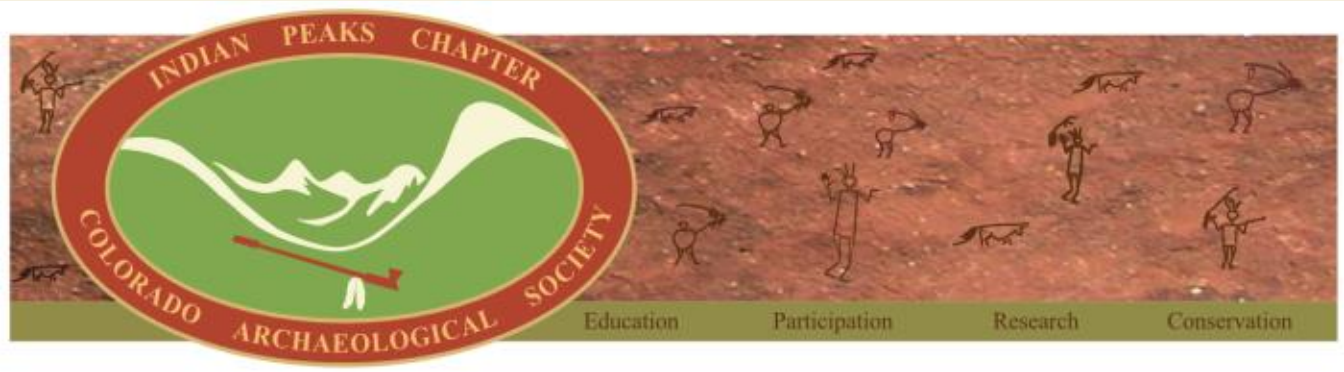


The Calumet

Newsletter of the Indian Peaks Chapter of the Colorado Archaeological Society

September 2015

INDIAN PEAKS CALENDAR OF EVENTS

Presentation (lecture) meetings are held in the University of Colorado Museum (CU Museum), Dinosaur Room from September to May (except Dec), at 7:00 PM. **The public is always welcome**.

Web Site: WWW.INDIANPEAKSARCHAEOLOGY.ORG

Sept 10 **IPCAS September 2015 Presentation Meeting** (Second Thursday)
Topic: ***It Takes a Village: Community Life among the Fremont of the Northern Southwest***
Speaker: Lindsay Johansson
7:00 pm. Dinosaur room, CU Museum of Natural History.
For photo, abstract and bio see page 3
For directions and parking go to http://cumuseum.colorado.edu/visit/directions

Oct 15 **IPCAS October 2015 Presentation** (Third Thursday)
Topic: TBD
Speaker: Payson Sheets
7:00 pm. Dinosaur room, CU Museum of Natural History.
For directions and parking go to http://cumuseum.colorado.edu/visit/directions

Oct 10-12 **Colorado Archaeological Society Annual Meeting**
Interesting lectures and field trips
Keynote Speaker: Doug Owsley speaking on ***Kennewick Man: The Scientific Investigation of an Ancient American Skeleton***
Location: Durango Colorado
For more information and to sign up see page 10.

Nov 12 **IPCAS November 2015 Presentation** (Second Thursday)
Topic: ***La Consentida: The Origins of Village Life in Coastal Oaxaca, Mexico***
Speaker: Guy Hepp
7:00 pm. Dinosaur room, CU Museum of Natural History.
For directions and parking go to http://cumuseum.colorado.edu/visit/directions

Jan 14 **IPCAS January 2016 Presentation** (Second Thursday)
Topic: ***Missing the Boat: Ancient Dugout Canoes in the Mississippi and Missouri River Valleys***
Speaker: Peter Wood
7:00 pm. Dinosaur room, CU Museum of Natural History.
For directions and parking go to http://cumuseum.colorado.edu/visit/directions

Feb 11 **IPCAS February 2016 Presentation** (Second Thursday)
Topic: TBD
Speaker: TBD
7:00 pm. Dinosaur room, CU Museum of Natural History.
For directions and parking go to http://cumuseum.colorado.edu/visit/directions

Mar 10 **IPCAS March 2016 Presentation** (Second Thursday)
Topic: TBD
Speaker: TBD
7:00 pm. Dinosaur room, CU Museum of Natural History.
For directions and parking go to http://cumuseum.colorado.edu/visit/directions

April 21 **IPCAS April 2016 Presentation** (Third Thursday)
Topic: TBD
Speaker: TBD
7:00 pm. Dinosaur room, CU Museum of Natural History.
For directions and parking go to http://cumuseum.colorado.edu/visit/directions

May 19 **May 2016 Presentation** (Third Thursday)
Topic: TBD
Speaker: TBD
Date & Time: Thursday, May 14 at 7:00 pm
http://cumuseum.colorado.edu/visit/directions

Buy a Raffle Ticket

Support the Alice Hamilton Scholarship fund

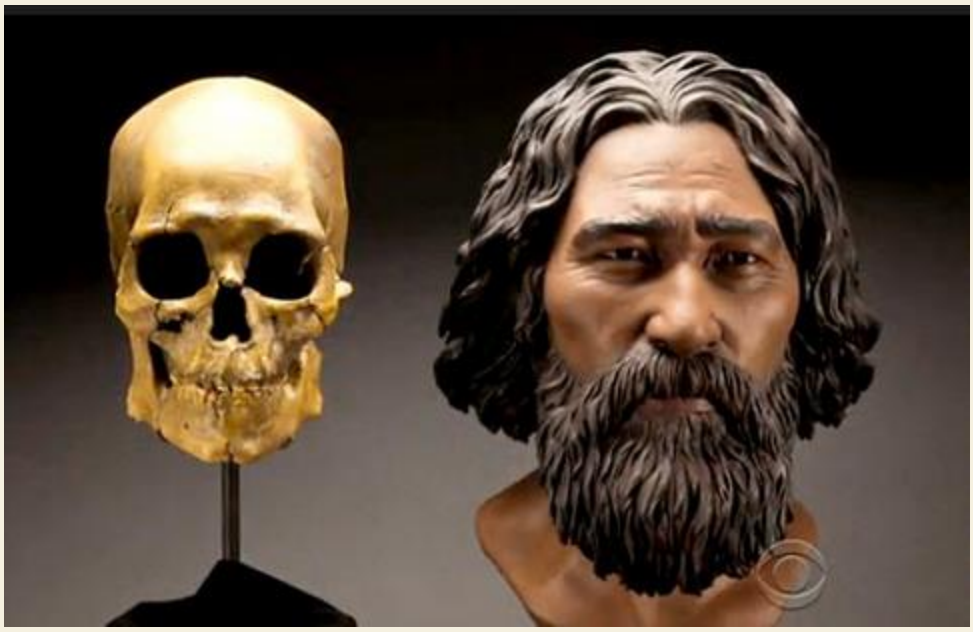
Tickets are $3 each or 4 for $10
Available for sale at the September 10 IPCAS meeting
Prizes are a Native American Flute or a Seed Jar
Drawing is October 10. Need not be present to win.

September 2015 Presentation

Topic: ***It Takes a Village: Community Life Among the Fremont of the Northern Southwest***
Speaker: Lindsay Johansson
Thursday, September 10, 2015 at 7:00 pm.
Dinosaur room, CU Museum of Natural History.
For directions and parking go to http://cumuseum.colorado.edu/visit/directions

Abstract: While many know about the Ancestral Puebloan, Hohokam, and Mogollon, several other groups of people existed in the prehistoric Southwest. One of these groups was the Fremont, who lived to the north of the Ancestral Puebloans from ca. AD 400 to 1300. Fremont people were farmers who lived in pithouses as well as adobe houses similar in some ways to early pueblos. They also built communal structures that may be analogous to kivas. This presentation focuses on the relationship(s) between Fremont and Ancestral Puebloan village life by drawing on recent research at many large Fremont sites containing communal structures. These buildings were used differently than typical Fremont homes and provide interesting insights into social lives of Fremont people.

Bio: Lindsay Johansson is a graduate student at the University of Colorado, Boulder. She has worked throughout the US Southwest and Great Basin, and is now trying to connect the two using one archaeological culture: the Fremont. Other research interests include prehistoric identity, the Promontory Culture, diet and subsistence practices, and architecture.



Cast of Kennewick Man's skull and reconstruction

Life of Kennewick Man: some conclusions from studying the skeleton

The keynote speaker for the 2015 CAS annual meeting is Doug Owsley, a noted forensic anthropologist who led the study team that analyzed the Kennewick Man Skeleton. His talk will share information learned on Kennewick Man and was recently published in ***Kennewick Man: The Scientific Investigation of an Ancient American Skeleton****.*

In July 1996, two young men discovered a skull along the banks of the Columbia River while trying to sneak into an annual hydroplane show on dammed-up Lake Wallula. At first the skeleton was assumed to be historic and probably a white settler. That theory blew up when a prehistoric projectile point was embedded in his hip.

Since that time, Kennewick Man has been extensively researched. Found with no context, no grave goods, and no grave, Doug Owsley and other experts set out to learn everything they could about the skeleton itself and tell his story. That research has been published in ***Kennewick Man, The Scientific Investigation of an Ancient American Skeleton***, Edited by Douglas W. Owlsey and Richard L. Jantz. This 670 page volume has a collection of chapters by different authors exploring all aspects of Kennewick Man and how he compares with other Paleoamerican skeletons.

Controversy surrounded the skeleton, local tribes considered it an ancestor and claimed it under NAGPRA (Native Graves Repatriation Act). Archaeologists successfully challenged the tribe in court that until research had been done it was impossible to determine tribal affiliation.

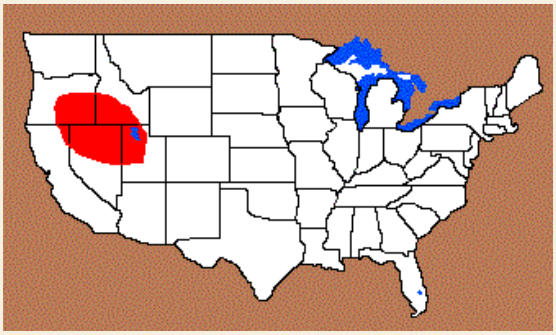
The Scientific team to investigate the skeleton was led by noted forensic Anthropologist Douglas Owsley from the Smithsonian Institution.
Below are a selection of interesting conclusions from the book about Kennewick Man:

- Kennewick Man had numerous dental problems that probably caused varying levels of daily discomfort and even pain. By Modern standards, his smile would have been pleasant into his twenties, but it began to degrade shortly thereafter because of abrasive contaminants in the diet and the use of his teeth in task –related activities. (Page 210)
- Based on the pattern of long bone strength and asymmetry in conjunction with stable isotope and archaeological evidence, it seems unlikely that Kennewick Man as a broad spectrum forager. It seems more likely that he was engaged in habitual spearing or harpooning of fish and mammals in fast flowing rivers and streams along the Oregon Coast. However, the relative upper-to-lower limb bone strength of Kennewick Man is similar to that of Gore Creek and other Paleoamericans, suggesting that he used his upper body more like these inland hunters than like coastal populations that use watercraft to hunt and fish. (Page 244)
- Taphonomic analysis of the hands and feet provides good evidence of Kennewick Man's burial position. Deposition of calcium carbonate was located was located primarily on the palmar surfaces of the digital bones of the hands, suggesting that Kennewick Man was buried with his hands at his sides, his palms downward. (page 274)
- The Kennewick skeleton provides no information relevant to cause and manner of death. This is not an unusual circumstance, even in modern forensic investigations. However, this fascinating skeleton is remarkably informative about his life experience. Kennewick Man is an exceptionally eloquent example of osteo-biography. His injuries tell a tale of a strenuous life, of the "natural shocks that flesh is heir to," as Shakespeare put it in *Hamlet*.
- The projectile point embedded in the right iliac crest is by far the most controversial aspect of Kennewick Man's pathology. Appearance and closure of the iliac crest epiphysis spans the ages of 14 to 22 in males and the region in which the projectile point is embedded closes late to the remainder of the epiphysis, suggesting that this would occurred in late adolescence. (page 282)
- Because injuries are one of the few windows to past human behavior, there is considerable temptation to over interpret them. (James) Chatters (2001) develops a romantic scenario of intergroup conflict over Kennewick Man's wife and supposes that he was nearly successful in dodging the weapon. Kennewick Man's healed hip would has been listed as evidence for violence in and edited volume on the origins of war. The presumption that this would resulted from interpersonal violence rather than from a hunting accident or any other scenario is an over interpretation of the evidence. The angle and location of Kennewick Man's would is particularly interesting in the context of ethnographic films that show young men and boys avoiding injury be turning the back obliquely to oncoming arrows while they observe the arrow's flight and attempt to dodge it. Dead Birds (1963), Arrow Game (1975), and A Man Called "Bee"; Studying the Yanomamo (1974)are films that depict successful avoidance as well as less successful feints that result in superficial wounds in non-vital dorsal locations. These oblique wounds correspond closely to the one seen in Kennewick Man. Dodging a bullet is a bad joke; dodging and arrow or an atlatl dart is a skill that takes practice. (Page 283)
- Analysis of occupational stress markers sought to discern traces of Kennewick Man's subsistence behaviors and whether the leg bones bore evidence that the

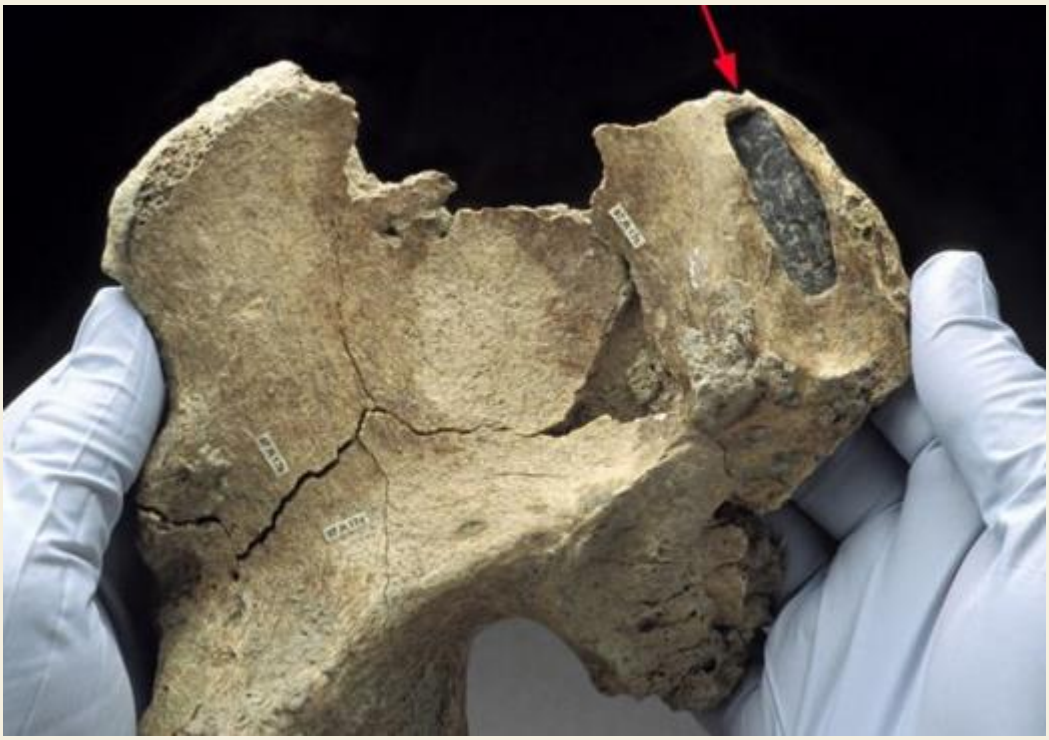
projectile wound in his pelvis affected his gait. Results show that the principal activity in his life was throwing a projectile, likely with the aid of an atlatl. Although there is secondary evidence of an activity similar to dip netting, Kennewick Man was first and foremost a big game hunter. The throwing action required by that occupation resulted in bony changes to his right shoulder and contributed to nonunion of fractures in the shoulder and right upper thorax. There was no discernible effect of the projectile wound on the muscle use or development of osteoarthritis in the legs. (Page 306)

- What is interesting in this circumstance is not only what Kennewick Man ate but what, apparently, he did not eat. (The evidence)… strongly suggests that the protein content of his diet was composed of salmon plus some unknown fraction of resident fish and/or other animals that fed on the anadromous fish-based food chain such as birds of prey or perhaps even an occasional black bear. Significantly his diet did not contain large amounts of the flesh of deer, hare or other herbivorous terrestrial species available in the surrounding landscape to offset the effects of the marine and marine-based prey. A diet of fish alone, supplemented by an approximately equal amount of low-protein berries or seeds, would have been nutritionally adequate. (Pages 318 – 319)
- From the data, the authors conclude that Kennewick Man was intentionally buried by other humans. The physical preservation of the bones is exceptional with good anatomical completeness and not indication of animal gnawing or scavenging. No grave offerings or artifacts were discovered, and the study found no evidence of the use of red ochre. His body was buried close to the Columbia River. The construction of McNary Dam created Lake Walulla, which eventually exposed the burial. (Page 379)
- Multiple lines of evidence indicate that Kennewick Man was buried in an extended, supine position, with his left side toward the river and his head upstream. (Page 379)

- *Note: The point embedded in Kennewick Man's ilium was originally believe to be a Cascade point. Dennis Stanford argues for a different conclusion, below*. Based on the characteristics of the point, it may be classified as something other than a Cascade. Cascade points, unlike the projectile embedded in Kennewick Man's right ilium, do not have long, tapering stems or bulbous tips. Because of the overall morphology, and re-sharpening events that resulted in a bulbous shape the tip, I believe that the projectile point is more likely to be a heavily reworked Haskett, rather than a Cascade point. page 453-454)



Distribution of Haskett Projectile Point finds



Projectile Point embedded in right hip of Kennewick Man

New DNA Results Show Kennewick Man Was Native American

Information adapted by Anne Robinson from New York Times Article by Carl Zimmer

In June 2018, Danish scientists published an analysis of DNA obtained from the skeleton. Kennewick Man's genome clearly does not belong to a European. This information was obtained after the book ***Kennewick Man, The Scientific Investigation of an Ancient American Skeleton***

"It's very clear that Kennewick Man is most closely related to contemporary Native Americans," said Eske Willerslev, a geneticist at the University of Copenhagen and lead author of the study, which was published in the journal Nature. "In my view, it's bone-solid."

Some of the early speculation about the skeleton was that it was Caucasoid. This lead to speculation that there were Europeans in North America in Paleoamerican times. There was no mysterious intrusion of Europeans thousands of years ago.

Dr. Willerslev and his colleagues found that the Colville, one of the tribes that claims Kennewick Man as their own, is closely related to him. But the researchers acknowledge that they can't say whether he is in fact an ancestor of the tribe.

Nonetheless, James Boyd, the chairman of the governing board of the Confederated Tribes of the Colville Reservation, said that his tribe and four others still hope to rebury Kennewick Man and that the new study should help in their efforts.

The scientific study of Kennewick Man began in 2005, after eight years of litigation seeking to prevent repatriation of Kennewick Man to the Native American tribes. A group

of scientists led by Douglas W. Owsley, division head of physical anthropology at the Smithsonian Institution, gained permission to study the bones.

The archaeologist James Chatters initially described the skull as Caucasian, and produced a reconstruction of his face famously suggesting that Kennewick Man looked a bit like the actor Patrick Stewart. But eventually Dr. Chatters decided against the European hypothesis, swayed by the discovery of other old Native American skulls with unusual shapes.

Other scientists, including Dr. Owsley and his colleagues, suggested the skull resembled those of the Moriori people, who live on the Chatham Islands 420 miles southeast of New Zealand, or the Ainu, a group of people who live in northern Japan. They speculated that the ancestors of the Ainu might have paddled canoes to the New World.

In 2013, one of the scientists examining the skeleton, Thomas W. Stafford of the University of Aarhus in Denmark, provided Dr. Willerslev and his colleagues with part of a hand bone. Dr. Willerslev and other researchers have developed powerful methods for gathering ancient DNA.

Once they had assembled the DNA into its original sequence, the scientists compared it with genomes from a number of individuals selected from around the world. They also examined genomes from living New World people, as well as the genome Dr. Willerslev and his colleagues found in a 12,600-year-old skeleton in Montana known as the Anzick child.

This analysis clearly established that Kennewick Man's DNA is Native American. But the result is at odds with the shape of his skull, which seemed to be very different from living Native Americans.

To explore that paradox, Dr. Willerslev collaborated with Christoph P. E. Zollikofer and Marcia S. Ponce de Leon, experts on skull shapes at the University of Zurich.

In the new research, Dr. Zollikofer and Dr. Ponce de Leon demonstrated that living Native Americans include a wide range of head shapes, and Kennewick Man doesn't lie outside that range.

Still, it would take many skulls of Kennewick Man's contemporaries to figure out if they were distinct from living Native Americans. A single skull isn't enough.

"If I take my own skull and print it out with a 3-D printer, many people would see a Neanderthal," said Dr. Zollikofer.

After determining that Kennewick Man was a Native American, Dr. Willerslev approached the five tribes that had fought in court to repatriate the skeleton. He asked if they would be interested in joining the study.

"We were hesitant," said Mr. Boyd, of the Colville Tribes. "Science hasn't been good to us." Eventually, the Colville agreed to join the study; the other four tribes did not.

The Colville Tribes and the scientists worked out an arrangement that suited them all. Dr. Willerslev and his colleagues sent equipment for collecting saliva to the reservation. Colville tribe members gathered samples and sent them back.

In exchange for permission to sequence the DNA, Dr. Willerslev and his colleagues agreed that they would share the data with other scientists only for confirmation of the findings in the Nature study.

Dr. Willerslev also invited representatives of the five tribes to Copenhagen, where they observed the research in his lab. They donned body suits to enter a clean room in the lab in order to perform a ceremony in honor of the Ancient One.

Kim M. TallBear, a cultural anthropologist at the University of Texas, praised the way the scientists worked with the Native Americans. "There's progress there, and I'm happy about that," she said.

When Dr. Willerslev and his colleagues looked at the Colville DNA, they found that it was the closest match to Kennewick Man among all the samples from Native Americans in the study.

But other scientists stressed that the new study didn't have enough data to establish a tight link between Kennewick Man and any of the tribes in the region where he was found.

Unlike in Canada or Latin America, scientists in the United States do not have many genomes of Native Americans. Dr. TallBear saw this gap as a legacy of the distrust between Native Americans and scientists.

As a result, said Dr. Raff, scientists can't rule out the possibility that Kennewick Man is an ancestor of another tribe, or that he is the ancestor of many Native Americans. "It's impossible to say without additional data from other tribes," she said.

To Dr. Raff and other researchers, the most significant result of the new study is how Kennewick Man is related to other people of the New World.

The new study points to two major branches of Native Americans. One branch, to which Kennewick Man and the Colville belong, spread out across the northern stretch of the New World, giving rise to tribes such as the Ojibwe and Athabaskan.

The Anzick child, on the other hand, appears to belong to a separate branch of Native Americans who spread down into Central and South America. Given the ages of the Kennewick Man and the Anzick Child, the split between these branches must have been early in the peopling of the New World — perhaps even before their ancestors spread east from Asia.

About 4,000 years ago, two more waves of people spread across the Arctic. One lineage, known as the Paleo-Eskimos disappeared several centuries ago, while the other gave rise to today's Inuit peoples.

The DNA of the Colville tribe contains Asian-like pieces of DNA not found in Kennewick Man. They may have gained that genetic material by having children with the Arctic peoples.

Testing these possibilities will require more Native American DNA, and a better understanding of Native American culture, said Dr. Raff. New programs, such as the Summer Internship for Native Americans in Genomics at the University of Illinois, are giving Native Americans training that they can use to study their own history.

"They'll have valuable insights to bring into this work themselves," said Dr. Raff. "It really only strengthens the science to learn from Native Americans about their own history."

"It doesn't have to go the way Kennewick Man went at all," said Dr. TallBear.

Sterolithography model of Kennewick Man's projectile point.

Kennewick Man's Skeleton

HELP WANTED !

The Alice Hamilton Scholarship Fund Committee is looking for two new members who are willing to take on a lead role in our fund-raising activities. Fund-raising has been done by Terri Hoff for many years, but she is now wanting to relinquish the duties to some "new blood". The successful applicants will be trained/mentored by Terri this year, and take over in 2016 (with assistance if needed or desired).

Position One: Raffle/Games Manager. This individual will interact with the Colorado Gaming Commission, for reporting and compliance with State gaming rules and regulations. This certified position requires a one-day training class, taken either in classroom or online: http://www.sos.state.co.us/pubs/bingo_raffles/bingoHome.html

He or she will perform the following tasks:

- Solicit donation of raffle items from the membership
- License the upcoming raffle with the Colorado Gaming Commission
- Prepare and distribute raffle flyers and other promotional/advertising materials.
- Print raffle tickets and distribute to Chapters
- Set up and conduct the raffle at the CAS Annual Meeting
- File Quarterly reports with the Colorado Gaming Commission
- Participate in the Committee's annual scholarship application review and scholarship determination process
-

Position #2: Silent Auction Manager. He or she will perform the following tasks:

- Promote and solicit donation of silent auction items from the membership
- Arrange for Silent Auction display space at the CAS Annual Meeting
- Conduct the Silent Auction, with assistants.
- Participate in the Committee's annual scholarship application review and scholarship determination process

For questions and volunteering, please contact either Phil Williams (p2wms@comcast.net,719-291-9298) or Terri Hoff (swedishgirl20@gmail.com, 720-384-3017)



Sign up now for PAAC Courses – Fall 2015

Sign up for one of the Program for Avocational Archaeological Certification (PAAC) courses being offered around the state this fall. PAAC courses are a great way to expand your knowledge of archaeology.

What is PAAC?

A joint program of the Colorado Archaeological Society and the Office of the State Archaeologist of Colorado. The Program for Avocational Archaeological Certification (PAAC) is a mutually beneficial educational program for avocational and professional archaeologists. Established in 1978 by the Colorado Archaeological Society (CAS) and the Office of the State Archaeologist of Colorado (OSAC), it allows CAS members and other citizens to obtain formally recognized levels of expertise outside of an academic degree program. It also facilitates avocational public service and assistance in education, governmental management of cultural resources, research, and the protection of archaeological resources in Colorado. PAAC complements, but does not replace, existing university and governmental training programs. Click here for more information on PAAC.

Requirements of PAAC:

•All participants in the PAAC program must: Be 15 years of age or older
•Agree to the PAAC Code of Ethics
•Pay a non-refundable, nominal materials fee per course

Perishable Materials

Dates: October 14, 21, 28 November 4, 18, 25 December 2
Time: 6:00 PM to 9:00 PM
Location: Boulder
Class Format: Seven Evening sessions – contact coordinator for times
To Sign up or ask questions contact
Delane Mechling at 303-319-0420 or mechlings@hotmail.com
Class Description:
Value of perishable materials, information on preservation, varieties of materials, tool classes.

Archaeological Practice in Colorado

Dates: October 17-18
Format: Weekend format
Location: Grand Junction
To Sign up or ask questions contact
Robbyn Ferris at 970-260-7031 or robbyn.ferrisPAAC@gmail.com
Class Description:
Basic summary of the field of archaeology, common terminology, and Colorado's place in North American prehistory. Also describes the PAAC program in detail, and the functions of the Colorado Archaeological Society (CAS) including interactions with the Office of the State Archaeologist of Colorado. State & federal laws protecting archaeological resources and codes-of-ethics also are covered.

Archaeological Dating Methods

Dates: October 24-25

Format: Weekend format - contact coordinator for exact times
Location: Montrose
To Sign up or ask questions contact
Beverly Kolkman 970-250-8893 bk7753@msn.com
Class Description:
Relative and absolute dating techniques, sample collection, preservation and care of datable material.

Ceramics Description and Analysis

Dates: November 6-9
Format: Weekend - contact coordinator for times
Location: Dolores
To Sign up or ask questions contact
Terry Woodrow at 970-560-1318 (cell)/ terrywoodrow@gmail.com
Class Description:
Ceramic technology, methods of manufacture, physical/stylistic analyses, and basic Colorado ceramic characteristics.

Research Design and Report Writing

Dates: November 21-22
Format: Weekend all day- contact coordinator for times
Location: Fountain
To Sign up or ask questions contact
Jerry Rhodes at 719-332-9723 or rhodespottery@aol.com
Class Descriptions:
Importance of archaeological research designs and reports, essential elements of research design, and guidelines for archaeological reports.

Buy a Raffle Ticket

Support the Alice Hamilton Scholarship fund

Tickets are $3 each or 4 for $10
Available for sale at the September 10 IPCAS meeting
Prizes are a Native American Flute or a Seed Jar
Drawing is October 10. Need not be present to win.
See Prizes on next page.

2015 CAS Raffle Prizes (3)

Native American Flute, 25" Wolf Flute, key of G#, #3501, Cedar. Hand-carved, signed and numbered by Colorado artist-musician David Nighteagle. Donated by Doug Sproul, Pikes Peak Chapter. Beaded flute wrap by 'Sam' Rutter. Custom quilted bag. Estimated combined value $395.

Acoma Polychrome Seed Pot by Carolyn Concha. Spherical, 7" diameter. Donated by the Reagans, Pikes Peak Chapter. Estimated value $350.

Native American Flute, 32" Eagle, key of B, #3081, walnut. Hand-carved, signed and numbered by Colorado artist-musician David Nighteagle. Donated by Doug Sproul, Pikes Peak Chapter. Beaded flute wrap by 'Sam' Rutter. Custom quilted bag. Estimated combined value $425.

80th Colorado Archaeological Society

Annual Conference

October 9-11, 2015 - Durango, Colorado

****Book Lodging NOW for best options****

Why Attend?

- Keynote Speaker, Doug Owsley – considered one of the most prominent archaeologists and forensic archaeologists in the world. He recently worked on the paleoindian skeleton known as Kennewick Man.
- Many different archaeological speakers will be speaking on a wide variety of topic. The conference is a great way to learn more about archaeology.
- There will be field trips available to a variety of different locations.
- Participate in a silent auction and raffle to benefit the Alice Hamilton Scholarship Fund
- Spend the weekend with others who share your interest in archaeology.

Click here for Colorado Archaeological Society Annual Meeting Registration Form

Click here for Colorado Archaeological Society Annual Meeting Field Trip Registration Form

Friday, October 9

Early Bird Activity: Tour of Center of Southwest Studies, Fort Lewis College, 3:00 p.m., for first twelve to sign up.

Reception 5-7:00 p.m. Toh-Atin Gallery, 145 W. 9th Street, Durango. (970-247-8277). Board members can walk from reception to Board Meeting

CAS Quarterly Board Meeting
6:30-9:00 p.m. Himalayan Kitchen, 992 Main Avenue, Durango. (970-259-0956) (Special buffet)

Special Dinner Opportunity open to Conference attendees. Attendees may sign up for the 7:00 p.m. special buffet at the Himalayan Kitchen, 992 Main Avenue. (The buffet is usually offered only at lunch.)

Saturday, October 10

Conference

Registration at 8:00 a.m., Conference: 8:30 a.m. – 4:15 p.m.
Location: Ballroom, Fort Lewis College, Durango, CO. Free parking Coffee, tea, fruit, pastries and lunch are part of the registration fee
CAS Annual Membership Meeting 4:30 p.m. – 5:30 p.m.
Location: Ballroom, Fort Lewis College

Banquet -Keynote Speaker - Doug Owsley

Kennewick Man: The Scientific Investigation of an Ancient American Skeleton

Happy hour/Cash bar: 5:30-6:30 p.m., Dinner served 6:45 p.m., Speaker 7:30 p.m.
Location: Ballroom, Fort Lewis College
Keynote Speaker: Dr. Doug Owsley

In this keynote dinner presentation, Dr. Doug Owsley will share his recent work, authored with Richard L. Jantz, ***Kennewick Man: The Scientific Investigation of an Ancient American Skeleton***. Dr. Owsley received his B.S. in Zoology from the Univ. of Wyoming in 1973 and his Ph.D. in Physical Anthropology from the Univ. of Tennessee in 1978. In 1987, Dr. Owsley joined the Smithsonian's National Museum of Natural History as a curator, and has served since 1990 as the Division Head for Physical Anthropology. Dr. Owsley is engaged in forensic anthropology case work, assisting state and federal law enforcement agencies. Cases have included Jeffrey Dahmer's first victim, recovery and identification of Waco Branch Davidian compound members, the 9-11 Pentagon plane crash, and exhumation and identification of war dead from the former Yugoslavia. His bioarchaeological and osteological research concerns include: ancient American skeletons like Kennewick Man and the peopling of the New World; demography and health of 17th -century colonists; Civil War military remains, including the crew of the H.L. Hunley submarine; iron coffin burials; and analyses of activity patterns, health and diseases of American Indian populations from the Plains and Southwest.

His current research focuses on human skeletal remains from the 17th century Chesapeake region of Virginia and Maryland. The results of this research were presented in an exhibition at the Smithsonian's Museum of Natural History entitled "Written in Bone: Forensic Files of the 17th -Century Chesapeake." Dr. Owsley was co-curator of this exhibition.

Sunday, October 11

Free PAAC Class – Kevin Black, Asst. State Archaeologist for the State of Colorado/PAAC Coordinator, will offer a one-day, approximately eight hour, PAAC class, the first Site Form Workshop offered outside Denver. It should start at 9 am and end before 5 pm. The Site Form Workshop will cover those tasks necessary to transform a partially filled-out field site form into a report-ready final form, including preparing final drafts of sketch maps, computing legal locations and UTMs, topographic map plots, artifact illustrations, etc. Participants are asked to bring a pencil, eraser, clipboard or comparable writing surface, and any draft forms that they are working on. This workshop is NOT limited to participants on the PAAC Summer Training Survey but is open to anyone who would like to gain knowledge about and assistance with the preparation of final site forms. It will be conducted as a hands-on workshop experience, not as a formal lecture class. Since this is not a formal class, there is no PAAC credit given for the workshop.

Post-meeting Field Trips – Final list TBD
8:00 a.m. to 4:00 p.m. (some half day, some full day, but time to attend only one)

Afternoon Silverton Historical Tour (allows Narrow Gauge train ride to Silverton and bus trip back) Southern Ute Indian Cultural Center and Museum Chimney Rock National Monument

Mesa Verde Curatorial Area/Anasazi Heritage Center (Behind the Scenes) Aztec

Ruins/Salmon Ruins -Crow Canyon Archaeological Center
Day field trip to visit three Navajo Pueblitos, near Navajo Reservoir, N.M. Longest walk is ¾ mile over relatively flat terrain. 4WD/HC vehicles necessary. If heavy rains occur during preceding week, trip may be canceled. Participation limited to 16, with no more than six vehicles. Carpooling to be arranged.

Lecture – 7:00 p.m. Seeking to finalize talk and book signing at Fort Lewis College, Center of Southwest Studies, by David Roberts, ***The Lost World of the Old Ones.*** The talk is highly recommended by staff at Maria's Bookshop.

Conference Accommodations
Since the CAS annual meeting will be at a time of the year that is still considered "high" season, SJBAS encourages CAS members to reserve their accommodations very early. Also, October 12 is a Federal holiday, so conference attendees may wish to stay over in the Durango area on Sunday night, as well as Friday and Saturday nights. SJBAS has the following hotel/motel/campsite suggestions, but Durango has many lodging opportunities. Attendees may wish to splurge or travel low budget.

Rochester Hotel/Leland House Bed and Breakfast – (Dinner speaker Douglas Owsley is staying here.)721 East 2nd Avenue (right downtown)
(970) 385-4356; www.Rochesterhotel.com
King - $229; Studio - $159; Spacious Double Queen - $239
Full breakfast included. To obtain these rates, $20 off the usual rates, must mention CAS conference in making reservations

Super 8 Durango
20 Stewart Street
Durango, CO 81301-7999
(970) 259-0590 (call local number to reserve)
Three miles south of downtown Durango; Renovated in 2014; Continental breakfast included. Limited AARP or AAA 10% reductions
Check in: after 3:00 p.m. Check out: 11:00 a.m.
Regular rates: One queen bed - $75; Two queen beds/King bed - $80 (10% less until end of August for ten rooms. Mention Colorado Archaeological Society)

Wapiti Lodge (Only 16 rooms) – Family owned
21525 US Highway 160
(970) 247-3961
One mile from downtown; WiFi; Pets allowed – Contact motel directly
Check in: 3:00 p.m.; Check out: 11:00 a.m. Must reserve by June 1. Mention Colorado Archaeological Society
Group Rates: Two beds - $79 (5) ; Rooms with kitchen - $99 (2); King bed - $99 (3)

Siesta Motel – Family owned
3475 Main Avenue
(970) 247-0741; Toll Free – 1-877-314-0741
www.durangosiestamotel.net
In-room coffee services; free WiFi; on Durango bus route to FLC
One dog/party – additional cost
Some Kitchenettes
Rates: $72-165; $48-125

Best Western Mountain Shadows
3255 Main Avenue
(970) 247-5200
Free internet access; Indoor pool; Complimentary full hot breakfast; On Durango bus route to FLC; Two miles to downtown
Regular rate: $150 + tax
Group rate: $134.99 + tax (choice of: two Queen and King beds)
Reserve by September 9. Mention Colorado Archaeological Society

Durango RV Park
5875 U.S. Highway 550
(970) 247-5199

KOA Durango
30090 East Highway 160
(970) 247—0783
United Campground (North 4 miles off Highway 550)
1322 Animas View Drive
(970) 247-3853
www.unitedcampgrounddurango.com
Full hook-up – approx. $40 (off-season rate)
(Lovely – in large cottonwoods with view of the Narrow Gauge train and Animas River)

New IPCAS Website!

Visit the brand new IPCAS website

Features of the new site:
Up to date information
on
Lectures, Field Trips, PAAC Classes, Volunteer Opportunities,
CAS Annual Meeting and more.

Go to IndianPeaksArchaeology.org

2015 IPCAS Officers, Board Members, and major functions

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MEMBERSHIP APPLICATION - INDIAN PEAKS CHAPTER

Quarterly new member enrollment	Individual	Family	Student
January-March	$28.50	$33.00	$14.25
April-June	$21.50	$24.75	$10.75
July-September	$14.25	$16.50	$7.25
October-December	$7.25	$8.25	$3.75

____ New ____ Renewal Tax-Exempt Donation __ $10, __ $25, __ $50, Other _____

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CITY _____ **STATE** _____ **ZIP**_____

****Important Note** IPCAS information is sent to members via email. To receive communications, please provide an email.**

Please make check payable to:
Indian Peaks Chapter, CAS. Mail to: PO Box 18301, Boulder, Colorado 80308-1301

I(We) give CAS permission to :
Yes ____ No ____ disclose phone numbers to other CAS members
Yes ____ No ____ publish name/contact information in chapter directory
Yes ____ No ____ publish name in newsletter (which may be sent to other chapters, published on the internet, etc.)

CODE OF ETHICS
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_____