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WANTED: Member Stories

Now that summer has come to an end, we want to hear about your summer vacation. Send stories and photos of your summer archaeology adventures to the Editor by email at:

ChrisJKerns@gmail.com

From the President

By Rosi Dennett

Greetings! I hope you are all adjusting well to the fall season, and that many of you are planning to attend the CAS annual meeting in Grand Junction on October 8. They've got a lot of great field trips planned for Sunday and Monday. It's not too late to register, so check out the itinerary on the CAS website!

The IPCAS field trip to Mesa Verde last month was a huge success, and we benefited greatly from Karen Kinnear's recent move to Cortez! In this month's Calumet edition, Karen provides a brief description of all the interesting things we got to see and do on this trip.

As always, IPCAS members are very busy with CU pottery lab work on Mondays, site stewardship field visits, and attending PAAC classes. See you at the lecture on October 13 by Dr. Chris Zier from Centennial Archaeology on Trinchera Cave. We are very fortunate to have him give this presentation, so you don't want to miss it!



Sleeping Ute Mountain from Hovenweep with tower ruin in foreground. Courtesy of Rosi Dennett



Dr. Chris Zier, Founder Centennial Archaeology. Photo courtesy Chris Zier

About Christian Zier

Christian J. Zier received M.A. and Ph.D. degrees from the University of Colorado-Boulder and operated Centennial Archaeology, Inc. from 1984-2014. He has worked throughout the Rocky Mountain West, High Plains and Southwest, with a particular interest in the upper Arkansas Basin of southeastern Colorado, where he has directed projects at Fort Carson, Pinon Canyon, and elsewhere. He was the lead author of *Colorado Prehistory: A Context for the Arkansas River Basin*. He has also conducted fieldwork in Central America, Africa, and Asia.

IPCAS Lectures

When: Thursday, October 13 at 7:00 pm
Where: CU Museum, Dinosaur Room
Cost: Free and Open to the Public

Dr. Christian J. Zier
Founder Centennial Archaeology

The Archaeology of Archaeology: Reconstructing Trinchera Cave

In 2014 Centennial Archaeology, Inc. took a fresh look at an old site with a long, and in some ways tortured, history of research. Trinchera Cave, 28 miles east of Trinidad, was professionally excavated on four separate occasions between 1949 and 2001. No publications or reports resulted from the earlier excavations, by Haldon Chase and Herbert W. Dick, and only scant field records remain. Centennial produced the first instrument map of Trinchera Cave, and then used existing data to plot the locations of old excavation blocks. An attempt was then made to reconstruct the stratigraphy of the site with an emphasis on the main area of habitation ("Area C"), where excavation in some grid units reached depths of 9 – 12 feet. Finally, radiocarbon dates were obtained on 12 samples selected from the Trinidad State Junior College collections, which consisted of both artifacts and non-artifactual materials. These assays, combined with dates obtained previously by Colorado College and the University of Denver, demonstrate that significant human occupation occurred during Late Prehistoric times. Dates on bulk soils from mid-range and deep sediments are suggestive of Paleoindian and Early Archaic habitation as well.

Next Month...

On Thursday, November 10th

Kevin Black, Emeritus Assistant State Archaeology

PAACing It In: A moon Dance in Archaeology

Kevin Black returns to discuss his career so far. It will be an overview of the fun projects, good times, and the great people Kevin has met along the many paths he has walked. As archaeologists spend most of their careers looking into the past, Kevin should provide an interesting and fun retrospective.

Mesa Verde Field Trip Highlights

Adventures on the Mesa Verde Area Field Trip

By Karen Kinnear

Eleven IPCAS members joined three CAS members from the Denver and Pueblo chapters on the IPCAS-sponsored Mesa Verde area field trip. Following up on the Chaco Canyon field trip in 2014 and the Northern Rio Grande (New Mexico) field trip in 2015, this trip explored the Mesa Verde area, looking at what was happening in the Mesa Verde area, and the relationships among Mesa Verde, Chaco, and Northern New Mexico.

The first night at the campground was a potluck, where we got to know all the participants and talked about the trip details. We had campfire talks led by Mark Varien from Crow Canyon (looking at the history of the pueblos), Byron Parker from Mesa Verde (cliff dwellings), and Fred Blackburn, a local archaeologist (the Wetherill archives and related topics). One night we were heartily entertained by Hal on the fiddle and Jim on the guitar (who knew??).



Musicians extraordinaire - Hal on the fiddle and Jim on the guitar. Courtesy of Karen Kinnear

The group spent several days exploring Mesa Verde, including a hike to Petroglyph Point, group tours of Cliff Palace, Balcony House, and Long House, and walking tours of Step House and the Far View Sites. Kay Barnett, a Mesa Verde archaeologist, spent an afternoon with the group, treating us to a behind-the-scenes tour of Mug House and views of several cliff dwellings away the public trails.

We hiked six miles of the Castle Rock to Sand Canyon trail, Part of Canyon of the Ancients, seeing the Castle Rock Pueblo, and two cliff dwellings - Corn Cob House, Sunny Alcove, and Saddlehorn Hamlet.



Rosi Dennett climbing the ladder at Balcony House. Photo courtesy of Karen Kinnear

After leaving the campground on day 6, we headed over to Mitchell Springs, where Dave Dove gave us the grand tour of the many Basketmaker II through Pueblo III sites on his property. After getting settled in local motels or campgrounds, we headed to the Anasazi Heritage Center for a wonderful behind-the-scenes tour by Bridget Ambler, Curator.

An all-day tour of the Ute Mountain Ute Tribal Park, exploring Ute rock art, along with several cliff dwellings, including a climb up a 30-foot ladder to Eagle's Nest. A special treat was a song sung at Eagle's Nest by Ricky Hayes, our Ute guide.

Our final morning was a guided tour of Hovenweep National Monument and a picnic lunch. We then headed over to Edge of the Cedars Museum in Blanding, Utah to

explore their great collection of artifacts and the onsite pueblo. A bit of serendipity was a lecture by Susan Ryan, a Crow Canyon archaeologist, on Chaco Canyon.

A fun time was had by all! Stay tuned for details on next year's field trip.



On the trail at Ute Mountain Tribal Park. Photo courtesy of Karen Kinnear

Special Feature: Dakota Access Pipeline (DAPL)

The Story So Far...

By Chris Kerns

Over the past month there has been a lot of news regarding protests against the construction of the Dakota Access Pipeline (DAPL) by Energy Transfer Crude Oil Company, LLC. This is a complicated legal, ethical, environmental and cultural situation which I believe is important for members of IPCAS to become informed of as it is likely to have lasting impacts on the legal framework and procedures which protect and preserve archaeology across the United States. Consequently, I have asked Rich Wilshusen and David Atekpätzin Young to write short opinion pieces to give additional insight and perspective on the issues which DAPL has brought to light. Below, I attempt to concisely explain the current situation and how it came about.

Currently, several thousand people and representatives from at least 280 tribes have gathered near Cannonball, North Dakota at what is known as the Sacred Stone Camp. Clashes between protesters and representatives of the pipeline company have occasionally turned violent with dozens of people having been arrested. The reason for the protests against the pipeline construction are varied, but threats to cultural resources including archaeological sites and sites considered sacred to Native Americans, including the Standing Rock Sioux, are a significant reason for the ongoing protests and legal actions.

The Dakota Access Pipeline project is a proposed 1,172-mile long-haul crude oil pipeline designed to transport product from the Bakken region of North Dakota to Patoka, Illinois where it would join existing pipelines to take product to refineries across the Midwest and Ohio River Basin. The US Department of Transportation has found that pipelines are the safest means of transporting crude oil from production locations to refining facilities despite a number of recent spills and leaks causing long term impacts on drinking water.

As the project crosses “Navigable Waters” of the United States, it is required to get permits from the United States Army Corps of Engineers (USACE) which is the federal agency which oversees navigable waters. The USACE is not the only federal agency involved in authorizing DAPL; the U.S. Fish and Wildlife Service also has regulatory oversight over a portion of the pipeline. Federal oversight of the pipeline construction triggers provisions of the National Historic Preservation Act (NHPA), the National Environmental Policy Act (NEPA), the Clean Water Act (CWA), and the Rivers and Harbors Act (RHA). The various provisions in the above legislation pertaining to the construction of the pipeline requires that the USACE consider the short and long term impacts to cultural heritage and the environment.

To consider the impacts of the project on cultural resources in North and South Dakota, Energy Transfer subcontracted HDR Engineering to conduct cultural survey of the pipeline corridor in the Dakotas. It is unclear within the court documents who conducted environmental surveys or cultural surveys in other states. Based on court documents it is difficult to determine whether the entire length of the pipeline was surveyed. A deposition from Tim Mentz Sr., the former Tribal Historic Preservation Officer (THPO)



Big Horn Medicine Wheel. Photo courtesy of Chris Kerns

of the Standing Rock Sioux Tribe, who reviewed the surveys, alleges that the area around Lake Oahe was not independently surveyed and instead relied on a 1985 survey. However, the same deposition included direct observations of the survey crew, including of the crew not recording sites of significance to the tribe. Tim Mentz Sr. goes further in his deposition and claims that only tribal archaeologists or monitors are qualified to identify sites of significance to the tribe. The USACE determined, based on the data from the surveys, that “No Historic Properties Affected” for the Lake Oahe Project crossing location in April 2016.

Concerns over the impact of the project began arising at the beginning of this year prior to the USACE approving the project. The Environmental Protection Agency (EPA) sent letters to the USACE in response to the draft Environmental Assessment in both January and March, specifically highlighting concerns over the lack of tribal consultation and the potential impact to drinking water supplies along the Missouri River. The EPA even noted that the original route of the pipeline, which passed close to Bismarck, was changed, in part, over concerns about the impact to the city’s water supply.

The Advisory Council on Historic Preservation (ACHP) sent letters to the USACE regarding the impacts to cultural resources in February, March and twice in May. The ACHP essentially interprets and provides guidance for the implementation of the National Historic Preservation Act by Federal Agencies. The ACHP disputed the assessment of the impact of the project based two aspects of how the USACE oversaw the project. First, because only the crossings of US waters were evaluated the ACHP does not believe USACE considered the full impact of the project. Second, the ACHP believes the USACE did not

adequately consult with the tribes and therefore did not fully identify sites which could be impacted by the project.

The Tribal Historic Preservation Officer (THPO) began correspondence with the USACE in February 2015. The THPO rejected the conclusion that the project would not impact any sites of significance, recommended detailed surveys with tribal involvement as well as committing the Standing Rock Sioux Tribe to full participation in the consultation process. Between February and September 2015 both the THPO and the Chairman of the Standing Rock Sioux Tribe followed up with numerous letters outlining concerns about



Turtle Petroform on Fort Peck Reservation. Photo courtesy of Chris Kerns

the impacts to cultural resources and attempting to engage the USACE in the consultation process. In September 2015 the USACE set a letter to the THPO stating that the consultation process had ended in January 2015, prior to any correspondence with the tribe. By ignoring the concerns of the ACHP, the EPA, and the tribes, the USACE neglected its responsibilities under several key pieces of legislation which has led to a lawsuit being filed by the Standing Rock Sioux Tribe.

As it became clear the authorizations for the pipeline were going forward the Sacred Stone Camp was set-up in May 2016 to protest the pipeline. The final authorizations for the pipeline were issued on July 25, 2016 triggering a complaint for declaratory and injunctive relief by the Standing Rock Sioux Tribe on July 27, 2016. It was at this point that the Sacred Stone Camp began to grow and the case gained national attention with increased protests as construction began. According to a court deposition by Tim Mentz Sr., on September 3, 2016 a number of rare traditional cultural properties were completely graded during pipeline construction which may have been a direct violation of the Archaeological Resources Protection Act (ARPA). These actions added fuel to the tensions between the protesters and Energy Transfer representatives.

A decision denying a temporary restraining order was issued by the U.S. District Court for the District of Columbia on September 9, 2016. The same day in a joint statement issued by the Department of Justice, Department of the Army, and the Department of the Interior halted the construction of the pipeline. On September 13, 2016 the Society for American Archaeology (SAA) cited similar concerns to the ACHP in a statement urging USACE to reconsider their procedures for complying with the NHPA. Since construction on the pipeline stopped, tribal leaders have met with the United Nations and President Obama on separate occasions. The DC District court is also now set to hear oral arguments for an emergency injunction on October 5, 2016.

That is the story so far. With oral arguments taking place as this is being published; it is clear that the story is not over. But what does this all mean and why does it matter? Well, the joint statement issued by the Obama administration indicated a need for discussion around reform of the current practices (below)

“Furthermore, this case has highlighted the need for a serious discussion on whether there should be nationwide reform with respect to considering tribes’ views on these types of infrastructure projects. Therefore, this fall, we will invite tribes to formal, government-to-government consultations on two questions: (1) within the existing statutory framework, what should the federal government do to better ensure meaningful tribal input into infrastructure-related reviews and decisions and the protection of tribal lands, resources, and treaty rights; and (2) should new legislation be proposed to Congress to alter that statutory framework and promote those goals.”

The statement above is directed specifically at Tribal input, but it could also include input from other interested parties such as avocational groups, environmental groups and members of the public. Discussion and consultation is only part of archaeological challenges highlighted by the current situation in North Dakota.

Also highlighted are the challenges faced by archaeologists in identifying sites, locations and landscapes of cultural significance without direct input from tribal representatives. Some of the sites identified by Tim Mentz Sr. within the DAPL project area include stone circles (previously referred to as Tipi Rings), cairns, stone alignments, “medicine wheels,” and stone petroforms (including effigies). Overall, these stone features, found mainly on the plains and foothills, are under-researched in academic publications. It is only through cooperation, collaboration, and consultation with tribal members that meaningful understandings of these sites can be achieved.

Sacred and cultural geography are an integral part of Native American religious practices. Consequently, sites need not be “man-made” to be culturally significant (i.e. Devil’s Tower, the Black Hills). Archaeologists often unknowingly act as a bridge between Native American cultures and the bureaucracy of Federal Agencies. It is therefore the responsibility of archaeologists to be engaged and respectful in understanding the significance placed on sites, places and landscapes by Native Americans both historically and in the present. The DAPL project specifically highlights the cultural significance placed on water by Native Americans. How, as archaeologists, do we recognize water as a cultural resource? Where does archaeology fit in discussions of climate change? What responsibility do archaeologists have to share the results of their studies with the broader public?

I’m sure there are many additional questions that will need to be answered in the following months. If there are any questions you, the readers, have on this issue or broader issues in archaeology, please don’t hesitate to contact me. I will also be placing all of the legal documents and letters I used in writing this article on google drive and will include the link in the email with the newsletter. You can also email me directly for the same link.

Energy Development, Consultation, and How Archaeology Has Changed Over 40 Years

By Richard Wilshusen

Some of you may have seen the recent news from North Dakota, and earlier in Iowa, of the Native American protests regarding the Dakota Access Pipeline construction project. Many northern Plains tribes, the Society for American Archaeology (SAA), and other governing bodies have contested the poor planning and the federal licensing of this project. This particular undertaking and its various failings offer important lessons for anyone interested in archaeology. It shows us the importance of planning and consultation on any project—whether it is a small archaeological research project or an immense 1,100-mile-long crude oil pipeline. Anyone who has taken any of the introductory PAAC classes understands the importance of having a plan and getting your background research done before you go into the field. Can you imagine going out on an archaeological survey without having a good research design, getting the informed consent of the landowner, or getting all the information you needed to make the project a success?

Over the last 40 years I have seen professional archaeologists and CAS make remarkable gains in their ability to plan archaeological research, to execute a research design, and to educate both scholars and the regular public about what was discovered. As a consequence the immense amount of archaeology that occurs as a result of federally or state permitted projects has also generally improved and this research is where the vast majority of North American archaeology occurs today. This is fantastic, but there is one additional improvement I have seen in archaeology that is not well understood by the public or by some of the developers involved in federal archaeology projects: the need for tribal consultation on particular projects or in specific locales.

Consultation involves meeting with the relevant authorities from the state, from local communities, and with the cultural experts from tribes or the pueblos that might have ancestral claims to a region. When consultation succeeds you can better appreciate local concerns or fears about a planned project or to begin to understand the tribal histories and knowledge of particular landscapes. Oftentimes it is possible to use this information to reshape your project or to redesign your research to make it significantly better as well as to reduce potential friction with local or associated tribal communities if the project gets the go-ahead from an agency.

Over the last 20-25 years tribal consultation has become increasingly common and more sensitively and sensibly implemented. However, unless you have been fortunate enough to be involved in these consultations you may not realize how working with tribal communities has changed the profession. My entire understanding of archaeology and the ancient Pueblo world has changed dramatically—for the better—since I first became engaged in consultations in the early 1990s. It is now much more like a combination of history and anthropology than it ever was in the beginning. I know that the modern Pueblos have changed in many ways in comparison to the societies I study in the Mesa Verde and Chaco regions and that oral histories have many limitations; but still tribal experts have helped me to see the ancient landscapes, settlements, and societies I study in totally new ways. And, in those few times that I

have made a real contribution to the study of archaeology hopefully this information has helped Pueblo people or other Southwestern groups better understand aspects of their own past not recorded in their oral histories, songs, or languages.

So what does tribal consultation have to do with the recent brouhaha in North Dakota? The proposed Dakota Access Pipeline will cross many large rivers and drainages, as well as federal land, so it is subject to review and licensing by the Army Corps of Engineers (the Corps) under a number of federal laws. These laws are meant to ensure (as best they can) that large projects such as this are safe to build and maintain, that they are sufficiently important that the benefits of the project will outweigh the damage likely to be caused, and that any significant environmental and cultural losses are seriously considered and, when possible, avoided or at least mitigated. In the case of the Dakota pipeline the company began bulldozing the right-of-way in a specific segment of the project before meaningful consultation with the appropriate tribes and surveys had occurred. This got the nearby tribes, as well as some archaeologists, steamed. Protests by the tribal members in front of the bulldozers, urgent letters from groups such as the SAA to the Corps to halt the project, and intervention by three federal departments associated with the project (Interior, the Army, and Justice) now have delayed this portion of the project. Some other segments of the project are already underway or have been completed.

Some may say that tribal consultation is a waste of money or they may question what modern tribes can know about their distant past. However, if you attended the 2013 Plains Conference in Loveland, you may have been lucky enough to hear a paper by Kade Ferris and Jennifer Harty on another controversial North Dakota project where a company had prematurely bulldozed access to a well site. In that case, numerous rock features at what appeared to be an otherwise obvious archaeological site bewildered the archaeologists who documented the site after the trespass. This company was fortunate to have an archaeologist who quickly brought in Chippewa tribal experts to help make sense of the features. The experts understood the site map when they were shown it; and they readily traced out the outlines of a large effigy figure and the associated diagram of the star pattern associated with the thunderbird, an important figure in Chippewa history and legend. People who attended this session, even the most skeptical of archaeologists, came out stunned at how evident the features were, once pointed out.

This is similar to what I have seen happen a number of times when working with tribal experts—they have the eyes to see patterns that we can't, simply because of our ignorance of local history or tribal culture. Pueblo experts have shown me divisions in large villages that were embarrassingly obvious once I had the eyes to see them. And these have proven to be important to our archaeological research and interpretations when we have other evidence from excavations to either affirm or deny the subtle patterns originally seen by the tribal experts.

Tribal consultation is like archaeological excavation in that it does not always reveal as much information about the past as we might wish; and just like archaeologists, not all tribal experts are equally knowledgeable. Yet the regular incorporation of tribal consultation into archaeological planning has made the discipline more historical, even more interesting, and far more richly textured than the “dry as dust” discipline I first learned in the 1970s. Archaeology is still science, just a little more historical and humane.

The Black Snake

By David Atekpatzin Young

Mni wičoni—water is life. As we search for life on other planets, we search for one thing—water. Without water, there is no life. We ignore the importance of water to our own detriment. While most people understand this, no one believes it as strongly as the American Indian. The camp on the Standing Rock Nation has become the battleground where 500 years of genocide, exploitation, greed and profit have finally come to a head. Five thousand people have gathered at the Standing Rock camp just outside of Bismarck, ND to stop the building of another oil pipeline. The defenders of land and water believe that if the pipeline were to break, the only water supply for the Standing Rock Lakota people would be irreparably contaminated. There has been little national concern for the contamination of water at Flint, Michigan and no consequence to the perpetrators of that violation; no concern for the contamination of the Animas River by the Gold King Mine, a primary water source for the Navajo Nation. There is no national concern that Oak Flats on the White Apache Nation was signed away to a foreign investment company to mine by the deceit of John McCain; there is no national concern for the present land grab that Congress is attempting via H.R. 5780 to take land from the Utes in Utah. The assault on the Indigenous people of this land has never ended, it has just transformed into commercial and legal manipulation.

The Standing Rock camp is the largest gathering of American Indians ever. There are over 200 tribal nations represented at the camp. Old animosities between tribal groups have been put aside to face the one enemy that has never suspended the unending war against the original inhabitants of the Americas. While it might be romantic to study the past of communities that are perceived to be long dead, the living communities of Indigenous people continue the struggle against the Armageddon that has been visited upon us. The fight for clean water is a fight that impacts the wellbeing of all of us, as well as the generations that will follow. What legacy will we leave to our grandchildren? What side of history will we be on?



David Atekpatzin Young at Ceremony.

Photo courtesy of Chris Kerns

ABOUT DAVID ATEKPATZIN YOUNG

David Atekpatzin Young is a Genízaro Apache/Pueblo scholar, writer, activist and a spiritual leader for his community. He holds a Master degree in Ethnic Studies from Colorado State University. He is a resident of Boulder, Colorado.

Spotlight: Chris Kerns

By Chris Kerns



Chris at Stonehenge. Photo courtesy of Allison Kerns.

I'm the new Newsletter editor for IPCAS and an appointed member of the IPCAS board. I started attending board meetings with my wife last year when she accepted an appointment to be the Outreach Coordinator. Over the course of the last year I have taken on more and more responsibility and now I'm the newsletter editor as well as news and events coordinator. I aim to make the newsletter informative regarding the activities of the chapter, and help members stay informed on wider issues and events taking place in archaeology locally, nationally and internationally.

I am a very local guy. I grew up here in Boulder on property in Boulder Canyon owned by my family since 1921. I'm the third generation to graduate from both Boulder High School and the University of Colorado. I started my journey in archaeology as a freshman at the University of Northern Arizona where I took an Introduction to Archaeology class as an elective. When I transferred to the University of Colorado, Boulder during my sophomore year I became a double major in History and Anthropology. I wrote an honors thesis, supervised by Doug Bamforth, on the "Peopling of the Americas" as part of my Anthropology degree and graduated Cum Laude. I also participated in the field school at the Hudson-Meng bison bone bed in 2005. At Hudson-Meng, I was lucky enough to not only have Doug Bamforth, but also Mark Mitchell and Casey Carmichael, training me in archaeological field methods.

Since graduating from the University of Colorado, I have split my time between working for CRM firms across the United States and pursuing further education in the United Kingdom. I received an MA in Neolithic Archaeology from the University of Manchester in 2007, an MPhil in Landscape Archaeology from the University of Bristol in 2015, and I'm currently finishing my PhD at the University of Southampton. While at the University of Bristol, I was the President of the student Archaeology and Anthropology society from 2010 to 2011. I returned to Boulder in early 2013 and soon joined IPCAS and the Colorado Council of Professional Archaeologists.

Over the course of my career I have had the pleasure to work on amazing projects all over the United States and the United Kingdom. I have even had the opportunity to work at several World Heritage sites including time spent on the *Stonehenge Riverside Project* in Wiltshire, England and at *The Ness of Brodgar Excavations* in Orkney, Scotland. My archaeological interests are extremely varied, but I'm really interested in the transition from hunting and gathering to agriculture. In particular, I'm interested in how the "Neolithic" transition directly impacted belief systems and social structures. My research has included investigating changing perceptions of the landscape and changes in material culture. Although most of my research and publications have been based on projects in the United Kingdom, my interests are not limited to a particular region or time period. Like many of our members I'm always excited by local archaeology.

I'm very enthusiastic about sharing my passion for archaeology with others, whether professional, avocational, or members of the general public. As the newsletter editor and the news and events coordinator I work really closely with my wife Allison to support her outreach efforts. I've benefited from the numerous opportunities I've had to participate in amazing archaeological projects, and I hope to provide a resource for others seeking great opportunities with IPCAS.

OCTOBER EVENTS CALANDER

Lectures			
10/05/2016 7:00pm	Between East and West at the End of Antiquity: The Marzamemi Shipwreck	Dr. Justin Leidwanger	Eaton Humanities, 1B50, University of Colorado
10/10/2016 7:00pm	Crazy Bones: Insanity in the Skeletal Collection of the Colorado State Insane Asylum	Cashel McGloin	Denver Museum of Nature and Science, Ricketson Auditorium
10/13/2016 7:00pm	The Archaeology of Archaeology: Reconstructing Trincheras Cave	Dr. Chris Zier	University of Colorado Museum, Paleontology Hall
10/15/2016 2:00pm	All compounded things are subject to decay: The archaeology of Tibetan Buddhism	Dr. Mark Aldenderfer	University of Colorado - Denver, Department of Anthropology, North Classroom #4002, 1200 Larimer Street.
10/17/2016 1:00 & 7:00pm	Denver's Anti-Chinese Riot and American Politics	Dr. Liping Zhu	Colorado Room , History Colorado. Admission fees apply
10/20/2016 7:00pm	Archaeological Investigations at the Industrial Mine in Superior, Colorado	Jenna Wheaton & Laura Vernon	Louisville Public Library, 951 Spruce St., Louisville, Colorado
Fall Classes/ Labs			
Wednesdays, 7:00pm to 8:30pm 10/26/2016 to 11/16/2016	Resurrecting the Dead: An Archaeological Approach to Death	Course Tutor: Chris Kerns	Tuition: \$79 Register at: http://www.bvsvd.org/lll/Pages/default.aspx
Events			
10/6/2016 to 10/9/2016	35th Great Basin Anthropological Conference	Reno, Nevada	http://greatbasinanthropologicalassoci
10/7/2016 to 10/10/2016	CAS Annual Conference	Colorado Mesa University, Grand Junction	http://cas-gj.weebly.com/registration.html
10/12/2016 to 10/16/2016	74th Plains Anthropological Conference	Lincoln, Nebraska	http://plainsanthropologicalsociety.org/meeting
10/22/2016 10:00am to 4:00pm	Family Day: Eating Archaeology	CU Museum of Natural History	http://www.colorado.edu/cumuseum/calendar

There are many events through History Colorado which are not listed here due to space constraints. Please visit the History Colorado Website for information on these events at <http://www.historycolorado.org/adult-vistors/programs-events>

2016 IPCAS Board & Supporting Members

Board Members

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Editor: Christopher J. Kerns

Members are encouraged to send ideas or material for The Calumet. All content is subject to review and approval by the IPCAS Board.

The submission deadline is the 3rd Monday of the month for the next month's issue.

Send to indianpeaksarchaeology@gmail.com or ChrisJKerns@gmail.com

