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The Surveyor
Published 4 times annually by the Colorado Archaeological Society.

Cover Image:
The skull of a child was left behind after pothunters dug it from a cliff-dwelling grave in the Sierra Madre. See story on Page 4. Photo: Regan Choi
Mission Statement

The Colorado Archaeological Society is a non-profit organization committed to the stewardship of archaeological resources in Colorado. We achieve this through public education, research, conservation and enhanced opportunities for responsible participation in archaeology for interested individuals and organizations.

Our History

The Colorado Archaeological Society (CAS) came into existence in 1935 as a focus for people having interests in the history and prehistory of humans in Colorado. The Chipeta Chapter, in Montrose, CO, was also founded in 1935 and is the oldest continuously active chapter. Subsequently, other groups were established in other Colorado cities, and a state organization was created. This collective interest in archaeology led to the establishment of the office of the State Archaeologist within the Colorado Historical Society, a state government agency. CAS became involved in all phases of archaeology and members realized the need for training in the various aspects of what they were doing. Consequently they started training programs to meet these needs. Originally, qualified CAS members provided such training for the other members. After the establishment of the office of the State Archaeologist, that office undertook providing such training. It has now evolved into the Program for Avocational Archaeological Certification (PAAC), taught by the eminently well-qualified Assistant State Archaeologist. PAAC offers training at each of the CAS Chapters several times in each year, in classes covering a wide range of topics. Now, with a history of more than 75 years, CAS has eleven Chapters throughout Colorado and has developed many programs, research projects, and activities.

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Pillaging The Past

Craig Childs
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SONORA, MEXICO

Human bones lie bleached and scattered, a ribcage stove in here, shoulder and arm bones over there. It looks as if a war was waged between armies of skeletons in this remote canyon south of the Arizona border. All these bones were once in the ground, but then artifact-hungry diggers came and upended the graves. I came to northern Mexico thinking that archaeological sites down here would be less ravaged than those in my home territory around Utah, Arizona, Colorado and New Mexico. I was partly right. The wilderness of Chihuahua and Sonora looks the way the rest of the Southwest did 40 years ago, a time when pothunting was in full swing but before the majority of sites were looted beyond recognition. North of the border, even these bones would have been taken, put on shelves or sold in curio shops. The bones stuck out of spoil piles at all angles. I leaned down and brushed dirt back over a piece of a 700-year-old smashed skull. A slight gesture, sure, but I had to do something. For days, I walked from one cliff dwelling to the next along the length of a rich, south-facing canyon. The ancient structures all looked like someone had gone through them with a sledgehammer. Holes were busted into chambers and adobe walls. The floors were churned into a mulch of dry corn cobs, broken pottery, and fragments of bone. I took to re-burying the human remains. The skull of a dead child was light and hollow in my hand, dry like a gourd. I carried the leg bones of a tall man like broomsticks in my arms, looking for the hole they came from. It has been estimated that 90 percent of the archaeological sites in the Southwest, including Mexico, have been vandalized. That means that out of every 10 graves, only one has not been disturbed. Out of every 10 pots, only one is left in the ground. A land once rich with ancestry has been scraped almost entirely clean. I came to a
looter's spoil pile and dug out a pot that had been split in two with a shovel. I could imagine the pothunter leveraging his bootsole against the blade, a sloppy mistake marked by the pop of a vessel underground, followed by a curse in Spanish. "Fuck you," I said, tired of all this desecration. I dropped the two pieces of the pot to the ground. Mexico is plundered. The caves of Arizona have been emptied down to bedrock. Parts of New Mexico look carpet-bombed. In Utah, I frequently find graves freshly looted, the soft packing of juniper bark ripped out like gift wrapping. Southwest Colorado feels ravaged and beaten. Even Chaco Canyon and Mesa Verde and the hundreds of sites excavated because they lay in the path of pipelines and drill rigs and subdivisions have been pillaged, if in a more systematic, meticulous way. It is hard not to be angry, witnessing this wholesale removal of human antiquity from the land. I decided then to follow these artifacts, see where they've gone, and discover who is to blame. I thought I would find something black-and-white, clearly divided between good guys and bad guys. Instead, I found something in between the two, a gray world populated by armed renegades, careful collectors and serious scholars.

Over the past 20 years I've traveled the Southwest, trying to find the pothunters and understand what drives them to do what they do. I've seen the graves that were looted and I've met the people who dug them up - both professionally and illegally. And I've wandered through the depositories of these relics, from the cavernous halls of East Coast museums to the shelves of Albuquerque collectors. But perhaps the most revealing was my visit last month to Blanding, Utah, the hometown of Earl K. Shumway, who may be the most notorious gravedigger of all. A federal ranger once told me that if Shumway ever got within 15 feet of her, she would shoot him. She was serious. She refused to
give her name for fear of reprisal, but she told me Shumway is a heavily armed and irreverent badass. Because of people like him, she wears a bulletproof life vest when working the river, carries a SIG Sauer 9mm sidearm with 40 rounds on her person, keeps a 12 gauge shotgun with an extended chamber and extra rounds nearby, and an M-16 rifle with extra loaded magazines for when she really needs it. I reminded her that Shumway had officially died of cancer. "He's been dead before," she said. During the height of his southeast Utah pothunting career in the 1980s and '90s, Shumway claimed to have looted 10,000 archaeological sites. And he was not neat about it. He left the sites looking as if a bomb had gone off. The bones of children were rudely scattered to get to their burial goods. Shumway belonged to a Dukes of Hazard mentality rooted in the Sagebrush Rebellion and a general anti-federal atmosphere in the West. Besides, he was from Blanding, where pothunting has been a pastime for generations. For a thousand years, southeastern Utah was a bastion of the Pueblo people. They covered the land with corn, beans, and masonry architecture. Just before the turn of the 14th century, social upheaval and a killing drought sent most of them south. They never returned, but they left innumerable artifacts behind. Today, many of those artifacts can be found in Huck's Trading Post and Anasazi Museum, which sits along the highway on the edge of Blanding. Old Huck himself - a short gray man in his late 80s - shuffles around his collection waiting for the next visitor to knock on his peeling doorframe. For a couple dollars he'll take you through cluttered galleries of potsherds and arrowheads glued into frames. He even spelled out the words SAN JUAN COUNTY UTAH by cutting potsherds into letters with a bandsaw. Flicking the lights on room by room, he'll show you display cases filled with dusty antiquarian wealth from the surrounding area. His shop is unbelievable, a kind of archaeological porn palace. "Oh, I traded for a lot of it," Huck says, his voice reduced to a gravelly, almost inaudible whisper. "People were always selling or looking for a trade. Are you from the government? No? You sure? Some people come in here and say they want to get me in trouble. But I'll show anybody my things. I'm not hiding anything." Relic hunting has long been a hobby around Blanding. Sunday picnics included shovels. Kids rifled through spoil piles for beads or pretty potsherds, while the older ones dug craters into the red soil. For some it was a competition to see who could find the most beautiful or the most curious object. A painted 11th century olla in perfect condition was worth monumental bragging rights in town. Some sold the artifacts, and some kept them, treasuring them as mementos. The tradition was handed down from generation to generation, and mantelpieces and "museums" like Huck's were littered with the loot. Then, something went sour. And that something was Earl Shumway. It seemed that no one could catch him. He would vanish for weeks, a snake down a hole. For a while he was rumored to have died. Then he was spotted digging around Labyrinth Canyon near Green River, apparently very much alive. Whenever he returned home to Blanding, he was full of swashbuckling bravado. Shumway romanced reporters on the phone, boasting that he was armed and dangerous, bragging about the handsome and very illegal living he made selling artifacts on the black market. He dared the law to find him. And the law tried. Federal agents defending various antiquities laws came by helicopter and truck and on foot in hot pursuit. Most of the vandals they were after were relatively harmless, engaging in what they saw as a righteous act of rebellion against an increasingly oppressive federal government. It was an exciting game. Shumway, however, took the game to the next level. He...
announced that he would kill any federal agent he encountered in the backcountry. Agents busted him in 1986 for archaeological crimes, but he was a slippery character. To get out of a conviction he gave the names of people who kept illicit artifacts in their homes, most of them people he held a grudge against. Some were pothunters, some were traders, and some just had artifacts handed down to them as heirlooms. One of the most notorious archaeological criminals of our time walked free while federal agents raided the people he’d ratted on. It all happened one morning in June of 1986. Doors were kicked in all over local towns, mostly in Blanding. With the armored ruthlessness of a drug bust, more than 300 pre-Columbian vessels were seized in a single stroke. The wife of a longtime Blanding pothunter said the experience was terrifying. Her two little kids were crying, and she covered them with her arms as agents with guns stormed through her house, aiming their spotting scopes into every room. "It felt like something out of Nazi Germany," she told me 20 years later, her voice still honestly fearful. "I didn’t think something like that could happen in this country.” The community is still dealing with the fallout. Friends and neighbors were estranged by what happened on that day. Even though Shumway was finally caught in 1995 and sent to prison for six and a half years with what was at the time the biggest conviction ever handed down for antiquities crimes in the U.S., and even though he eventually died after his release, his shadow still lies across this part of the state. Maybe there is a curse that comes from digging up graves. If so, Earl Shumway seems like the embodiment of that curse. He left the Blanding pothunting community in shambles.

Winston Hurst is the local archaeologist in Blanding. Of good Mormon family, he traces his mother's lineage in the area back to 1880, and his father's to 1910. Speaking about archaeology in the community, he looked tired. "I'm never sure whether to laugh, cry or puke when I think about this stuff," Hurst said. He took me into the Edge of the Cedars Museum on the west side of town. There he stood among artifacts confiscated in the 1986 raid, antiquities that once belonged to his neighbors. The museum was deemed a federal repository, and that is where the loot went. Many in town still consider this a betrayal, their hard-earned antiquities turned into public property. They say the museum is in cahoots with the government to take away people's collections in order to fill its shelves. Hurst, a somber-voiced middle-aged man, grew up pothunting. His parents expressed a quiet dislike for unruly digging, saddened whenever old familiar sites were cratered, but like many of his peers Hurst was fascinated by what lay in the ground. Once, he dug up a couple of graves and stashed entire human skeletons in the pantry next to the canned peaches. (His mother thought this was vulgar.) But Hurst and his brother saw themselves as budding scientists. He even employed a microscope, though he now admits he had not the slightest clue what to do with it. Hurst went on to study archaeology at Brigham Young University. He became a professional archaeologist, channeling his interest into what he saw as a constructive format, a way to expand knowledge without having to personally possess artifacts. "When things are done right and an arti-
fact is collected with its context documented in some detail, that documentation travels with the artifact,” Hurst says. “The information is curated and the museum maintains it in perpetuity. The connection between the object and the ground is saved. That’s a whole different thing than when you take it and stick it on some shelf, or you sell it to a stockbroker in New York. That just pops that connection between object and ground. It sterilizes the ground and strips the artifact of its information.” But he holds no grudge against his pothunting neighbors. Few of them are like Earl Shumway, he says; most are thoughtful, private people. And even the Shumway family should not be stereotyped; it’s a large and diverse clan that spans a wide range of attitudes and sensitivities. In fact, Hurst took archaeology classes with a Blanding pothunter who was equally curious about the past; that friend was a Shumway. The two of them shared the same interests, but in the end chose different paths. His friend returned to pothunting - and eventually, in the summer of ’86, the feds crashed through his door. Hurst points to a black-on-red jar on a shelf just above eye-level, and said it came from the raid on his friend’s house. It is a beautiful jar, the red paint like blush. Its ceramic handle is shaped into an animal, perhaps a coyote, with two turquoise beads for eyes. It must have been extraordinary to find a treasure like that, to bring it up out of the dust in clasped fingers, holding it to the light like a sacred chalice. Hurst says that there is still local animosity about many of these objects, that one in particular. Those who had the money fought in court and got some of their treasures back. Those who did not have the money lost everything. “It’s painful to me every time I see an artifact leave the ground and go anywhere,” Hurst admits. “Whether it’s into somebody’s private collection or even into a museum. At this point, I’d rather see it in the ground.”

Diggers come in many varieties. Some do it legally. They are called archaeologists. I traveled with a truckload of them down a dirt road in the dry hill country of northern Arizona. We arrived at a barren prominence, and five workers hopped out of the back. The truck then turned around, dust rising behind it for miles as it vanished into the desert to the north. It would return for them at the end of the day. Up the flank of the hill the five carried shovels, trowels and boxes of equipment. At the top were the grids and circles of a ruined 12th century settlement. They got right to work on hands and knees with their trowels and little picks. The crew was from the University of Arizona in Tucson, part of a summer field school studying the prehistoric margins of the desert. They were not digging up graves. The bureaucracy today discourages such behavior. Passed in 1990, the Native American Graves Protection and Repatriation Act (NAGPRA) requires layers of tribal permission and paperwork every time a human bone is uncovered. The policy now is to dig away from graves...
rather than toward them. But they still dig up peoples’ homes, and collect and dissect the things that once made up a family’s everyday life. They disturb things that may have been left here, in this place and in this manner, for a reason. What is the difference between archaeologists and pothunters? I once asked Mark Varien this question. He’s a venerable and level-headed archaeologist in the Four Corners area. Varien admitted that like pothunters, archaeologists are collectors. But archaeological sites are a "non-renewable resource," he said, and once artifacts are out of the ground, their original context is destroyed. “But we document what we find," Varien said. "Through this documentation what has been destroyed is preserved, hopefully in perpetuity.” In other words, archaeologists leave a paper trail. But why are they digging in the first place? Varien said they are preserving the record of human occupation on the earth. Otherwise, increasing population, ongoing development and the forces of nature will destroy that record. “Think about the world 100 years from now, 1,000 years from now, and tens of thousands of years from now,” he said. Archaeologists are simply thinking ahead and behind at the same time, trying to keep the future from destroying the record of the past. To this end, the five diggers scratched their way down through the Arizona hillside, uncovering a buried Pueblo village to get whatever information and artifacts they could. I crouched at the edge of one of the trenches. A young woman troweling around the circle had found the mouth of a corrugated jar, shattered but all there. I stayed at the edge of the trench and watched for an hour as the woman exposed the jar’s gray curves. With every hard-packed horizon of soil she removed, she took measurements, wrote it all down. She was re-creating context, building a new ruin on paper that could be studied thousands of years from now if somehow her papers survive that long. Just in case, everything had to be perfect. The University of Arizona is a stickler for details. Other researchers, however, have been accused of not adhering to scientific standards, digging without providing paperwork. This puts some of them back into the category of pothunters. A study in Great Britain showed that in a five-year period only 25 percent of excavations were properly documented. That was not a problem here. Every specimen was accounted for. "Here’s a piece," the woman said. A gray curve of jar peeled easily into her hand. It was half the size of her palm. She passed it up to me and asked if I would start a bag for it. I snapped open a brown paper lunch sack and slid the sherd inside. She passed more pieces to me, and I fit them into others like a broken dish to be thrown away. The vessels coming out of this dig were simple prehistoric cookware, the outside of this one blackened from cooking over a fire. It was the kind of artifact you can buy on the Internet, armloads of them for sale at a hundred bucks each. But to archaeologists, money has nothing to do with it. Anything you find is precious, holding an unknown wealth of data. The last piece came out, and I slid it neatly into the sack. The woman continued to scritch at the soil with her trowel, mechanically working the next layer down. Like everyone else on this dig, she yearned to piece time back together. I reached into a nearby supply box, tore an inch of masking tape off and closed the sack, adding this jar to a greater body of knowledge.

The sack containing the broken jar, like most of the artifacts uncovered at the dig, went back to the university, bound for the Arizona State Museum. But there is a problem: The museum is almost full. In the next five to 10 years, every public repository in Arizona will have topped out. Institutions across the nation face the same difficulty. Yet archaeologists keep digging. In some cases, the digging is a matter of protecting cultural resources, salvaging artifacts before they are

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— Glade Hadden
crushed by new developments or pipelines. In other cases, such as academic excavations, it is mostly a matter of scholarship. Either way, museums are choking on all that has been gathered. Glade Hadden, a Bureau of Land Management archaeologist working in western Colorado, calls it an "act of silliness" when archaeologists keep what they excavate. Walking with Hadden at an archaeological site on the Uncompahgre Plateau, I asked what he does with artifacts he finds. "I don't take things anymore unless I have to," Hadden responded. "The argument 'if we don't take it, somebody else will' doesn't work for me. If you're really a scientist, why would you need to possess the object itself? It's just an object. It's just stuff. For what archaeologists purport themselves to be, all they really need is context. After that, you're just a collector." To prove his point, Hadden bent down and picked up a sliver of shiny stone, left over from prehistoric tool manufacture. "Like this," Hadden said. "If I had done a surface collection here, this would be in a storage bag. You'd have no idea anything ever happened here." Museums and repositories that hold onto such bags are not only running out of space, they're running out of money. Most can hardly afford to curate what they have, much less what continues to pour in from fresh excavations. The U.S. Army Corps of Engineers has 50,000 cubic feet of artifacts that came from the field. Three-quarters of this collection is improperly stored, and most of it is steadily deteriorating. It would take $20 million to put the collection in order, yet nothing has been offered but further budget cuts. I have visited federal repositories around the country and seen the cardboard boxes and artifacts crowded shoulder-to-shoulder. At one, ceiling tiles were piss-stained from a leaky toilet upstairs. Many public collections are falling apart, and there is little hope for repair. Curators around the country complain of bags splitting open, boxes decaying and collapsing. Sacks of soil samples are spilling into each other, and some are being "deaccessioned" - thrown in the trash to make room for more. A recent study of artifacts held in public trust in the United States found that 40 percent are in unknown condition, many untouched since the day they first arrived. The future of many such collections is not hopeful.

But there are places where relics are revered, carefully arranged and proudly displayed. One small repository, though far from public, is the home of Art and Betty Cooper. The house, in an Albuquerque suburb, looks like a museum - every wall, shelf and corner is dressed with antiquities - except for the magazines on the end table and the dishes and spice rack in the kitchen. Art and Betty Cooper are not their real names. They have asked for anonymity for fear they will be looted. The Coopers own nearly 300 pre-Columbian vessels from the Southwest. The highest-valued piece in their house is worth $50,000. Most originated in ruins and graves in the Southwest, including Mexico. The law is fuzzy about these sorts of things. If an artifact came from private land in the United States or has been in circulation long enough - before various laws, including the 1906 Antiquities Act, were enacted - it is legal to own. If it came from outside the U.S., other laws apply. But proof of origin is nearly impossible to come by. If federal agents appeared with a warrant...
and confiscated their collection, the Coopers would have to wage lengthy and expensive court battles to get most of it back. Some of their collection was bought from an antiquities dealer in Chicago, some from a less-reputable dealer in southern New Mexico, and even a handful off the Internet. Art, a gray-haired man of letters, proudly showed me a 14th century vessel he bought on the Internet a few days earlier. He gently handed it to me, a bold effigy jar the size of a large coffee mug. The effigy is of a woman, anatomically correct and richly painted. You would drink from the woman's head. "We paid $2,000 online," he said. "It's actually worth more around $10,000." Southwestern antiquities are surprisingly easy to buy online. Check eBay. Keyword Anasazi; hordes of listings pop up. Keyword Indian Artifacts: You will see cultural histories in digital pics - arrowheads, soapstone pipes, feathered ceremonial objects and painted masks. There is no lack of buyers and sellers. A December 2007 issue of Time magazine put the antiquities trade at the top of its list for good investments. The article was spurred by the $57.2 million sale of a 5,000-year-old Mesopotamian figurine the size of an iPod. *Time* lauded this as a promising sign for even small-time investors. In the world market, Southwest artifacts hold their own. A finely decorated Mimbres bowl from southwestern New Mexico or a Sikyatki yellow ware from Hopi country can fetch $100,000 on the open market. It's a thriving business. But is it ethical? Many scholars argue that it is not. They say that private collectors - who are generally unconcerned with regimented, scientific processes - are part of the destruction of human antiquity. Still, one thing was clear at the Coopers' house: they at least adored their artifacts. Each was carefully dusted and positioned just so. The artifacts filled room after room, lined up on shelves and arranged inside showcases big as wardrobes. Even the refrigerator was topped by a row of painted vessels. "They are so beautiful, aren't they?" Betty

“A December 2007 issue of Time magazine put the antiquities trade at the top of its list for good investments.”
- Craig Childs
said, as she showed me their collection. Even though the Chicago dealer has been offering good prices for a few of their artifacts, they do not want to break the collection. They are in love with it. "I have visited many of the great archaeological sites in the world," Art said with a traveled, scholarly tone to his voice. "To own something of a past civilization is to better understand it and put the present in perspective. To live with something from that civilization is to have a spiritual connection with it." Art believes that common people are being left out of antiquities circles. "Few are allowed to touch or even cherish these ancient objects," he said. "There have been collectors from time immemorial. Archaeologists are but Johnny-come-latelies, with an attitude that only they have a right to collect and interpret the past. I consider myself a temporary custodian and will endeavor to have my collection remain in private ownership. One Indian woman told me that by protecting such material I will, in turn, be protected by the benevolent spirits of the people who made them." Betty added that when they first began collecting in the 1990s, they had no idea there was an ethical issue. They were simply enchanted with antiquities, and they had the money to buy them. Now they find themselves wary of prosecution and persecution. Many scholars are on a rampage against private collectors, and federal investigators are tightening their grip. Last January, a five-year undercover operation reached a climax when agents showed up with a 150-page warrant at the Silk Roads Gallery in Los Angeles. The owners, a pair of distinguished art historians, were accused of smuggling artifacts from around the world, including New Mexico. Along with the gallery, four Southern California museums were raided, all holding artifacts allegedly smuggled by Silk Roads. Art and Betty know fellow collectors who have had their collections raided and who have lost beloved pieces. The confiscated material goes into storage at federal repositories, which are often overloaded to begin with. Though the Coopers occasionally lend vessels to museums for temporary display, they try to keep quiet about what they have. The basic argument against them is clear. For every illicit artifact, there is a hole in the ground somewhere, an empty tomb, a ravaged grave. The objects are left with no recorded context. Well-meaning collectors like the Coopers are just a few steps removed from scattering human bones across the ground. The more they buy, and the more they pay, the deeper pothunters will dig to meet the demand. Judging by the quality of their collection, I would guess that nearly every piece came from a grave. Art assured me they only buy objects that have been on the market for so long that it hardly matters any more. The pits left by the looters have healed over. "I've often been approached to buy from pothunters, and I have always declined," he said. What that means is that they do not buy directly from pothunters. But somewhere along the way there was a shovel and a bootsole and someone digging up a grave.

Anibal Rodriguez is another keeper of artifacts, but of a completely different caliber. He works in the bowels of the American Museum of Natural History in New York, overseeing one of the largest and most impressive Southwest collections in the world. There are no leaky pipes, no disintegrating boxes here. And no kitchen sinks or magazines. "We are the model of how museum collections should be kept," Rodriguez said. For more than 40 years, he has been caring
for this collection. He is a smartly observant man, born in the Bronx, speaking with a strong Puerto Rican accent from his home neighborhood. His dark hair is distinguished with streaks of gray. As we moved down corridors in the museum, Rodriguez told me how disorganized the collection was when he first came to it. He has since brought it back to life. He walked around the collections with a casual sense of ownership. There was not a sound but the humming of air ducts and our footsteps padding one behind the other. "I am the keeper of the ancients, a steward," Rodriguez said as he waved an electronic key, releasing a series of locks on a metal door. We walked into another corridor as long and quiet as the last. "I would guard these artifacts with my life." I asked him about where the artifacts he oversees will be in a thousand years, in ten thousand, long after he has died. Rodriguez said that if museums are still around in a thousand years, they will hold different artifacts. "Maybe the remains and collections of you and me," he said. "By then, the collections you and I are now looking at will have gone home." We came to a cabinet door, and Rodriguez lifted a key from his overburdened chain. He unlocked the door and opened it, revealing a wall of polished wooden drawers. "Chaco," he said, like a magician throwing back a curtain. He pulled open one of the drawers and I nearly fell into it, leaning over a glut of turquoise jewelry and intricate animal effigies carved from smooth black stone, all dating back a thousand years. The artifacts were all from Chaco Canyon in northern New Mexico. They came from turn-of-the-century excavations, most from the late 1800s, when archaeology was less a science than a free-for-all. Archaeologists were filling boxcars bound to the East Coast, feathering the nests of private collectors and prominent museums. They are not on public display because no museum can possibly show all of its holdings. It would be a garish nightmare of antiquities. In this storage room everything was neatly contained and controlled. We went drawer to drawer; wooden banners with colorful displays, then a collection of painted flutes. There were huge bowls dizzy with geometric designs, bold black paint on shimmering white clay. I was filled with a sense of time in a way I had never been before. History had been brought to a fine point here, centuries leading to this moment. I asked Rodriguez if
he had any sense of how Native Americans feel about these vaults of their artifacts. He told me that a Pueblo elder had to come to see the collection. Rodriguez showed him through drawers and shelves, explaining how he had counted all the beads and made foam beds for the more fragile artifacts to rest within. The elder turned to Rodriguez and said, simply, "They are pleased with your work." "They?" I asked. "Who are they?" "They," Rodriguez said, as if I should have known. "The ancestors."

Native Americans, to whom these artifacts arguably belong, had little control over their own antiquities until 1976, when a road crew in Iowa unearthed 26 skeletons of Caucasians and one of an Indian woman. The Caucasian remains were re-buried in a nearby cemetery while the Indian remains were sent to the Office of the State Archaeologist for further study. The message was clear: Whites are humans; Indians are specimens. A Lakota-Bannock woman took the case to court and eventually won the right for these remains to be returned to the ground. Since then, repatriation trials have been commonplace. The tide has begun to turn. Bones and artifacts are going back to the ground. Looking for a Native perspective on this, I spoke to Will Tsosie, a Navajo archaeologist living in Shiprock, N.M. Tsosie told me that everything has a life, whether grass, rock or handmade vessel. And everything that has a life must also die. All that we have collected from the ground must eventually go back to it, just as Anibal Rodriguez had said. "My upbringing and my culture says we only let go once, only put people away once, and hope no one will disturb them," Tsosie said. "We hope they will slowly return to the earth. The objects we study are also in the process of returning." As we talked about the strangeness of grave-digging, and how curious it is we amass every antiquity we can find, Tsosie told me a story. "A long time ago, when I was young, I made a journey to New York and went to the Museum of the American Indian," Tsosie said. "They had some masks from our Nightway ceremony that were on display, and it was just like when my grandparents would say, 'I said to the masks, what are you doing here? You probably miss the voices, you miss the songs, you miss the landscape. You should go home.'"

- Will Tsosie
father was young, when he was part of a relocation program to get jobs in cities. He got shipped off to Chicago where he went to the Field Museum, and there he saw the same thing. He spoke to the masks, asking them *why are you here*, saying, *you don't belong here*. I didn't know it then, about him speaking to the masks, but I did the same thing. I said to the masks, *what are you doing here? You probably miss the voices, you miss the songs, you miss the landscape*. You should go home. It made me very sad. People don't realize that certain things have power. They have spirit. They need to go back."

I went back to the wilderness. I walked for 27 days across the sandstone origami of Utah. It took that long to decipher routes in the cliffs and find places not yet pillaged. There I found the depressions of graves that had not been dug. Everything was still in place, corn cobs in caves, stone tools on the ground. I came to a crack in a cliff-base, took off my hat, and stuck my head inside. Peering into the dimness, I saw a shape through dangling black widow webs. I reached in and with the tips of my fingers picked up a light woven object the size of a small mixing bowl. I brought it to the light. It was a basket, a 1,500-year-old coil-weave style. I was astonished, mouth open, almost laughing. Finally, here it was. Nobody had gotten to it. The artifact was perfect, a tawny weave of dry yucca fibers curated by the desert. People had put it here long ago, knowing it would survive if it were kept out of light and wind. They thought they would come back for it, or if not them, their children or grandchildren. But something happened. The line of memory was broken, and no one ever returned. I stayed with the basket for two days, drawing it, photographing it, living with it. I turned it around and around like some small planet, studying its fine and ancient coils. So much has been destroyed or taken from the land that I was heartened to see something still in its place.

Maybe this will be the last of the last. When all the graves are dug and all the artifacts taken, this might be the final piece of antiquity still in the earth. Upon finding such a basket, some people would tell authorities who perhaps would send a federal archaeologist or a ranger to retrieve it, "saving" the artifact from inevitable destruction. Others might take it for themselves. When I was done with it, I did the only thing I could. I slid it back into its nest of spider webs and dust. I left the basket to the future, letting the line of memory fade as I took my hand off it and walked away, out of the wilderness.

Craig Childs

Craig Childs is a writer who focuses on natural sciences, archaeology, and remarkable journeys into the wilderness. He has published more than a dozen critically acclaimed books on nature, science, and adventure. He is a commentator for NPR’s Morning Edition, and his work has appeared in The New York Times, Los Angeles Times, Men’s Journal, Outside, Orion, and High Country News. Craig’s subjects range from pre-Columbian archaeology to US border issues to the last free-flowing rivers of Tibet and Patagonia. Craig Childs, is a High Country News contributing editor, was born in Arizona and now lives in western Colorado.
CAS Annual Meeting

COLORADO ARCHAEOLOGICAL SOCIETY ANNUAL MEETING 2014
September 26-28 - Colorado Springs

Hosting Chapter: Pikes Peak (www.ColoradoSpringsArchaeology.org)
Contact information: Laurie Lee (Laurie2014CASmeeting@gmail.com)

Early Bird Field Trips:
Friday, September 26, 2:00 p.m. to 5:00 p.m.
Meet at the Comfort Inn by 2:00 p.m. Friday, 45 Manitou Ave., Manitou Springs.
Free with Conference Registration – but you must register in advance

Fountain's Historic Fairview Cemetery - Learn more about settlement in the Pikes Peak region by joining Fountain historian Pam Owens on a one-hour walk through the town's historic cemetery. Settled in 1859, the Fountain Valley attracted miners, farmers, Quakers, Hispanics, veterans and trouble makers!

Red Rock Canyon History Hike - Explore and learn about the quarry which supplied stone to help build the Brown Palace Hotel in Denver and Colorado College in Colorado Springs, the old trails and rails that crossed the canyon and the other remnants of times gone by.

Other trips may be offered, check the website for updates! (www.ColoradoSpringsArchaeology.org)

Quarterly Board Meeting:
Friday, September 26, 6:00 p.m. to 9:00 p.m.
The Mason Jar, 2925 West Colorado Ave., Colorado Springs, CO 80904; 719-632-4820

Conference:
Saturday, September 27, Registration opens at 8:00 a.m., Conference, 9:00 a.m. – 4:00 p.m.
Location: Colorado Springs Shrine Club, 6 South 33rd St., Colorado Springs, CO 80904 (entrance off West Pikes Peak Ave.); free parking
Coffee, tea, lemonade and Crystal Light lemonade made with local naturally carbonated Manitou Springs mineral water, fruit, pastries and snacks available

Annual Membership Meeting:
Saturday, September 27, 4:00 p.m. – 5:00 p.m.
Location: Colorado Springs Shrine Club, 6 S. 33rd St., Colorado Springs, CO 80904

Banquet:
Saturday, September 27, Happy hour/cash bar, 5:00-6:30 p.m.
Dinner served 6:30 p.m., Speaker 7:30 p.m.
Location: Colorado Springs Shrine Club, at 6 S. 33rd St., Colorado Springs, CO 80904; free parking.
Post Meeting Field Trips:
Sunday, September 28, 8:00 a.m. to 4:00 p.m. (some half day, some full day) You may register in advance or sign up at the conference

Florissant Fossil Beds, culturally modified trees

Monarch Pass Game Drive, is perfect for those returning to the western slope, or for those who might take the long way home to the upper Front Range.

Roper’s Walk Apishapa site near Beulah

Other trips may be offered; check the website for updates! (www.ColoradoSpringsArchaeology.org)

Special Display: Local artists will display works entitled “Fiber Art Interpretations of Rock Art Images”. Don’t miss this extraordinary exhibit!

Conference Hotels:
Motels are next to each other and less than 1 mile from conference site. Motel registration must be made by August 23, 2014 to receive Conference pricing. Motels should be booked separately from Conference Registration.

Comfort Inn Manitou Springs:
45 Manitou Ave.
Manitou Springs, CO 80829
719-685-5455

Rate for Conference Attendees – Two queen beds, 1-2 people $79.90, extra persons $10 each
One king, 1-2 people $96.90 Cancellation – 24 hours, free parking

All rooms non-smoking, interior corridors and elevator; includes full breakfast. When making reservation, ask for CAS or Colorado Archaeological Society rate (reserve by August 23, 2014 to ensure a room)

Rodeway Inn Manitou Springs:
103 Manitou Ave.
Manitou Springs, CO 80829
719-685-3300

Rate for Conference Attendees – Standard room with one king or two queen beds – 1-2 people $70.00, extra persons $10 each. Suites with One king or two queen beds - 1-2 people $95.00 Cancellation – 24 hours, free parking.

All rooms non-smoking, exterior corridors, no elevator; includes full breakfast. When making reservation, ask for CAS or Colorado Archaeological Society rate (reserve by August 23, 2014 to ensure a room).
# CAS Meeting Registration Form

## Conference Registration

<table>
<thead>
<tr>
<th>Early Registration on or before September 6&lt;sup&gt;th&lt;/sup&gt;</th>
<th>Cost</th>
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<th>Total</th>
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</thead>
<tbody>
<tr>
<td>CAS Member Early Registration</td>
<td>$25</td>
<td></td>
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<tr>
<td>CAS Member Late or At-The-Door Registration</td>
<td>$30</td>
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<tr>
<td>Non-CAS Member Early Registration</td>
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<tr>
<td>Non-CAS Member Late or At-The-Door Registration</td>
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Total for Conference

## Board Meeting Entrée Selection

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<th></th>
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<th>Number</th>
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</thead>
<tbody>
<tr>
<td>Grilled center cut boneless Pork Chop</td>
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<tr>
<td>Grilled Top Sirloin</td>
<td>$20</td>
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Total for Board Meeting Entrée

Both entrees include a salad, side, biscuits, cornbread and coffee, tea or soft drink

## Banquet Buffet

Roasted sliced beef, lemon basil chicken breast, roasted vegetables, salad, rosemary herbed potatoes, Hawaiian sweet rolls, apple or cherry cobbler, coffee, tea, lemonade

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<th></th>
<th>Cost</th>
<th>Number</th>
<th>Total</th>
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<tbody>
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<td>Banquet Buffet (must register by September 6&lt;sup&gt;th&lt;/sup&gt;)</td>
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<tr>
<td>Speaker Only (no meal)</td>
<td>$5</td>
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</table>

Total for Banquet

Total Enclosed (Conference + Board Meeting + Banquet) $_________

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Print, complete, and mail with your check payable to PPC/CAS to:
Laurie Lee  
445 C East Cheyenne Mountain Blvd #307  
Colorado Springs, CO 80906

*Submit by September 6, 2014 for early registration prices!***
Early Bird Field Trips

**You must register in advance for these**

Friday, September 26, 2:00 p.m. to 5:00 p.m.
Field trips leave from the Comfort Inn
45 Manitou Ave., Manitou Springs

Fountain’s Historic Fairview Cemetery
Red Rock Canyon History Hike

Post Meeting Field Trips

**You may pre-register or sign up at the meeting**

Sunday, September 28, 8:00 a.m. to 4:00 p.m.
Field trips leave from the Comfort Inn
45 Manitou Ave., Manitou Springs.

Florissant Fossil Beds (Half Day)
Monarch Pass Game Drive (Half day)
Roper’s Walk Apishapa site (Half day)

*Please check the website for updates. ([www.ColoradoSpringsArchaeology.org](http://www.ColoradoSpringsArchaeology.org))

If you are going on one or more field trips, please print, fill out this form and mail with your registration form.

**Send both Registration and Field Trip forms to:**
Laurie Lee
445 C East Cheyenne Mountain Blvd #307
Colorado Springs, CO 80906

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**On-Line Registration**

Links to the On-Line CAS Annual Meeting Registration :

[www.ColoradoSpringsArchaeology.org • Annual Meeting](http://www.ColoradoSpringsArchaeology.org • Annual Meeting)

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**Keynote Speaker: Dr. Scott Ortman**

**Topic:**

“The Invention of Community in the Ancient Southwest”

In this keynote dinner presentation, Dr. Scott Ortman will share his recent work with Crow Canyon, which explores how Mesa Verde Pueblo society took shape during the Basketmaker III period. While this talk will touch on concepts presented in his book, *Winds from the North*, much of the information Dr. Ortman shares will be new and not yet published. In his research, Dr. Scott Ortman focuses on historical anthropology, or the integration of theory and data from many fields to understand the long-term histories of indigenous peoples. He is especially interested in the causes and consequences of major transitions – periods when new societies formed, old ones collapsed, or new scales of organization emerged. He has investigated Tewa Pueblo origins, the growth and collapse of villages in the Mesa Verde region, and the accumulation of social complexity on a global scale. Dr. Ortman is Assistant Professor of Anthropology at the University of Colorado. Previously, he was Director of Research at the Crow Canyon Archaeological Center and an Omidyar Postdoctoral Fellow at the Santa Fe Institute. He earned his PhD from Arizona State University.
Annual Meeting Speaker Line-up

We have an exciting line-up of speakers for the conference portion of the CAS Annual Meeting. They include several of our Alice Hamilton Scholarship winners, updates on ongoing projects around the state, a panel on public education opportunities for CAS members, and a mini-symposium on stewardship, education, and archaeological research in SE Colorado.

I’d also like to invite local chapters to put together a 5-10 minute presentation on the exciting things they’ve been doing this past year; this information could also be presented in a poster instead of a presentation. Please let me know if your chapter is interested in participating!

- Karen Kinnear • kkinnear@hollandhart.com
  Indian Peaks Chapter

2014 Raffle
Phil Williams and Terri Hoff Scholarship Committee Co-Chairs

Raffle ticket prices: $3 each or 4 for $10
MAKE A ROCK ART LANDSCAPE STATEMENT!

This bold, exciting collection of three original aged-steel rock art figures adds drama to any outdoor setting. These exuberant figures represent classic Fremont and Anasazi motifs. The negative images were hand-cut by artist Rod Bartlett, Roaring Fork Chapter. They have been seasoned to a rich southwest patina. Each measures about 3' tall.

Valuation for all three pieces is estimated at $1000.

Our gratitude to Ann Keil (Pikes Peak Chapter) for this generous donation! For additional info, contact Terri Hoff, 970-882-2191, tthoff@hotmail.com or www.coloradoarchaeology.org

Proceeds benefit the Alice Hamilton Scholarship Fund
Scholarship Committee Request

Phil Williams
Scholarship Committee Co-Chair

Alice Hamilton Scholarship Committee request:

As a key part of our on-going scholarship fund-raising quest, the Committee solicits your donation of items for the following events:

Items for the Silent Auction

First, we request items for the Silent Auction at the upcoming CAS Annual Meeting, September 26-27. Items can be brought to the meeting Friday night or Saturday morning. If you are not coming to the meeting, ask around for someone who will bring them for you, or contact me or Terri Hoff, email addresses below.

Raffle Item(s)

Every year we need to offer a significant item for our Raffle. Our target item is something of interest to the ticket-buying CAS membership, and has a value in the $750 - $1,000 range. Previous items have included pots, weavings, quilts and a painting. If you have something which you think is a possible item, please contact me or Terri Hoff, email addresses below.

If you have an item, but it doesn’t rise to the desired value of a Raffle prize, we presently have a donated pot with an estimated value of $300. It is too valuable to put into the Silent Auction, but not valuable enough for the Raffle prize. We are interested in obtaining a companion piece (probably not another ceramic item), perhaps textile or basketry, to raise the combined prize value to the $750 - $1,000 range.

If you have an item meeting either of these criteria which you are willing to donate, please contact me P2pwms@comcast.net or co-chair Terri Hoff swedishgirl20@gmail.com.

Thank you.

Phil Williams • Pikes Peak Chapter
P2pwms@comcast.net

Phil Williams, co-chair of the Alice Hamilton Scholarship Fund Committee, has been a member of CAS since 1993. He has been on the Alice Hamilton Committee for 10 years. He was President of the Pikes Peak Chapter for three years and holds three PAAC Certificates. He is a retired electrical engineer.
Southwestern New Mexico is famous for its pottery, the spectacular black-on-white bowls of the Mimbres phase (A.D. 1000-1150). Most museums have Mimbres pots, and many of us have tee-shirts or ear-rings or pot-holders with Mimbres images of people, bugs, or animals. Mimbres ended around A.D. 1150. We used to call this the “Mimbres collapse,” because it seemed like Mimbres towns and even the whole region were suddenly abandoned. To be sure, something big happened and regional population probably dropped significantly, but the area was not abandoned. A mysterious “Black Mountain phase” was suggested for what came immediately after Mimbres – mysterious because the “type-site” of Black Mountain (LA 49, in the New Mexico record-keeping system) had never been excavated.

The Black Mountain site – in barren flats on the dry Lower Mimbres River, just below a lone black volcanic peak that gave the site its name -- had been pot-hunted for a hundred years. The site was well known and fairly easy to reach; its’ only a few miles northwest of the railroad town of Deming, New Mexico. Local people who visited the site remembered standing adobe walls. Pot-hunting continued until the 1970s, when the Mimbres Foundation visited the site very briefly to make a quick “sketch map.” They noticed the site was on state land. Their complaints to the State Land Office resulted in the rancher – trying to do the right thing – grading the site to fill in and smooth over the many pot-holes. Most archaeologists thought, reasonably enough, that the site was effectively gone, about 500 m by 100 m (about one and two-third football fields) had been smeared over by the grader.

Years ago, Lekson heard from Deming friends that the site was NOT gone: walls and
floors and so forth survived, a few inches below the graded surface. Area archaeologists were pessimistic, but Putsavage took a chance on the site and in 2010 discovered that much of the pueblo survived, shaved off shortly above the uppermost floor levels – and in some areas, there was a lot of site below the uppermost floors! With support from CAS and a National Science Foundation grant, she returned in 2011 and 2012 and discovered that there were deep, undisturbed deposits and stratified floors and walls everywhere (Figure 1). As one visiting archaeologist said, shaking his head, “Well, it looks like you have a site alright.” Putsavage’s analyses are almost complete, and she is writing the work up for her dissertation at the University of Colorado.

LA 49 has three temporal components which include two clusters of Late Pithouse period (A.D. 750 to 1000) dwellings, a large Black Mountain phase (A.D. late 1100s-1250/1300) roomblock, and a large Cliff phase (A.D. 1300-1450) pueblo (Figure 2). The Cliff phase pueblo appears to be built over earlier, possibly Black Mountain phase structures. Excavation and survey has been carried out on other sites containing Black Mountain phase components, but LA 49 likely represents one of the largest known Post-classic Mimbres occupation in the Mimbres region. Since Black Mountain does not contain earlier Classic Mimbres components, the site provides a unique opportunity to define Black Mountain phase features. Putsavage’s research at the Black Mountain site addresses questions about (1) the extent of architecture and population size; (2) the chronology of the site and the Black Mountain phase; and (3) if the Black Moun-
tain site represents an abrupt abandonment of the Mimbres region followed by an immigration of new populations, a continuous occupation accompanied by social reorganization, or some combination of these scenarios.

We can report new tree-ring data on the chronology of the Black Mountain site and phase as well as some preliminary results from ceramic analysis and obsidian sourcing. Thus far, these data suggest an expansion in social and economic networks during the Black Mountain and Cliff phases, increased interaction with the Casas Grandes region in northern Mexico and connections to the Salado phenomenon, a 14th and early 15th century ceramic horizon in the southern Southwest that functioned to connect disparate groups of migrant and local populations under a unified ideology.

Few tree-ring samples exist for the Black Mountain phase, and those that do exist have not yet been linked to the Mimbres Valley chronology. During the 2012 field season, tree-ring samples were collected and submitted to the Laboratory of Tree-Ring Research at the University of Arizona. One beam, which was a ponderosa pine, found on the latest of three floors in the Black Mountain phase pueblo, provided a cutting date after the growing season of 1266 but before the initiation of growth in 1267. This date suggests a mid-to-late 13th century end-date for the Black Mountain component. We also recovered a Carretas Polychrome sherd from the earliest floor of the
Black Mountain pueblo. This Chihuahuan polychrome first appears in the region around 1250 and continues to be made into the 1400s. Thus it appears that the site represents a relatively brief re-aggregation or immigration of new populations during the Black Mountain phase, which began no earlier than the mid-1200s and ended after 1270. Darrell Creel and Matthew Taliaferro’s excavations at the famous Old Town Ruin – a huge Mimbres site about 14 miles upstream (north) of Black Mountain, suggests a continuous occupation from the Classic Mimbres to Black Mountain phase. Some people at the Old Town Ruin continued to occupy the region but reorganized their social and economic network and there was also a later re-aggregation or immigration of new populations to the region – as might be the case at Black Mountain. Ceramics and obsidian exchange networks are also providing evidence for the social networks utilized by populations at the Black Mountain site.

During the Classic Mimbres, trade was locally focused. Besides a few exotic items such as macaws, copper bells, and marine shell, a majority of items were locally produced and were not widely traded outside of the region. The Black Mountain phase was perhaps more diverse. Putsavage has analyzed about 6,300 sherds from the site, identifying temper groups to determine local versus non-local ceramic production. Ten temper groups were identified, only five of which we presume to be local. In addition, 45 sherds have been submitted for petrographic analysis and 325 for INAA sourcing by Jeff Ferguson at the University of Missouri Research Reactor.

Ceramic evidence from the Black Mountain and Cliff phase pueblos suggests that there was a connection to the Casas Grandes regional system in northern Chihuahua as well as a connection to the Salado phenomenon – wide-spread ceramic horizon across much of the southern Southwest.

It is possible to determine the sources of obsidian, the black glassy volcanic rock often used for small tools, like projectile points. 229 obsidian artifacts consisting of projectile points, debitage, and unworked stone were recovered from our excavations. All of the obsidian was sent to the University of Missouri Research Reactor for XRF analysis. Additionally, 47 samples collected during 2010 were sent to both the University of Missouri and Berkley Labs for comparison, with the cooperation of those two labs. Results obtained from both labs indicated that sourcing analysis is comparable between the labs. We examined obsidian data from an additional sixteen sites in the Mimbres Valley to the Black Mountain site collection. The Mimbres region was divided into two sub regions: the Upper Mimbres, which includes

“During the Classic Mimbres, trade was locally focused. Besides a few exotic items such as macaws, copper bells, and marine shell, a majority of items were locally produced and were not widely traded outside of the region.”

Steve Lekson, Cathy Cameron, Katy Putsavage, and John Schue examining the exterior wall and a floor in the Cliff phase component. Photo: Katy Putsavage

Katy Putsavage, Dean Hood, and Grey Hein examining a hearth. Photo: Katy Putsavage
the well-watered agricultural lands of the Mimbres Valley proper and the Lower Mimbres which includes the lower, drier reaches of the river and areas in the basin and range of the Deming plain, including the Black Mountain site. Archaeologists have suggested regional exchange networks for obsidian: (1) the Mule Creek network which includes the Mule Creek, Cow Canyon, and Gwynn Canyon sources, (2) the southern exchange network which includes the Antelope Wells, Sierra Fresnal, and Los Jagüeyes sources, and (3) the Rio Grande networks which includes obsidian from the Jemez Mountains and Mount Taylor sources, assumed to come from river gravels which washed down the Rio Grande.

As previously noted by Matthew Taliaferro and others, during the periods before the Black Mountain phase (before 1150 A.D.), the Upper Mimbres Valley belonged to the Mule Creek exchange network with 96% of the obsidian coming from Mule Creek sources. Sites in the Lower Mimbres Valley relied on the southern sources with 60% of the obsidian coming from southern sources and only 16% from the Mule Creek network. The remaining 24% came gravels washed down the Rio Grande.

With the Black Mountain phase, there was a considerable increase in Mule Creek obsidian in the Lower Mimbres, while people in the Upper Mimbres increased their use of southern obsidian sources. People at the Black Mountain site were using a more diverse obsidian exchange network than earlier sites, with both Mule Creek and southern sources. However, during the later Cliff phase people in the Upper Mimbres re-focused obsidian use on the Mule Creek region once again, while Lower Mimbres sites continued to have a diverse obsidian procurement strategy. Thus, there is evidence for the continuation of social networks as well as the appearance of new social and economic connections. This suggests that people continued to live in the region and new populations moved into the region some time during the Black Mountain phase.

The picture that is emerging from research at the Black Mountain site highlights the complexity of the periods after 1150 in the Mimbres region. There is strong evidence at other sites, such as Old Town Ruin, that the Mimbres region was not completely depopulated after 1150. Although material culture and social and economic networks were reorganized, Old Town provides evidence that some people remained in the Mimbres Valley. On the other hand, tree-ring data and ceramic seriation indicate there was also a later aggregation in the mid-1200s at the Black Mountain site. At this point, the social affiliations of the Black Mountain population are unclear.

Our thanks to CAS and the Alice Hamilton awards for supporting Katy’s work, and that of

"With support from CAS and a National Science Foundation grant, she returned in 2011 and 2012 and discovered that there were deep, undisturbed deposits and stratified floors and walls everywhere."

Obsidian projectile point from Black Mountain. Photo: Katy Putsavage

Portion of a Glycymeris shell bracelet found in Black Mountain component at LA 49. Photo: Katy Putsavage
The Surveyor

many other University of Colorado students! Also a special thanks to the field crews of 2010 to 2012, especially John Fitch who diligently surveyed for obsidian and photographed the project for three seasons. We would also like to thank Dr. Suzanne Eckert for her support and guidance in ceramic analysis. The Black Mountain Archaeological Project (BMAP) was also funded by support from the Lewis and Clark Fund for Exploration and Field Research from the American Philosophical Society, the Arizona Archaeological and Historical Society, the Beverly Sears Graduate Student Grant, the University of Colorado Department of Anthropology, the Center to Advance Research and Teaching in the Social Sciences, the University of Colorado Museum of Natural History, and the National Science Foundation Dissertation Improvement Grant (BCS-1227169). Support for the obsidian sourcing funded by the National Science Foundation (BCS-0802757) and the Archaeometry Laboratory at MURR. And finally, the PEO Scholar Award allowed Putsavage to spend the year at Texas A&M University and supported her in completing ceramic analysis and writing.

Will Russell and Garrett Trask backfilling during the 2011 field season. Photo: Katy Putsavage

Kathryn Putsavage • University of Colorado
kathryn.putsavage@colorado.edu

Kathryn Putsavage worked at the Smithsonian’s National Museum of the American Indian from 2001 to 2004 on the collections move project. Putsavage received her Master’s in the Museum and Field Studies program at CU. For her Master’s thesis research in the Museum and Field Studies program at CU, Putsavage utilized museum collections from the University of Colorado Museum of Natural History to investigate the distribution and function of Mesa Verde style mugs. In 2008, she started on her doctoral research in the Department of Anthropology at the University of Colorado. Her dissertation research at the Black Mountain site in southwestern New Mexico focuses on social transformation, population movement, and social identity of populations in the Mimbres region after 1150 A.D.

Steve Lekson • University of Colorado
lekson@colorado.edu

I am an archaeologist, working in the U.S. Southwest. Most of my fieldwork has been in the Mogollon and Anasazi (Ancestral Pueblo) regions, but I’ve also dabbled in Hohokam, Casas Grandes, Jornada, and Rio Grande areas. My principal interests are human geography, built environments, and government; but my current research projects have more to do with migrations (Pinnacle Ruin, in southern New Mexico) and household archaeology (Yellow Jacket, in southwestern Colorado). I am also interested in museums (I am Curator of Anthropology at the University of Colorado Museum of Natural History) and archaeology’s role in American and global intellectual life.
Unseen Petroglyphs ... Really?

Leigh Grench
Canyon Country Fuels Archaeologist • Moab, UT

I would like to take this opportunity to give a little background on this "never seen site".

It is part of the BLM Sand Island Recreation Site southwest of Bluff Utah. The easiest access to the site is through this recreation area and it is difficult to understanding how the owner of the drone did not know who the land manager was if this is how he accessed the site to photograph. The site was fully documented with a host of volunteers in 2012 using a specifically designed photographic technique which rendered high quality photos used in the drawing process to document it. Photos were taken with the use of a 40’ extension pole with a Nikon D300 or D7000 camera on the end. The quality of these photos and the undistorted view of the images gave the voan excellent starting point for the final result of highly detailed scaled drawings of all the images along this one mile section of cliff.

Colorado participants included your own Carol Patterson as well as highly regarded Ann
Phillips, Janet Leaver-Wood, Dave Manley, Pam and Quent Baker (previous residents and teachers of CO). Carol tackled the extremely fine scratch glyphs, Ann coordinated the effort as well as provided on site training, quality control, and general oversight to the project. Janet was second in command and Dave provide all photos and prints for the project. The Bakers coordinated all paperwork and provided technical support. All in all, 36 dedicated volunteers gave over 3500 hours to this project by folks from as far away as TN and as close as Bluff, UT. Representing seven states, and a diverse background, many of whom are CAS members. The project was highlighted at The Edge of Cedars State Park Museum in Blanding Utah for all of 2013 as a special feature, these descriptive posters are on permanent display at the Ranger station at Sand Island. Below is the abstract in the final report by the BLM for this project. Once the report is finalized URARA (who helped finance the project) will have a copy as well as EOC, U-SHPO and the local BLM field offices.

"In 2009 the Canyon Country Fire Zone fuels program started a tamarisk and Russian olive removal project to mitigate fire damage and to encourage the restoration of the floodplain to a native plant ecosystem at the BLM Sand Island Recreation Area. At this time the cliff face from the administration buildings to the ending of the floodplain on the east was exposed, thus making visible many
previously hidden petroglyph images. This site was partially documented by the Earthwatch program in 1985. After much debate and frustration it was decided to drop the numbering system of this 1985 Cole/Lightfoot recording because so many of the images had not been recorded at that time making the current recording process entirely confusing as the extent of the panels became more evident and the old numbering system more incomplete. Therefore, it was decided to expand the site boundary and start at the southwest end by the entrance road, and work northeast referencing the 1985 work as much as possible but using a new numbering system. All imagery was recorded and given a feature number including all graffiti whether or not it occurred on a prehistoric panel. The intention was to provide the BLM a working tool for monitoring the entirety of this important site. Area just southwest of Bluff Utah. The site follows the cliff line behind and to the northeast of the administrative buildings, up to and including a portion of the unnamed wash on the east end and just past this drainage to include the few petroglyph features located over the river at the mouth. For a total of 64 petroglyph / graffiti features, and 33 additional non petroglyph features that were recorded at two main loci that still retain features and artifacts from a Late PII to Early PIII habitation. In all, 441 petroglyph / graffiti final scans of drawings were made with a total count of 4886 elements, 1400 of which were graffiti.

Sand Island, Utah Petroglyphs

Leigh Grench
lgrench@blm.gov

Leigh oversees the BLM volunteer Site-Steward Program, which engages civilians in documenting archaeological and rock-art sites. Leigh earned her master's degree in archaeology from the University of Kentucky, and has spent six years in the field. Prior to gaining employment as a professional archaeologist, she spent 25 years in jobs related to recreation and outdoor education.
President’s Corner

Jack Warner
President, Colorado Archaeological Society

“The longer back in time you can understand, the further forward you can see.”

I give quite a few public talks and tours related to Colorado prehistoric archaeology. Often I get questions from the public like: “What caused you to be interested in this stuff?”, “Why do you care about archaeology?”, “In the modern world, what good is archaeology?”, “If you can’t keep artifacts you dig, why do it?”. I often explain that since childhood, I’ve had a strong interest in the origins of people and what we call civilization. As far back as I can remember I was encouraged by parents, family, and teachers to read and study. My family did not have TV until I was 9 years old, so I was a frequent user of good libraries in both my school and town. I had an “old maid” aunt that took an interest in my education and from an early age she gave me an annual subscription to the National Geographic magazine. I enjoyed non-fiction reading best. I studied engineering at the University, but they required us to take a “liberal arts” class every semester. Among my favorite classes were: “Early Man”, “Philosophy of Religion”, and “Myth, Ritual, and Symbolism”. I found the science of the origins of humans and their beliefs fascinating.

Through self-study and travel during my 41-year telecom engineering career, I continued to learn about knowledge gained through archaeology. Participation in CAS activities like talks, trips, survey, digs, lab, analysis, and giving talks and tours has greatly expanded my “bandwidth” of research, knowledge, and understanding.

Recently, I ran across a quote by the famous WWII UK Prime Minister, Winston Churchill. He was much more than a politician; he was also a man of letters and a renowned historian. It turns out the version of the quote I read was actually somewhat in error. The National Churchill Museum, an organization that researches Winston Churchill’s quotes, gives this as his actual saying: “The longer you can look back, the farther you can look forward.”

It struck me immediately that this was very close to the reason I am interested in archaeology. I want to understand so I can do my best to plan and prepare for the future. Just think of archaeological topics like climate change, mammal extinction, the origins of religious belief and ritual, and the raise and fall of civilizations. I believe there is wisdom to be gained from understanding what archaeology reveals. Sadly, I see that much of this wisdom is not included in our civilization’s mainstream education.

I modified Winston Churchill’s quote some to more clearly express my thoughts, but I am indebted to his insight and short, clear statement. My answer to why I care about archaeology is: “The longer back in time you can understand, the further forward you can see.”

I am interested in a dialog with you as a CAS member as to why you are interested in archaeology. The better the State CAS officers understand member’s interests, the better we can represent and lead CAS in the best future direction.

Jack Warner • Denver Chapter
jakeagle@aol.com

Jack Warner is an avocational archaeologist and a lifelong student of the archaeology and anthropology of early humans—particularly their religions and art. Jack is active in archaeological fieldwork, lab artifact curation and analysis involving prehistoric human occupation in the areas of the Front Range and Southwestern Colorado. Jack also gives talks and tours relating to the Lamb Spring Archaeological Preserve. He is a member of the Center for the Study of the First Americans, and The Archaeological Conservancy.
The Chapter collectively provided 136 person-hours of volunteer excavation work at Barlow Homestead excavation on the dates June 18-22 inclusive. Eight chapter volunteers worked under the direction of Forest Service and Alpine Archaeological Consultants staff. The Barlow Homestead was first settled in 1906, and taken over and proved by the Barlow family in 1913. Located on the southern part of the Uncompahgre Plateau near the Sanborn Park Road, it is part of a parcel of land that has been transferred into private property as part of a US Forest Service land exchange. The excavation was performed to mitigate the loss of the information contained in the site area, including structures preliminarily interpreted as a privy, root cellar, log barn, and living spaces. Bill Harris' article, "Stinking Desert Cairn Project" was published in the winter issue of Southwestern Lore (Vol. 79, No. 4). The origin of rock cairns along US Highway 50 in Northwest Delta County has been a topic of discussion for years. From 1997 to 2004, the Chipeta Chapter surveyed the area locating and recording 53 rock cairns. Four theories of the rock cairns origin were explored with the most plausible being the cairns were built by sheepherders in the early 1900s. Dave Batten supervised the completion of a Master's Thesis by former Graduate Student Lauren E. Davis, entitled *An Examination Of Specialization: Determining the Presence of Standardization in Huencos and Carretas Polychrome Ceramics.* This of course was the culmination of about 4 years of graduate work and a thesis project that involved measurement of a variety of attributes of whole pots from the Casas Grandes area of northern Mexico. The goal was to gain a little more knowledge about the processes of production and distribution of fine painted pottery around the Paquimé hinterland. The original Chipeta Chapter Charter is currently maintained at the Alpine Archaeological Library. Plans to display the charter next year as part of the chapter's 80th anniversary were discussed. The Chipeta Chapter's cooperative effort with the Uncompahgre Field Office of the Bureau of Land Management resulted in 22 new stewards trained this spring. Currently 15 sites are being monitored by 18 stewards with additional assignments coming soon. Sites are predominantly in Montrose and Delta Counties. The chapter has worked with both federal agencies, such as the Forest Service and the BLM, as well as private organizations like Alpine Archaeological Consultants. The 22 site steward volunteers certified this spring as well as the joint excavation project of the Barlow Homestead with the Forestry Service and the Archaeological Consultants are examples of interactions. Plan (RMP) and EIS for the Dominguez-Escalante National Conservation area will be released this fall. Bill Harris, a Chipeta Chapter member has served on the NCA's Advisory Council for over 3 years. The RMP makes some strong protective recommendations for cultural resources. Field trips were conducted to a variety of sites this spring. In April, Bill Harris led a trip to the Harris Site and the Moore Site with eleven participants. The Harris Site was excavated by the Chipeta Chapter along with Alpine Archaeological Consultants many years ago. Both sites are on the Uncompahgre Plateau and near each other. The Harris site has been dated back 3,500 years with evidence of occupation up to the removal of the Ute people from the area in 1879-1881. The Moore site, also a rock shelter, was first documented in 1937 and is notable for a long gallery of bear paw petroglyphs. In May, Bill led another field trip, this time to the Eagle Rock site.
The Surveyor currently being excavated by the Bureau of Land Management, under the direction of Glade Hadden. Again, eleven Chipeta members attended. The Eagle Rock site is a multicomponent Paleoindian rock shelter site overlooking the Gunnison River with very early dates. Also in May, Ed Horton and George Decker led a field trip to Sawmill Mesa on the Uncompahgre Plateau west of Delta included visits to the Negro Gulch multiple habitation and rock art site as well to the Stone Basin Ute wickiup site attracted seven participants. Jon Horn led a field trip to the Barlow Homestead site in June with 9 participants. The following presenters discussed their research at Chipeta Chapter meetings since the first of the year. January: Larry Ruiz, “Death of Place”. The filmmaker used interviews to explore the social damage done by the loss of archaeological sites and landscapes. February: Jerald Reid, “The Hanging Flume”. Reid discussed the history and artifacts of the Dolores River’s Hanging Flume. Included in his presentation were precise measurements of its length as well as the effort to restore a small section to the original appearance. March: David Batten, “Bringing the Field into the Office / The use of GIS in Archaeological Research”, reported on research involving GIS and Least Cost Pathways to explore connections between prehistoric communities. April: Natalie Fast Clark, “How Great Were Cedar Mesa Great House Communities, A.D. 1060-1270?” Clark discussed the results of investigations of two large sites on Cedar Mesa, Utah. May: Steven G. Baker, “The Legend of Teguayo: Bioanthropological Perspectives” Baker discusses, a long term site possibly exhibiting ritual sacrifices on Douglas Creek. In addition, he discusses the possibility that bearded people in the region motivated Spanish exploration in the area. This year’s Moore Scholarship of $500 has been awarded to Guy Hepp who is doing work toward his Ph.D. at CU Boulder on a very interesting and important site in Mexico. He grew up in Montrose, his dad is Mike Hepp, who ran the Montrose Pavilion for years and his mom, Anne, works as a translator for the courts. He graduated high school locally and worked for Alpine Archaeological Consultants several years ago before he headed off to graduate school.

Teresa Weedin will organize a session in the future for scanning/digitizing the slides and photos in the collection. The Indian Peaks, Denver, and Rock Art Chapters co-organized a trip to the greater Chaco area in New Mexico. Members participated in a Colorado Aviation Archaeology Society field survey of a B24 crash site near Strasburg. No remains of the plane were found. The group did have historic photos. CRAA President Bob Rushforth participated in an excavation at the Fort Massachusetts site in the San Luis Valley. Colorado State University has requested that CRAA remove their archives and library by next May. We need to find a home for approximately 84 square foot area including 3 metal shelves, 2 metal filing cabinets. Teresa Weedin will bring 2 slide trays of rock art sites that are poorly identified to see if any person attending the annual meeting can identify the site(s).
Denver-CAS Blackfoot Cave Site (BFC) Analysis—DC-CAS teams have been analyzing BFC curated artifacts (lithics, ceramics, and faunal) found in the previous 7 years of excavation. This will result in a final report for the General Fund grant from History Colorado, materials for Douglas County outreach, and presentations for CCPA and other professional archaeology conferences. The analysis is being accomplished in the home of our PI, Neil Hauser. Members of the CAS-Indian Peaks Chapter and DC-CAS have participated. In cooperation with Ken-Caryl Ranch and Jeff Co Open Space managers, DC-CAS completed about half of the planned survey of a steep hogback parcel prior to recreational trail development. The second half will be completed this fall. Members of the CAS-Indian Peaks Chapter as well as DC-CAS have participated. Excavation-in cooperation with Douglas County, the DC-CAS 8th and final season of excavation at the Blackfoot Cave site in SE Douglas County has begun. This season will concentrate on investigating whether there is further evidence of use of the site during the Paleo period. This site has revealed artifacts from historic times back to at least 5,700 BP. Members of the CAS-Indian Peaks Chapter, Douglas County Historic and DC-CAS are participating. Excavation will end 31 Aug. 2014. DC-CAS will spend the last part of this 2014 field season (Sept, Oct) surveying at Ken-Caryl Ranch and at the Plains Conservation Center, West Bijou property. Published in the DC-CAS monthly newsletter: All Points Bulletin: April: Dating Rock Art in Ancient lakes in NV & UT—Ken Andresen May: Archaeology in the area of Veracruz, MX—Teresa Weedon June: A day in the Ancient Maya city of Tikal, Guatemala-Jack Warner. Swallow Site Report. The plan is for a 16-section report with 3 appendices. All but 4 of the sections are in good shape. A written report will be prepared in MS Word and published on a University of Denver website in 6-12 months, providing a general description of the 4 incomplete sections. As these sections are finished, they will be published separately. An overall general Swallow article will be written for a future Southwestern Lore. Jeannette Mobley-Tenaka is helping Bill Hammond with this project. Several sessions were held at the Douglas Co Historical Depository lab in Castle Rock to curate artifacts from DC-CAS and Doug Co excavations at the BFC site in SE Douglas Co. In the 2013 season 1,388 artifacts were excavated. Members of the CAS-Indian Peaks Chapter have also contributed. DC-CAS has welcomed members of other CAS chapters to its General meetings, trips, curation, analysis, survey, and dig. In this quarter people from several CAS chapters have participated in our activities. In addition, we hosted a tour of our Blackfoot Cave dig on 6/28 that was well attended by the Pikes Peak and Indian Peaks Chapters. We held a joint camping trip to the greater Chaco Canyon area with the Indian Peaks and Rock Art Chapters. Talks and tours of the Paleo-Indian/ Columbian mammoth Lamb Spring Archaeological Preserve (LSAP) are conducted at least monthly by DC-CAS members Anne Winslow & Jack Warner in cooperation with the LSAP Board and The Archaeological Conservancy. Talks were given to the Highlands Ranch Historical Society and the Highlands Ranch Morning Rotary Club on the archaeology of the Highlands Ranch area, highlighting the Lamb Spring Archaeological Preserve by Jack Warner.
The Hisatsinom Chapter has volunteers at the Crow Canyon Archaeological Center (in the lab, in technical functions, in publications and Cultural Adventures). Duties during the reporting period included flotation analyses, artifact classification (ceramic and lithic), artifact classification data entry, research library data entry, editing. Chapter members are also volunteering in curation, education, and interpretation at the Anasazi Heritage Center. Chapter members completed the 2500 acre surface survey on private property north of Cortez. A report is in progress. Hisatsinom Chapter member and Past President Bob Bernhart and co-author Dr. Scott Ortman welcome the recent publication of their article "New Evidence of Tewa-style Moiety Organization in the Mesa Verde Region, Colorado" in Astronomy and Ceremony in the Prehistoric Southwest: Revisited, a compilation of papers presented at the 2011 Conference on Archaeoastronomy of the American Southwest published by the Maxwell Museum of Anthropology at the University of New Mexico. In their paper, Bob and Scott review the various elements of the traditional Tewa cultural and social organization as it may have existed in the Mesa Verde region compared to how it exists in the Upper Rio Grande area of New Mexico and postulate how the evidence may lead to a further affirmation of the migration of Mesa Verde Puebloans to the Upper Rio Grande area. Our monthly newsletter features reports on the speakers and field trips with photos. Paper archive space is becoming limited at the Anasazi Heritage Center according to information on a recent curation tour. Curation Tours are given in the summertime once a week on Thursday afternoons. Currently, 21 Chapter members are Canyons of the Ancients National Monument (CANM) site stewards. Three Chapter members are Archaeological Conservancy site stewards. Five Chapter members are site stewards in SE Utah. Several Chapter members are involved in the SJMA Trail Information Specialist and Wilderness. There is still only one Law Enforcement Ranger for Canyons of the Ancients National Monument. The chapter is continuing coordination with the Four Corners Lecture Series and is sponsoring three of the season's lectures. In April, three chapter members worked with the Southwest Colorado Canyons Alliance to restore a user-made road created by illegal wood cutting in the Canyons of the Ancients National Monument. Chapter Members assisted with the Youth Summit for Colorado Preservation Inc. held in June in southwest Colorado. In conjunction with our 501(c)(3) status and our mission and bylaws, the Chapter presents monthly speakers on topics pertinent to Southwest, upper San Juan and Four Corners archaeology which are free and open to the public. During this reporting period our speakers were: April meeting with noted naturalist Fred Blackburn. His talk titled “Prayer Rock: In the Shadow of the Bear” concerned Fred’s work in reverse archaeology on the Navajo Reservation with the Jefferson County Open School. Reverse archaeology is the process of linking museum artifacts with the sites from which they came. Through the finding and documentation of historical inscriptions at archaeological sites, and through historical research into primary documents including field notes, Fred has been able to provide the context of artifacts now curated in museums. Fred’s work on the Navajo Reservation has been sponsored by a Navajo family and all the work has been reported to and is curated in Window Rock, in the Navajo Nation Headquarters area. May meeting Crow Canyon Archaeological Center’s Director of Archaeology, Susan C. Ryan (Ph.D., University of Arizona) spoke on the analyses of ancestral Pueblo kivas dating from the Pueblo II(A.D. 900-1150) and Pueblo III
(A.D. 1150-1300) periods in the northern, middle, and southern San Juan regions in the northern Southwest in order to shed light on communities of practice and their social, temporal, and spatial production practices. Her research specifically examines kivas—or round rooms used for public and domestic activities—to address how architecture emphasized the ways in which features were actively mediated by communities of practice and how their semiotic signatures can illuminate how architecture was developed to create and maintain social structure, social identity, and community integration. June meeting Dr. Randy McGuire, an anthropology professor from Binghamton, New York spoke. He is a research associate with Crow Canyon Archaeological Center and received graduate degrees from the University of Arizona. Widely-published, with a focus on archaeology as political action, McGuire worked for nearly thirty years on the Trincheras Tradition in Sonora, Mexico with Elisa Villalpando of the Centro INAH. Visions of peaceful people confronted by a harsh environment have long dominated archaeological studies of the prehistoric Southwest. Some archaeologists argue instead that warfare drove cultural developments in the region. In Sonora, México prehistoric peoples constructed terraces on isolated volcanic hills, and built rooms, compounds, and other edifices on their summits to create cerros de trincheras. Advocates of a violent prehistory for the Southwest interpret these sites as forts and as evidence for warfare. In the spring of 2006, the Cerros de Trincheras and Defense Project conducted eight weeks of fieldwork mapping and surface collecting cerros de trincheras in the Río Altar and Río Magdalena. The project used Geographic Information Systems analysis to answer a series of questions: Is there evidence for defense at these sites? If so, how were these sites defensive? What was the range of activities on these sites? What was protected? How did defense relate to other activities on the sites? And, how did these relations change over time? The project demonstrated that the defensive character of Formative Period cerros de trincheras in the Trincheras Tradition changed over time and that defense does not adequately capture the complex activity structure of most of these sites. Geologists Mary Gillam, Kim Gerhardt and Lillian Wakeley led a June field trip to Mesa Verde National Park. All three have worked on projects in the park, and Lillian also volunteers at the visitor center. Using outcrops, rock samples, and posters, they will showed us the major rock types in the park and explained how prehistoric inhabitants used them for dwellings, agriculture, and tool materials. More broadly, they discussed the region’s geological history and the erosion that produced the mesa. Another June Field trip was a tour of Archaeological Conservancy sites including Yellowjacket Pueblo, the largest prehistoric site in the Montezuma Valley and the Hampton and Brewer Sites near Dove Creek. April field trip with seven chapter members ventured into Recapture Creek Canyon. We only had time to hike a small portion of this 12-mile canyon which is rich in both archaeological and riparian areas. In this canyon there were many apparently unreachable granaries and some 30 sites determined eligible for listing on the National Register of Historic Places. Occupation in the canyon represents residents from BMII, PI and PIII habitation times. Ancestral Puebloans occupied this area concurrently with Montezuma Canyon and the Alkali Ridge sites.

Larry Scarbrough helped excavate at the field school at Mitchell Springs helping from May 23rd. to the 26th. In Cortez.
Eight members of IPCAS continue to participate in assisting Jakob Sedig (University of Colorado) with an analysis of ceramics from his Mimbres site (Woodrow Ruin) in Arizona. Two Chapter members participated with Denver CAS for survey at Ken-Caryl Ranch. Two Chapter members (Kris and Bernie Holien) participated with Denver CAS for the Blackfoot Cave excavation, artifact analysis and lab curation. One Chapter member (Karen Kinnear) participated in the May and July excavation activities at the Mitchell Springs Ruins Group in Cortez. Three Chapter members (Debora Smith, Kris Holien, and Kate Buchman) participated in the PAAC Summer Training Survey at Pawnee Buttes. Three Chapter members (Kris Holien, Bryan and Heidi Short) assisted the Glen Haven Historical Society with the Dunraven Lodge site excavation. Kris Holien volunteered at Rocky Mountain National Park with curation and research at the Museum Storage Facility (interim museum curator April-July 2014), and is assisting NPS Regional Office archaeologists with post-flood assessment of archaeological sites in RMNP. Two Chapter members (Kris Holien and Heidi Short) assisted in an Archaeology Day field trip for fifth graders at the former site of the Prairie View School, north of Briggsdale on May 9. The field trip was organized by US Forest Service archaeologist Larry Fullenkamp and gave students an opportunity to work alongside professional archaeologists and U.S. Forest Service employees using maps, compass, and GPS performing archaeological survey and mock excavations. Two Chapter members (Karen Kinnear and Anne Robinson) led a 9-day field trip to Chaco Culture National Historical Park. Eighteen participants included members from the Indian Peaks, Denver, Montrose, San Juan Basin, and Rock Art chapters of CAS.

Avocational and professional archaeologists recently came together for an education program for some very lucky fourth graders. Pat Williams got a request from Meg Poole, in charge of Public Programs at Pioneers Museum, to confer about an upcoming visit by fourth graders participating in a summer archaeology program at Colorado College. Pat and Meg discussed various possibilities patterned after Pikes Peak Chapter Education Programs: Ceramics, Rock Art and Historic Archaeology. Meg and the teacher, Heidi Baker, will discuss the options. The chosen program, on June 25, will take advantage of museum galleries in combination with a hands-on activity. Pat will act as
assistant. In addition, Phil Williams asked Professor Roche Lindsey if the students could visit the active archaeological site on UCCS campus during field school. Roche graciously agreed. The students, all with an interest in archaeology, were welcomed by Roche and his students/excavators on June 17. The timing was right and the students were able to see an active site without leaving town! The follow up session on June 25, at the Pioneers Museum, allowed the students to study ancient ceramics. Meg Poole, with Pat’s assistance, presented the Ceramics program which had been developed by Pikes Peak Chapter. After studying black on white potsherds, the students used yucca brushes to apply ancient designs to small pots.

For two days, nine members and guests participated in mapping archaeological features at Owl Canyon under the direction of Chaz Evans, the Southwest Region Field Representative archaeologist with the Archaeological Conservancy. Early speculation suggests the features relate to Apishapa and/or Apache cultures. Two members worked with archaeologist Mark Mitchell, PaleoCultural Research Group during a ten day field school, excavating stone features representing one or more Late Prehistoric residential base camps at the Upper Crossing site at the north end of the San Luis Valley. Four members monitored rock art in Picketwire Canyon with USFS Pike and San Isabel National Forests, Cimarron and Comanche National Grassland archaeologist, Michelle Stevens. Five chapter members provided archaeological interpretation and instruction to upper grade school students from Beulah School of Natural Science over three days. One member participated in the Pueblo History Colorado Listening Session, a session held to gather input on “local issues, goals, and dreams for preservation.” The input is to be used to update the State Preservation Plan.

The holiday 2013 silent auction donation to benefit the John W. Sanders Internship Fund from San Juan Basin Archaeology Society (SJBAS) members Peggy and Dennis Morris came to fruition with a “Behind the Scenes” tour of the Center of Southwest Studies led by none other than director Dr. Jay Harrison. On August 8, Tish and Pete Varney arrived with five friends, including SJBAS members.
Kathy and Rusty Chamberlain and greeted by Julie Tapley-Booth, Business and Public Relations Manager. Dr. Harrison welcomed us with discussion about the original museum concept of permanent displays and the challenges of creating rotating exhibits within that space now. In addition, we learned about the incredible task of fitting the multitude of archives into the secure and climate controlled storage space. Jay requested a “wish list” of items we’d like to see in the archives of the museum. Ideas ran the gamut with Native American artifacts (oldest/most valuable) at the top of the list as well as railroad history, and ancient maps. How little did we know that these and many more things were in store for the group to appreciate. The Center’s library is a treasure trove of research books, maps, magazines and newspapers that are available for any Durango Public Library card holder, as well as a reference collection on archaeology and local history kept relevant and culled through periodic book sales. In addition, volunteers are sorting and cataloguing tens of thousands of historic railroad and some mining photos for posterity. The museum has at least five levels of security as well as climate control for the various areas. We traveled to rooms containing SW newspapers, Durango City records, historic and political archives and posters. Ft. Lewis College students work in the museum processing southwestern artifacts. Any item made with natural or organic material (feathers, fiber, wood) receives the “cold treatment” in the freezer for a few days to kill any insect larvae lurking inside. Loaned items coming back from exhibitions follow strict packaging and security procedures. The staff sometimes bears a resemblance to “cloak and dagger” characters in a James Bond movie! Moving precious objects along dark, deserted roads requires special considerations we can only image. One of the very exceptional artifacts was a Remington western art statue depicting galloping horses and riders. The details on the sculpture are exquisite. Incredible! All that “Raiders of the Lost Ark” sleuthing with Dr. Harrison in the archive caverns finished with a sumptuous wine and cheese soiree. Julie had the conference room table set with a lavish spread of six cheeses, crackers, bread, fruit, and dessert items to help us restore our strength. Jay graciously answered our many questions now coming from our expanded understanding of the diverse and critical nature of the museum collection. I am pleased to hear from good sources (the Morris’), that this special silent auction item to benefit the John W. Sanders Internship Fund will again be offered at the 2014 holiday party. You don’t need to be present to win!!

ATTENTION CAS REPS AND CHAPTER PRESIDENTS
If your chapter does not have your information listed above and would like to be included in the next report and magazine please have the Chapter Rep or someone in your chapter compile the “CAS Advisory Report” information and email it to: Douglas Rouse
drousey@yahoo.com

Upcoming Events
September 20, Twenty-first Annual Symposium, The Pre-Columbian Society of Washington, D.C
October 10–13, Utah Rock Art Research Association Symposium, Kanab, UT
October 15–18, Great Basin Anthropological Conference, Boise, ID
October 29–November 1, Plains Anthropological Conference, Fayetteville, AR
January 6–11, 2015, Society for Historical Archaeology Annual Conference, Seattle, WA
Dear Fellow Rock Art Enthusiast:

(From Albert Copley,
URARA member,
and Professor Emeritus
Truman State University)

For the past several years I have been creating a series of short video programs about publicly accessible rock art sites of America. These are fancy slide shows and video bits. They are combined with background music, and some have narrations. Some have the plaintive flute music of URARA member Chris Oravec. These are made up from images taken whilst on Rock Art trips offered by URARA, BARARA, the Rock Art Caravan (led by URARA member Galal Gough) and by independent rock art studies which I have done. You may have seen one of the DVDs which I have distributed at various rock art gatherings. Several have been shown on public access TV stations. Now I am making them available on USB Flashdrives. Short mpg files from about 80 public rock art sites are available on a 16 GB flashdrive. These mpg files will play from the (thumb drive, flashdrive, USB device) or you may drag and drop them to your computer and play them; double click and Windows Media Player will do the job. They vary in duration, but are about several minutes each. Rock Art Sites are from AZ, UT, NV, CA, CO, NM, and TX.

You may be sure this a labor of love. I am asking for $21.00, which will cover the cost of the 16 GB flashdrive, and postage and packaging to any address in the U.S.

If you wish to purchase one, please respond to: mamacat8_2000@yahoo.com be sure to put an underscore between the 8 and the 2; you need not send any money, Be sure to send your snail mail address with your response. If you are not completely satisfied, return the flashdrive in the enclosed addressed stamped envelope. If you are satisfied, keep the flashdrive and send a check.

Regards,

Al Copley
Ancient Lives, Ancient Dreams

Zoe Whyman
City of Ft. Collins Natural Areas Department

*Lindenmeier: Ancient Lives, Ancient Dreams* is a symposium celebrating the Lindenmeier archeological site at Soapstone Prairie Natural Area, the largest Paleoindian site in North America. This year marks the 80th anniversary of the Smithsonian Institution’s visit to the National Historic Landmark. Scientists discovered a Folsom point wedged into an ancient bison bone at Lindenmeier, helping to prove the presence of humans at the location at least 10,000 years ago. The symposium, featuring Edwin N. Wilmsen as the keynote speaker (co-author with Frank H.H. Roberts of *Lindenmeier: Concluding Report of Investigations*), will be October 19-22. Registration and details are at [fcmod.org](http://fcmod.org).

**Details & Schedule**

Sunday, October 19- Wednesday, October 22, 2014

Invited speakers include:

- Dr. Edwin N. Wilmsen, keynote speaker
- Dr. Jason LaBelle, about current research onsite
- Dr. David Meltzer, about Folsom Paleoindians
- Dr. Steven Holen, about the peopling of North America
- Dr. Frederic Sellet, about the Smithsonian Lindenmeier collections
- Nicole Waguespack, about Colorado Folsom-era Paleoindians at Barger Gulch
- Experts on the Denver Museum of Nature and Science collections

Local historians

The symposium is a once in a lifetime opportunity and includes presentations and panel discussions at Fort Collins’ Northside Aztlan Center, a reception at the Fort Collins Museum of Discovery including a behind the scenes tour, a banquet at Rio Grande restaurant, and a field trip to the Lindenmeier site at Soapstone Prairie Natural Area. Registration is $150 until July 1, then registration will be $175, at [fcmod.org](http://fcmod.org). Register now as registration is limited to 200 people! Don’t miss this amazing opportunity. Sponsored by Fort Collins Museum of Discovery and City of Fort Collins Natural Areas Department.
PAAC Schedule

Kevin Black
Assistant State Archaeologist

September
6 ...................... Denver Site Form Workshop
10 .................... Boulder Archaeological Practice in Colo. (session 1 of 4)
12–14 .............. Pueblo Colorado Archaeology
17 .................... Boulder Archaeological Practice in Colorado (session 2)
19–22 .............. Alamosa Basic Site Surveying Techniques
24 .................... Boulder Archaeological Practice in Colorado (session 3)
27 .................... Colorado Springs PAAC Board meeting at CAS annual meeting

October
1 ...................... Boulder Archaeological Practice in Colo. (end, session 4)
16, 23 .............. Denver Perishable Materials (sessions 1–2 of 7)
24–26 .............. Durango Historical Archaeology
30 ..................... Denver Perishable Materials (session 3)

November
1–2 .................. Dolores Archaeological Dating Methods
6, 13 .............. Denver Perishable Materials (sessions 4–5)
15–16 .............. Avon Archaeological Laboratory Techniques
20 .................... Denver Perishable Materials (session 6)
21–23 .............. Fountain Prehistoric Lithics Description & Analysis

December
*2–19 .............. Denver PAAC Laboratory Project
4 ...................... Denver Perishable Materials (end, session 7)

January
*13–29 .............. Denver PAAC Laboratory Project

*Lab project occurs on intermittent dates at an off-site History Colorado facility in central Denver; call or e-mail for information

SITE FORM WORKSHOPS SCHEDULED
As noted on the PAAC schedule (http://www.historycolorado.org/oahp/paac-event-schedule), there are two site form workshops scheduled in the coming months. Each workshop will be held in our office library on the 3rd floor of the History Colorado Center at 1200 Broadway in Denver [http://www.historycoloradocenter.org/], 9:00 am to 3:00 pm +/- . There’s no fee and no need to register through the Local PAAC Coordinator, but I do need a head count so anyone interested should drop me a line in advance if planning to attend. Attendance is open to everyone, not just to PAAC Survey participants.

Kevin Black • kevin.black@state.co.us
Utah’s famous Canyonlands rock art unexpectedly recent!

USU team analyzed light to date the Great Gallery panel and concluded the pictographs are at most 2,000 years old. A study by Utah State University scientists could shed new light on the ancient culture or cultures that created the haunting rock art known as the Barrier Canyon Style. These paintings are known for their tapered life-size anthropomorphic figures, suspended on canyon walls around the Colorado Plateau like spirits and limbless space aliens holding court.


Muralist Turns to Rock Art!

Working as a muralist in the late 1980s, Carolyn Boyd traveled to the cliffs and rock shelters flanking the Pecos River near Del Rio to see the area’s famous Native American paintings, which date back 4,000 years. “Looking at that rock art as an artist, I recognized the work that went into producing these murals,” she says. Inspired in part by their beauty and mystery, Boyd went back to school, eventually earning a PhD in archeology.

http://texashighways.com/component/k2/item/7558-extraordinary-texans-carolyn-boyd

"Revolutionary" Site Unearthed Near Mesa Verde

Cortez, Colorado — Archaeologists are excavating a 1,500-year-old village near Mesa Verde that appears to be the first settlement in the Four Corners region to have been occupied year-round by farmers. “This is the first population to move into the central Mesa Verde region and farm and be sedentary full time,”


22,000-Year-Old Mastodon and Tool Discovery Raise Questions

A 22,000-year-old mastodon skull and tool (a stone blade or spear point) dredged from the seafloor of the Chesapeake Bay by fishermen in 1974 is only now coming to light. The bottom of Chesapeake Bay hasn’t been dry since 14,000 years ago. The relics were found in a net, brought up from 230 feet down and 60 miles off Chesapeake Bay by a small wooden scallop trawler.

“When first wandering among the ruins ...we are likely struck by the silence. The silence can be so overwhelming that it is difficult to acknowledge that this place was once a thriving farming village not so different from any small community. People were born here. People lived here. People worked here. People played here. People loved here. People argued here. People worshiped here. People grieved here, hoped here, feared here. People grew old or ill, died and were buried here.

- Ian Thompson