



Concho Valley Archeological Society Newsletter

August 2012

CVAS Members teach Sterling City children

On Thursday, July 19th, Brownie Roberts and Arnetta Cooper represented CVAS by presenting a program at the Sterling City Library for two groups of children, ranging from 4 to 12 years old. They explained what archeologists do and then had a hands-on demonstration, much like we have at our Archeology Fair. They had a meter square unit laid out with corners strung and a line-level to measure and plot an artifact. Then they filled their buckets and screened their dirt for artifacts which had been placed in the dirt for the attendees. The children learned a button is 'historic' and flint scraper is 'pre-historic.' They report the kids were having such a good time they didn't even want to stop for snack time!



On Saturday August 11th CVAS members traveled to Fort Chadbourne for a field trip to view the new Roberta Cole Johnson Visitor Center. We had a good turn out and were pleased to have potential new members traveling to see the property. All of us attending found something new to see that we had overlooked before in the displays. Quite a few of our attendees wanted to see the reconstructed buildings and we were all received with great hospitality by Garland, Lana, Ann, and Jill. While we were there it was disclosed to us that CVAS can be of further assistance to Fort Chadbourne by volunteering to help with the sorting of the artifacts scheduled for display. As a result of this discussion CVAS will be conducting a work party in the comfort of the new visitor center sometime this fall. More details will be discussed at our August 23rd meeting.

C. A. Maedgen



Artifact Quiz

This is the size of a small pair of pliers—5 3/4" long

Answer on next page



October Archeology Fair news

Ray Theiss and I are in the process of getting everything together for the Archeology Fair for October 13. There will be more information in the September Newsletter and at the Meeting in September as well. All I can say at this point is that everyone will be in their original place, same as last year. If you had your exhibit in the Commissary Building, then you will still be in the Commissary Building. Same goes if you were in the barracks. If you have any questions, concerns or ideas, please feel free to contact me for I am handling past participants and CVAS members while Ray is handling the new vendors. If you are a new member and would like to be a part of the fair, please let me know.

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Oasis Ranch outing with Iraan Archeological Society

CVAS friends we have a field trip opportunity coming up on the 20th of October to the Oasis Ranch at Independence Creek 25 miles South of Sheffield, Texas. We want you to start planning for this trip and clearing your schedule. This is a trip you do not want to miss. About 6 six of us went to this Nature conservancy property last September with the IAS group from Iraan. This time we are going back as team members with the Rock Art Foundation in their efforts to record the rock art known to exist on the ranch. This up coming trip will be designed as an over night trip with bunk houses and camping available for those wishing to stay for the weekend. Since this property is only about a 2 hour drive from here it will be convenient to stay only for a day if this is what fits your schedule. Please attend the CVAS August 23rd meeting where I intend to give a brief slide show and discussion of what we will see on the field trip. See you at the 23rd of August CVAS meeting.

C.A. Maedgen

August Meeting Presentation

Bill Yeates will give a presentation on rock art sites in Utah. There are hundreds of publicly assessable rock art sites in Utah. They cover a time span of at least 4000 years. These two photographs depict Fremont style rock art in northeastern Utah



Artifact Quiz Answer: Gunsmith's multi-tool, used when working on muzzle loading muskets and rifles, with a small hammer, wrench, screwdriver, corkscrew for reaching into the barrel and pulling out patches, and the wire with the sharp point for clearing touch holes.

Test flight over Peru ruins could revolutionize archaeological mapping

spacedaily.com, Aug 05, 2012

Archaeological sites that currently take years to map will be completed in minutes if tests underway in Peru of a new system being developed at Vanderbilt University go well. The Aurora Flight Sciences unmanned aerial vehicle will be integrated into a larger system that combines the flying device that can fit into a backpack with a software system that can discern an optimal flight pattern and transform the resulting data into three-dimensional maps.

The project is an interdisciplinary collaboration between Vanderbilt archaeologist Steven Wernke and engineering professor Julie A. Adams. They call it SUAVe - for Semi-autonomous Unmanned Aerial Vehicle. It was partially financed by an Interdisciplinary Discovery Grant from Vanderbilt.

"It can take two or three years to map one site in two dimensions," Wernke said. "The SUAVe (pronounced SWAH-vey) system should transform how we map large sites that take several seasons to document using traditional methods. It will provide much higher resolution imagery than even the best satellite imagery, and it will produce a detailed three-dimensional model." The SUAVe system is compact and is designed to be easy to use.

"You will unpack it, specify the area that you need it to cover and then launch it," Wernke said. "When it completes capturing the images, it lands and the images are downloaded, matched into a large mosaic, and transformed into a map."

The algorithms developed for the project allow the SUAVe system to specify the flight pattern to compensate for factors such as the wind speed, the angle of the sun and photographic details like image overlap and image resolution, Adams said.

"The only way for this system to be cost-effective is for it to be easy enough to operate that you don't need an engineer on every site," Adams said. "It has to be useable without on-site technical help."

Tests are scheduled from mid-July to mid-August at the abandoned colonial era town of Mawchu Llacta in Peru, and plans call to return next year after any issues that arise are addressed in the lab.

Built in the 1570s at a former Inca settlement and mysteriously abandoned in the 19th century, the village of Mawchu is a 45-minute hike for the team from the nearby village of Tuti. Mawchu Llacta is composed of standing architecture arranged in regular blocks covering about 25 football fields square.

"Archaeology is a spatial discipline," Wernke said. "We depend on accurate documentation of not just what artifacts were used in a given time period, but how they were used in their cultural context. In this sense, SUAVe can provide a fundamental toolset of wide significance in archaeological research."

Wernke hopes that the new technology will allow many archaeological sites to be catalogued very quickly, since many are being wiped away by development and time.

"The SUAVe system should be a way to create a digital archival registry of archaeological sites before it's too late," he said. "It will likely create the far more positive problem of having so much data that it will take some time go through it all properly."

SUAVe could also have other applications, including the tracking of the progress of global warming and as a tool for first responders at disaster sites.

"The device would be an excellent tool for evaluating the site of a major crisis such as Sept. 11 to decide how to deploy lifesaving resources more effectively," Adams said.



Indian tribes join forces to save petroglyph site

By Pauline Arrillaga, Tuba City, Arizona (AP) February 2012

In the far reaches of northern Arizona, where city sprawl gives way to majestic canyons and a holy place is defined not by steeple and cross but rather by earth and sky, lies a monument to a people's past and a symbol of the promise of peace between two long-warring Indian nations.

The Hopi people call it Tutuveni, meaning "newspaper rock," and from a distance this place is just that – a collection of sandstone boulders set on a deserted swath of rust-stained land outside of Tuba City, some 80 miles (130 kilometers) from the Grand Canyon and a four-hour drive north of Phoenix.

It is only when you step closer that you begin to understand what Tutuveni really is: a history of the Hopi Indian tribe carved into stone.

The site contains some 5,000 petroglyphs of Hopi clan symbols, the largest known collection of such symbols in the American Southwest. According to researchers with the Hopi Cultural Preservation Office, the many etchings on the boulders of Tutuveni date as far back as far back as A.D. 1200.

On the dark desert varnish of the boulders are rows of bear paws, corn stalks, spiders, coyotes, kachinas, clouds, cranes. Some of the symbols represent various aspects of Hopi cultural life, but most are the markings of the Hopi clans, or family systems, which are usually named for animals or other natural objects.

The Hopi made these engravings during ceremonial pilgrimages from their land to the Grand Canyon to mark the passage into adulthood for Hopi young men.

"They would stop at Tutuveni and camp there, and they would peck their clan symbols on those rocks to mark their participation in that pilgrimage. And they did this for four or five centuries at least," said Wes Bernardini, an archaeologist and professor at the University of Redlands who has been studying Tutuveni for years. "When people from the same clan would visit the site, they would put their symbols next to the previous symbol that somebody had left earlier. There's no other site that we know of like that, that shows these repeated visits.

"It's a very important place."

It is also a place threatened by modern-day vandals who view Tutuveni not as the sacred site and archaeological treasure that it is, but rather a canvas for their own graffiti.

Scattered among the many ancient impressions are the markings of lovers, history buffs and random visitors looking to leave their mark with etchings such as: "Aaron Myrianna 07," "The Victor 10-20-85," "Van.B," "Ramon Albert," "Ariz. Hy. Dept." Even: "1969-Man Land on Moon."

On one rock is a carved image of the two World Trade Center towers, with a plane heading for them. Elsewhere, clan symbols have been chiseled away or spray-painted over.

The Hopi had long known that what they considered a religious place had become, instead, a gathering spot to drink beer and act out. There was talk over the years of erecting a fence or building berms to help keep out vehicle traffic.

But the question of how to protect Tutuveni was complicated by its mere location: The site, while recognized as a Hopi traditional cultural property, actually sits on land now owned by the Navajo Indians, the result of a decades-old dispute that saw these neighboring tribes fighting over land each considered its own. The conflict was finally resolved in 2006 with much of the disputed 1.5 million acres (600,000 hectares) going to the Navajos, but bitterness lingers still.

It might have been easy for Tutuveni to get caught up in all of that – and its needs overlooked – but for the small group of researchers, archeologists and preservationists from both tribes and beyond who came together in common cause: to save this important cultural resource.

"It's something that's really unique and very special to the Hopi," said Ron Maldonado, supervisory archaeologist for the Navajo Nation. "In my mind, it didn't matter who it belonged to. It needed to be protected, and that was it."

Maldonado talked with Jon Shumaker, a fellow archaeologist at electric utility Arizona Public Service, to see if the company might contribute some funding for fencing materials. APS came up with some \$13,000.

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Indian tribes join forces to save petroglyph site

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Meanwhile Bernardini, in collaboration with the Hopi Cultural Preservation Office, nominated Tutuveni for inclusion on the World Monuments Fund 2008 “watch list” of endangered cultural sites around the world. Among the treasures listed in years past: the Great Wall of China, India’s Taj Mahal and ancient Pompeii, Italy. The fund pitched in some \$100,000 toward a protective fence and surveillance cameras, but also a laser-scanning project that captured many of the petroglyphs for an educational website that was launched this past December.



Today, a chain-link fence stretches around the rock site, with only a narrow opening to allow for visitors on foot. Hidden cameras capture the movement of people and animals. Some beer bottles still litter the ground, but far fewer than what once was found at Tutuveni.

On a recent visit, Lee Wayne Lomayestewa of the Hopi Cultural Preservation Office, and Patrick Secakuku, who works with the Hopi schools, walked slowly among the boulders, stopping to run their fingers over the clan symbols and talk about their significance to their people. It was Secakuku’s first visit to Tutuveni, and he stared in awe as he discovered just how many engravings represented his own ancestry in the bear strap clan.

“I’m really amazed. I didn’t realize there were this many,” he said. “This tells you a lot of history about our tribe, our Hopi people, and for people to desecrate, vandalize ... you’re losing a lot of rich culture, history. It’s sad. But how do you control it? You just wish that out of respect they’d leave them alone.”

Lomayestewa comes out to the site regularly to check that the surveillance cameras are still working and to document any new vandalism with his digital camera. The fence, completed in 2010, has helped, he said. But educating both outsiders and the Navajo and Hopi people who live near Tutuveni about the importance of the site is the only real way to help preserve the place – and allow the past to live on.

“I wish we could have protected it before all this happened,” Lomayestewa said, as he sought to explain just what Tutuveni means to the Hopi. “White people don’t understand that we have these places where we pray. Their way of thinking is that you have to pray in a church.

“Ours is out here,” he said, standing on the earth where his ancestors walked so long ago, on the soil that is his sanctuary.

WE'RE ON THE WEB AT
CVASSANANGELO.ORG

Meeting Location

Please remember that our meetings are now in the classroom at the Fort Concho Living History Stables, **236 Henry O. Flipper St.** We enter through the side door.

2012 Membership Application

Name _____

Address _____

City _____

Zip _____ Phone _____

Cell _____

Family members _____

Email _____

I pledge I will not intentionally violate the terms or conditions of any current or future state or local statute concerning cultural resources or engage in the practice of buying or selling artifacts for commercial purposes, or engage in the willful destruction of archeological data, or disregard proper archeological field techniques

Signature _____ Date _____

Mail to: CVAS, 4063 Green Meadow Dr., San Angelo, TX 76904

Individual	\$15	<input type="checkbox"/>
Family	\$20	<input type="checkbox"/>
Student or military N/C		<input type="checkbox"/>

(active military only)