SJBAS; Non-responsiveness of CAS; Moki coordination for monthly updates and announcements; Grant administration request; and December holiday party.

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

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We welcome your comments, reports, pictures, and news to include in this newsletter. Please submit them before the 20th of each month to Janis Sheftel at address above.

www.sjbass.org