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**ONLINE MEMBERSHIP
AND RENEWAL ARE
COMING!!**

HOLD YOUR CHECKS!

**But be ready to
RENEW SOON!**

From the President

By Rosi Dennett

Thanks for your patience in waiting for the deployment of Membership365. It is not quite ready for use yet. We will enter 2018 memberships for the several people who sent in their renewals by mail. We still encourage renewing members and prospective members to hold steady for the online portal, which will help us coordinate events and much more.

Sorry that most of you missed the January lecture by Dr. Britney Kyle on bioarchaeology of a Greek Colony in Italy nearly 2,500 years ago. Even though we had a small crowd, Dr. Kyle was a true professional and her topic was fascinating. It's amazing what can be learned from skeletal remains.



CAS members learning how to prepare tags and generate images of projectile points at January 14th P3 training. Photo courtesy of Katy Waechter.

The Projectile Point Training by Neil Hauser on January 14 in Arvada was very well attended with IPCAS having the most members participating. Stay tuned to future announcements from our project leader, Kris Holien, on next steps.

The January CAS Quarterly Meeting was held in Loveland and produced some lively discussions about the Southwestern Lore publication. No action was taken, and future consideration of possible publication cost reduction steps and provision of an online publication option was referred back to the publications committee. The IPCAS Board sent out an online survey to see what our members individually prefer to ensure accurate representation of our chapter about those questions. Keep an eye out for it and let us know what you think!

PAAC instructor, Chris Johnston, is working on a site stewardship training program that should be available for IPCAS members in March or April. As always, we will let you know when we have more information.

Chris Driver, our new public outreach coordinator, is busy putting together some hands-on activities, so look for future announcements. Several of us had a great time hiking with Chris and learning about the archaeology of Chautauqua Meadow on the 24th. Come join us for another on February 24th in Boulder!



IPCAS members discussing the Chautauqua Mesa Ski Jump, active from 1948-1952.
Photo courtesy of Katy Waechter.

And don't miss Dr. Spencer R. Pelton upcoming lecture on the global dispersal of modern humans. Dr. Pelton's work is not new to IPCAS, especially in the Indian Peaks Wilderness, but this research is new and not to be missed!

Stay warm!!!

Rosi

Upcoming Special Events

February 5: Southwest Seminars (Hotel Santa Fe)

- ◆ IPCAS member Dr. Lynda McNeil, Visiting Researcher-Scholar and Comparative Folklorist at the School of Human Evolution and Social Change at Arizona State University, will present her paper, "Turkey Girl," A Northern Pueblo Folktale of Resistance and Becoming" to Southwest Seminars in Santa Fe, NM. Mark your calendar! Stay tuned for more information in the February 1st edition of the Calumet.

February 9-10: Volcanoes, the Failures of the Gods, and the Collapses of Empires Symposium

- ◆ The Center for the Study of Origins at University of Colorado Boulder is hosting a 1.5-day long symposium exploring the controversy over which volcanoes were the instigators as well as the historical and religious consequences of the climate changes due to the eruptions after 536 CE.
- ◆ A keynote address will be given by Dr. Clive Oppenheimer (University of Cambridge) and featured speakers include Payson Sheets, Tom Casadevall, Kees Noreen, Robert Dull, Kyle Harper, John Haldon, and Terry Kleeman.
- ◆ Find more information and the event program at <https://www.colorado.edu/origins/2018/02/09/volcanoes-failures-gods-and-collapses-empires>.
- ◆ The symposium is free and open to the interested public.

February 24: Archaeology Hike in Sanitas Valley

- ◆ Join IPCAS members Christian Driver and Katy Waechter for a 3-hour hike to explore historical and archaeological sites of Sanitas Valley in Boulder.
- ◆ This field trip is free and open to CAS members and guests.
- ◆ Meet in front of the Seventh Day Adventist Church in Boulder (345 Mapleton Avenue) at 2:00 pm. You do not need to sign up for the hike.
- ◆ Bring traction devices! You will very likely need them!
- ◆ Contact Christian or Katy (720-460-8043) with questions.
- ◆ Keep up to date with event details through the [IPCAS Facebook event page](#)!

About Dr. Pelton

Spencer Pelton is a recent graduate of the University of Wyoming Anthropology Department's doctoral program. He received his BS from Middle Tennessee State University and MA from Colorado State University. Spencer has worked as an archaeologist in Tennessee, North Carolina, California, Nevada, Colorado, and Wyoming for several federal, private, and academic entities. He has also conducted ethnographic research on the Dukha reindeer herders of northern Mongolia and is currently analyzing data collected during this field project. Spencer is a hunter-gatherer archaeologist with specializations in western North American prehistory, foraging theory, geoarchaeology, and geochronology. His dissertation tests several basic hypotheses about the use of clothing and housing in past foraging societies using test cases from the Folsom archaeological record and the Dukha Ethnoarchaeology Project. Spencer is also actively involved in several field projects in Wyoming including the Powars II Paleoindian site, the La Prele Clovis site, the Sisters Hill Hell Gap site, Alm rockshelter, and the Canyon Creek landscape archaeology project.

IPCAS Lectures

When: Thursday, February 8th at 7:00 pm

Where: CU Museum, Dinosaur Room

Cost: Free and Open to the Public

Dr. Spencer R. Pelton - University of Wyoming

A Thermoregulatory Perspective on Global Human Dispersal

Global human dispersal was in many respects a thermoregulatory endeavor as we left Africa to inhabit world regions with thermal environments to which we had never before been subjected. Humans adopted new thermal technologies to facilitate this dispersal, most importantly clothing and houses, which both enabled human global dispersal and likely fundamentally altered their social life. In this presentation, I draw insights from ethnoarchaeological research of Mongolian Dukha reindeer herders and archaeological research of the Folsom archaeological record to explain the timing and nature global human dispersal. I propose a thermally-informed three-stage model for global modern human dispersal in which humans first occupied those areas in which neither houses nor clothing were needed, then reorganized their social life around the use of climate-controlled houses in northern Eurasia, and finally, having accumulated a suite of complex thermal technologies, rapidly colonized the New World. I ultimately argue that a thermoregulatory framework, although broad in its approach, can help explain human behavioral and material at large scales.



**On Thursday, March 22, 2018 at 7:00pm,
IPCAS is pleased to present...**

**Dr. Linda Scott Cummings
PaleoResearch Institute**

Spotlight: Christian Driver

By Christian A. Driver

Hello everyone, my name is Christian, and I'm honored to have been selected as your chapter Outreach Coordinator and Assistant Newsletter Editor. I know that I have some big shoes to fill in my taking over for Allison Kerns, and I will do my best to be as good and capable an Outreach Coordinator as she was.

I've been working as an archaeologist since 2003, beginning with the Mississippi Valley Archaeology Center (MVAC) on the University of Wisconsin La Crosse Campus where I was pursuing an undergraduate degree in Archaeological Studies. The awesome archaeologists I worked with taught me the value of doing good science-based archaeology in the service of the idea that you can get people to care about cultural resources if you just share what you're actually learning. During that time, in addition to my work as a field archaeologist, I did more school presentations, public archaeology days, and site visits than I can count; and I always encountered a great enthusiasm to know more about the past.

In 2010, my wife, my pets, and I came to Colorado so that I could pursue a Master's Degree in Anthropology. Before leaving Wisconsin, I had decided to specialize in Historical Archaeology, and I came to Colorado to work with Dr. Bonnie Clark at the University of Denver. My Historical Archaeology coursework opened up the study of everyday life in a way that allowed me to investigate the agency of the people behind the material culture that I was working with. Through my master's thesis work at Amache, a World War II-Era internment camp, I also had the opportunity to do great community-based archaeology through my work with former internees and their descendants. This experience really showed me how archaeology could be truly collaborative while telling the stories of normal people in ways that allow for a more complete and nuanced understanding of our nation's history.



Christian collecting images of rock art for close-range photogrammetry. Photo by Katy Waechter.

Currently, I work at the City of Boulder's Department of Open Space and Mountain Parks as a Cultural Resources program staff member. I am fortunate to be part of a great organization that is responsible for managing and protecting a unique landscape. The OSMP system includes hundreds of cultural resources that tell the story of Boulder and the Colorado Front Range over the last 3000 years, and frankly, it's an honor to be entrusted with their care.

One of the chief attractions of archaeology for me has always been the opportunity to interact with material culture and landscapes through fieldwork and experimentation. There's something about the experiences of exploring and recording a site or trying one's hand at an old craft that allows for a deeper understanding of the choices that people made. My experience as an archaeologist thus far has taught me that those experiences are worth sharing and also that they go a long way in helping to protect cultural resources.

As Outreach Coordinator, I would like to focus this year on creating experiences for the membership that allow us to interact with cultural resources. Some ideas on the table so far are things like cultural resource hikes, survey and recording, and opportunities to learn new skills and maybe even try some experimental archaeology. I look forward to meeting all of you in the coming months and I am always open to ideas, so, if there is something that you would like to see the chapter do, just let me know and we can see if we can make it happen together!



Christian and Sam testing durability of nylon rope at work. Photo by Katy Waechter.

What I Learned From My Master's Thesis

By Christian A. Driver

*University of Denver
Dept. of Anthropology,*

When I came to Colorado to attend graduate school at the University of Denver, I quickly became involved with the research of my advisor, Dr. Bonnie J. Clark, at the Granada Relocation Center (Amache). The site is the remains of a military-style facility on a broad ridge overlooking the Arkansas River valley, about a mile west of Granada, Colorado. Today, all that remains of the relocation center are its gravel roads and bare concrete foundations amongst dense stands of sagebrush and yucca. A scatter of objects that once belonged to the people that lived there envelops almost the entire area constantly emerging, buried, and re-emerging from the loose, wind-blown sands..

Amache, shown in Figure 1, is one of ten World War II-era "Relocation Centers" created to house persons of Japanese descent forcibly removed from the West Coast after the attack at Pearl Harbor. Two executive orders signed by president Roosevelt in early 1942 displaced these people from their homes and created an agency responsible for their imprisonment known as the War Relocation Authority (WRA). The orders were in response to concerns that that persons of Japanese descent (including American citizens) posed a threat to the



Figure 1: "Panorama of Granada Relocation Center, Amache, Colorado, showing in the foreground a typical barracks unit consisting of 12 six-room apartment barrack buildings, a recreation hall, laundry and bathhouse, and the mess hall, constructed by Army Engineers. The Center is made up of 30 such blocks, complemented by hospital buildings, administrative office buildings, living quarters, general warehouse structures and Military Police quarters." 1942 Image from Library of Congress (LOT 10617, v. 14, p. 145 [P&P]).

United States. However, as has since been acknowledged by the Federal Government, the orders were part of a long pattern of discriminatory treatment of “Japanese” communities. Families were ordered to leave their homes and businesses behind and bring with them only what they could carry. Aside from what was sold (often at a loss), some of the property that they left behind was never recovered, disappearing into the hands of former neighbors and/or powerful local interests.

For many years, internment was accepted as a necessity, and a narratives of Japanese acquiescence were a common way that Americans made sense of the period. Docility on the part of the internee population was highlighted by WRA authorities during and after the war, often noting the very low rates of crime at almost all facilities during the internment period. Additionally, internee enthusiasm for the American system was expressed by their willingness to send their young men into battle. Many of the 33,000 Japanese American soldiers who served in World War II were recruited right out of those internment centers. However, as we now know, this was not the whole story.

In the late 60s and early 70s, survivors, descendants, and academic researchers endeavored to question the very basis for internment, and began investigating the experiences of internees themselves. Rather than seeing internees as willingly submitting to the need for their removal, many began to recognize how people resisted their internment: sometimes through overt actions such as strikes, but also through their everyday lives. Researchers began to question the presence of what they considered to be markers of Japanese identity such as the continued practice of traditional activities and the presence of material culture associated with “traditional” activities. These markers of Japanese identity seemed counterintuitive as they arguably represented some of the practices that identified their community as “other” and, therefore, eligible for removal from the West Coast. Why would people imprisoned for the “danger” they posed as “Japanese” continue maintain that identity in the face of imprisonment? Researchers began interpret some traditional practice at the facilities as resistance in and of itself, theorizing that people were intentionally continuing traditional practices as a way of asserting Japanese Identity as a way of resisting their imprisonment.



Figure 2. Clear glass *saké* jug base found at Amache. Photo courtesy of Christian Driver.

It was with these ideas that I began to approach my study of *saké* at Amache. Although alcohol was banned by the WRA, a small but noticeable portion of the surface assemblage is comprised of artifacts associated with alcoholic beverages. A subset of these artifacts are specifically associated with the consumption of *saké*. Some of the artifacts represented commercial *saké*, which is interesting given that almost the entirety of the market (and likely most of the brewers themselves) were interred inland, far away from the shuttered breweries. Despite this, vessels labeled as coming from as far away as Hawaii are not uncommon finds at Amache, an example of which is shown in Figure 2.

The survivors that we interviewed for our research (many of whom were children and young adults at the time) told us that the consumption of *saké* was relatively widespread, especially during events like weddings or Obon, Japanese New Year. Many related that their own parents had brewed *saké* in their barracks or in other places inside the facility. Given that *saké* was outright banned by the WRA, its production and consumption initially appeared to fit within the framework of collective resistance. However, I soon began to encounter information that didn't fit with this idea. Consumption of alcohol itself was never characterized as a political act by our interviewees. Also, production and procurement did not appear to be a community activity, and was instead conducted by small groups or individuals, mostly men. A review of newspapers and WRA records turned up relatively few mentions of alcohol and no evidence that enforcement of the ban at Amache was a priority for administrators.

My research led me to consider the historical context of *saké* in Japanese and Japanese American communities. In Japan, *saké* has historically been of great importance to the government, initially because of the diversion of food (and therefore wealth), necessary to produce it in large quantities. Over time however, taxes on commercial *saké* became an important source of government funding. The production and consumption of *saké* was at times highly regulated. The government would often limit production based on factors such as the year's rice harvest, and local lords would sometimes restrict or limit the *saké* consumption of their subjects.

The response of many Japanese to these restrictions and others was a tradition of home brewing and sometimes clandestine consumption. This tradition came with immigrants to the United States, some of whom found their ability to acquire commercial *saké* restricted by discriminatory laws, and turned to making their own alcohol. During Prohibition, homebrewing of *saké* and clandestine consumption was widely practiced. For those who were already experienced with the process, the production of *saké* at internment facilities would not have been difficult or out of the ordinary.

Despite the apparent widespread availability of *saké*, my research yielded little evidence that it was of much concern to the WRA at all. Internal security incidents involving alcohol were almost always associated with other offenses such as fights or bootlegging. Furthermore, I could not find any records of arrests related to *saké* production at Amache, however, several incidents related to homemade *saké* were noted at other facilities. Despite knowledge of extensive home brewing operations and consumption at internment centers, the WRA does not appear to have ever made enforcement of the ban a priority.

There is little evidence to suggest that making and consuming *saké* was recognized as a collective political act by either internees or administrators. Instead of an intentional expression of politics, *saké* may instead just represent efforts on the part of internees to get by day to day, often through maintaining traditional practices. Furthermore, those producing and consuming *saké* were in some ways living the way that they always had, and may not have seen their practices as anything but continuing to lead their normal lives.

As for the WRA, full enforcement of the alcohol ban could have resulted in a relatively high number of incidents where internal security personnel, many of whom were internees themselves, would have been pitted against residents. The decision not to enforce the ban may have been intentional to avoid disturbances at the facility.

The presence of *saké* at Amache shows us that the internment experience was perhaps more complicated and nuanced than some critical histories of the period have presented. Although resistance highlights the agency of internees, looking at all traditional practice as representing collective resistance still doesn't tell the whole story.



Figure 3. View from an internee barrack foundation towards the recently reconstructed barrack, guard tower, and water tower. Photo courtesy of Christian Driver.

Our informants are amazing people, and all of us who have had the fortune to work on the University of Denver Amache Project are so privileged to have had access to their experiences and knowledge in the furtherance of our academic careers. Many of these former internees see research at Amache and other internment facilities serving the purpose of telling the full story of interment to prevent future mass incarcerations based on group identity. I like to think that what I can contribute to that is to make visible the lives of those who may have just been trying to get by, and provide a more complete picture of those people who were imprisoned.

For a list of citations or to read my thesis, visit [Brewing Behind Barbed Wire: An Archaeology of Saké at Amache](#).

For more information about Amache, including the Amache Preservation Society, Amache Museum, and special events, visit www.amache.org.

JANUARY EVENTS CALANDER

Lectures			
2/5/2018, 6:00 pm	"Turkey Girl," A Northern Pueblo Folktale of Resistance and Becoming	Dr. Lynda McNeil	Hotel Santa Fe 1501 Paseo De Peralta, Santa Fe, NM
2/14/2018, 7:00 pm	When is a farmer? The King Site and Plains Horticulture Beyond the 99th Meridian	Dr. Doug Bamforth (NCC CAS)	Medical Center of the Rockies 2500 Rocky Mountain Ave, Loveland
2/18/2018, 1:00 pm	Day of Remembrance	Japanese American Citizens League	History Colorado 1200 Broadway, Denver
2/19/2018, 7:00 pm	TBD	TBD (Denver CAS)	Denver Museum of Nature and Science 2001 Colorado Blvd, Denver
2/19/2018, 7:00 pm	Reflections on the Life of a Colorado Climate Scientist	Sandra Wagner	History Colorado 1200 Broadway, Denver
2/21/2018, 7:00 pm	The Sociopolitical Organization of Moche Irrigation Systems on Peru's North Coast	Dr. Michele Koons	CU Museum of Natural History 1030 Broadway, Boulder
2/24/2018, 9:30 am - 12:00 pm	The Crusty Rocks of Rabbit Mountain: geology and lichens	Longmont, CO	Boulder County Parks & Open Space Event Page
2/24/2018, 2:00 pm	Sanitas Valley & Dakota Ridge Archaeology Hike	Boulder, CO	FB Event Page
Events and Conferences			
1/31/2018 - 2/3/2018	2018 Colorado Preservation Inc.'s Saving Places Conference	Denver, CO	coloradopreservation.org/saving-places- conference/
2/9/2018- 2/10/2018	Volcanoes, the Failures of the Gods, and the Collapses of Empires Symposium	Boulder, CO	https://www.colorado.edu/ origins/2018/02/09/volcanoes-failures- gods-and-collapses-empires
3/8/2018 - 3/10/2018	2018 Colorado Council of Professional Archaeologists Annual Meeting	Longmont, CO	http://coloradoarchaeologists.org/ meetings-events/annual-meeting/2018- longmont/

As always, if you know of any events, lectures, exhibits, or fieldtrips you would like added to our events calendar, please send an email to indianpeaksarchaeology@gmail.com

2018 IPCAS Board & Supporting Members

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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 kewaechter@gmail.com

