



THE MOKI MESSENGER

NEWSLETTER OF THE SAN JUAN BASIN ARCHAEOLOGICAL
SOCIETY

Chapter of Colorado Archaeological Society

March, 2012

SJBAS March Meeting

Our regular meeting will be held on **March 8, 7:00 p.m.** at the Center for SW Studies Lyceum, Fort Lewis College. Ben Bellorado will speak on "Reconstructing Prehistoric Farming Techniques and Political Economies in the Durango Area, Ridges Basin, Falls Creek, and Beyond!" Ben has been working in Southwest archaeology for the last fifteen years.

Originally from the mountains of Wyoming, Ben received his B.A. in Anthropology from Fort Lewis College and his M.A. in Anthropology from NAU. He has worked on research and contract archaeological projects and in educational venues in all Four Corners states, focusing on the analysis of prehistoric agriculture systems, ceramics, and rock art. Ben's primary research has been in reconstructing the affects of climate change on early Puebloan farmers in the northern Southwest and understanding prehistoric expressions of social identity as seen through rock art in the region.

Ben's Master's Thesis work in the Durango area reconstructed prehistoric agricultural systems in Ridges Basin and the larger Durango area using experimental farming of traditional native corn varieties using techniques taught to him by traditional Hopi, Tarahumara, and Rio Grande Pueblo farmers. The research was conducted to understand the

role of maize agriculture in the lives of ancestral Puebloan peoples in Durango, an area usually assumed to have been marginal for corn farming.

Presently, Ben works for Abajo Archaeology, a contract archaeological firm in Bluff, Utah where he conducts surveys, excavations, laboratory analysis, and is currently writing a chapter on rock art for the Comb Ridge Survey Project.



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SJBAS Field Trips

SJBAS Field Trips:

March 1-4, Cochise County Arizona. (TLs: Gail and Marlo Schulz, 946-5234). MT, meet Gail and Marlo near Tombstone, AZ on March 1. Learn about history of southern AZ.

March 18-23, Agua Fria National Monument and Nearby Locations. (TL: Mary Ann Hiller, 259-5170). Limit 20, CC, HC/4WD. Visit Perry Mesa and its canyons to learn about the 500 sites and many petroglyph panels. Visiting some other sites will require individual registration. Sign up by Feb. 1.

April 14, Dinetah Pueblitos. (TL: Mary Ann Hiller, 259-5170). Limit 20. DT might require HC vehicles but HC/4WDs preferred. Several <1-mile, easy to moderate hikes to several ruins and petroglyph sites in the area east of Bloomfield, NM, with NM Trust Land Archaeologist David Eck.

May 5-6, Ute Mountain Ute Tribal Park Service Weekend. (TLs: Kathleen and Jim Shadell, 247-5597). HC/4WD preferred. DT/CCT, with Hisatsinom Chapter. Day of manual labor - bring gloves, hat, tools, and water. In exchange tour sites not always open to the public. DT work only option available.

May 12, Durango Walking Tour. (TL: Mary Ann Hiller, 259-5170). Tour with Dr. Andrew Gulliford through the Historic District of Durango.

Nearby Trips, Mtgs. & Lectures

CAS, Denver Chapter - March 12, 7 pm, Rick-
etson Auditorium, Denver Museum Of Nature
& Science: Robert Wunderlich (RMC Consult-
ants, Inc.) will present "Examining the Diverse

Universe of Raw Material Sourcing in Colorado
and Wyoming." Enter museum through Le-
prino Atrium entrance on west side.

Hisatsinom Chapter: Cortez Cultural Center,
7:00 p.m.; March 6, Laurie Webster will dis-
cuss her research into Grand Gulch perishable
artifacts located in the Field Museum in Chi-
cago. The theme for the 2012 Four Corner
Lecture Series, **June 3**, is "Crossroads of Art
and Culture." Donna Glowacki will speak on
Mesa Verde: Religion and Change.

Hisatsinom Chapter has field trips planned to
the (1) Tommy Bolack Ranch; (2) Pueblitos; (3)
the Chaco North Road; and (4) Zuni. For infor-
mation, call Jane Williams, trip coordinator,
565-8867, jswill@frontier.net.

**New Center for SW Studies, FLC, Lecture Se-
ries:** All programs will be held in the Center
Lyceum at 5:30 p.m., except as noted.

February 21, *Mesa Verde National Park:* Supt.
Cliff Spencer will discuss the construction of
the park's new visitor and research center;

March 14, *History Colorado:* State Historical
Fund Director Steve Turner will speak about
historic and archaeological preservation pro-
jects throughout the state, with emphasis on
SW CO;

March 27, *Successes in Land Conservation:*
Kathy Roser & Scott Perez of La Plata Open
Space Conservancy, Nancy Butler with Rio
Grande Headwaters Land Trust, and Nina Wil-
liams formerly with Montezuma Land Conser-
vancy. Retirement celebration for Kathy Roser
begins at 5:00 p.m. in Center's Reception
Room, followed by program at 6:00 p.m.;

April 10, *Park County Resource Protection:*
Speaker Gary Nichols will discuss Park
County's award winning natural and cultural
resource protection program that supports

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the county's agriculture, recreation and tourism economies;

April 24, Spring Creek Basin Wild Horse Program: BLM and the Disappointment Wild Bunch Partners will present a program about the management of the SW Colorado Spring Creek wild horse herd.

Colorado Council of Professional Archaeologists Annual Meeting, March 2-4. Durango, CO. www.coloradoarchaeologists.org.

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

PAAC Class

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

Exhibits

Migration Exhibit, "Journey Stories," [of those who settled this area] at Aztec Museum; **Smithsonian's National Museum of the American Indian, George Gustav Heye Center, NY, NY,** "Time Exposures: Picturing a History of Isleta Pueblo in the 19th Century," (Through June 10, 2012); (212) 514-3700, www.americanindian.si.edu;

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

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

Museum of Indian Arts & Culture, through May 1, 2014. "Woven Identities", 250 baskets from Western North America.

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

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

Heard Museum. "Native American Bolo Ties: Vintage and Contemporary," through September 2012; "Beyond Geronimo: The Apache Experience". (602) 252-8840, www.heard.org.

San Diego Museum of Man: "Adventures in Photography: A Century of Images in Archaeology and Anthropology," 64 vintage photographs, including images of Tikal. (long-term exhibit) (619) 239-2001, www.museumofman.org.

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

Hohokam Exhibit at Anasazi Heritage Center; through October 2012. "Pieces of the Puzzle, New Perspectives on the Hohokam," produced by CDA, highlighting recent Hohokam discoveries. Artifacts from the Pueblo Grande Museum and Archaeological Park,

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Phoenix, as well as the AZ State Museum.
www.co.blm.gov.

Photographic and Historical Essay on Manzanar Internment Camp at Mancos Town Gallery. The photographic exhibit illustrates in black and white what remains today of the prisoners. The photos represent many visits to the site over a period of three years in the late 1990s.

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

New Natural History Museum of Utah, at Rio Tinto Center, U of UT. (Summary, Durango Herald, December 4, 2011) In the Native Voices exhibit are the traditions of Utah's five American Indian nations, visitors have been moved to tears.

Moki By Mail

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

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

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

www.sjbas.org.

Volunteer Opportunities

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

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

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

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

Mesa Verde. Visit www.mesaverdevolunteers.org;

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

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

Salmon Ruins, NM. Salmon Ruins, which provides a fascinating example of pre-Columbian Pueblo architecture and stonework, needs more volunteers.

THE EDITORS' CORNER



Montezuma County Historical Society ("Society") Releases Volume 4 of *Great Sage Plain to Timberline -- Our Pioneer History*, Available, along with Previous Three Volumes, at Books and Let It Grow Stores in Cortez, Ponderosa Restaurant in Dolores and the Society. (Summary, *Cortez Journal*, December 24, 2011)

The Society will continue sharing the history of Montezuma County in the monthly "Looking Back" column that is offered through the *Cortez Journal* on the first Saturday of each month. To contact the Society to obtain a copy of Volume 4, call the book's co-editors, June Head at 565-3880 or Virginia Graham at 565-7767.

"A First Approach to Links between Animals and Life on Board Sailing Vessels (1500-1800)", by Philippe Migaud, *the International Journal of Nautical Archaeology*, (2011), 40.2: 283-292; Article Report by Bob Rushforth. (Summary, *CAS All Points Bulletin*, January 2012)

Typical provisions on long sea voyages included preserved food, such as biscuits, wine (beer), lard, pork, beef, oil, vinegar, rice, salted fish, cheese, salt, peas, and sardines. Meat was preserved in brine or salt. Livestock, such as chicken, geese, cattle, sheep, goats, pigs and horses, was transported to colonies for breeding. Sometimes crews abandoned livestock on deserted Caribbean islands as a resource for future trips, which reverted to a wild state and reproduced. In addition to preserved foods, fresh vegetables were a necessity. Root vegetables were transported on the ship and salad vegetables were grown and seeded on board. Lack of fresh vegetables often resulted in scurvy, caused by lack of vitamin C. A surprising remedy was rat liver, because rats produce vitamin C in their liver. Other animals also were taken on board. Turtles and manatee were used for food. Turtles could be kept alive in the hold as a source of fresh meat. Both turtle and manatee meat were salted for preservation. Dogs were used for hunting and as a source of emergency food. Rabbits were forbidden on board ships, because they nibbled at hemp ropes and caulking. While this evidence is mostly documentary, underwater evidence is incomplete. Underwater food artifacts usually are unconsumed food stocks. (Used food remains (garbage) were tossed overboard.) Bones are not well preserved in the sea as they are a calcium source for aquatic life. In addition, sea currents and tides erode identifying bone characteristics. Livestock and preserved food stocks were kept on deck, which could have been swept overboard in a storm or shipwreck. Livestock would swim away and barrels of preserved food would float away. The result is slow progress in the study of food on board ships.

The Food and Feasts of Jesus: Inside the World of First-Century Fare, with Menus and Recipes, by Douglas E. Neel and Joel A. Pugh. (Summary, *Pagosa Sun*, January 26, 2012)

Neel, now at St. Patrick's Episcopal Church in Pagosa Springs, started a catering company, Manna Catering, specializing in first century feasts and the idea for a book was born. He researched what a first century feast would have been like, developing a reliable list of what

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ingredients would have been available to cook with, at the Perkins School of Theology library at SMU. A few books on archaeology gave Neel the basics for what a first century pantry would have looked like. The types of pottery found at digs helped decipher how the people of that time were cooking, and what they were cooking. There wasn't a lot of meat -- it was served only during certain feasts -- but there were herbs and many vegetarian courses. Fifty to 60 types of bread were eaten. Cheese also was a staple of the Jewish first century diet, thus the two were staples of the feasts. In order to get the meals just right, quite a bit of experimentation was involved. With the ingredients, meals and recipes recreated, one more part of the feast, the entertainment was needed. Roman and Jewish feasts of the first century differed. The Greeks and Romans would recline throughout the entire meal and afterwards, during the entertainment, which would normally include philosophical discussion. During Jewish feasts, however, one would only recline after the meal, when discussion would focus on the Torah and interpretation of the law. During the meal, Jewish people would sit. Neel feels there is a very strong connection between food and culture. The book chapters include separate meals, from wedding feasts to beach picnics. The first part of a chapter tells the history of the feast, then it discusses the actual food served at the feasts and its significance, and finally, recipes are provided, from homemade cheese to lentil soup and unleavened bread. This May, the book will be available at bookstores and online. It is available for pre-order at www.amazon.com.

Archeology Near & Far: Southwest

Coming to a City near You! Ancient Native American Occupation within the City of Fort Collins, (Summary, The Folsom Point, February 2012), was presented by Dr. Jason La Belle, Director, Center For Mountain and Plains Arch, CSU. Little is known about the prehistoric Native American occupation within Fort Collins, Loveland, and Windsor because of (1) the early settlement of the area during the 1860s, (2) subsequent agricultural development, (3) heavy avocational artifact collecting from the 1930s, and (4) urban development since the 1970s. Glimpses of this ancient life are known from a few sites along Fossil and Spring Creeks, two major tributaries of the Cache la Poudre River. The Center has been working at Spring Canyon, Fossil Creek, and Harvester sites, on protected natural areas owned by Fort Collins and Larimer County. The majority of known occupations date to the Plains Woodland period (approx. AD 150-1100), although there is limited evidence dating back to Folsom times or the latest Pleistocene. The results of fieldwork are based on surveys and testing completed over the past several years. Site stewardship, future public surveys/digs, and public interpretation are all possible.

When it's Hot, it's Hot: Changing Climates and Shifting Prehistoric Populations in Western Colorado, (Summary, The Folsom Point - February 2012), by James C. Miller, Research Director, Dominguez Archaeological Research Group, Grand Junction.

Recent excavations and environmental studies at the Jeanne Site, a rock shelter near Loma, CO, have provided a record of periodic use by hunter-gatherers as well as a detailed account of past climates from about 10,000 years ago to present. The small northwest-facing overhang was a satellite site for sheltering

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groups involved in hunting as well as seed and other plant gathering. Features used for cooking and producing heat and others used for plant food processing and storage are prevalent. Past climate reconstructions using pollen and geo-climatic interpretations of aeolian and alluvial deposits suggest heavier use of the area by prehistoric inhabitants during cooler, concomitantly moister climatic conditions. Similar to human use of the area, accumulated data on bison in the archaeological record over a wider region suggest a pattern of bison population reduction during long term droughts.

History of Pueblo People around Base of Castle Rock Butte in McElmo Canyon Becoming Better known since Castle Rock and Contiguous Sand Canyon Trail Declared Part of Canyons of the Ancients National Monument. (Summary, [Durango Herald](#), February 5, 2012)

The Sand Canyon Trail is home to thousands of archaeological sites, but there are no interpretative signs, restrooms or pavement there. Visitors are to leave the area as they found it. A 100 Native Americans may have lived on both sides of Castle Rock from 1100 to 1300. Castle Rock inhabitants performed religious rites in at least 16 kivas. Ancient structures found on isolated stretches of canyon alcoves have been given names such as "Corn Cob House" for their kitchen litter. The visible remnants of the Castle Rock pueblo, for example, are scattered stones at the base of a butte. The outline of the walls are evident beneath the surface, but archaeologists don't want to disturb the site. In the early 1990s, archaeologists from Crow Canyon Archaeological Center excavated less than 10% of the site, enough to answer most of their questions. They dated the occupation from tree-ring samples. At the Anasazi Heritage Center, visitors can see a timeline of Native American history, showing the transition from the hunter-gatherer, to the rise of agricultural pueblo people. There are artifacts from the Sand Canyon pueblo, such as mugs, most likely for drinking water or broth. Displays of turkey-feathered robes show how the pueblo people stayed warm during the winter. They preserved their feet by weaving sandals from yucca leaves. Wild yuccas decorate trails at Sand Canyon. Native Americans believe their ancestors' spirits still inhabit the area. Films at the heritage center urge visitors to treat artifacts with respect. Because Sand Canyon parking is limited, visitors are advised to avoid busy times such as weekends, if possible. The same pressures and water sources responsible for sculpting Arches National Park also formed the alcoves at Sand Canyon. Visitors are asked not to touch the Saddlehorn Pueblo, believed to be the remnants of a kiva and storage room, which was accessible to the public as recent as June 2010. The strain on the ruins is quickly becoming evident.

Archeology Master's Degree Student and Archeology Conservancy Team up to Preserve Ancient Beulah, CO Village, re: "Archaeology and Roper's Walk, 5,000 Years of History and an Uncertain Future". (Summary, [SW Arch. Today](#), January 2012)

The Archeological Conservancy needs to raise enough money to buy a five-acre parcel of land near Beulah that holds a wealth of information on some of the area's early Native American Residents. www.tinyurl.com/6moxjim - Pueblo Chieftain.

Corn: Spiritual, Nutritional, Cultural, and in Danger. (Summary, [SW Arch. Today](#), January 2012)

In NM, AZ and, recently, Belize, work to revitalize, promote and sustain traditional methods of farming is being led by the Traditional Native American Farmer's Association ("TNAFA"). By challenging governmental policy and offering workshops, from a few hours to a few days, TNAFA is using education and action to encourage Native peoples to maintain their agrarian ways. TNAFA symposiums focus on traditional organic-farming practices, but also discuss renewable energy and social planning, educational programs to revitalize traditional agriculture for spiritual and human needs, and to find ways to bring youth into agriculture and integrate them into agriculture and food-related vocations based on traditional foods. www.tinyurl.com/6rzvgdy

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- Indian Country Today.

Project Archaeology, Based in Montana State U. Dept. of Sociology and Anthropology, Receives National Conservation Award. (Summary, SW Arch. Today, January 2012)

The Project promotes knowledge about protecting archaeological sites by working with teachers and developing archaeology curriculum as hands-on projects for students, with a network of state and regional programs that has reached more than 10,000 teachers since 1990. The teachers, in turn, have reached an estimated 200,000 students annually. The organization works with programs in 29 states.

More People Speak Navajo at Home than any other Native American Language, 169,000, while some Tribes have Lost their Native Tongue or are Struggling to Retain the Words of their Ancestors. (Summary, Durango Herald, December 15, 2011)

The country's population of Navajos is more than 300,000. For every one who speaks the language, one doesn't, and those are likely younger Navajos.

Red Mountain Project ("Project") Fends off Development of Historic Mining Claims. (Summary, Durango Herald, January 30, 2012)

The Project started when it became apparent that development threatened the natural and historic heritage represented by thousands of old mining claims, their crumbling structures and vestiges of wagon roads and railroad lines. The Red Mountain Task Force was organized in 1998 by county officials, history buffs and preservationists in San Juan and Ouray Counties, with San Miguel County later brought in. The rush in the 1990s to buy land because the government was virtually giving it away, could have changed the area's heritage. The Trust for Public Land, which preserves in perpetuity land from inner city to wilderness, has secured for posterity three million acres since it was formed in 1972. In May 2001, the USFS named the Red Mountain Historic District its No. 1 preservation priority in the country and in the next year allocated \$9.6 million for land purchases. The majority of the land was purchased, but some is in private hands and protected by conservation easements. The big task now is preservation of the historic structures. There is still land to be placed in conservatorship. The Idarado Mining Co., which owns about 2,000 acres in the area, is under orders from the CO Dept. of Public Health and Environ to improve water quality in Red Mountain Creek, where the drainage is contaminated by metals from mining and from natural, or background, sources. Twenty years of attempted remediation hasn't entirely worked, so it's time to look at other options. Total financial support for land acquisition and historical restoration projects around Red Mountain has reached \$15 million. The bulk, \$13.5 million, is from the Land and Water Conservation Fund, which accrues from payments by off-shore drilling permits, with the money divided among the USFS, BLM, USFWS and NPS. The remainder came from Great Outdoors Colorado, the National Scenic Byway Program, the State Hist. Fund and the Gates Family Foundation. One to five percent of the structures that existed in the Red Mountain mining heyday still stand. Two dozen of them have been saved, including mine head frames, blacksmith shops and stables.

400th Anniversary of Old San Miguel Mission in Socorro, NM, One of Oldest Churches in US, Visited by Spanish Conquistador Juan de Onate, Survivor of 1680 Pueblo Revolt. (Summary, Durango Herald, December 18, 2011)

Festivities will begin three years ahead of the 2015 400th anniversary. The church will have lectures, concerts and various other fundraisers as volunteers prepare for a diversity of events to honor the iconic adobe Catholic church's history. The origins of the church, which used to be known as Nuestra Senora de

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Perpetuo Socorro, or Our Lady of Perpetual Help, go back to around 1598, when Spanish explorers and Franciscan priests found a friendly tribe that furnished them with needed corn and other food. The Spanish explorers continued north, but two Franciscan priests stayed behind. The priests and Piro Indians built the church in 1615, located it along El Camino Real, the old route from Santa Fe to Mexico City. During the Pueblo Revolt of 1680, when Spanish settlers were murdered and largely evicted from present-day NM, the church remained unharmed while other churches in the territory were destroyed. Settlers and converted Indians went inside the church as revolting Pueblo Indians approached, and, according to legend, the Pueblos decided not to raid the church when a "man with wings" appeared in the doorway. Followers believe the protector was San Miguel, Saint Michael the Archangel, who is seen as a healer and protector.

Brigham City Restoration Project: Restoring Old Mormon Community Outside Winslow.

(Summary, [Cortez Journal](#), September 3, 2011)

The [Arizona Republic](#) reports the restoration project has gained momentum in recent years as backers secured government grants and private donations to remake a small part of the abandoned 19th-century community. The plan is to restore the main community center and two sleeping quarters by the time Arizona celebrates its centennial in February. Backers hope their work will then draw more support to re-create more of the community's original structures. Brigham City faded away. In 1878, it was ravaged by floods, which destroyed crops, and the colonists moved on.

3D Web Portal Featuring Hopi Petroglyph Sites Digital Preservation Project.

(Summary, [Southwest Archaeology Today](#))

The site allows Native American youth to learn about and share their ancestors' legacy. The Project documents sacred Hopi sites through 3D technology and the use of the data captured to create online interactive and educational multimedia available to the public. The 3D models and virtual tours captured at Tutuveni and Dawa Park in Arizona provide the basis for this interactive website, but they also represent a permanent, highly-accurate 3D digital archive of the sites and the petroglyphs contained within. <http://archive.cyark.org>.

National Park Service ("NPS") Identifies Areas for New National Parks/Monuments.

(Summary, [Southwest Archaeology Today](#))

NPS is reviewing the cultural and natural resource treasures of the Sangre de Cristo Mountains and the San Luis Valley, to identify areas and sites that could some day be made part of the NPS or protected and highlighted in other ways. www.summitcountyvoice.com.

Aztecs, Anasazi, Hohokam, and Tohono O'odham have Used Agave for Fiber, Food, Medicine, Adult Beverages and Building Materials for Thousands of Years.

(Summary, [Southwest Archaeology Today](#))

The earliest known use was in the Tehuacán Valley of Mexico 10,000 years ago. www.tucsoncitizen.com.

Proposed Closure of Some Utah State Parks Raises Questions about Artifact Curation.

(Summary, [Southwest Archaeology Today](#))

Thirty-six years ago, several officials raised ethical questions about Navajos in San Juan County, UT, having to pay \$45,000 for 860 pieces of ancient American Indian artifacts to pot hunters. The collection was turned over to the Edge of the Cedars State Park for safekeeping, although the Navajos, not the state, own it. Now that the museum's existence is threatened by budget cuts, the Navajo-owned collection could be in peril. www.sltrib.com.

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Crow Canyon Offers Summer Institute for Educators, funded by National Endowment for the Humanities: "Bridging Cultures: Diversity and Unity in the Pueblo World."

www.crowcanyon.org.

National Park Service ("NPS") Collections now Searchable Online. (Summary, [Southwest Archaeology Today](#))

The database provides access to thousands of images and records from the NPS museum collections, which include diverse disciplines with unique associations with park cultural and natural resources, eminent figures, and park histories. Online visitors can perform searches by keyword, park name, object name, people, places, and date, and browse or search collection highlights and park summaries.

www.npscollections.blogspot.com.

NPS and Edge of the Cedars State Park Present "Seeing the Sky Through Navajo Eyes" (Summary, [Southwest Archaeology Today](#))

This exhibit allows patrons to view the stars inside a portable planetarium, while learning about Navajo constellations and star stories. The shows begin every 30 minutes from 2 to 5 p.m. in the museum auditorium. At sunset, around 5:30 p.m., ranger Gordon Gower of Natural Bridges National Monument will present an evening of astronomy. www.sltrib.com.

Aztec High School JROTC Receives \$75,000 Grant to Assist at Aztec Ruins Natl. Monument, Largest Grant of any JROTC Program in Nation for 2011-2012. (Summary, [Southwest Archaeology Today](#))

The JROTC program will use the grant to maintain and improve the nearby Aztec Ruins Natl. Monument while also learning skills and earning pay. www.daily-times.com.

Archeology Near & Far: Outside the Southwest

NPS Announces that Otto von Bismarck's Voice Identified among those found on Dozen Recorded Wax Cylinders, each more than 120 Years Old, once Stored near Thomas Edison's Cot in his West Orange, NJ Lab. (Summary, [Durango Herald](#), February 5, 2012)

The wax cylinders include music and dignitaries, including the voice of the only person born in the 18th century believed to be available on a recording. The trove includes Bismarck's voice reciting songs and imploring his son to live morally and eat and drink in moderation. The people who study and collect early recordings knew they had been made, but did not know they still existed. The recordings were made in 1889 and 1890 by Theo Wangemann, whom Edison sent to supervise the use of the Edison Phonograph Works machines on display at the Paris World's Fair in 1889 before traveling to his native Germany. Wangemann was the first serious professional recording engineer. While in Paris, he recorded orchestras, pianists, a comedian and others. He even recorded on the then-new Eiffel Tower. While sound recordings were made as early as 1859, the ones on Edison's wax phonographs were in the first generation intended for playback.

Using Names, Emory University Scholars Target Slaves' Origins. (Summary, [Durango Herald](#), December 30, 2011)

The scholars built an online database around names, and welcome help from people who may share a name that's in the database, or have such names as part of their family lore. The point of the project is to ask peo-

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ple with any African background, to help identify names because they are ethno-linguistically specific, so they can actually locate the region in Africa to which the individual belonged on the basis of the name. Most of the millions of Africans enslaved before 1807 were known only by numbers. Once bought by slave owners, the Africans' names were lost. Africans captured by the Portuguese were baptized and given "Christian" names aboard the ships taking them into slavery.

John Peabody Harrington: Eccentric Linguist Saves Extinct Languages. (Summary, Daily Sentinel, February 17, 2008)

When Jose Freeman heard his ancestors speak through a 70-year-old recording, it was like coming home. While the last native speaker of Salinan died almost half a century ago, more indigenous people are finding their extinct or endangered tongues, one word or song at a time, thanks to a late linguist, John Peabody Harrington, and UC Davis scholars. Harrington spent four decades gathering more than one million pages of phonetic notations on languages spoken by tribes from Alaska to South America. When the technology became available, he made audio recordings, first wax cylinders, then aluminum discs. The J.P. Harrington Database Project works with American Indian volunteers to transcribe Harrington's phonetic notations. Once entered into a database that tribes can access, researchers hope the words will connect the people Harrington interviewed with their descendants. It will be years before all the material can be made available, although some American Indians connected to the Project are already using it. Members of Freeman's tribe gather on ancestral land every month to practice their language -- a few words, some grammar, old songs. The goal is to get language back to the communities it came from, since so much cultural knowledge is embedded in language

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

Newsletter Changes

From Beverly Stacy Dittmer

It has been brought to my attention that our newsletter is not professional looking. Therefore I have been asked to leave out my holiday silhouettes and notations of a theme to each newsletter. I will honor this request.

If you have digital pictures or images that you think would look good in the Moki, please send it to me at
beverlydittmer@frontier.net or
mokibev@frontier.net.

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.

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