“Time and Movement: Ancestral Pueblo Occupation of the Jemez Mountains”

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Front Cover Image:

Bandelier National Monument. Ancestral Puebloan Site.  
Photo: Robert Dundas
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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anasazibob@gmail.com • Robert Dundas
Tsi-p’in-owinge Ancestral Tewa Site and Pedernal Peak. Photo: Robert Dundas
Time and Movement: Ancestral Pueblo Occupation of the Jemez Mountains

J. Michael Bremer
Forest Archaeologist / Santa Fe National Forest

“The trip had worn the men to a frazzle, the journey that started in their traditional homeland in the country of the mesas was long and at times frustrating as they searched for a new home. Their community had been ravaged by drought and declining resources after centuries of dense use and occupation. Pushed by troubles in their community their leaders assigned them the task of finding a new place to be. They had spent the last lunar cycle or more working their way towards a place they had been told about but never been to. After crossing the river and moving into the lands of their ancestors with its large abandoned stone buildings they despaired of ever finding a place meeting the criteria assigned to them by their elders. As they wandered they saw the hulk of a mountain in the direction of the rising sun managing to reach the flanks of the massif just as trees along the river were leafing out. Only the knowledge of stories they had been told kept them going and told them to rise up the slopes and make their way as best they could. Rising to the top of a mountain they saw spread out below them a landscape like nothing they had ever seen, verdant grasses, roaming herds of elks and deer, signs of bear and lions, flowing water, abundant arable land matched the directions they had been given. Leaving several from their party to develop the ceremonial and settlement systems that needed to be in place before others arrived. The rest returned to their homeland to make arrangements for the periodic movement of their people to their new home. As these people made room for their new communities so did others on all sides of the mountain. Thus began the appropriation and ownership of the Jemez Mountains and its surrounding lands by ancestors of modern Pueblo communities.”

This story roughly paraphrases the early ancestral pueblo arrival in the Jemez Mountains. The modern pueblo communities immediately adjacent to the Jemez share some of the same points in their origins stories generally involving the discovery of a suitable location by an advance party and the subsequent migration movement of ancestral communities from the north in the direction of the Jemez arriving in a land offering an unused resource base different from that they had left behind.

An imposing landscape, the Jemez Mountains, capture the eye of all who visit. Logically they wonder about cultural development in the area. For 35 years the Santa

“For 35 years the Santa Fe National Forest and others including Pueblos, the National Park Service, the State of New Mexico, Los Alamos National Laboratory, the Bureau of Land Management and researchers have been documenting the sequence of cultural development in the mountains and attempting to answer many of the questions about the archaeology and human use of the Jemez Mountains.”

- J. Michael Bremer
Fe National Forest and others including Pueblos, the National Park Service, the State of New Mexico, Los Alamos National Laboratory, the Bureau of Land Management and researchers have been documenting the sequence of cultural development in the mountains and attempting to answer many of the questions about the archaeology and human use of the Jemez Mountains. The primary purpose of much of the work was in support of land management projects. However, over the last 20 years with the rise of collaborative project planning land managers understand that having a more complete understanding of the nature of human use of the landscape of the Jemez Mountains proves valuable in planning and decision making.

Additionally, the public’s fascination with archaeology and particularly Ancestral Pueblo archaeology has also resulted in an increase in research interest in the area. Since 1992 numerous research projects have studied a variety of subjects including the Pueblo Revolt, the rise and development of village life in the Northern Rio Grande, ethno-genesis among Apache and Hispanic populations, agricultural technology of Ancestral Pueblo communities, the effects of fire on Ancestral Pueblo communities and cultural resources, and ethnographic research on traditional uses.

The changes in our understanding of cultural development in the Jemez Mountains have expanded significantly with this new work and we are better positioned to explain human occupation. In addition increasing dialogue with tribal communities has informed our understanding of the history of their communities. The use of tribal oral tradition informs and affirms findings from archaeological research in the area.

Those who work on the Santa Fe National Forest have gained an appreciation for the accuracy of origin stories among modern Pueblo communities and a better understanding of what it means to these communities when they say their history is in the land since the beginning of time. It is this increased personal understanding and modern archaeological interpretation of Ancestral Pueblo development I would like to
Modern archaeological interpretation relies on both the material remains of the Pueblo past and the conversations mentioned above. In addition we ask what about the Jemez Mountains influenced people to want to be there, where did those people come from and who were they. It is impossible to understand the Jemez without having a familiarity with the archaeology of the region. In the big picture the Jemez Mountains region extends from the edge of the San Juan Basin on the west, the sinuous curve of the Rio Grande on the east, the Rio Chama on the north and the foothills of the Jemez Mesas on the south. Based on data collected in the Southwest Social Networks database developed by the organization Archaeology Southwest the area encompassed by the Jemez Mountains and the northern Rio Grande were the last major population centers developed by Ancestral Pueblo populations after those populations contracted from a much wider distribution.

The earliest occupation of the Jemez Mountains occurred and shows up archaeologically in the form of Paleoindian artifacts such as Folsom and Clovis points occurring sporadically across the landscape dating to between eight and ten thousand years ago. This evidence is extremely sparse and widely distributed. Sparse evidence makes it difficult to talk about the scale of Paleoindian use of the Jemez Mountains. The best we can say is we have evidence for Paleoindian use and that we suspect more intensive use because of the nature of the resource, i.e. there are significant lithic resources including obsidian and chert, and abundant biotic resources. Paleoindian evidence consists primarily of isolated projectile points and fragments, and some limited evidence of sustained use in the form of limited campsites. With multiple thousands of years since Paleoindian occupation we anticipate that if there are Paleoindian sites in the Jemez they would be obscured by natural process or even by more recent large-scale cultural processes.

Subsequent to the Paleoindian period, the Archaic period in the Jemez Mountains conforms roughly to the Oshara Archaic tradition with an unusual twist. Evidence indicates increasing human use of the Jemez during the Middle and Later Archaic with limited use during the Early Archaic which is not surprising considering the...
Paleoindian period would have transitioned to the Early Archaic and limited use during the Paleoindian period would likely lead to little evidence for that transition in the record. The first real evidence of occupation is during the Middle Archaic indicated by the presence of projectile points and more formalized limited activity sites consisting of hearths and other limited activity areas.

In the Jemez Mountains the Late Archaic continues the tradition of increasing occupation and evidence for the importance of horticulture in peoples’ lives. Different from other areas the Archaic traditions in the Jemez Mountains appears to persist in the form of a semi-sedentary hunter-gatherer lifeway throughout the Jemez and slow introduction of material culture associated with the very earliest development of Ancestral Pueblo communities. Of significance here is the possibility that a Late Archaic -appearing people were the original inhabitants of the Jemez Mountains and the very earliest permanently sedentary residents of the area from which the earliest evidence of Ancestral Pueblo occupation arose. This would fit with the interpretation of researchers in New Mexico with intimate familiarity with the archaeological record of the transition between the Archaic and Early Ancestral Pueblo periods. There is a strong argument to be made for local populations forming the basis of Ancestral Pueblo development in the Jemez Mountains region.

As most are probably aware there are competing points of view about the development of Pueblo life in the northern Rio Grande but less is known about the development of the other populations occupying the Jemez Mountain region. Archaeological populations occupying the Jemez Mountains during the earliest periods include the indigenous communities that occupied the northern Rio Grande during the Developmental Period and appear to have developed out of Archaic populations taking advantage of the resources offered in the Jemez and along the Upper Rio Grande. From these communities the initial stages of Coalition phase development were responsible for the earliest of ancestral pueblo aggregation along the eastern flanks of the Jemez Mountains and the Pajarito Plateau.

In addition to the localized development of Archaic communities other events in the larger Pueblo world appear to have led to other earlier Ancestral Pueblo communities migrating from the Upper and Eastern San Juan Basin. The earliest Ancestral Populations using the Jemez Mountains were those of the Developmental
Period between La Bajada and the Espanola Basin. At a later time a distinct population of migrants from the far eastern portion of the Upper San Juan River between modern day Pagosa Springs and Durango known in the archaeological literature as the Gallina. These early populations shared Ancestral Pueblo traits including gray and white ware ceramics, architecture and land use systems indicated by the association of archaeological features suggesting village layout conforming to deeply embedded Ancestral Pueblo constructs and rules.

Larger world issues start affecting cultural development in the Jemez Mountains around the beginning of the 11th century when Ancestral Populations in other areas of the southwest start expanding into new regions. Even living a Late Archaic lifestyle occupants of the Jemez Mountains would have been exposed to larger developmental processes and the suspicion is contact with early Ancestral Pueblo communities influenced the transition from Archaic to Pueblo in the Jemez region during the Developmental Period.

Ancestral Pueblo chronology in the Jemez Mountains follows the chronology developed by Wendorf and Reed (1955) specific to the Northern Rio Grande including the Developmental (A.D. 900 to 1050), Coalition (A.D. 1050 to 1275) and Classic (A.D. 1275 to 1542) periods.
Towards the end of the 11th century Chaco Canyon declines and the Mesa Verde region rises in prominence in the southwest. In the Jemez region this occurs near the end of the Developmental Period. In the Jemez Mountains most Developmental period occupation occurs on the margins of the region and there is little evidence for Developmental period occupation within the core area although as with the Paleoindian and Archaic periods there is an assumption of some level of use by Developmental populations because of the resource attraction. In general these Developmental Populations are assumed to have developed out of the Persistent Late Archaic lifeway mentioned previously.

At the beginning of the Coalition period there is a significant increase in use of the Jemez Mountains represented by expansion of settlement primarily on the Pajarito Plateau and the canyons of the Jemez Mesas. During this period the cavate structures and mesa top pueblos typified by Bandelier National Monument are built. At some time during this period the Mesa Verde region experiences significant depopulation for a variety of reasons. The traditional interpretation is all those people left Mesa Verde and moved to the Northern Rio Grande mingling with extant populations and were responsible for the obvious increase in the number of sites leaving us to wonder what happened with existing populations. During the Coalition period evidence suggests a blending of cultures from both indigenous populations and migrants from the north.
resulting in the expansion and development of something looking different than earlier phases. At this point there is little occupation of the higher elevations of the Jemez Mountains and the Jemez Mesas. The densest occupation occurs on the Pajarito Plateau between modern day Santa Clara Pueblo and the mesas above Cochiti Pueblo.

It is not until the end of the 13th century that evidence of extensive use of the Jemez Mountains occurs in the archaeological record. By that time the migrations from the north appear to be complete and the Ancestral Pueblo communities recognized as the original communities for the Jemez and Tewa communities existed. Large scale community expansion onto the Jemez Mesas occurs sometime around the beginning of the 14th century along with the construction of a number of large pueblos along with the ancillary support system of field houses, agricultural fields, shrines and other features. At the same time on the Pajarito Plateau populations that had aggregated into plaza pueblos displaying characteristics suggesting influence from migration populations continued to aggregate into larger clusters. However, by the end of the 14th century environmental conditions and population pressure appear to have been responsible for movement and further aggregation with relocation to more suitable locations closer to the major rivers on the eastern flanks of the Jemez Mountains, and aggregation into the larger mesa-top pueblo communities on the Jemez Mesas.

Although populations aggregated and clustered into large pueblo communities the support system for those communities extended into the Jemez Mountains. The Ancestral Pueblo sacred and agricultural landscape, which are frequently the same thing, extended from the wetlands of the rivers to the very tops of the mountain peaks. Their relationship with that landscape formed the basis of their subsistence system as well as their religious system and required them to use resources available in the Jemez Mountains. On the southern end of the Jemez Mountains the ancestral villages of modern day Walatowa continued to thrive.

By the middle of the 16th century Ancestral Pueblo communities appear to be on a trajectory leading to increased aggregation and urbanization. The entradas of the Spanish during the 16th century was responsible for the truncation of this arc of development. However, regardless of the effects of contact the long history of Ancestral Pueblo development persists into the present.

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I have worked with the Forest Service since 1980 and permanently since 1987 when I first worked for the Coconino National Forest. Have also worked as a private contractor, for museums and universities, and for the National Park Service. Graduated from the University of Arizona in 1978 with a BA and in 1987 from Northern Arizona University with a Masters. Both degrees were in Anthropology. Started with the Santa Fe National Forest in 1992 on the Espanola Ranger District, became the Forest Archaeologist in 1995 and have been here ever since.
Members of the Ute Tribe visiting one of their ancestral burial sites in western Colorado. Photo: Robert Dundas
What Difference Does Archaeology Make?

Scott Ortman
Assistant Professor of Anthropology / University of Colorado Boulder

This is a question I worry about constantly. We live in a world with many challenges, from climate change to economic inequality to discrimination to political conflict, and in this world it is reasonable to ask what people who spend their lives studying the detritus of long-lost societies have to contribute to understanding or even solving these problems. More than 70 percent of archaeologists today only have jobs because there are laws and regulations that force developers to hire them to “mitigate the adverse impacts” of development. If these laws were to be repealed, most of us would be out of work, permanently. And there is a growing fraction of our elected officials who question whether the public should support social science research of any kind. In their minds, all social science research—whether it be archaeology, anthropology, sociology, geography, political science or social psychology—is scientifically suspect at best, useless at worst, and connected to a specific political agenda regardless. In this context, there is a growing urgency to answer the question, “what good is archaeology anyway?”

For many decades archaeologists have generally assumed that the work we do has intrinsic value that is so obvious that it doesn’t require explanation. After all, each of us found it so interesting in college that we chose to pursue it as a career. Isn’t that evidence enough? Well, no. I learned this the hard way the first time I attended a NAGPRA consultation. I remember it well. It was the 1998, a few years after the passage of the Native American Graves Protection and Repatriation Act, and the National Park Service held a meeting in Durango to discuss issues related to establishing cultural affiliations between contemporary tribes and archaeological sites of the four corners region (Arizona, New Mexico, Colorado and Utah). It was a big meeting attended by archaeologists, anthropologists, government bureaucrats and tribal representatives. A key moment was when a tribal elder stood up and addressed the archaeologists in the room. I don’t remember the exact words, but the gist was, “You all just don’t get it. Indian people have a moral objection to archaeology because archaeologists violate the bodies of our ancestors and give more authority to their own stories than they do to our tribal traditions. I keep explaining this to archaeologists, but I have never heard an archaeologist explain to me why they still think it’s worth doing. Please tell me! I want to understand, because from my perspective it all seems wrong.” I remember very vividly how difficult it was for the archaeologists in the room, including me, to articulate why archaeology was worth doing in a way that could outweigh these moral objections. Up to that point, I had simply assumed that knowledge of the past was an intrinsic good. But in the days and months that followed, I came to realize that expanding knowledge for its own sake isn’t good enough given the legitimate concerns raised by native leaders.

Increasing numbers of archaeologists have had similar experiences where non-archaeologists have challenged the value of the work we do in comparison with other

“You all just don’t get it. Indian people have a moral objection to archaeology because archaeologists violate the bodies of our ancestors and give more authority to their own stories than they do to our tribal traditions. I keep explaining this to archaeologists, but I have never heard an archaeologist explain to me why they still think it’s worth doing. Please tell me! I want to understand, because from my perspective it all seems wrong.”
values. And as we have been forced to think more carefully about it, we have started coming up with answers. The most basic one is that the archaeological record is the richest reservoir of human experience there is, and thus archaeology broadens our understanding of this experience so that we can make better decisions about our future.

But there is still a problem. The world is radically different today than it has been for most of human history. There will soon be more than 10 billion people, and most of us live in cities of millions. Young people today spend decades learning how to do incredibly-specialized work. As a result, we are more interdependent than we have ever been. There is a global financial system that moves surplus value, in the form of money, instantly and effortlessly from place to place and person to person. Expanding human knowledge has enabled us to create airplanes, cars, computers, chemotherapy, the internet, and robots that can drive around Mars. Human consumption is driving changes in the basic geology and ecology of our planet. Given the unprecedented nature of all these things, how can one honestly argue that the experiences of past peoples are relevant for the decisions we need to make about our future?

Most social sciences today adopt this line of thinking, arguing that the past is useful for what it tells us about how we got here, but not for what we should do next.

“Excavation of an ancestral Pueblo village prior to inundation by McPhee Reservoir in Dolores, Colorado. More than 70 percent of archaeologists now work in the Cultural Resource Management industry. How does this work contribute to society today?”
The accomplishments of past societies are interesting, but they aren’t really relevant for the decisions we have to make now. The implication of all this is that, if archaeology wants to make a difference, the first order of business is for archaeologists and others who study the past to develop a way of thinking about human societies that dissolves the boundary between past and present. We need to develop a theoretical framework that transforms the archaeological record from a cabinet of curiosities, or a large history book, into a compendium of long-term experiments in human social dynamics.

This will take some concerted effort (and significant cultural change among archaeologists!), but I think we can do this if we set our minds to it. For example, one thing we can say about all human societies, from the dawn of humanity to today, is that they are comprised of human beings and relationships. Our basic biology and needs have not changed much, and all human societies have developed on the surface of a planet with physical and biological properties we are familiar with. So although the details vary dramatically with context, the basic structural and functional properties of human societies are the same if one views them through the right lens.

Another thing we can say is that all human societies are networks through which goods, services and information percolate between people. What factors help these networks to grow? What factors place limits on their size? What happens as human networks get larger or smaller? What factors govern the dynamism or resilience of these networks? What factors increase or decrease the efficiency with which resources are utilized? All of these questions are potentially answerable through studies of past societies, and all of them seem relevant for the challenges we face today. So the more archaeology can be “about” these sorts of things, the more relevant the field should become.

I’m sure there are other general properties of human societies that we haven’t imagined yet that would also be useful for building a framework that makes archaeology relevant, and I hope many of us will be spending time identifying these in the coming years. But the more basic point is that I think the days of presuming that archaeology has intrinsic value, or that we can get away with saying the past is relevant without specifying exactly how, are over. I worry that if we don’t rise to this challenge as a discipline, there will be a lot fewer archaeologists a few generations from now, and the world will be poorer for it. If this happens, we will have no one to blame but ourselves.
President’s Corner

Jack Warner
President, Colorado Archaeological Society

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

As my term as President of CAS is ending, I feel it is time to reflect back on the past two years as see from the President’s chair. As I stated in my first President’s Corner column, CAS was a well running organization when I started my first term. I felt that there were three areas that I wanted to focus on during my term. I believe CAS has shown progress in all three of these areas.

1. I advocated that CAS Chapters focus more attention on the actual “doing” of archaeology: survey, digs, lab curation, analysis, publication, public reports, and site stewardship. In cooperation with the Colorado State Archaeologist’s Office, we redefined the CAS “Advisory” committee to the “Science and Advisory” committee to track progress in this area.

2. I advocated that Chapters offer activity opportunities not only to their own Chapters, but also to all the CAS people.

From studying the things regularly reported in the Chapter reports in “The Surveyor”, listening to stories from other CAS members, and reading Chapter newsletters; it is obvious that there is more “doing of archaeology” reported, and there is often mention of inter-CAS Chapter participation. Some recent multi-Chapter examples that come to mind are the Blackfoot Cave dig, curation, and artifact analysis work; the fine trip to archaeological sites in northern NM; and the Mitchell Springs dig sessions in the Cortez area.

3. I also advocated that we put more emphasis on recruiting new CAS members. In addition, I suggested a “mentoring” approach where an experienced CAS member personally brings a new person along.

I was happy that CAS exceeded 1,000 members in 2015 for the first time since I joined CAS 7 years ago. In fact, the CAS membership report, given at the just concluded CAS Annual meeting in Durango, showed an 11.6% increase in membership since the first report I received as President last year. I have also seen cases of the use of the “mentoring” approach. In some chapters this has lead to “newish” members quickly
volunteering for very active roles in the Chapter, including Chapter leadership. (BTW, Tom Hoff has shown me reports from the mid 1990’s where CAS had more than 1,300 members, so more membership growth is indeed possible).

In all my years in CAS, the cooperative, hard working spirit of our volunteer organization has always impressed me. I have been honored to have served these last two years with all the members of the CAS Board: the Executive Officers, the Committee Chairpersons, the Chapter Presidents, CAS Reps, and the CAS Past Presidents.

I wish the new CAS Officers for 2016 the best, and stand ready to assist them in any way needed.

- Jack C. Warner

Editors Note
A special recognition to Jack for the time and energy he donated, as a volunteer, to the Colorado Archaeological Society to serve as our President! . . . Thanks Jack!

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. He is a member of the Center for the Study of the First Americans, and The Archaeological Conservancy.
Thank You SJBAS

A Special Thank You for the incredible job the San Juan Basin Archaeological Society (SJBAS) did in the organization, field trips, and facilities acquired for the Colorado Archaeological Societies 80th Annual Meeting. The meeting was held in Durango on October 10th. The leadership and volunteers of the SJBAS are recognized for all their hard work. A huge “Tip of the Hat” from all your sister Colorado Archaeological Society Chapters!

Thank You!

Annual Meeting Fundraising Success!

Colorado scholars were generously supported again at the CAS Annual Meeting with the deposit of $3,945 in the Scholarship kitty for 2016.

2015 Raffle Winners

Ann and Dave Phillips  
Indian Peaks Chapter  
Boulder  
“25” Wolf Flute”

Barbara Potter  
Pikes Peak Chapter  
Colorado Springs  
“Acoma Polychrome Seed Jar”

Jerry Searcy  
Grand Junction Chapter  
Grand Junction  
“32” Eagle Flute”

Raffle ticket sales totaled $2,504, Silent Auction sales totaled $1,036, and CAS merchandise sales were $495 for a grand total of $4,035. After subtracting upfront costs, the total amount which was raised for Scholarships is $3,945. We still have items available.

Contact Terri Hoff (720) 384-3017.

$10.00  
$10.00  
$22.00
“Program for Avocational Archaeological Certification”
PAAC Class Schedule

For Information on classes scheduled in Colorado Launch PAAC Website >
http://www.historycolorado.org/oahp/paac-event-schedule

Or email: Kevin Black • kevin.black@state.co.us

SAVE THE DATE
January 23, 2016

Colorado Archaeological Society Quarterly Board Meeting
ALL CAS MEMBERS MAY ATTEND BOARD MEETINGS

Hosted by the Indian Peaks / Boulder Chapter.

Niwot Grange
195 Second Avenue
Niwot, Colorado

http://leffhandgrange.org

CLICK HERE FOR MAP
Chapter News

Site stewardship training during the summer has added at least 10 new stewards to the chapter’s list of active stewards. As of the end of September, 36 stewards are monitoring 54 sites in the Montrose, Delta, San Miguel, and Ouray County region. On July 9th, a group of stewards were introduced to 4 mining sites in Ironton Park including Lucky 20 mine, the smelter at Saratoga mine and cabins at Mountain King Mine.

An orientation trip was also made to the West End of Montrose County to Cottonwood Cave as well as four additional prehistoric architectural sites.

Chipeta Chapter is working with the BLM and The US Forest Service in order to expand site stewardship on lands administered by these agencies.

At the September chapter meeting, Alma Evans, PhD, presented an overview of the recent history of the Shavano valley as well as highlighting the importance of the valley to the Ute for centuries prior to settlement by ranchers. Dr. Evans covered ranching activities that developed after construction of the South Canal bringing water from the Gunnison River to the area. Some residents who have resided in the valley for more than 50 years were in attendance.

Chapter members took a recent trip through Canyon Pintado and the Rangely, Colorado area to view rock art panels. Records of rock art in the area date back to the Dominguez and Escalante expedition in 1776.

Educational sessions have been given to several public school classes, Girl Scout troops, Boys/Girls Clubs, etc. on rock art and ceramics.

The Pueblo Public Library now houses the CRAA library and archives. The boxes are now on metal shelving and waiting volunteers to catalog into the Pueblo
system. Two boxes were dropped off from the Rudolph donation.

CRAA held a conference September 18-20 in Alamosa, CO. Although a small group (20), we were enthusiastic about continuing the chapter. A new set of officers and board volunteered and then were elected. It is up to the incoming board, but currently the thought is to hold a conference every odd year (2015, 2017, 2019, etc.). Ken Frye led Friday afternoon and Sunday morning field trips. Books donated by former members, John and Daphne Rudolph, went into a silent auction and all were sold, bringing in almost $400.

Blackfoot Cave: We are analyzing the artifacts by grid and time period. We have also done a preliminary look at ceramics from four other sites in the Cherry Creek drainage for comparison with Blackfoot. Should have analysis done in the next couple months and begin writing the report.

Swallow Site: Analysis continues on lithics. Editing and revising continues.

Two members attended a field trip to the Montrose area.

Educational sessions have been given to several public school classes, Girl Scout troops, Boys/Girls Clubs, etc. on rock art and ceramics.

Paleo-Indian extinct bison and mammoth hunting and processing site—Lamb Spring Archaeological Preserve. Conducted a public talk/tour. Special tour for Roxborough Historical Society.

Special tour of Ken-Caryl Archaic Indian era CAS dig sites Bradford House II & III for Ken-Caryl Historical Society.

Sadly, the Denver Chapter is in the process of dismantling its library. There are several hundred books involved, some going back to the 1930s. A schedule has been set up for access to the library and will be available on the Denver Chapter website after this meeting.

Because we will no longer have a home for other chapters’ newsletters, please discontinue sending them to us.
Planning 4th Q PAAC class in cooperation with the Museum of Western CO (MWC) Planning 4th Q lecture by Assistant State Archeologist Kevin Black in cooperation with MWC. Planning 4th Q lecture by Dr. David Batten in cooperation with community radio station KAFM.

Lectures (first 2 in conjunction with potluck dinners) July - Jesse Clark flint knapping demonstration. August - Matt Marquez overview of CO National Monument archaeology. September - Bill Harris spoke on '30 Years of Citizen Science on the CO Plateau'.

Field Trips: Uncompahgre Plateau day trip to visit wikiups. Glade Park day trip to visit Barrier Canyon and Fremont styles of rock art. Uranium on the Uncompahgre Plateau: a visit to Calamity Camp. Canyon Pintado day trip to see Fremont style rock art about 50 miles north of Grand Junction. Hike the historic early cattle-era High Trail in McInnis Canyons National Conservation Area.

The Hisatsinom Chapter has volunteers at the Crow Canyon Archaeological Center (in the lab, in technical functions, in the library, in publications and Cultural Explorations). Duties during the reporting period included, artifact classification (ceramic and lithic), artifact classification data entry, research library inventory, data entry, and editing.

Chapter members are also volunteering in curation, education, library and interpretation at the Anasazi Heritage Center/Canyons of the Ancients National
Monument. Chapter members are volunteering at Mesa Verde National Park in Interpretation.

The Hisatsinom Chapter survey team is continuing work on private property on the mesa top overlooking Trail Canyon in Montezuma County. In the completed 100-acre survey the team recorded 31 sites which included: rock shelters, camps, room blocks, kivas, check dams, kilns, and large middens.

Our monthly newsletter features reports on the speakers and field trips with photos. Past and current issues are available on the CAS website.

Curation tours are given on Thursday afternoons at 2 PM each week through October at the Anasazi Heritage Center led by a Chapter member. Call 882-5600 for reservations.

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 Study Area programs.

Fracking Chaco? Hard to believe those two words are adjacent, but yes, it’s come to that. The sprawl of drillers across public lands has given rise to several websites where one may donate money to preserve Chaco Canyon from the damage of drilling. Bob Bernhart contacted “friend-of-the chapter” and Chaco scholar Paul Reed for his advice on which group to use. Paul said he’d checked with the folks at Archaeology Southwest, and they will be happy to receive donations to the “Archaeology Southwest Preserving Chaco” fund. Donated funds will be earmarked for support of Chaco - a lot of which will likely go toward Paul’s efforts. Donations can be made online at www.archaeologysouthwest.org or can be mailed to Archaeology Southwest, 300 North Ash Alley, Tucson, AZ 85701, Attn: Bill Doelle or Linda Pierce. Enclose a note indicating that the funds are specifically for the Archaeology Southwest Preserving Chaco fund.

Our Chapter continues to work with the Four Corners Lecture Series. Our Chapter has cooperated on fundraising for the Southwest Colorado Canyons Alliance Our Chapter works with the local radio station KSJD and the Sunflower Theater (in Cortez)

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:

In July, James Davenport, Ph. D. student at the University of New Mexico Department of Anthropology, spoke on “Literal Providers of Food and Drink: The Inka Empire Feasts and Ritual Control.” During the Late Horizon (AD 1400 - 1532), the Inka Empire grew from its capital city of Cuzco to encompass more than 2 million square kilometers, from Colombia in the north to Chile and Argentina in the south. During this rapid expansion, the Inka encountered a diverse range of people and employed many different strategies of control, drawing from millennia-long traditions of Andean statecraft. One of these strategies was ritual control, involving the production of feasts and ceremonies and the adoption of local deities and cults to quell sedition. Pachacamac, an important ritual and oracle center on the central coast of Peru, is an example of this: after conquering the site, the Inka made great investments in its ritual infrastructure, building a new temple and staging many feasts and ceremonies. Using compositional analyses of ceramics, the extent of this investment and the broader implications for strategies of Inka ritual control, were examined.
In August, Dr. Kyle Bocinsky discussed how a deep-time approach to crop science is revealing the incredible adaptedness of Pueblo agricultural practice, and why Pueblo corn—along with traditional varieties of many other crops—are likely to be essential in preventing the worst impacts of global climate change. Traditional Pueblo corn varieties are far more drought, heat, and cold tolerant than modern genetic hybrids, and because of that they are better able to weather environmental insults. It is just this sort of environmental variability that is predicted to be in store for subsistence farmers worldwide due to global climate change. In this presentation, Dr. Bocinsky received his Ph. D. from Washington State University in 2014. His research focuses on the ways in which human societies interacted with and were influenced by changing environments; much of his recent work has been on theories of domestication in small-scale agrarian societies.

In September, Closer Than We Know: Comparing the Rock-Art of Australia and Western North America was the topic of David Lee is a longtime rock art researcher based in Bishop, CA. Much of his work is through the BLM in that area, but he and his wife annually journey to northern Australia to record rock art sites and associated traditional knowledge. It was a standing-room-only-group (over 100) at the Sunflower theater.

Our chapter hosted the CAS Quarterly meeting at the Anasazi Heritage Center in Dolores, July 25-26. Field Trip to Yucca House National Monument was included. Field Trip to Mitchell Springs Pueblo, south of Cortez, where some CAS members are participating under the direction of David Dove.

Monthly KSJD Radio Show Canyon Chronicles on archaeology and history is hosted by a Hisatsinom member, sponsored by Southwest Colorado Canyons Alliance.

Seventeen members of IPCAS are helping Dr. Scott Ortman with a laboratory analysis project to reconstruct the role of Pojoaque Pueblo in the history of Tewa Pueblo society and to develop methods for reconstructing the population histories of currently-occupied villages for application to other pueblos in the area. The collection is from the 1952 Univ. of New Mexico field school that involved excavations within the current
Pueblo of Pojoaque. Students excavated in midden areas within the village and also beneath the floors of occupied houses. The artifacts are still in the original field bags from 1952, and so far the only provenience information available is the writing on these bags. Members assisting include: Gretchen Acharya, Kate Buckman, Cheryl Damon, Rosi Dennett, Carole and John Driver, Mark Hafen, Kris Holien, Karen Kinnear, Lynda McNeil, Kristen Putnam, Anne Robinson, Debbie Smith, Karen Souhrada, Aaron Trumbo, Joanne Turner, and Randall Turner.

Kate Buckman participated in a PIT project in the Little Belt Mountains of Montana. They visited 8 sites, surveyed 6 of them, dug 2 test pits at a buffalo kill site, and found enough evidence to re-designate a recorded quarry site as a multiple use site, recording prehistoric quarrying and hunting camp sites and historic mining and timbering activity. Also, there was fresh evidence of present-day bear digging activity (in old logs) that they inadvertently interrupted. They also learned how to flintnap projectile points.

Kris Holien, Gretchen Acharya, Rosi Dennett and Karen Kinnear participated in the July, August, and/or September field schools at Mitchell Springs Ruin in Cortez.

Kris Holien participated in cultural resources trail surveys in RMNP with Park Archaeologist Kelly Stehman including investigating possible wickiups with Curtis Martin of Dominguez Archaeological Research Group (July 2).

Kris Holien visited the possible site of Lord Dunraven Lodge near Glen Haven in Larimer County with a Dunraven descendant, Earl of Meath and his wife, from Ireland. This site was excavated in Fall 2014 by crew chief Heidi Short with assistance from Kris Holien and students from University of Northern Colorado.

Kris Holien and Heidi Short visited the Wildcat rock art site in Weld County along the South Platte River with USFS Archaeologist Larry Fullenkamp to re-survey condition of historic inscriptions dating back to 1840.

Karen Kinnear and Martin Anderson are developing a site stewardship plan, and are working with Beth Parisi from the Site Steward Foundation and with Holly Norton and Kevin Black from History Colorado to set up training for both IPCAS and CAS.

Allison Kerns and Karen Kinnear hosted an informational booth at the Boulder Creek Hometown Festival over Labor Day weekend and talked with over 200 people about archaeology, respect for cultural sites, and IPCAS/CAS.

As a History Colorado volunteer, Kate Buckman began working with another volunteer to photograph the museum’s clothing collection. There are over 4,000 pieces of clothing currently in the collection, so it will be an ongoing project. To date, the earliest piece we’ve shot is from 1865. The most fun piece is an astronaut’s flight suit.

Twelve IPCAS and Northern Colorado members participated in a Sacred Landscapes field trip in Rocky Mountain National Park led by Dr. Bob Brunswig and Kelly Stehman (Ann & Dave Phillips, Kris & Bernie Holien, Debbie Smith, Carrie Simon, Martin Anderson, Anne Robinson, Joe O’Laughlin, Mary Ann Hartigan, Marcelle Arak and Laura Dunn).

Four members of the Denver and Indian Peaks Chapters participated in a field trip to archaeological sites (rock shelters and rock art) in Montrose area led by Neil Hauser (Teri Hauser, Craig Banister, Kris & Bernie Holien).
Pueblo City County Library, Special Collections, Bill Buckles Collection: PAHS members Peggy Colgate, and Georgine Booms continue to volunteer on a weekly basis on tasks which will allow for the Bill Buckles collection of materials to be properly archived. Pueblo City-County Library librarian-archivist Tammi Moe oversees this effort.

8/1/2015 PAHS members joined the Huerfano County Historical Society on a historical tour of the Upper Huerfano which featured counter-culture communes of the area. 8/10/2015 PAHS members were among the interested community members, as well as staff of El Pueblo History Museum who met with State Archaeologist Dr. Holly Norton, to discuss planning for the Bill Buckle’s Pavilion’s future. 9/2/2015, 10/7/2015 PAHS is now represented at the meetings of History Connections of Pueblo. The primary mission of the organization is “to have a coordinated effort to educate and promote the diverse history of the region citizens and visitors.” PAHS is working toward offering archaeological presentations to classrooms.

7/17/2015, 8/7/2015 Buell Children’s Museum Outreach: Three members of PAHS provided hands-on rock art and archaeological artifact explorations for children visiting the Buell Children’s Museum exhibition, “Colorful Colorado – Camp Create-a-lot!”

9/3/2015 Membership meeting presentation to members and public: Homesteads and Ranch Complexes of the Pinon Canyon Maneuver Site (PCMS). Pinon Canyon Maneuver Site Archaeologist Jennifer Kolise noted: “from stone-built dwellings and corral systems, to adobe, sod, and jacal structures, to modern mid-20th century clapboard homes, the designs and building materials seen in the architecture on the PCMS are equally as unique and diverse as the past use of the landscape itself.”


Pike’s Peak, Vermillion and Northern Colorado have no activity to report for this quarter. San Juan Basin did not submit a report.

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
rouseppcas@gmail.com
2016 Meeting Locations
Colorado Archaeological Society

ALL CAS MEMBERS MAY ATTEND BOARD MEETINGS

WINTER
January 23
Niwot
Hosted by: Indian Peaks Chapter / Boulder
Niwot Grange, 195 Second, Ave., Niwot, CO
http://lefthandgrange.org

SPRING
April
Denver
Hosted by: Denver Chapter

SUMMER
July 23
Pueblo
Hosted by: Pueblo Archaeological & Historical Society

FALL
Annual Meeting
October 7 – 10
Grand Junction
Hosted by: Grand Junction Chapter
The Quarterly Board meeting of the Colorado Archaeological Society was called to order by President Jack Warner on October 9, 2015, at 7:35 p.m. at the Himalayan Kitchen in Durango, CO. Roll call was taken, with a quorum present. Chapters represented were: Colorado Rock Art, Denver, Grand Junction, Hisatsinom, Indian Peaks, Pikes Peak, Pueblo, and San Juan Basin.

EXECUTIVE SECRETARY (TOM HOFF): I want to give a huge thank-you to Jack Warner for the phenomenal job he was done for the past 2 years as CAS President!

TREASURER (PRESTON NIESEN):
Current assets are $40,399 and liabilities are $2,500.

OLD BUSINESS:

Nominating Committee: Tom Hoff presented a full slate of candidates for 2016 CAS Officers: President - Karen Kinnear (Indian Peaks), Vice President – Bob Rushforth (Denver), Treasurer - Preston Niesen (Denver) and Recording Secretary - Kris Holien (Indian Peaks).

Amended and Restated Articles and Bylaws: Sharon Murphy reported that both documents will be voted on for approval by the entire membership in attendance at the annual meeting.

Design and update new CAS brochure: Craig Banister redesigned the State CAS brochure with the goal of showing CAS in action. The brochures are tri-fold and 1,000 were printed for free, courtesy of a friend of his. Packets of 25 brochures were distributed to each Chapter.

Recommendations from CAS Presidents survey: Larry Keller reviewed recommendations regarding uniform policies for CAS field trips, for sales items, posting Chapter newsletters on CAS website, to help fund Chapter representatives’ attendance at CAS quarterly board meetings, and fundraising to support other organizations.

Online membership for CAS: Craig Banister researched five different companies that sell software for online memberships, using recommendations from other CAS members as well. One company is clearly a standout in terms of the lowest price, flexibility, and allowing CAS to retain website hosting on our current Host Provider’s web server.

COMMITTEE/SPECIAL REPORTS:

ALICE HAMILTON SCHOLARSHIP (PHIL WILLIAMS/TERRI HOFF):
Three Scholarship winners will be presenting at this year’s Conference: Rachel Egan – poster, Pascale Meehan – paper and Kaitlyn Davis – paper. We have added three new
“CAS-Brand” items to sell at the Conference: Matte Black Ceramic Mugs (24) sell for $10, Northwest Canvas Briefcase (12) sell for $22, and Deluxe 6-pack Insulated Bag (25) sell for $10. Indian Peaks made a donation of $50 to the Scholarship Fund. There has been no response for a volunteer(s) to take Terri Hoff’s place as fundraiser.

COMMUNITY OUTREACH and EDUCATION (KAREN KINNEAR):

We are continuing to explore site stewardship training opportunities with Beth Parisi, and will work with Holly Norton and Kevin Black. The Committee received one Public Education Matching Grant Request this quarter from the Indian Peaks chapter. They requested $250 to help cover costs for hosting an informational booth at the Boulder Creek Hometown Festival over Labor Day weekend, Sept. 5-7, 2015.

PAAC (KEVIN BLACK):

In the third quarter of 2015, just one PAAC class was completed in Loveland with thirteen people enrolled. No 3rd quarter courses were cancelled. This year a single site form workshop as a follow-up to the PAAC Summer Training Survey will be held following the annual meeting in Durango, on Sunday at Fort Lewis College. Our new effort partnering with the Dominguez Archaeological Research Group (DARG) on their Ute Trails Project took place in August without my attendance—I was on the “disabled list” with a broken toe. Eleven PAAC volunteers participated, from six different CAS chapters. Two new PAAC certificates are being awarded this quarter, to Rae Todd of the Northern Colorado chapter for the Provisional Surveyor certificate, and to Michael Ketchen of the Pueblo chapter for a Specialty Surveyor certificate. This is Rae’s first certificate. Dr. Ketchen has now completed his fifth PAAC certificate! His Specialty Surveyor certificate project was to nominate the Camp Burch Boy Scout Camp near Beulah for listing on the National Register of Historic Places (NRHP). Congratulations to Rae and Michael!

PUBLICATIONS (LARRY EVANS):

Craig Banister volunteered for the new position as Archive Coordinator, a new subcommittee of the Publications Committee, to organize the CAS Archives stored at Denver Public Library.

PUBLICATIONS/COMMUNICATIONS and TECHNOLOGY (BOB DUNDAS):

Bob reported the CAS Facebook page now has 882 members and continues to grow. The Committee will investigate applications for the practical use of video conferencing at quarterly board meetings.

STATE ARCHAEOLOGIST (HOLLY NORTON):

As many of you are aware, we have been going through some serious changes at History Colorado. We have lost many staff members over the last few months to the transition, including three staff in Office of Archaeology and Historic Preservation just this past week due to what is hopefully the final round of layoffs. This includes two members of “InfoMan”, the unit that maintains the site files, as well as Staff Archaeologist Tom Carr. Tom was with us for nearly 15 years and has been an instrumental part of our team and the archaeological community. There have also been changes to various committees in History Colorado, including the Archaeology and Historic Preservation Committee (AHPC) on which CAS member Peter Faris sits. The structure of that committee will be changing to a board that is headed by Steve Turner and myself. I have no details on how this will
work. In other news, Steve Turner was named the new State Historic Preservation Officer, which is really great news for Colorado. Finally, while I have been working through large problems here at History Colorado since taking on this position, I hope to get back to the task of actually working on archaeology one of these days. For instance, El Pueblo is moving slowly, but has not been forgotten. During this period with constant bombshells and shifting sands, CAS has been one of the bright spots and I have greatly appreciated the support and assistance from so many of the chapters and individuals that make this group great. CAS is good for the soul.

HISTORY COLORADO PROJECTS (TERRY MURPHY):
The August 1 Colorado Day celebration at the History Colorado Center, by all accounts, is deemed a success. We demonstrated “Button on a String” and “Cat’s Cradle” games and gave away 129 buttons, and could have given away more buttons if we had not exhausted our supply. History Colorado staff estimated more than 2000 visitors. Our demonstration was on the fourth floor, so we didn’t see all 2000. Roche Lindsey, a Senior Instructor at UCCS, spent several hours as a flintknapping demonstrator.

MEMBERSHIP (BEV GOERING):
There are 781 memberships and 1,093 members. Memberships have increased by 51 and members have increased by 66.

LONG RANGE PLANNING (DICK SUNDESTROM):
At past Board Meetings, we have raised the issue of the cost of publishing and mailing Southwestern Lore. We have proposed investing more heavily in our digital platforms through the following: discontinue mailing copies of Southwestern Lore to our general membership, but continue to offer hard copies, CD copies, CAS Memoir Series and CCPA Colorado Contexts for sale, as at present. This proposal will be referred to the Publications Committee for their review.

NEW BUSINESS:

2016 Quarterly Board meetings. The schedule for 2016 CAS meetings will be as follows: January-Boulder, April-Denver, July-Pueblo, and September/October-Grand Junction.

The meeting was adjourned at 9:28 p.m.

Kris Holien
CAS Recording Secretary
kjholien@aol.com
The 80th Annual Meeting of the Colorado Archaeological Society was called to order by President Jack Warner at 4:30 p.m. A quorum was present with the same chapters as yesterday’s quarterly meeting plus Chipeta.

OLD BUSINESS:

Election of 2016 Officers: The slate of nominations was presented by Tom Hoff:
President – Karen Kinnear (Indian Peaks), Vice President – Bob Rushforth (Denver),
Treasurer - Preston Niesen (Denver), and Recording Secretary - Kris Holien (Indian Peaks).
No nominations were made from the floor. Slate was approved by acclamation.

Amended and Restated CAS Articles of Incorporation and Amended and Restated Bylaws:
With 43 CAS members in attendance and voting at the annual meeting, both documents were approved unanimously as written to replace the outdated CAS Constitution and Bylaws.

COMMITTEE REPORTS:

ALICE HAMILTON SCHOLARSHIP (PHIL WILLIAMS/TERRI HOFF):

The three 2015 Alice Hamilton raffle winners were Barbara Potter (Colorado Springs) – Acoma polychrome seed pot, Jerry Searcy (Palisade) -32” eagle flute, and Ann and Dave Phillips (Boulder) - 25” wolf flute. Raffle ticket sales totaled $2,504, Silent Auction sales totaled $1,036, and CAS merchandise sales were $495 for a grand total of $4,035. After subtracting upfront costs, the total amount which was raised for Scholarships is $3,945.

AWARDS (MARK OWENS):

The following Chapter Achievement Awards were presented at the banquet: Neil Hauser (Denver), Nancy Adams (Hisatsinom), and Kris Holien (Indian Peaks).

NEW BUSINESS:

Larry Evans requested the assistance of a volunteer, proficient in Excel, to update the index of Southwestern Lore, listed on the CAS website. The index currently has information through 2011, so the years 2012 through 2015 need to be added.

President Jack Warner thanked the San Juan Basin Chapter for hosting the 2015 CAS Annual Meeting and Conference.

The meeting was adjourned at 5:23 p.m.

Kris Holien
CAS Recording Secretary
kjholien@aol.com
2016 State Officers Elected

Robert Dundas
Publisher / The Surveyor

Congratulations to our new incoming state officers of the Colorado Archaeological Society who were voted in at the Annual Meeting in Durango. Thanks for volunteering your knowledge and expertise to Colorado archaeology and the archaeology of the American southwest!

President
Karen Kinnear
Indian Peaks / Boulder Chapter

Vice President
Bob Rushforth
Denver Chapter

Treasurer
Preston Niesen
Denver Chapter

Recording Secretary
Kris Holien
Indian Peaks / Boulder Chapter

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Help Wanted

The Alice Hamilton Scholarship Fund Committee is looking for two new members who are willing to take on a lead role in our fund-raising activities. Fund-raising has been done by Terri Hoff for many years, but she is now wanting to relinquish the duties to some “new blood”. The successful applicants will be trained/mentored by Terri this year, and take over in 2016 (with assistance if needed or desired).

For questions and volunteering, please contact either Phil Williams p2wms@comcast.net 719-291-9298 or Terri Hoff swedishgirl20@gmail.com 720-384-3017
Bradford House Honored!

Jack Warner
President / Colorado Archaeological Society

Long time Denver Colorado Archaeological Society (CAS) officer, Professor Jon Kent of Metro State University of Denver, was prominently thanked for his major archaeological excavations and studies leading to the listing of the Ken-Caryl Ranch Bradford House site on the USA National Register of Historic Places in a ceremony held there 9/18/2015.

Ken-Caryl Ranch Historical Society (KCRHS) speaker, Jim Antes, described the history of the Bradford House. Jim prepared the Historical Listing application and explained that the archaeological work lead by Professor Jon Kent was a major part of the application. The Bradford House was also important as the gateway to the first toll road 1860-1867 from Denver to the mountain mining districts; including South Park, Leadville, and Breckenridge. The Bradford House was also the recruiting post for the Colorado Volunteers to the Union Army during the Civil War in 1863. In later years the house was expanded and is famous for hosting historic people including: US Presidents Taft and Theodore Roosevelt, and Will Rodgers.

In the past 30 years, the Bradford House ruins have been preserved and is occasionally open for tours given by the Ken-Caryl Historical Society. This plaque gives credit to the main players in the work.

The Bradford House was the fourth place on the historic Ken-Caryl Ranch to be listed on the National Register. All are due to work by people from the Colorado Archaeological Society (CAS). Previously, three areas where CAS conducted prehistoric archaeological digs, with components in the Archaic and Ceramic eras (9,380 BP to historic time), were recognized on the National Register. They are the nearby Bradford House II and Bradford House III (shown in the photo above) sites and the large Ken-Caryl South Valley Archaeological District, which includes four major sites excavated by CAS.

Ken-Caryl South Valley Archaeological District, which includes four major sites excavated by Colorado Archaeological Society. Photo: Jack Warner
"As they wandered they saw the hulk of a mountain in the direction of the rising sun managing to reach the flanks of the massif just as trees along the river were leafing out. Only the knowledge of stories they had been told kept them going and told them to rise up the slopes and make their way as best they could. Rising to the top of a mountain they saw spread out below them a landscape like nothing they had ever seen, verdant grasses, roaming herds of elks and deer, signs of bear and lions, flowing water, abundant arable land matched the directions they had been given. Leaving several from their party to develop the ceremonial and settlement systems that needed to be in place before others arrived. The rest returned to their homeland to make arrangements for the periodic movement of their people to their new home. As these people made room for their new communities so did others on all sides of the mountain. Thus began the appropriation and ownership of the Jemez Mountains and its surrounding lands by ancestors of modern Pueblo communities."

- J. Michael Bremer
Forest Archaeologist / Santa Fe National Forest