

Game Drive: Appendix G: Footnotes

Footnotes from Game Drive

¹ While hunting dominates, it is not the only theme in Basketmaker rock art. Other rock art in the region is concerned with astronomy, fertility, warfare, and probably some as yet unidentified themes. See my Moab rock art slideshows on YouTube. Page 2.

² 'Barrier Canyon' is a common term used to identify the art of a fairly specific cultural variation of the Desert Archaic Culture. In general, I prefer the terms 'Archaic' and 'Desert Culture' to describe older rock art because of the wide range of stylistic variations over thousands of years and miles. Page 2.

³ For a description of the development and decline of the Desert Archaic and Basketmaker cultures see *Ancient Peoples of the Great Basin and Colorado Plateau*, Simms, S. Left Coast Press, Walnut Creek, CA. 2008. Here, and elsewhere, Simms suggests that Archaic and Basketmaker cultures may have overlapped temporally and territorially. This seems plausible but the science needs more work. Page 2.

⁴ The Paiutes of the northern Great Basin were among the last native people to be profoundly affected by the European influx. This is due largely to the resource-poor and climatologically difficult character of their home region. As such, many of the practices observed and stories collected from this group may be closer to ancient ways than those of other native groups. Steward, Julian H. *Basin-Plateau Aboriginal Sociopolitical Groups*. Smithsonian Institution, Bureau of American Ethnology. Washington, D.C. 1938 and De Angulo, Jaime. *Indian Tales*. A. A. Wynn and Hill & Wang. 1953, Frison, George C. *Survival by Hunting: Prehistoric Human Predators and Animal Prey*, University of California Press, 2004, is also a good resource for game drive students.

I came to my ideas about game drives mostly through hiking and exploring the area around Moab. I discuss this process in *A Codicon of Moab Basketmaker Rock Art*, the *Codicon* as I call it. I began developing the rock art/game drive hypothesis about August 2009. Shortly after, while researching in libraries to find out if others have developed similar concepts, I read Steward and Frison. I feel, maybe vainly, that my autodidactic notions include many of the archeological and anthropological insights and hypotheses expounded by these two. Page 3.

⁵ Frison, discusses an 8,000 year old club found at a possible game drive site. Frison G. *ibid*. Historical testimony of clubs being used in the finale of a big horn drive in Baja California can be found in *Counting Sheep: 20 Ways of Seeing Desert Bighorn*. Nabham, G.P. ed. University of Arizona Press. 1993. Page 4.

⁶ Pre-invasion bighorn population estimates for the West fluctuate wildly. I have seen numbers between 200,000 and 2,000,000. Some interesting work could be done on this question. Regional bighorn populations went below 5,000 in the 1930's and are currently at about 40,000, Page 4.

⁷ Bighorns often kept me company at Arches National Park while I was swinging a shovel, doing construction and landscape chores near the Visitors Center. Page 5.

⁸ Colin Turnbull relates the tale of a net-hunting Pygmy who repeatedly violated the social norms of the hunt. Whether he was a self-imposed exile or socially ostracized is hard to say, but he and his family lived apart and did not participate and/or were not welcome in most of the band's social affairs. Turnbull, C. *The Forest People*,. Simon & Schuster, 1962. P. 106. Page 5.

⁹ I wonder if Basketmaker Indians might have actually killed mountain lions to increase the herd size more quickly, just as we license predator hunts today to ostensibly protect deer, elk, and livestock populations. Perhaps the Cat-in-the-Hat headdress, was only worn by men who had killed a lion. In many cultures, the hunter who kills an alpha predator earns status. I discuss this in the Cat-in-the-Hat section in the *Codicon*. Page 5.

¹⁰ E.O. Wilson, an evolutionary biologist, has discussed many of the ways that cooperation aids natural and sexual selection among humans. 'Survival of the fittest' is often a function of how well we communicate and cooperate, not how well we intimidate or fight. Page 5.

¹¹ Julian Steward reported that Paiute antelope drives in any one locale could only be mounted every ten or fifteen years. *ibid.* Page 5.

¹² Along with invoking the energy of successful predators, it is common in hunting societies to invoke the good will and generosity of the prey species. In an essay concerning hunting magic the comparative mythologist, Joseph Campbell, discusses the human/predator/prey continuum:

"The main point in all such legends is that between the animals hunted and the human communities dependent for survival on their offering of themselves there has been a covenant established, confirmed, and reconfirmed in certain rites performed in relation to certain fetishes: both the rites and the sacred tokens having been delivered, years ago, by the animals themselves to insure that when they had been slain their lives should be returned to the mother-source for rebirth, and reciprocally, when such rites were performed and the mystery of the order of nature thus recognized, the food supply of the human community would be assured." Joseph Campbell.. "Mythogenesis" in *The Flight of the Wild Gander: Explorations in the Mythological Dimensions of Fairy Tales, Legends, and Symbols*, HarperPerennial. 1990. Page 6.

¹³ This is a suite of behaviors which, like faith, are endemic in human behavior and therefore must play an important and persistent role in natural and sexual selection. Page 6.

¹⁴ The earliest "Fremont" settlement, dated about 200 A.D., was found at Steinaker Gap, about 150 miles north of Moab. It is a pit house configuration basically identical to

Basketmaker sites further south. The exaggerated headdresses and necklaces seen in Fremont art also appear to have their origins in the earlier Basketmaker art from further south. Talbot Richard, K. and Lane D. Richens *Steinaker Gap: An Early Fremont Farmstead*. BYU Museum of Peoples and Cultures Occasional Paper No. 2. 1996. Page 7.

¹⁵ Bighorn herds can get quite large in those landscapes. George Frison's analysis of the remains of Shoshone sheep traps suggests that small groups of animals were driven into relatively small natural and/or man-made enclosures where they were killed with the bow-and-arrow. There is little evidence at the sites Frison discusses of an infrastructure capable of capturing and killing a large herd. Ibid.

The effects that new weapon technologies can have on societies is well documented; for example, the use of the English long bow on the armored knights of fourteenth century France (see Tuchman, B., *A Distant Mirror: The Calamitous 14th Century*, Alfred Knopf, pub. 1978) or in our own, from Africa to Afghanistan, the widespread appearance of automatic rifles. (see Chivers, C.J. *The Gun*, Simon & Schuster, NY, NY. 2010) The transition from atlatl to bow-and-arrow and the possibility of pursuant changes in human and animal behavior is a worth consideration. Page 8.

¹⁶ Early rock art researchers, Robert Heizer and Martin Baumhoff, made an assertive case that most Eastern California/Western Nevada rock art was associated with hunting practices, largely basing this conclusion on the art's location and themes. "At all petroglyph sites we studied the local landscape for possible clues to what economic exploitation might have been practiced there. When... we turned to the possibility that the petroglyph sites might be associated with hunting, we ... found that frequently the migration route did indeed pass directly by or through one or more of the known petroglyph sites. At other sites our theory was supported by the presence of structural remains, indicating that formerly there had been drift fences directing the movement of the animals, and by stone circles, which can be interpreted as the remains of hunting blinds." Heizer, R. and Baumhoff, M. *Prehistoric Rock Art of Nevada and Eastern California* University of California Press, 1962, pp. 9-10.

Heizer and Baumhoff strongly suggested that most or all rock art sites are related to hunting. The many astronomical sites discovered since the 1960's prove that not all rock art directly served the function of abetting hunting magic. This information, and much more, was not available to Heizer and Baumhoff in 1962. Their hunting hypotheses fell out of academic and popular favor during the 1980's and '1990's and their ideas do not, in my opinion, receive the attention they deserve. Page 8.

¹⁷ Digital photography has made it easier to examine rock art at leisure and in great detail. The charts in this document are based mostly on careful examination of digital photographs with some recourse to the field notes. Page 13.

¹⁸ Barrier Canyon, Glen Canyon Linear, Great Basin Rectilinear, Pecos Polychromatic, and Grand Canyon Esplanade are some terms for different Archaic styles. I have not

seen any work that attempts to identify and differentiate the number of styles or the ranges of the various Archaic artistic traditions. Page 22.

¹⁹ Some nets may have been custom-fit to a location then rolled up and stored for reuse at the same site, perhaps years later. George Frison reports remain of an 8,000 year old net in Wyoming. See *Survival by Hunting: Prehistoric Human Predators and Animal Prey*, Frison, George C. University of California Press. 2004, Page 164, or Footnote 42 in the *Codicon*. Page 51.

²⁰ In *Survival by Hunting* George Frison reports an 8,000 year old net rolled up at a game drive site in the mountains of Wyoming. Ibid. Footnote 4. Page 230.

²¹ In other regions a protocol for valuing connections on panels with large linear collections may supply some comparative measure of the amount of effort expended on creating a panel and, hence, some measure of its value in a hunting tableau. Page 403.

²² I named this panel at about 2 p.m. on August 14, 2009. My crass irony may have been inspired a bit of wishful thinking in a remote area on a hot afternoon. Page 606.

²³ See *Legacy on Stone*, Cole Sally. Plate 77, P 180. Page 720

²⁴ This is an instance where I add extra Action Value to connections. This allows me to record the Grid as a single, coherent icon but still give it a high value. The technique of assigning fractional value to connecting points may prove to be viable in areas where linear elements predominate. Page 955.

²⁵ Observations suggest this rock may be a gnomon for a Winter Solstice astronomical display. I have examined the site for Equinox astronomy to no avail. Page 984.

²⁶ *Basin-Plateau Aboriginal Sociopolitical Groups*. Steward, Julian H. Smithsonian Institution, Bureau of American Ethnology. Washington, D.C. 1938. See Footnote 4 for another comment on Steward's work. Page 1167.