



SITE LINES

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SUMMER 2014

Message from the Council Chair

Our big news is that at the most recent site steward training, a half-day version held on May 14, 24 trainees attended including several from SiteWatch. Two withdrew for personal reasons and the Site-Watchers will work with their organization, but others have been assigned to areas on the Santa Fe National Forest and should be going out for orientation soon.

The Pecos was the biggest gainer with 11 new people. Jemez, Gallina, and the Garcia each picked up one; Rio Chama welcomes two, and Caja del Rio, two. Lois Haggard is to be commended for doing a fantastic job updating PowerPoint programs, organizing, and overseeing the event with Mike Bremer. Others who provided excellent assistance include ATLs who updated their area information, Jason McInteer, Paul Leo, Shelley Thompson, Cathy Gates, Sandy Seehaver, K. Paul Jones, and Jo Douglas (see story below).

Remember that this year's annual meeting will be held September 13-14 at Paliza Group Campground in the Jemez. As usual, those who'd like to come out on Friday afternoon to help set up are more than welcome to camp that night, too. The business meeting will occur on Sat-

urday morning, followed by the chile cookoff – be sure to bring chile and/or a dish to go with it – silent auction, awards, happy hour, and other traditional activities. The annual meeting committee is busy lining up Saturday speakers and hikes for Sunday. Anyone who'd care to help can contact Will Dearholt, wrd@lanl.gov. It's a great opportunity to connect with stewards in your and other areas, so save the dates and see the story below.

At press time, the forest is open but with stage 1 restrictions (no open fires except in established pits, no smoking outside vehicles, and no fireworks). Let's hope monsoons instead of fires turn up this summer. When you monitor your sites, please be sure to check in and out with your ATL, take water, park away from dry grass, and be safe.

The council's next meeting is Saturday, July 26, at 9 a.m. We use the conference room at the Forest Service building unless it's been scheduled for another group such as when there's a fire. All stewards are welcome to attend. If you want to check on the location, email me on the 25th, iwanner@uw.edu.

—Irene Wanner

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Contributors to This Issue

Michael Bremer, Isabel Carvalhal, Will Dearholt, Lois Haggard, Steve Lund, Janet McKenzie, Anna Naruta-Moya, Gary Newgent, Beth Parisi, David Strip, and Ann White

The editors thank you.

2014 New Steward Training

Welcome, Class of 2014! Site steward training was conducted on May 14, 2014, in the Meem Auditorium on Museum Hill. What was originally intended to be a “mini-training” resulted in a large group (24) of prospective stewards for both the SFNF and SiteWatch programs.



The new, abbreviated classroom training covered the history of the SFNF Site Steward Program, our mission and organization, an introduction to the forest’s archaeological resources, expectations of site stewards, and what site monitoring entails. The new stewards will be oriented to aspects of field observation, recording, and reporting by Area Team Leaders with help from AATLs and other members. New site stewards’ volunteer agreements also need to be completed and signed.

Training was conducted by Michael Bremer ably assisted on setup and PowerPoint by Jason McInteer. Pecos co-AATLs, Lois Haggard and Paul Leo, organized the training with help from Shelley Thompson on press releases, and Cathy Gates and Sandy Seehaver on training materials. ATLs updated their area abstracts for the event, and K. Paul Jones and Jo Douglas attended and shared their expertise.

In preparation for the training, a Google account (sitestewardsnm) was created for use by the SFNF site stewards, including an email account and a Google drive to store all the training materials (including to-do lists, training objectives, press releases, handouts, PowerPoint presentations, and area abstracts). We can use this drive as a repository for training agendas and materials as they are updated. Contact Lois Haggard (zymophile@gmail.com) for more information on the Google account.

It was fun to spend the day up on Museum Hill, even though we did have to share the café with the occupants of a random tour bus. Oh, well, it just gave us more time to chat with the group.

—Lois Haggard, Training
Committee Chair

Photos by Lois
Haggard



Candie Borduin and Katherine Wells Win Prestigious State Awards

On Friday, May 16, Candie Borduin and the Mesa Prieta Petroglyph Project (MPPP) received the **2014 Heritage Preservation Award** in the category of Archaeological Heritage Organization by the Cultural Properties Review Committee, Department of Cultural Affairs, Historic Preservation Division. In addition to the group award, Candie was recognized for her special contribution in “dedicating thousands of hours of petroglyph recording and training of some 40 recorders and hundreds more in processing recorded data.” The presentation was held at the New Mexico Museum of Art in downtown Santa Fe.

Congratulations, Candie!



From left: Candie; Dr. Jon Hunner, Interim Director, New Mexico History Museum; Katherine Wells, MPPP Board President; and Janet McKenzie, Project Director.

Photo by ARMS archivist Anna Naruta-Moya

Winning another award was Katherine Wells, board president and founder of the MPPP. She was presented with the **Richard A. Bice Award** from the Archaeological Society of New Mexico at its annual meeting in Silver City on April 11. Katherine was awarded the prize in recognition of her long years of dedication to the project and the importance of its archaeological and educational work for New Mexico.



Above: Candie’s award.

Photo by Janet McKenzie



Katherine Wells accepts the Richard A. Bice Award from archaeologist John Hayden

The Mesa Prieta Petroglyph Project is hereby recognized as one of the state’s foremost cultural resources preservation and conservation organizations. Several SFNF site stewards are members of recording and survey teams.

Site Steward Foundation News

The foundation had a booth at the recent annual meeting of the Archaeological Society of New Mexico (ASNM) in Silver City on April 11. The meeting was well attended with more than 100 attendees and about a dozen booths and affiliates represented. Research papers were presented on recent archaeological work in the Mimbres area with field trips to nearby sites and rock art. As an affiliate of the ASNM, the foundation will sponsor the ASNM annual meeting in April 2016 in Santa Fe.

The foundation is also organizing three days of tours at sites in San Juan County, Utah, October 16 - 18. The trip consists of easy to moderate day hikes visiting three to four sites per day. Lodging in Blanding or camping is available. The number of participants is limited to 12

plus 2 guides. At this time, the trip is pending group activity application approval by the Monticello BLM office. More information, costs, and sign-up times for this tour will be announced soon.

If you are not a member of the Site Steward Foundation, please consider joining today. The foundation now accepts debit and credit cards for membership dues and donations on our website, www.sitestewardfoundation.org. If you would like to be notified of foundation tours and activities, please subscribe to the email list on the foundation website. (If you are a current or past foundation member you may already be on the email list.) The Site Steward Foundation is also on Facebook, and don't forget to use GoodSearch for your online purchases.

—Gary Newgent, President

San Juan River Trip

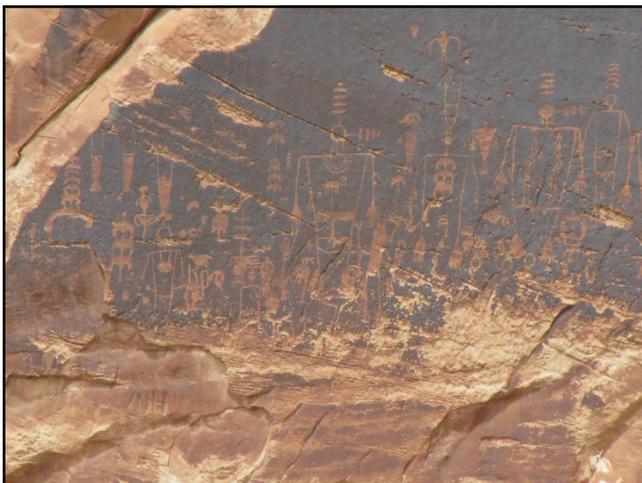
May 27, 2014 was a great day to start a river trip. It was sunny and warm as three crew members (Jen, Ed, and Charlie) and 18 others gathered on the shore of the San Juan River outside Bluff, Utah. It took about an hour for us to get our gear stored in dry sacks and loaded onto the rafts. We were all fitted for life jackets or PFDs (personal flotation devices) and we climbed onto three rafts and four "duckies." Off we went into the muddy waters of the river.

We floated for a short time and stopped across from a rock art panel that was at the confluence of Butler Wash and the San Juan River. The pictographs and petroglyphs were from the Archaic and Basketmaker Periods.

After lunch, we stopped to explore a cliff dwelling, which was a short hike from the river. Perched on a rock ledge under a wide overhang, it is called River House and was occupied by Ancestral Puebloans between AD 700 to 1300. It has 14 rectangular rooms and two round kivas. We were able to enter most of those rooms. We saw rock art on the overhang and in several areas throughout. There were grinding slicks, pottery sherds, lithics, and burned corn scattered in and around the site.

Below, left: Butler Wash Petroglyphs.

Below, right: River House. L to R: Tracy Lehman, Isabel Carvalho, Cindy Stearns, Ann White, Christine Saridakis, Paula Lozar.
Photos by Beth Parisi



San Juan River Trip (cont)

After some time, we headed back to our rafts and drifted down to our first camping spot on the river. Before dinner, horses from the Navajo reservation crossed the river right into our camp.



Photo by Beth Parisi

During the night, it started raining and it continued through breakfast and packing. It stopped just as most of us were ready to pack our tents. After loading the rafts, we went down a few hundred yards to the opposite side of the river to Chinle Wash. We hiked up the canyon to look at rock art. Along the way, we saw a number of dwellings that were high up on the cliffs on the other side of the canyon. The rock art images, again, were pictographs and petroglyphs of people, animals, and various geometric shapes. We headed back to our rafts to get ready for the wildest part of our trip.

As the river narrowed, our guides prepared us for the Class I and II rapids we were soon to encounter. We did the four-foot rapid and then eight-foot rapid. Most of us got wet, particularly those in the duckies. We pulled over almost immediately to our Sunday night camping spot. We set up our tents while the guides prepared our dinner. It was sunny, but clouds were starting to form. After dinner, our guide, Charlie, took those interested on a hike to look at fossils. As we returned to camp, it began to rain. We quickly ate our dessert (strawberry shortcake)

and headed for the only dry space in camp – our tents.

Monday morning, our final day on the river, brought sunny skies. After loading the rafts, we headed out for a leisurely float the last 11 miles. We encountered a few small rapids, but it was an easy float. We stopped briefly at a spot where there was an old stone cabin, which had been built for a John Wayne movie titled *She Wore a Yellow Ribbon*. We had a snack and headed for our take-out spot in Mexican Hat. We passed the Mexican Hat sandstone formation for which the town was named and a place where we could see the tops of sandstone formations in Monument Valley. Soon, we came to our take-out spot. Our trip was over.

Drifting along . . .

Photo by Isabel Carvalho



Our Moab Rafting and Canoe Co. crew were superb! They made the trip safe and fun. Our group of 18 rafters had a great time despite the rain. We saw wonderful archaeology with rock art, cliff dwellings, and artifacts. I overheard someone say that the trip exceeded expectations. We want to give a big thanks to Beth Parisi and the Site Steward Foundation.

-Ann White

Stewards' Lecture in March

On March 5, the second presentation of this winter's lecture series had a nicely packed house to hear Polly Schaafsma's talk titled "A Rio Grande Legacy – The Rio Grande Tradition."

She began by saying she'd asked Pueblo people whether rock art is art. No, she was told, the petroglyphs and pictographs are sacred traditions. Schaafsma noted that art is closely tied to most religions. So, in the 250 miles along the Rio Grande where there's lots of imagery on stone and many repeated themes, the symbols seem to fit together in some rational cosmology whose meanings, by Western perceptions, remain largely elusive.

However, she offered many ideas and cited quite a few interesting parallels between rock art, pottery images and forms, and decorations on kiva walls. Cloud terraces (stepped pyramids), rain, lightning, horned snakes, and more, for instance, are present on some of Pottery Mound's (AD 1340-1500) 17 painted kivas and in Kuaua's (1350-1620) one painted kiva at the

Coronado State Monument. In another medium, a snake curls in a classic Mimbres black-on-white bowl; other pottery is formed with four cloud terraces at the rims, echoing stone pictures divided into four quadrants. Cloud terraces crop up again in woven cotton – cotton is symbolic of clouds, Schaafsma said – and Hopi murals also show lots of communication with the Rio Grande.

As usual, Schaafsma's talk was beautifully illustrated. And, as usual, she raised many questions to consider. Who, for instance, had created all this marvelous work and then left? Is it a form of prayer? A wish for rain, protection, fertility, or other well-being? What significance does landscape and the location of these images play?

Those wishing to read her fascinating article, "Out of the Underworld: Landscape, Kachinas, and Pottery Metaphors in the Rio Grande/Jornada Rock-Art Tradition in the American Southwest," can find it online at waspress.co.uk/journals/beforefarming/journal_20034/abstracts/papers/20034_06.pdf.

-Irene Wanner

Sur Overland, Part I

Sometimes the harder you work to get to a place, the harder it is to get to and the more you want to get there. Frustration can be a powerful motivator. I have been to Sur before and had a sporty time getting back to the Cochiti dock in an open boat with wind and T-storms pushing and pulling us all the way. That was fun (it really was) but I've only got my feet to go back so that's what I'm using.

Why bother? Pueblo del Sur is one of five ruins in the Caja del Rio. It is rarely seen, hard to get to, but needs a visit now and then like all the places we look after. It has been pot hunted, sometime before 1976, if the beer can vintage I found is correct. We have a route by water but need one by land. That is what I'm doing with help from other stewards.

Charlie Lee and I got close last year, within a couple of miles or so, before we ran out of light. The journey was worth it, though. We found cowboy camps with old solder-top cans and lard buckets. Yes, those cowboys ate lard! The crypto was red and thick and we had to

gingerly jump and tip toe as though we were trying to avoid puddles. As we got within range of the ruin, miles away still, we started seeing red ceramics. Soon, we were standing at a steep dry fall and that was as far as we could go.

On the way back we came upon a . . . what? A hunting blind or maybe a shrine? All by itself, bifurcated with two tiny rooms. People made it along with the basalt bi-face sitting next to it.

By April, our overland route was out of range. New travel management rules turned it into a waterless, overnight epic. That's a concept that's hard to sell so I didn't try. Still, Sur was under the skin and the itch would not go away.

By summer, I had another plan. If we roughly followed the Cochiti border fence, we could go up and over an unnamed high point and down to the Sur area. My neighbor and newly minted steward, Clint Coffman, decided to humor me and we got started...and stopped. The heavy monsoons and road closure slammed the door shut after a couple of hikes. Still, by degrees, progress was made.

Sur Overland, Part I (cont)

It's 2014, late March to be exact, and Dallas Anderson and I are going to see if we can't get something done. We can't make it all the way and we know it but we'll get wrung out trying. After we get past the old, dry, cow tank, there isn't a beer can to be seen. Slightly unnerving. One can always count on beer cans as mute companions out here.

Once we are over the top and heading downhill, Dallas' keen eye starts catching lithic debris here and there. No surprise. I see them in the Caja all the time. But soon, we start seeing ceramics and soon after that, I begin to notice the telltale signs of pebble gardens along with the aforementioned sherds. Yet we are miles away from the ruin. I have the feeling that no one has walked here in a very long time.

By late afternoon, I'm no longer sure of the route and it's looking kind of ledgy. Time to start back. Trudging uphill through trailless, rocky, terrain is hard work. I let out a long sigh, the day's first complaint. We quicken the pace. That road up to the trailhead is bad and I don't want to drive it in dark or anything near it. We arrive at the lonely FS headquarters in the deep shadows of a Sunday evening.

It's late April now. The rest of the route is mapped and ready. We have a date set for another try. Will we achieve our goal next time? I don't know. The ruin will wait as it has for centuries. If we don't get there, we will find something else. We do every time.

-Steve Lund

Annual Meeting Update

The 2014 SFNF annual meeting will be held at the Paliza Group Campground on FR 10 about 8 miles north of Ponderosa, New Mexico, in the Jemez. The camp-out starts at 5 p.m. on Friday September 12th and continues until Sunday morning, September 14th. Saturday morning activities start with registration at 8:30 a.m. followed at 9 by the State of the Forest talk by Heritage Resource Program Manager Mike Bremer. Following that, brief talks by all ATLS will cover activities in each area of the forest. Remember to bring an item or two for the silent auction; you can check them in when you arrive and register.

Lunch will be a potluck at noon with a chile theme. Bring your favorite chile dish to share. It can be served hot or cold, vegetarian or omnivore. If you have a camp stove to contribute to this effort, that would be welcome. Condiments such as grated cheese and chips will be provided. Side dishes would be a great addition and much appreciated. Afternoon activities will commence at 1 p.m. with talks by Mike Elliott and Jeremy Kulishek, two experts in Jemez archeology.

We will also likely have guests from Jemez Pueblo to share their knowledge of Jemez history. After the talks are done and questions are answered, we will have our obligatory happy hour and possibly a trivia contest. In among the activities, will be the silent auction. If you have an inter-

esting book or piece of artwork or some practical household item you would like to donate to the auction, please do so. The highest bidder takes the item home.

Dinner on Saturday night is on your own. Historically, most of us have been sufficiently full from lunch and happy hour, so just snack around the campfire enjoying conversation and friendship. Drinks and snacks welcome.

Sunday morning after breakfast, we'll break camp and have the opportunity to visit two nearby sites. One will be very easy to reach (essentially drive up to it) and the other will involve a one- or two-mile hike.

There is no requirement at all to camp out in order to attend the meeting. If stewards would like to come only for parts of the meeting, that is fine. Motel and B&B accommodations are available in the village of Jemez Springs; a motel (La Cueva Lodge) and the Ridgeback Café are at the intersection of highways 4 and 126, about 10 miles north of the village. We encourage the interaction with other members of the organization and hope to see everyone out there in September. Note that there is no fee being charged this year for the meeting.

—Will Dearholt, Chair,
Annual Meeting Committee Chair

Did You Know? The Pueblo World View and Ritual Landscape

On June 7, 2014, Anne Baldwin and I attended a field session sponsored by the New Mexico Archaeological Council at the ancestral pueblo of Tsankawi on lands managed by Bandelier National Monument. Kurt Anschuetz with the Northern Rio Grande Foundation, Porter Swentzell from Santa Clara Pueblo, and Rory Gauthier from Bandelier National Monument spoke on the nature of the pueblo ritual landscape. Although a long title, the main aim of the field trip was to teach interested professionals and others about the nature of the pueblo ritual landscape using Tsankawi as an example since the lessons learned at Tsankawi could be applied to other Tewa sites in the Española Basin and would form the basis for asking similar questions about the surrounding landscapes for pueblos in different areas.

Kurt referred periodically to a class of ritual areas that he called “blessing features” based upon his extensive experience working with a variety of pueblo communities to define the larger ritual landscape in terms that could be understood by those who were not raised in the pueblo world. Porter offered the perspective of a member of a Tewa pueblo community. Kurt was able to identify the physical manifestations of these features and Porter was able to offer the context in which those places were valued and used by the pueblo community.

Features discussed during the session included trails, cleared areas that may have acted as plazas or dance areas, petroglyph panels, constructed drainage features cut into the local tuff to channel water, catchment features created to hold water, and constructed features with cupules used in daily blessing practice. Kurt and Porter also discussed the larger view shed visible from Tsankawi. The connections between the pueblo and the larger landscape included defining levels or distances radiating from the pueblo with the pueblo itself being the first level, then the fields just outside the village, then the foothills within a moderate distance, and then the far mountains. At each of these locations, there would be blessing features tied back to the village.

This information had a noticeable effect on the people participating in the session in the sense that they understood this was a different way to view the world from the western interpretive view. At one point, Porter pointed out the connection between Tsankawi, Clara Peak in the middle distance, Black or Abiquiu Mountain (Tumayo in Tewa) visible in a saddle below Clara Peak, and Cankilon Mountain as the mountain of the north for his community. This relationship correlated essentially to a north aspect from Tsankawi and a direct tie to one of the critical blessing features in the Tewa cosmology. Many of the features on the pueblo appear to have been designed to cause participants in Tewa life to maintain a link with the important features on their ritual landscape.

At a petroglyph panel on the main trail, Porter and Kurt

took the time to teach a lesson to the group. Most of us were attracted to the panel as an image that we would stand and look at but at Tsankawi, Kurt and Porter offered an alternative explanation for the placement of the petroglyph panel in that they maintained it acted as a mirror to get the observer of the petroglyph to use it as a pointer to look behind them. Porter maintained the glyphs were oriented toward the mountains in its field of view and, in that instance, they were “pointing” at the Dome in the San Miguel Mountains, further reinforcing for pueblo dwellers their connection to the larger ritual landscape.

The take-away message from the field session led most people to understand an alternative way to view the landscape surrounding ancestral and currently occupied pueblos. It also served to reinforce the longevity of that pueblo world. Porter’s contribution to the session was invaluable in that he was successful in stressing the continuity between features we were seeing at Tsankawi and those at the current locations of pueblo communities. For many of the participants who were archaeologists, it expanded the number of features to be recorded on sites. It also served to give a larger context to what was originally recorded as the community of Tsankawi.

For you as stewards, this lesson in the complexity and richness of the cultural landscape in the pueblo world may help you understand why the physical features of sites are located where they are and their connections to each other. The next time you visit the field, think about the distribution of sites around the locations you monitor and ask yourself how they might have fit into a much larger cultural landscape. It does not have to be a Pueblo landscape, either. One of the strong lessons to be gleaned from the session is that concerning the diversity of how human beings organize the space around them and that it may not be easily interpreted without someone from that community showing you the specifics.

Although Tsankawi is an ancestral Tewa community, we can use it as a model for understanding the fundamentals of what it means to live in a pueblo community. And although there are aspects of sites in Tewa country specific to it, the idea of a central place related to a much larger ritual landscape appears to be an idea present in all ancestral and modern pueblos. The distribution and makeup of blessing features may differ from Tewa to Keres to Towa and Tiwa but the consistency of what it meant and means to be pueblo is easily identified as something we might call the Eastern Pueblo World.

—J. Michael Bremer
Forest Archaeologist

Tales to Tell at the Jemez Historic Site

Matthew Barbour, manager of the Jemez Historic Site, has announced a unique Elder-in-Residence schedule for June and July at the site. Titled “Cultural Experiences of a Lifetime,” the series features tribal elders telling their stories and personal feelings about the site and their culture. The series began on June 4-8 and concludes on July 9-13.

The Elder-in-Residence talks are free with the price of admission; daily tours will be held at 10 a.m. and 2 p.m. The site consists of the ancient ruins of Giusewa Pueblo and the 17th-century

ruins of San José de los Jemez Mission. The site is open Wednesday through Sunday, 8:30 a.m. to 5 p.m. Admission is free to New Mexico seniors on Wednesdays and all New Mexico residents on Sundays. For more information, call 575-829-3530 or visit www.nmhistoricsites.org.

And don't forget Pueblo Independence Day on Sunday, August 10; dances, songs, Pueblo food and art are available all day at the Jemez Historic Site (*Red Rocks Reporter*, June 2014, page 5).

Summer Reading Suggestions

Should you be searching for some good reading material during your vacation this summer, here are some suggestions.

- *American Archaeology*, a quarterly publication of The Archaeological Conservancy. This publication consistently features excellent articles, news of conservancy acquisitions throughout the country, field notes, reviews, and expeditions. It's one magazine that I sit down and read as soon as I can. You can join by contacting the organization at 1717 Girard Blvd. NE in Albuquerque, 87106, or send an email to tacmag@nm.net. The website is www.americanarchaeology.org. Membership fees start at \$25 per year.
- *Short Nights of the Shadow Catcher - The Epic Life and Immortal Photographs of Edward Curtis* by Timothy Egan. It took a three-week vacation and a trip to a major university bookstore for me to acquire this biography, which I thoroughly enjoyed and highly recommend. We are all familiar with Curtis' early 20th-century photographs of Native Americans throughout the country, but I didn't know that there are 20 volumes (*The North American Indian: Photographic Images*), recordings of tribal stories and transcriptions of languages, movies, individuals' biographies, and thousands of photogravures and copper gravure plates. Edward Curtis was a most remarkable man—not recognized in his day as such, un-

fortunately.

- *Last Ape Standing -The Seven-Million-Year Story of How and Why We Survived* by Chip Walter. If you have ever thought about an answer to the questions “where did we come from,” and “how did we get here,” you'll find it in this book. It's a long, complicated story that involves many hot hours searching for early hominid remains, comparative taxonomy and classification, genetics, speculation, analogies, and paleoanthropological “brawling.”
- Oh, yes, there are always Michael and Kathleen Gear's sagas about early Native American people to read for entertainment. Sometimes a predictable story line – the brave hero, the magical heroine, the villain – I find the perspective of the characters vis-à-vis their landscape, the material culture descriptions, and the ethnobotanical details inviting. Michael, the archaeologist, gets his facts straight, and Kathleen makes the prose read like poetry. The Anazasi series – *The Visitant*, *The Summoning God*, and *Bone Walker* – is set in Chaco Canyon and probably Mesa Verde or one of the northern outliers. Any one of their books about pre-historic people is good for a quiet summer day's read.

—Nancy Cella

Site Lines

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At right: "Summertime, where the
livin' is easy"

Stony Brook Creek, Long Island

Photo by Nancy Cella

2014 Pecos Conference

This year's conference will be held at the Blue Mountain Scout Camp on the Manti-La Sal National Forest north of Blanding, Utah. The website is <http://bit.ly/1s6qvki>, where you may now register. The schedule is yet to be announced, but on-site registration will begin on August 7. Receptions and other information are available on the website. A Facebook page is also available; check Google for a listing of links.

A Quick Reminder About Web Reporting

After you have completed your site visit entry or activity report, your browser pops up a window with a confirmation of your submission and the main browser window displays a new page that says your entry has been recorded. The main window also contains a link "Submit another response." DO NOT USE THIS LINK. Right above that link, the text tells you that the link will take you to the wrong place and that if you want to create another entry, use the "Back" button on your browser. Here's a written description of the box/link.

There is a box that is headed: Site Visit Entry, followed by the words: "Your response has been recorded." Below on the left are two boxes labeled: "Submit another response" and "Create your own form." Don't click on either of these links; it doesn't work and I can't fix it. USE THE BACK BUTTON ON YOUR BROWSER.

Thanks!

-David Strip

Observe, Document, Report

Save the Dates

July 26 9 a.m. Site Steward Council meeting, Conference Room, Forest Service office, Santa Fe. All stewards are welcome to attend.

Aug. 7-10 Pecos Conference, Blanding, Utah

Sept. (12) 13-14 Site Steward Annual Meeting, Paliza Group Campground in the Jemez, FR 10, north of the village of Ponderosa.

Oct. 16-18 Site Steward Foundation Southeast Utah Site Tour. Blanding, Utah. Details to come this summer.

