

# The Uncompahgre Journal



CHIPETA CHAPTER  
COLORADO ARCHAEOLOGICAL SOCIETY

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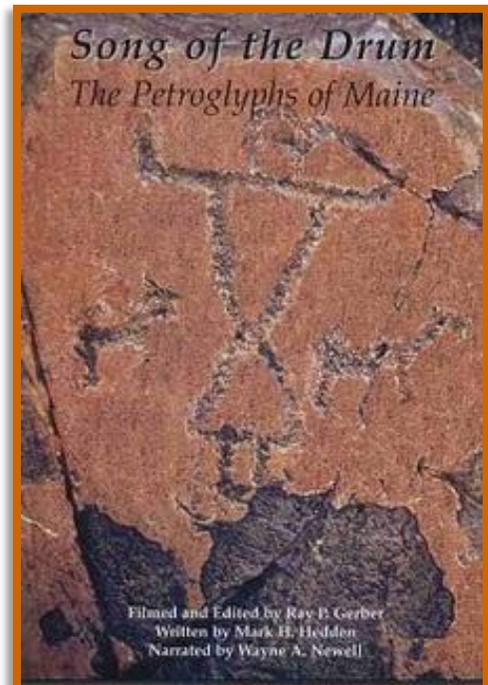
## Monthly Meeting

**Wednesday, February 16, 2011, at 7:00 p.m., Baldrige Hall, Montrose United Methodist Church, South 1<sup>st</sup> St. and Park Avenue.**

**Program: DVD “*Song of the Drum, The petroglyphs of Maine*”**

Filmed and edited by Ray P. Gerber, written by Mark Hedden, narrated by Wayne Newell

“In Maine, the Native Americans began carving images into stone ledges beginning about 3,000 years ago. These petroglyphs, probably were the work of shamans, and were used as metaphors of the spirit quest or to help memorize chants. Because the petroglyphs had powerful spiritual qualities, they were avoided by the uninitiated people. Until now, this rich cultural heritage of the Native Americans in Maine was not available to the public. This film shows many examples of the petroglyphs and their settings, as well as the actual wildlife that is often depicted in the images. It presents explanations and ideas about what the images mean and how they changed as the ideas of the people who made them changed. It took more than 10 years to produce this unique documentary which features Passamaquoddy songs and music. Without the support and participation of members of the Passamaquoddy Tribe, especially Donald Soctomah, this film would not have been possible.” (Quoted from the DVD jacket)



Machias Bay is in Washington County, Maine which is sometimes referred to as "Sunrise County" because it is the easternmost county in the United States, and it is often where the rising sun first shines on the 48 contiguous states. The bay is located at the mouth of the Machias River; the home of historic and prehistoric activity. The bay was the site of the first battle of the American Revolution, “Battle of Machias” but for now we will focus on the nine sites in Machias Bay which contain over 500 petroglyphs. It is believed that they were created between 380 and 3,000 years ago by tribal Shaman of the Passamaquoddy Tribe. *During this period, the Passamaquoddy occupied the Maine coast from the mouth of the Kennebec River easterly into central New Brunswick Province.* Six different styles of Petroglyphs have been identified as occurring throughout this period. Seasonal gatherings involving more than one hundred canoes loaded with Indian visitors took place at Machias Bay as late as the 1790s. European settlers reported that the sounds of drumming could be heard through the night.

Many of the petroglyphs appear to be anthropomorphic figures that are infused with the image and spirit of animals such as birds, serpents or other powerful spirits that support the hunt and/or other social institutions.

# JANUARY PROGRAM REPORT

"A Forensic Study of Anasazi Burials" Presented by John Cater  
Report by Laurie Labak

The trowel reveals smashed skulls and scattered bones -- evidence of extreme violence. Dr. John Cater says, "I study the underbelly." At the January 2011 meeting of Chipeta Chapter, a large crowd came to Cater's presentation **Anasazi violence: A study of patterns and interpretation of meaning**. Cater is founder and president of Aztec Archaeological Consultants in Aztec, New Mexico.

Not until the 1990's did archaeologists begin reporting that Anasazi violence was real and important, not just rare and random. "When an image of peaceful agriculturalists is promoted, we take away the full measure of the humanity of these people," said Cater. This study of Anasazi violence was his PhD thesis and is the topic of his book due out later this year. Cater compiled data from 1803 reported excavations of human remains across Anasazi settlements. Incidents of violent death (trauma and/or disarticulated remains) were compared to a control group of normal burials (non-trauma articulated remains).

Age and gender data indicate more men were killed than women. Cater described two classes of women: one group with no trauma, and a class of captive women slaves with short lives and evidence of repeated trauma.

Body positions of trauma deaths were usually sprawled or disarticulated. At one site, six victims of trauma were cut up into small pieces and thrown into a pit. Trauma deaths were often found near the center of a site in a kiva or pit, while non-trauma burials were located mostly on the periphery of a site, such as a midden. Sometimes people who escaped a massacre returned later to properly bury victims in flexed or extended position. Cater advised archaeologists to consider a burial site much like a forensic crime scene.

Incidents of traumatic death clustered or spiked during time periods that generally corresponded with widespread cultural changes. During the Basketmaker III era, violence spread across the landscape at a time agriculture was taking hold. Warfare and traumatic death spiked at AD 450, 850, 1100 and 1250. In the Bluff, Utah, area, 100 individuals were killed in a single event at Cave 7. "The Pueblo III era was an ugly time to be alive," said Cater.

So what does this evidence of widespread violence mean? Cater suggests that in order to understand the Anasazi political, religious, and social structure that allowed this level of violence, we need only look for parallels in today's world news reports. "People just don't change that much," said Cater. Why genocide? Why would you cut your victims into small pieces? Cater asserts that whole Anasazi villages were systematically destroyed by neighbors with a gruesome intent to totally erase, "the person, the idea, the people, and their cultural history."

After his talk, Cater took audience questions. His comments: NAGPRA, the Native American Grave Protection and Repatriation Act of 1990, denies access to physical remains and sometimes even paperwork about the remains. The proto-Navajo and proto-Ute people probably helped push the Anasazi out of the area. Clusters of Anasazi violence correlate to drought cycles, but the violence continues into good agricultural times as well.

Chipeta Chapter has sponsored many programs in recent years on Anasazi archaeology. The chapter thanks program co-coordinator Chuck Richey for inviting his friend Dr. Cater to come to Montrose and share this outstanding presentation.

*Laurie Labak*

## PAAC CLASS -February 25-28, 2011

**Program for Avocational Archaeological Certification** -Just a reminder for those of you registered for the next class Colorado Archeology located at the Montrose Public Land Center complex, 2465 South Townsend, Montrose.

Friday 5:30 pm to 8:30 pm

Saturday 9:00 am to 5:00 pm

Sunday 9:00 am to 6:00 pm field survey trip

Monday 5:30 pm to 8:30 pm

# FINANCIAL SUMMARY FOR 2011

By Linda Manske

Chipeta Chapter, Colorado Archaeological Society

Financial Summary Report for Year		2010	
<b>Total Members:</b>		148	
<b>Members Gained:</b>		21	
<b>Members Lost:</b>		29	
<b>Beginning Balance</b>	1/1/2010		\$2,490.67
<b>Revenues</b>			
Chapter Dues		\$2,213.00	
Donations - meetings		\$ 242.41	
Donations - members		\$ 325.00	
Card Sales		\$ 130.50	
T-shirt Sales		\$ 365.00	
Book Sales		\$ 100.00	
Interest		\$ 1.41	
Business Sponsor		\$ 100.00	
Check for BLM survey		\$1,500.00	
Memorial donations		\$ 145.00	
Debit card used by mistake		\$ 627.23	
Money not used at Q meeting		\$ 60.00	
<b>Total Revenues</b>		\$5,809.55	
<b>Expenses</b>			
Dues to CAS		\$1,416.00	
Newsletter Costs		\$ 218.50	
Meeting Room Rent		\$ 330.00	
City Sales Tax		\$ 17.63	
Speaker Fees		\$ 465.74	
Postage		\$ 17.57	
City Sales Tax License		\$ 15.00	
PO Box Rental 1 yr		\$ 44.00	
Money returned to account		\$ 627.23	
Supplies		\$ 66.92	
Check for BLM survey		\$1,250.00	
Money for CAS rep for Q mtg		\$ 100.00	
CO Dept of Revenue - license		\$ 8.00	
CO Dept of Rev. - county sales tax		\$ 10.00	
<b>Total Expenses</b>		\$4,586.59	
<b>Ending Balance</b>	12/31/2010		\$3,713.63
<b>Gain since Jan 1, 2010</b>			\$1,222.96

An important benefit of Chipeta Chapter membership is the chapter sponsorship of single- and multi-day archaeological field trips throughout the year. Stay tuned for announcements from Ed Horton, field trip

**BUSINESS SPONSOR:** We greatly appreciate the interest in and support for the Chipeta Chapter from:

**Alpine Archaeological Consultants, Inc.**

~~providing professional archaeological assistance and consulting~~

**Street address:** 900 South Townsend Avenue

**Mailing address:** P.O. Box 2075, Montrose, CO 81402

**Phone:** (970) 249-6761

**E-mail:** [alpine@alpinearchaeology.com](mailto:alpine@alpinearchaeology.com).

# PRESIDENTS CORNER

February 2011

Dear Members,  
January has been a month of travel, but even the Greek and Roman ruins on the coast of Turkey had petroglyphs lurking on their marble walls. This picture may depict a priest exorcising the devil (dog) from the village. What do you think?

~~Carol Patterson



2010 CHAPTER OFFICERS AND BOARD MEMBERS			
<b>President</b>	Carol Patterson 252-8679	<b>Vice President/Programs</b>	Chuck Richey 249-1751
<b>Secretary</b>	Marcia Coman 249-3479	<b>Treasurer</b>	Linda Manske 209-6232
<b>CAS Representative</b>	Beverly Kolkman 835-4109	<b>Appointed Members</b>	Ed Horton
<b>Standing Committees (Per By-Laws)</b>			
<b>Field Trips</b>	Ed Horton 874-5142, Chuck Richey	<b>Publicity</b>	Trish Winslow
<b>Newsletter</b>	Carla & John Sanborn 874-8586	<b>Nominating</b>	(Appointed in the fall)
<b>Library</b>	Linda Manske, 209-6232	<b>Professional Advisor</b>	VACANT
<b>Other committees and posts</b>			
<b>Refreshments</b>	Trish Winslow	<b>Scholarship</b>	Hal Manhart, 249-2017; Jon Horn, Bill Harris
<b>Membership/Hospitality</b>	Bill & Linda Manske, 209-6232	<b>PAAC</b>	Connee Moffatt 243-8066

## ADDITIONAL WEB SITES FOR MAINE PETROGLYPHS

DAVIS TOWN MUSEUM

<http://www.davistownmuseum.org/bibNorCont.htm>

3,000 YEAR OLD PETROGLYPH SITE REGAINED BY PASSAMAQUODDY TRIBE

[http://www.mcht.org/news/2006/10/3000\\_year\\_old\\_petroglyph\\_site\\_1.shtml](http://www.mcht.org/news/2006/10/3000_year_old_petroglyph_site_1.shtml)

UMAINE AND TRIBAL EXPERTS COLLABORATE TO SAVE MAINE'S RARE PETROGLYPHS ON MACHIAS BAY

<http://umainetoday.umaine.edu/past-issues/marchapril-2009/carved-in-stone/>

THE EQUINOX PETROGLYPH PROJECT

<http://equinoxpetroglyphproject.com/Introduction.html>

### **\*\*Membership Renewal Alert\*\***

A gentle reminder, the following membership renewals are due or overdue. Please contact Linda Manske, chapter treasurer, at 209-6232, if you have any questions or corrections.

C. Wesley & Wanda Allen

Malcolm Bryan & Bonnie Beach

David & Linda Casey

Mary K. Dobbs

Rich & Carol Fike

Glade Hadden

Forest Frost & Karen Archey

Leigh Ann Hunt

Ed & Rosemary Macy

Hal & Sharon Manhart

Truman & Charlotte Peters

Gloria Roberts

Amy Shilling

Jerry W. Searcy

## Membership /Renewal Form

Chipeta Chapter of the Colorado Archaeological Society

**Payment of dues is considered affirmation of consent to abide by the Code of Ethics of CAS.**

Date:\_\_\_\_\_.

Name(s):\_\_\_\_\_

Address:\_\_\_\_\_ City:\_\_\_\_\_ State:\_\_\_\_\_

Zip:\_\_\_\_\_ - \_\_\_\_\_ Phone:\_\_\_\_\_ E-mail:\_\_\_\_\_

*( Used only by Chipeta & CAS)*

\_\_\_\_Renewal \_\_\_\_New Member Are you a member of another CAS chapter? Yes\_\_\_\_ No\_\_\_\_

Annual dues include membership in Colorado Archaeological Society (CAS).

\_\_\_\_Individual\* ( \$23) \_\_\_\_\_Family\* ( \$30) \*Receives Southwestern Lore, the CAS journal

\_\_\_\_Individual--No SW Lore ( \$15) \_\_\_\_\_Family--No SW Lore ( \$20)

\_\_\_\_Supporting Contribution - Amount\_\_\_\_\_

I want to receive the Chipeta monthly newsletter via: \_\_\_\_\_Email or \_\_\_\_\_US Mail

I want to receive The Surveyor, the state newsletter via: \_\_\_\_\_Email or \_\_\_\_\_US Mail

Contact information about our members is never disclosed unless approved in advance by members.

I(We) give CAS permission to :

Yes\_\_\_\_No\_\_\_\_ disclose my/our phone number(s) to other CAS members

Yes\_\_\_\_No\_\_\_\_ publish my/our name(s)/contact information in a chapter directory

Yes\_\_\_\_No\_\_\_\_ publish my/our name(s) in a newsletters (which may be sent to other chapters, etc.)

As a member of the Colorado Archaeological Society, I pledge:

- To uphold state and federal antiquities laws.
- To support policies and educational programs designed to protect our cultural heritage and our state's antiquities.
- To encourage protection and discourage exploitation of archaeological resources.
- To encourage the study and recording of Colorado's archaeology and cultural history.
- To take an active part by participating in field and laboratory work for the purpose of developing new and significant information about the past.
- To respect the property rights of landowners.
- To assist whenever possible in locating, mapping, and recording archaeological sites within Colorado, using State Site Survey Forms.
- To respect the dignity of peoples whose cultural histories and spiritual practices are the subject of any investigation.
- To support only scientifically conducted activities and never participate in conduct involving dishonesty, deceit, or misrepresentation about archaeological matters.
- To report vandalism.
- To remember that cultural resources are non-renewable and do not belong to you or me, but are ours to respect, to study, and to enjoy.

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

**Mail this page, with signature(s) to:** Chipeta Chapter of CAS,  
P.O. Box 593  
Montrose, CO 81402

Chipeta Chapter  
Colorado Archaeological Society  
P.O. Box 593  
Montrose, CO 81402



*Please recycle*

**New Effort to Designate Chimney Rock as a National Monument**

A mere 30 minutes east of Durango is an archeological wonder – Chimney Rock. The 4,700-acre site is inside the San Juan National Forest and is recognized as perhaps the most significant historical site managed by the entire U.S. Forest Service, according to the federal agency. Whether Chimney Rock will gain permanent and lasting protection remains an unknown.

<http://www.durangotelegraph.com/telegraph.php?inc=/11-02-10/coverstory.htm>

**Could Southeastern Utah Petroglyphs Represent Mammoths in the Ancient Southwest?**

While researchers in northern Colorado dig up the bones of giant Ice Age mammoths, others nearby in southeastern Utah are looking at a very different record of these extinct creatures. High on a cliff overlooking the floodplain of the San Juan River, rock art specialists Ekkehart Malotki and Henry Wallace have examined several highly stylized images carved into the rock face including what they believe to be the first example of prehistoric Native American rock art to show a mammoth. While such images are common in the caves of Europe, they are surprisingly unknown in the New World.

<http://blogs.nationalgeographic.com/blogs/news/chiefeditor/2011/02/wildest-mammoth-in-the-west-fo.html>