

ALL POINTS BULLETIN



Colorado Archaeological Society-Denver Chapter

...in the future, as in the past, the gathering of information will depend to a great extent on cooperation between avocational and professional archaeologists. ~ H.M. Wormington, 1978

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GUEST ARTICLE:

WHY CAS IS BENEFICIAL

Jonathan Kent, Professor Emeritus, Metropolitan State University of Denver and DC-CAS Member

Nowadays, there's lots of competition for your entertainment time and dollars. With all those choices, what can we say to existing and potentially new members about why CAS is worth their time and money? Is there anything that is outstanding about the organization? Anything that enhances the knowledge of our membership? Anything that gets us closer to "real" archaeology? Finally, is there any sense of community that the organization offers its members? Having been part of the Denver Chapter of CAS for the last 30-some years, I'd like to share some positive thoughts about the benefits of joining CAS.

1. What CAS tries to do. CAS was founded in Gunnison in 1935, although the recognition of the need for such an organization extends back even earlier. It was initially

focused on Southwestern archaeology west of the Continental Divide and along the Colorado River Valley. The organization, then as now, had the goal of engaging members of the archaeology community and attracting new ones. This community consists of post-secondary education professors, students of all levels, avocational archaeologists conducting serious research, avocational enthusiasts who enjoy experiencing various aspects of the archaeological past, collectors, and professional cultural resource management (CRM) archaeologists. Many of the members of this community fall into more than one of these categories. CAS provides opportunities for these folks to come together periodically to talk to one another about what for many is the passion of personal involvement in archaeology. At meetings and workshops, people can discuss new finds,

debate interpretations, enjoy archaeological lectures, and examine archaeological collections. Some bring materials from their own collections for others to examine and offer interpretations. Information is shared openly, and members work together on projects of interest. Added to this is the exciting opportunity to participate in archaeological field work.

2. How successful is CAS? CAS is not the only state archaeological society in the US. I think it is one of the better ones. It has been remarkably successful in equally valuing the thoughts and contributions of all of its members, both the amateur aficionado (unpaid avocational archaeologist) and the professional (whether CRM or academic). Having participated in archaeological societies in various states (East Coast, Midwest, Plains, Southwest and California), I think the lack of elitism has been one of CAS's saving graces. I remember (sadly) how one national archaeological organization decided in the early 1990s to downgrade avocational members to non-voting status. That type of error was thankfully avoided by CAS.

CAS has also produced a permanent record of many of its activities in the form of the newsletters [both the state-wide CAS's *The Surveyor*; and Denver chapter's *All Points Bulletin (APB)*], journal articles, full site reports, student papers and poster presentations, and descriptions of features as varied as wickiups, culturally scarred trees, pit houses, rock art panels and narratives, and irrigation canals. Nowhere is the diversity of archaeological topics better addressed than in CAS's outstanding journal *Southwestern Lore*. Every category of the archaeological community (mentioned above) has been published in this journal. Many of the journal's editors also have been drawn from the same diverse community. The title of the journal also highlights another of its strengths: providing a holistic view of the study of Colorado's archaeology. To its credit, it includes not only what was found archaeologically, but also the background, or the "lore", accompanying the find. It is this "lore" that provides welcome human contexts for the archaeological record, its discovery and its discoverers. I find that learning how something was found can be just as interesting as what was found, and in turn contributes to the overall meaning of the find. So, poetry about Mesa Verde; lyrics to songs like "The Great Athapaskan Migration"; and recipes for the best chili in the Southwest are all found in its pages.

Reference

Hoff, Thomas R.

3. Enhancing knowledge. As stated, CAS members do a lot of writing to share with others. Collaboration also occurs actively in what many consider to be a vital component of acquiring new knowledge: archaeological field work. I think CAS field work focuses on two (not mutually exclusive) types of archaeological investigation:

a. Grant-funded or privately supported research.

This frequently involves undergrad and graduate level students (some supported by CAS funds such as the Alice Hamilton Award) who work side-by-side with CAS professionals and avocationalists. Of course, many of these students "got the bug" and have joined CAS). Participants learn field techniques from one another and from facing new situations. Such research is most often a multi-year effort, with diverse specialists joining the team at various points during the project's duration. Each specialist provides a new opportunity to learn more about the past and more about archaeological practice.

b. Field schools. These have been research-oriented as well, with an additional component being training students. Training entails basic field work methods, learning how to work as a member of an archaeological team, learning the responsibilities of recovering materials from archaeological contexts, and proper recording of finds. Increasing mastery of archaeological procedures and vocabulary, as well as practice in scientific writing are included. Such field work can provide skills necessary for students eventually seeking jobs as professional archaeologists.

Both types of field work are part of CAS's way of engaging individual members in exciting, albeit physically-demanding interactions. One makes life-long acquaintanceships and friendships during field work. And the field work turns out not to be the end of these projects, because post-excavation description, analysis, and write-ups must follow. Most CAS chapters are currently engaged in one or more field work projects (with Colorado's snowy days passing in the archaeology lab). The publication of such work is a CAS tradition.

4. Summary. I see CAS as providing the venue and traditions for those with an interest in or passion for archaeology to pick and choose how to get involved. Diversity of individual interests in archaeology has been the nourishing force behind the growth of the organization and of each of its members. Archaeology is exciting. CAS members can each share in that excitement.

2017 Colorado Archaeological Society: Historical Perspectives and Impact. *Southwestern Lore* 83 (4): 4-10.

BOARD ANNOUNCEMENTS:

Membership -The Board would like to extend a warm welcome to our new members, and to thank existing members for their membership renewals. Your support means a lot! Should you wish to contact board members, information is located on the last page of this newsletter.

Thank You - A big thank you goes out to History Colorado and Emery Archaeology Lab Coordinator, Shawn Fausett for hosting and supporting our monthly talks. It is very much appreciated!

2023 Board Elections - Board Election season is upon us. Work continues in the background to identify candidates for the 2023 DC-CAS Board. The slate of candidates will be announced during the Monday, October 10th General Meeting. The slate will also be emailed out to membership. Elections will be held during the Monday, November 14th General Meeting. The 2023 Board members will be introduced to membership during Members Night on Monday, December 12th. If you are interested in serving on the Board, please contact Craig. Other non-board volunteer project-specific positions do come up from time-to-time. If this suits your schedule, please be sure to put your name in.

International Archaeology Day Expo – Saturday, October 15, 2022, 10am to 3pm - The 11th International Archaeology Day celebration is a **free expo** to learn, explore, and experience archaeology. Professional and avocation archaeologists from around the state will demonstrate, discuss, and bring to life the cultures of Colorado's past. Experts at local sites will provide archaeological and historical tours. CAS will have a booth at this year's International Archaeology Day, so please come by and say hello!

Please note: Due to Covid-19, this year's expo will be held outdoors, with exception for the lectures. Masks are encouraged for indoor lectures.

Expo Location: Roxborough Intermediate School, 7370 Village Circle East, Littleton, CO 80125

Booth and Demonstrations:

- | | | |
|------------------------------|----------------------------|-------------------------------------|
| -Lithophones (musical rocks) | -Archaic Snack Stand | -Hands-On Pottery |
| -Artifact Show and Tell | -Kids Arts and Crafts | -Food Processing (Mano & Metate) |
| -Fur Trade | -Dig Like an Archaeologist | -Many archaeological and historical |
| -Careers in Archaeology | -Columbian Mammoths | agencies & societies |

Lecture Series: Free, but registration is required at <https://www.communityconnections.biz/iad2022>

10 am – Jack Warner – Lamb Spring Archaeological Preserve: 60 Years of Discovery and Research

Jack C. Warner is a lifelong student of the archaeology and anthropology of early humans. He has a particular interest in the early people in the Americas in general, and in Colorado in particular. Jack is experienced in archaeological fieldwork: survey, digs, lab artifact curation, analysis, talks, and publication involving prehistoric human occupation in the areas of the Colorado Front Range and Southwestern Colorado. Jack gives talks and tours relating to Denver area prehistoric archaeology, including at the Lamb Spring Archaeological Preserve, a 15,000+ year-old Paleo-Indian site with many extinct mammoth and bison remains. Jack is a past President and an active Director of the Colorado Archaeological Society and is the archaeology lead for the Ken-Caryl Ranch Historical Society. --- Jackeagle@aol.com

12 pm – Rebecca Simon – Archaeology for a Changing Colorado

Rebecca (Becca) Simon is the Assistant State Archaeologist in the Office of Archaeology and Historic Preservation at History Colorado. In the past, Becca was a supervisory archaeologist on the Northern Chaco Outliers Project at Crow Canyon Archaeological Center. Becca has a bachelor's degree from Pennsylvania State University and a Master's degree in Anthropology from Colorado State University. Growing up in Washington, D.C., Becca visited the Smithsonian often and fell in love with history and archaeology. Becca's experience includes teaching, interpretation, collections management, and cultural resource management. She has field experience in Colorado, Wyoming, Utah, Kansas, and southern Jordan.

Her interests include Southwest archaeology, the protohistoric era, public outreach, preservation, skiing, ultimate frisbee, roller derby, and most importantly her dog, Minnie.

2 pm – Garrett Briggs – *A True Perspective: Until Forever Comes*

Garrett W. Briggs received his Bachelor of Arts in Archaeology from the University of New Mexico, Albuquerque, NM; Master of Arts in Archaeology from Northern Arizona University, Flagstaff, AZ. He is an enrolled member of the Southern Ute Indian Tribe and a descendent of the Mouache and Kapuuta Bands of Ute. He is the former Native American Graves Protection and Repatriation Act Coordinator and Tribal Historic Preservation Officer for the Southern Ute Indian Tribe. In that role, he advocated for the establishment of the Teller Institute Task Force and the Head Start School Building Project, as well as lead the development of a project management program to improve the management of records for historic preservation and research purposes. He is the author of many professional articles and participates on several cultural preservation boards and advisory groups.

Archaeological Site Tours: Free, but registration is required: <https://www.communityconnections.biz/iad2022>

Lamb Spring Archaeological Preserve – Lamb Spring is the only major Paleoindian archaeological site in the Denver metro area open to the public. It is also the largest Columbian Mammoth site in Colorado. There is a short walk to a site where several digs have uncovered bones of mammoths and other prehistoric mammals as well as Cody era stone tools.
• 11:00 & noon Guided tours • Atlatl demonstrations following tours.

Roxborough State Park – Roxborough State Park is a National Archaeological District with over 60 prehistoric sites in the park's boundaries, mostly of Archaic and Woodland eras. The Park has received the State Archaeologist Award for its commitment to preservation and public education. • 10:00 & noon Walk & Talk • 10:30 and 12:30 Rox Ride • 10:00-2:00 Archaeology Fair: Walk Through Time Poster Show; Artifacts of the Park.

Ken-Caryl Historical Society - Located on private land, the historic Bradford house was built in 1860 and the nearby "Bradford II" site was the source of artifacts more than 6000 years old. Ken-Caryl history experts will explain the history and prehistory of this beautiful hogback area. • 1:00 Tours: Bradford House (1860) and Bradford II site.

International Archaeology Day 2022 is sponsored by: State Historical Fund, Sterling Ranch Development Company, Friends of Roxborough State Park, ERO Resources, Community Connections, & History Colorado

CAS Annual Meeting, October 22-23, 2022 -

The 87th Annual Colorado Archaeological Society Conference and Member Meeting, hosted by the Northern Colorado Chapter, will be held October 22-23, 2022 at Embassy Suites in Loveland, Colorado (4705 Clydesdale Parkway, Loveland, CO 80538). It is hybrid online and in-person. Registration is open, with early bird pricing available through October 1st. Virtual registration is \$35. In person registration is \$99 for early bird, and \$119 for regular pricing. Student registration is \$55. Board of Directors Lunch is an additional \$39. A schedule is not posted quite yet, but field trips are available Sunday, October 23rd. The tentative choices for field trips at this time include: Roberts Ranch Homestead and Buffalo Jump Tour, Native American Tipi Ring Tour and Magic Mountain Site Tour.

Please see State CAS website for further information - <https://www.coloradoarchaeology.org/annual-conference>

Forest Canyon Pass Survey - In 1987, the Denver Chapter conducted a field survey at Forest Canyon Pass in Rocky Mountain National Park. A final report was written in 1989 by Marie Mayer and Fred C. Rathbun, a copy of which was to be placed in the DC-CAS library at DU along with the original field notes. When the library was dismantled, all its contents were reportedly distributed amongst Chapter members. We are in search of these materials. If you received material from the library, could you check your personal libraries to see if you have any Forest Canyon Pass Survey items. If so, please contact Stacy Greenwood. Thank you!

UPCOMING DC-CAS LECTURE:

Monday, October 10, 2022 at 7 pm MDT: Our October General Meeting will be held in the Emery Archaeology Laboratory at History Colorado Center, 1200 N. Broadway, Denver 80203. For those folks planning to attend in person, please enter the building through the afterhours security entrance located on Lincoln Street. The Emery Archaeology Lab is located on the third floor. There will be someone available to give directions to the lab. We will also send out a Zoom

link for those who wish to attend remotely. If you are attending in-person, please join us for a pre-lecture dinner gathering between 5:00-5:15 pm at Stoney's Bar and Grill, 1111 Lincoln Street 80203. Paid garage parking is available on the northwest corner of 12th Ave and Broadway, across from History Colorado Center. Street parking is also available on Lincoln St. and is free after 6pm.

Metal Detecting: Assisting the Archaeologist

Speakers: Norm and Sue Ruggles (Speakers will be In-Person)

Abstract: The presentation will be on the potential interaction between the archaeologist and metal detectorist. The basics of metal detecting will be discussed, with an emphasis on how detecting for artifacts can be beneficial to archaeological research. The purpose, services and projects of the Denver-based Historical Artifact Recovery Team (HART) will be covered, particularly in the context of providing voluntary assistance to archaeologists and supplementing their work in the field.

Bio: Norm and Sue Ruggles have been metal detecting for 10 years, and have led and participated in numerous projects of historical significance. They have detected and located hundreds of important artifacts which they have donated to various institutions across Colorado. Norm is the Team Leader of HART, and Sue is on the Board of Directors of Eureka Treasure Hunters Club. Sue is a retired accountant, and Norm is a retired attorney and retirement fund C.E.O.

November - Craig Banister will be our guest speaker for the November 14 th General Meeting. He will be presenting on the P3 Project.

December - Our December 12 th Meeting will be our annual Members Night with presentations by DC-CAS members.

UPCOMING LECTURES – OTHER ORGANIZATIONS:

Be sure to visit the following websites for their upcoming lectures –
Archaeological Institute of American, Denver Chapter - <https://aiadenver.org/>
Crow Canyon Archaeological Center - <https://www.crowcanyon.org/archaeology-webinars/>
Egyptian Studies Society - <https://egyptianstudysociety.org/index.htm>

Smithsonian Institute Online Lectures:

Thursday, October 13, 2022, 3pm-4:30pm ET: Accessing Archeology: A Conversation on Knowledge and Legacy – Delande Justinvil, Moderator. Archaeology lets us explore what it means to be human, but the field is shaped by those who get to participate. In this 90-minute panel discussion, five Black archaeologists will discuss their experience navigating this historically white field and the importance of community engagement, capacity building, and promoting a more inclusive space. Free.

Register

<https://www.si.edu/events/detail/?trumbaEmbed=eventid%3D161886972%26seotitle%3DAccessing-Archaeology-A-Conv%26view%3Devent%26-childview%3D%26returnUrl%3Dhttps%253A%252F%252Fwww.si.edu%252Fevents%252Fonline%253FtrumbaEmbed%253Ddate%25253D20221013>

Tuesday, November 22, 2022, 12-1:15pm ET: Lost Civilizations: Nubia – Sarah M. Schellinger, Ohio State University. Nubia, the often-overlooked southern neighbor of Egypt, has been home to groups of vibrant and adaptive peoples for millennia. This lecture explores the Nubians' religious, social, economic, and cultural histories through their archaeological and textual remains. Cost \$20 Smithsonian members/\$20 non-member. Register -

<https://www.si.edu/events/detail/?trumbaEmbed=eventid%3D162078576%26seotitle%3DLost-Civilizations-Nubia%26view%3Devent%26-childview%3D%26returnUrl%3Dhttps%253A%252F%252Fwww.si.edu%252Fevents%252Fonline%253FtrumbaEmbed%253Ddate%25253D20221122>

Tuesday, December 13, 2022, 6:45-8:15pm ET: Lost Civilizations: The Incas – Kevin Lane, archaeologist and senior researcher of CONICET Universidad de Buenos Aires. The Inca were the last major civilization of the Andes, the descendant of a human presence in the region dating back millennia. Lane analyzes the Inca rise to power, highlighting

the social, economic, cultural, dynastic, and military reasons behind the emergence of their imperial hegemony throughout western South America. Cost \$20 Smithsonian member/\$25 non-member. Register - <https://www.si.edu/events/detail/?trumbaEmbed=eventid%3D162078584%26seotitle%3DLost-Civilizations-The-Incas%26view%3Devent%26-childview%3D%26returnUrl%3Dhttps%253A%252F%252Fwww.si.edu%252Fevents%252Fonline%253FtrumbaEmbed%253Ddate%25253D20221213>

Opportunities to Get Involved:

Volunteer Opportunity at Denver University- Hello Denver Chapter Members! We are excited to announce an upcoming volunteer opportunity! The Denver Chapter of the Colorado Archaeological Society excavated the site known as the Swallow Site in Jefferson County between the years 1983-1998. CAS is completing the final report of this site, and as part of the Denver Chapter, we are invited to be part of the continuing legacy of this project! Please see the attached letter from Dr. Holly Norton, the Colorado State Archaeologist, on the importance of this site and your involvement with it.

Here are some of the things we are seeking assistance with at this time:

*Assistance with the artifact collections at DU Museum of Anthropology:

*Projectile points: bag the points by type and determine what points are missing.

*Photography of stone tools other than projectile points: Pull the drills, gravers, awls, and choppers from the collections and photograph by group/tool type, with key to catalog numbers. Pull representative samples of scrapers and bifaces and photograph in groups with key to catalog numbers.

* Photography of bone tools/worked bone.

* Cores: See if the cores are separate in the collections or can be located. Determine what analysis is needed & conduct analysis, including photography if appropriate.

If you are interested in volunteering or have questions, please contact Amy Gillaspie at amy.gillaspie@ucdenver.edu. At this stage, we are creating a list of potential volunteers, and as soon as dates and times are set to conduct work at DU, she will reach out to get you scheduled! Thank you for your interest and for being a member of the Colorado Archaeological Society!

Classes on Museum Basics - Curatorial Services and Collections Access at History Colorado is offering the final online class in their 2022 Museum Basics Series, *Digitizing and Metadata* on November 9th, 5-7pm. This session focuses upon how to process, house, and care for manuscript and paper collections. The cost for this online class is \$25. The class is designed for those who currently work or volunteer at cultural institutions as well as for graduate students interested in doing so. Please visit <https://www.historycolorado.org/insights-inperson> for further information and to register.

History Colorado - There are volunteer opportunities for CAS members to assist the Office of the State Archaeologist in record digitizing and library indexing work. Please contact Todd McMahon, Staff Archaeologist and State Curation Coordinator at todd.mcmahon@state.co.us. Volunteer opportunities are also available in the Emery Archaeology Laboratory for those who have completed PAAC classes or have archaeological field or artifact cataloging experience. Please contact Shawn Fauset, Emery Laboratory Coordinator at shawn.fausett@state.co.us.

PAAC Classes - PAAC classes are still on hiatus, but are tentatively scheduled to return in early 2023. We will provide updates when they become available. You may visit <https://www.historycolorado.org/paac> for updates, to learn about the PAAC program and to see offered courses.

BLAST FROM THE PAST: A look at the rich 75-year history of the Denver Chapter

This Quarter in DC-CAS History –

July 1952 – On July 12th, Dr. E.B. Renaud was elected life member of the Denver Chapter. **1966** – On July 24th, the Denver Chapter was once again the guests of DC-CAS members, Mr. and Mrs. Fallis Rees at their Ko-Kas-Ki Museum of Archaeology near Pine Cliff. Members brought their own picnic lunch and enjoyed the cool mountain air. **1987** – On July 18th, twenty DC-CAS members participated in a one-day high-altitude field trip to the Arapahoe Pass area.

August 1958 – A Labor Day field trip to visit outside of Wamsutter, Wyoming was set for Aug 30th, 31st and Sept 1st. **1976** – DC-CAS members visited a site outside of Beulah. There was no shade and plenty of flies. **1986** – DC-CAS members were invited by Forest Service Archaeologist Sharon Hatch to assist her in stabilizing the walls at Chimney Rock Pueblo. Work would continue through summer until at least Sept 1st. The Forest Service offered to provide hot dogs and hamburgers for a cookout.

September 1957 – DC-CAS members were encouraged to pick out one choice lithic item from their collection to show at the Loveland Chapter Annual Stone Age Fair, Sept 28th and 29th. **1967** – One copy of the *APB* went out to Santiago, Chile each month. Seven others went to seven different states...California, Texas, Oklahoma, Kansas, Wyoming, Minnesota, and Virginia. **1977** – DC-CAS members participated in the Means Meadow Survey conducted for Jefferson County Open Space Council.

Recipes From the Past -

Flo Jackson's Rhubarb Cake

Flo Jackson served a delicious rhubarb cake at the Potluck served at the 1978 Memorial Day field trip to Animas County. Those present raved and all wanted the recipe, so it was printed in the July 1978 *APB* (Vol.15, No.7, p.2) –

1 ¾ cup Sugar	1 tsp. Baking Soda
½ cup Shortening*	¼ tsp. Salt
1 Egg	½ tsp. Vanilla Extract
1 cup Sour Cream or Buttermilk	2 cups Diced Rhubarb (fresh or frozen)
2 cups Flour	2 tsp. Cinnamon

* Substitutes for shortening can be found here -

<https://www.thepioneerwoman.com/food-cooking/cooking-tips-tutorials/g34577150/shortening-substitute/>

Preheat oven to 350°. Cream 1 ½ cups sugar and the shortening. Add egg, beat. Mix in the next 5 ingredients. Add rhubarb to batter, mix well. Pour batter into a cake pan. Combine remaining ¼ cup sugar and cinnamon for topping. Sprinkle topping mixture over cake batter. Bake at 350° for 35 minutes or until golden brown. Bake a little longer if using frozen rhubarb. Serve plain or with ice cream or whipped cream.

From the Denver Chapter Poetry Corner:

The Call

I'm looking for the one so tall,
The Yuma, the best of all.
Look at this, it's what they call an awl,
But – I'm not going to give a call,
Because it's not a Yuma, the best of all.

By DC-CAS Member, Kerry Stewart, Age 9 (Originally published in the *APB*, March 1964, Vol.1, No.6, p2)

Listening to Trees

What do the trees talk about?
What are they whispering in the breeze?
Is it something that can even be said aloud?
Would the words bring you to your knees?

Would you understand the language, older than most rocks?
Can you hear them calling to the herds and to the flocks?

There's a tone to the woods, to the jungles and the grove.
It sounded before the reptilians or mammals ever roamed.
From among the fungus forests twenty feet high,
Trees gave way to what we understand to be life.

Next time you can, sit and listen, breathe.
Perhaps you learn something new from listening to the trees.

E.A. Seabold DC-CAS Member, Written 2018

ARCHAEOLOGY IN THE NEWS-

WEST/SOUTHWEST

Colorado: Metropolitan State University of Denver to launch excavations into lives of those displaced by the construction of Auraria Campus. **(August 29th, 2022)**
<https://red.msudenver.edu/2022/archaeological-dig-to-help-uncover-legacy-of-displaced-aurarians/>

Utah: Ice Age footprints emerge in Utah. **(July 26th, 2022)**
<https://www.heritagedaily.com/2022/07/prehistoric-footprints-found-in-utah-desert/144200>

Utah: Nuclear decommissioning to open reevaluation of prehistoric sites in Utah and discussions of protection with the Northwestern Band. **(July 20th, 2022)**
<https://www.sltrib.com/news/2022/07/20/tribes-air-force-eye-protection/>

New Mexico: Characteristic butchering marks found on mammoth bones dating over 37,000 years old currently being evaluated in New Mexico. **(August 5th, 2022)**
<https://www.heritagedaily.com/2022/08/new-mexico-mammoths-among-best-evidence-for-early-humans-in-north-america/144343>

Arizona: How the threat of fire in the ever-warming climate has some institutions jumping into action. **(June 20th, 2022)**
<https://phys.org/news/2022-06-arizona-rich-ancient-sites-artifacts.html>

ELSEWHERE

CRM will receive an influx of funds, raising the need for more CRM Archaeologists with advanced degrees. "Forecast for the US CRM Industry and Job Market, 2022–2031" **(August 17th, 2022)**
<https://www.cambridge.org/core/journals/advances-in-archaeological-practice/article/forecast-for-the-us-crm-industry-and-job-market-20222031/34BFC0A7C4885030D33D26ABC28C4C9A#.Yy4MmTcihaq.twitter>

Declining reservoirs around the globe uncover sites once thought to be lost forever. **(July 30th, 2022)**
<https://scienceandsf.com/index.php/2022/07/30/archaeology-news-for-july-2022-the-impact-of-climate-change-on-the-study-of-the-past/>

New dates for Australopithecus in South Africa obtained with cosmogenic nuclide dating. **(June 27th, 2022)**

<https://www.pnas.org/doi/full/10.1073/pnas.2123516119>

Canoe Burial in Patagonia sheds new light on pottery culture of two Andean slopes. **(August 24th, 2022)**

<https://journals.plos.org/plosone/article?id=10.1371/journal.pone.0272833>

Possible earliest evidence of human surgery found on skeleton in Indonesia. **(September 7th, 2022)**

<https://www.theguardian.com/australia-news/2022/sep/07/31000-year-old-skeleton-missing-its-lower-left-leg-is-earliest-known-evidence-of-surgery-experts-say>

Early Homosapiens made highly adaptable bladelets for a new environment. **(August 23rd, 2022)**

<https://phys.org/news/2022-08-archaeological-excavations-romania-life-earliest.html>

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DC-CAS BOARD MEETING MINUTES AND FINANCIAL STATEMENTS — Please note that the monthly Board Meeting Minutes and the quarterly Financial Statements are no longer published in the *All Points Bulletin*. These documents are available to all Chapter members upon request. Please contact us should you wish to receive them.

DC-CAS GENERAL MEETING MINUTES -

Please note there was no General Meeting in July 2022.

DC-CAS/ESS AUGUST 8, 2022 ANNUAL JOINT MEETING

The DC-CAS/ESS Annual Joint Meeting was held at 7:00 pm on Monday, August 8, 2022 in the Emery Archaeology Laboratory, History Colorado Center, 1200 N. Broadway, Denver. The meeting was hybrid with virtual access via the Zoom platform. ESS was the host for this year's meeting.

James Loudermilk, ESS Treasurer and Speaker Committee Member, opened the meeting and introduced the evening's speaker, Danielle Candelora, Assistant Professor of Ancient Mediterranean History at SUNY-Cortland. The title of her presentation was, Flexible 'Foreignness' and Multicultural Kingship in ancient Egypt. Her talk focused upon various means by which identity and foreignness were negotiated in the Northern Nile Delta during the Second Intermediate Period. It was during this period, the eastern area of the Northern Nile Delta experienced high immigration of southwest Asians, Palestinians and Israelis from the Levant. Candelora's discussion of the effects of these new immigrants centered upon foreign rulers, the Hyksos, the Ramessides, and the Kushites. Each foreign ruling dynasty maintained a cohesive Egyptian identity, while simultaneously incorporating their own traditions and ideology.

Candelora applied the latest Identity and Immigration theories to her analysis of these foreign-led Egyptian dynasties. Identity is viewed as self-organizing and a

process, rather than static. It is negotiated between self-projection and projection from others, and may be conscious and unconscious. Immigration theories, such as Berry's Acculturation Model, Cultural Entanglement, Borderlands and Middle Ground, view otherness as playing a big part in how immigrants fit into a new culture. Studies have found immigrants who have kept their identity adapt best to a new culture. The success of this type of adaptation is reflected in the cultural products they produce, which reflect both cultures. Studies have also found that acculturation is flexible and culturally-specific.

Based upon these findings, Candelora felt the need to shift the lens with which Egypt is traditionally viewed. The Northern Delta was very different from other parts of Egypt. It was more oriented towards the Mediterranean and the Levant (Near East), and more accommodating and tolerant of other cultures. This contrasted greatly from Thebes, the heart of Egyptian power. Candelora sought to determine how the foreign Egyptian kings reflected themselves differently between the two regions. To do so, she looked at their ruling strategies, cultural and royal display, and how they preserved their foreign-self. Egyptian royal power was based upon divine kingship ideology, which had managed to survive several social collapses. The Egyptian State had boundaries and a collective identity, yet had numerous foreign rulers during periods of instability. How did

foreign rulers preserve their foreignness while projecting their Egyptianness?

The first of the foreign Egyptian rulers, the Hyksos (1750-1550 BCE) were thought to be of southwestern Asian origin, possibly Canaanite. They ruled the Northern Delta from their capital, Avaris located in the eastern part of the Delta (now the archaeological site, Tell El-Dab'a). Later, they expanded their rule southward to Thebes. The Hyksos presented themselves as fully Egyptian by identifying themselves as the living embodiment of Ra, adopting Egyptian ruling titles, and incorporating Egyptian Gods while introducing their own gods. They utilized throne themes, epithets as well as Egyptian inscriptions. They would reuse Egyptian sphinxes to display their own hieroglyphs, but were careful not to disturb prior markings by inscribing along the curve of a sphinx's body. Hyksos' ruling strategy differed between the Northern Delta and Thebes to the south.

In the Northern Delta, the Hyksos carefully negotiated their identity as an Egyptian kingship by using the title, Hekahasus (aka Hkꜣ H3swt) which means ruler of foreign land. Hyksos' ruling structure was similar to that of a city-state rather than a vassalage. The Hyksos reduced the governing bureaucracy of thousands to just the King and his son, both known by their semitic Asian names. Business was conducted through diplomats and trade contacts with Western Asia and Upper Egypt. Diplomatic gifts reflecting Egypt were given to compatriots, and written correspondence was carried out in Western-style cuneiform. The economy centered upon kinship connections and importation. In Thebes, the Hyksos opted to use Egyptian trade titles, instead of the Hekahasus title. They also used Egyptian-style hieroglyphs. Their ruling strategy centered upon retaining the Egyptian patrimonial kingship structure of the Middle Kingdom with its large bureaucracy. The Hyksos synchronized their culture with Egyptian culture by making Set (aka Seth) the central god, who was associated with the Canaanite war god, Baal. The preservation of the Hyksos "self" is only found through indirect evidence.

The Hyksos are identified in images by their unique mushroom-shaped hair styles, brightly colored wool garments, and tunic closures. Self-preservation in monumental architecture can also be seen in the capital city of Avaris, which reflected a hybrid of Near Eastern and Egyptian style. At Tell El-Dab'a, Temples 2 and 3 were built in a Western Asian style, reflecting a foreign origin. At Temple 3, the largest structure in the region, oak acorns were recovered near a pit in its courtyard. Their presence may indicate oak was imported to be used in the temple. This is considered a highly visible signal of foreignness as oak trees are associated with tree goddesses, and noted to be very Leviathan. A similar example is from a Syrian temple, which had a

palm tree had been planted in a courtyard to represent the tree goddess. Later, when the Hyksos conquered Thebes, there was an explosion of tree worshipping and female goddesses throughout Egypt. Hyksos self-preservation is also reflected through the introduction of bi-valve molds, new types of weaponry, and metal work innovations to Egypt.

Four hundred years after the Hyksos, during the 19th Dynasty, the Ramesside rose to power in Egypt (1295-1186 BCE). The Ramesside were born and bred in the Northern Delta, and portrayed themselves as the heirs to the Hyksos. They were also oriented towards the Mediterranean and Near East. The new capital, built just north of Avaris, was multicultural with many new temples to both Egyptian and foreign cults. Ramesside rule in the south at Thebes continued to be very traditional. Religious processions copied the 18th Century Dynasty. Architectural expression was low key with additions to temple fronts depicting kings smiting foreigners. Although a new tomb gate was built which was similar to Syrian style. During the 700s BCE, the Kushite from South Sudan conquered Egypt to become the 25th Dynasty (747-656 BCE). Little difference was noted between local Kushite practices and those of the Egyptians. In a sense, the Kushite were more Egyptian than Egyptians, and their art represented much older Egyptian art. Because of this, they were able to capitalize on their connection to the Egyptian past. Kushite rule in Egypt was flexible to adapt to whatever worked locally. For example, in the Northern Delta, the small kingdoms were only required to declare fealty and to pay taxes. To the south, in Thebes, power was centered with the priesthood.

As such, the Kushite married into power. With their ascent to power, the Kushite introduced the Nubian tradition of royal women participating in important roles. They also implemented an ideological program featuring the reunion of the Amun and Osiris to facilitate the renewal of kingship. The Kushite built kiosks and temple fronts, and used new architecture (i.e. new gates) to reroute parade paths. Public processions were used to broadcast bold, public, foreign adherence to traditional Egyptian religion. Two Kushite kings built innovative chapels within existing priest-run temples, such as the Chapel of Osiris Ptha Neb Ankh (Lord of Life). The temples worked within the larger ritual landscape at Thebes. They had their own iconographic programs which included the kings holding their own processions. This was a very un-Egyptian thing to do, but it does show that the Kushite felt comfortable to import and display their iconography into Egypt. Kushite expression of self-preservation also appear in smaller ways. Images depict Kushite wearing skull caps, double uraeus and lasso necklaces.

The activities of Priestesses (God's wives of Amun) are depicted in art at the same level as the Gods. Also, there

is an unusual depiction of intimacy in Kushite art which is absent in Egyptian art. Candelora concluded her presentation by noting that there was not a single identity of what it means to be Egyptian. She argues Egyptian identity is flexible, and should be viewed with a wider lens which includes the Middle East. Candelora then took several questions from the audience. Loudermilk thanked Candelora for an interesting presentation. ESS will soon have a recording of this presentation available on their YouTube Channel - (<https://www.youtube.com/channel/UCOFD1PG8jiMuwzdymWlVwXA>).

In the meantime, ESS have a 2021 presentation by Candelora on the Hyksos and Immigration Politics which may be of interest - (https://www.youtube.com/watch?v=9KEZzhmpkU&list=PLFCiHXeXq7KiPC5dw-kjpnMccVSr7h_i3&index=5).

A list of her publications is available at the UCLA Near Eastern Languages and Cultures website (<https://nelc.ucla.edu/person/danielle-candelora/>).

The meeting adjourned at 8:15pm. Submitted by Stacy Greenwood, Secretary for DC-CAS.

DC-CAS SEPTEMBER 12, 2022 GENERAL MEETING MINUTES

The September General Meeting was held on Monday, September 12, 2022 at 7:00 pm at the Emery Archaeology Lab, History Colorado Center, 1200 N. Broadway, Denver. Remote access for members was provided via the Zoom platform. Craig Dengel opened the meeting by welcoming the attendees. Todd McMahon announced the need for a flintknapper for demonstrations at the upcoming October 15th International Archaeology Day. If anyone knows of someone available, please contact him at todd.mcmahon@state.co.us. Stacy Greenwood made several announcements:

- An urgent call was put out for members to assist in screening material at the Douglas County site under excavation by ERO Resources. If anyone was available to assist, email Jon Hedlund at jhedlund@eroresources.com.

- The Northern Colorado Chapter will be hosting the 87th CAS Annual Meeting on October 22nd & 23rd at the Embassy Suites in Loveland. This will be a hybrid meeting open to all members. Early Bird In-Person Registration is \$99 until Oct. 1st, then the fee will be \$119. Both Virtual and Student Registration are \$55. No schedule had been posted yet, but tentative field trips included Roberts Ranch Homestead and Buffalo Jump Tour, Native American Tipi Ring Tour, and Magic Mountain Site Tour. See State CAS website for further information and to register (<https://www.coloradoarchaeology.org/annual-conference>).

- The search for candidates for the upcoming 2023 Board elections continues. The candidate slate will be announced at the October 10th General Meeting. Elections will be held during the November 14th General Meeting. The new Board will be introduced to membership at the December 12th Members Night.

- There will be an upcoming opportunity for DC-CAS members to inventory and photograph lithic artifacts from the Swallow Site. Additional information will be forthcoming from Amy Gillaspie.

- International Archaeology Day 2022 will be on Saturday, October 15th, 10am-3pm at Roxborough Intermediate School, 7370 Village Circle East, Littleton 80125. This free event will be held outdoors, with the exception of lectures. Masks are encouraged for lectures. There will be several hand-on activities and demonstrations, lectures, and tours of Roxborough State Park, Lamb Spring Archaeological Preserve, and Bradford House. For further information and to register for the free lectures and tours, visit <https://www.communityconnections.biz/iad2022>.

Kayla Bellipanni introduced the evening's speaker, Emily Seabold, Metropolitan State University of Denver graduate and CRM archaeologist. The title of her presentation was, *The Peopling of the Americas: Mounting Evidence for an Earlier Arrival*. Seabold has long had an interest in very old sites in the Americas as well as the importance of water to all life. She noted that there are a number of early sites which have been documented. New genetic studies have also demonstrated a fast movement of people across two continents. The rapid movement of early peoples may indicate the use of water navigation to move into new environments. Seabold displayed a globe view of the Northern Circle to show present-day islands and continents once would have been interconnected by the now submerged Continental Shelf. During the Holocene, there would have been intermittent periods when water receded and dry land was exposed. For this evening's talk, the area of interest was the Beringia land bridge, a now-sunken land mass twice the size of Texas, which connected Alaska to Russia. Traditional archaeological views hold that there was a long one-time event whereby early peoples crossed the land bridge when it was exposed. Later, they became isolated from

Asia when the land bridge became covered in water. However, Bioanthropology maintains a different view based upon genetic studies of ancient and modern populations in Asia and the Americas. Studies indicate that Beringia may have had long-time occupation during dry periods with pockets of land being isolated between the colder and warmer periods. Tamm et al (2007) conducted a high-resolution genotype study of 46 people from Asia and the Americas. Their results indicated a pause, then a quick change in the genetic material which they referred to as the *Beringia Standstill*. Subsequent work has focused upon identifying gene variation amongst ancient remains and modern indigenous peoples of North and South America. Later, Hoffecker et al (2016) carried out a synthesis of known genetic data which provided further support for the *Beringia Standstill Pause Hypothesis*.

The genetics show there were two to three distinct *Inuit* groups defined as the *Paleo-Inuit* and the *Ancestral/Modern-Inuit*. The *Paleo-Inuit* were the earliest migration across the Arctic, through the Aleutian Islands and onward to Greenland. Given the wide-spread migration, Seabold proposed that it made more sense to travel by boat as it would be easier than land travel over the ice corridor. She noted there was clear evidence for a seafaring people at around 14,000 years ago at the Chilean site of Monte Verde. There was also evidence for boat travel by the Aboriginal Australians 50,000 years ago. The *Paleo-Inuit* were a distinct ancient genetic population which inhabited Beringia long before isolated groups became differentiated. The *Ancestral/Modern Inuit* were from later migrations between 2,000 and 5,000 years ago. These later migrations spread with such speed, there was a complete turnover of genetic populations. Based upon the analysis of genetic variation, the settlement of the Americas may be integrated into the larger picture of global migration of modern humans. During their data synthesis, Hoffecker et al (2016) also reexamined the work of Swedish botanist, Eric Holtèn (1937), who coined the name, Beringia for the land bridge. Holtèn postulated there were areas of refuge for vegetation from glacial ice during warmer periods. Hoffecker et al (2016) determined that core samples containing plant and insect material did indicate vegetal refugium did exist between 20,000 and 27,000 years ago. While the central portion of the North American Arctic was slightly cooler than today, it was warmer and wetter on the outer edges. As such, it was felt these vegetal refugium would have been a refuge for humans as well as animals.

Improvements in genetic analysis has led to a refinement of the data enabling a finer understanding for genetic inclusions and materials that doesn't have sequences to modern ancestors in the Americas. Evidence for an early arrival can be found at two sites, Upward Sun River Mouth site and the Bluefish Cave site. The Upward Sun River site in the Tanana Valley, Alaska

dates to 13,200 years ago (11,600-11,230 Cal BP). The site contained two infant burials. Complete genome sequences were extracted from skull fragments. The results indicated the infants were not direct ancestors of modern Native Americans, but did share a common ancestor with them. The infants appear to be part of the Beringia Standstill Pause genetics. Their interment also reflected differences in orientation, location and burial goods. The Bluefish Cave site in the Yukon, Canada, has been a controversial site since its 1977 discovery by Canadian Museum History archaeologist, Jacques Cinq-Mars. The site consists of three caves with evidence of being a hunting and butchering site. Fifteen bones with butcher marks were recovered, with the oldest bone being a horse jaw dating to 23,500 years old. Reexamination of the cut marks by Ariane Burke, University of Montreal and Lauriane Bourgeon, University of Kansas verify they were human made. Work at the caves continues, with agreement there is evidence for a low, but definite, human presence. Monte Verde is controversial due to its oldest date of 30,000 years ago. The most widely accepted date for the site is 14,500 years ago. The older date is dismissed as glaciers may have kept the area too cold prior to 19,000 years ago. It is argued that it was after this period that soil development would have enabled settlements to be established. Archaeological evidence from the site indicates its occupants were seafaring people. Ten types of Pacific seaweed were recovered which were used for food and medicine. A sixty-foot shelter was also found along with footprints, wood slabs, and butchered bones of extinct elephant species. Based upon the evidence at sites like Blue Fish Cave and Monte Verde, Seabold states there is evidence of deep time. Genetic studies don't reflect the view of Clovis being the first occupation of the Americas. Nor is the Clovis lithic tradition what is expected of people rapidly moving into a new environment as the lithics are too uniform. There would be the need for a more varied lithic tool kit for hunting and gathering different animals and plants. While there is no genetic evidence for other hominids in the Americas, genetic studies do support the presence of modern humans definitely by 20,000 years ago, possibly 30,000-50,000 years ago.

Seabold noted geneticists had abandoned the "Clovis first" position in favor of the *Coastal Migration Theory*. As noted earlier, there is evidence humans arrived in Australia between 50,000 and 70,000 years ago. Based upon estimated coastlines during this period, there was no land bridge to join Australia to other areas. Therefore, humans must have had watercraft capable of traversing between islands to reach Australia. A similar scenario may have existed when Beringia experienced warm periods causing land to be submerged. Travel along the Pacific Coast would also have been possible. Unfortunately, boats do not preserve well, and there is no technology to enable the exploration of underwater early sites. Genetic studies examining the X and Y

chromosomes of contemporaneous native populations on both sides of the Pacific have identified founding lineages, who share a common ancestor between 20,000 and 30,000 Years BP. It would indicate a convalescence period where there was differentiation between the groups. Prior to the Cordillera ice sheet receding, migrants may have traveled by watercraft down the coast from Beringia to what is now Chile. In what is termed the *Kelp Highway Theory*, migrants would have encountered the same coastline ecosystem in their travels which would have provided abundant food, wildlife and kelp. By 17,000 years ago, the Cordillera ice sheet had retreated enough to enable people to live there. The Humboldt Current off the coast of South America provided low salinity and rich biodiversity which enabled some of the earliest fishing to develop in Peru. People who settled in the Andes, brought with them crops such as peanuts by 9,200 years ago per direct carbon dating of hearths and gardens by Dillehay et al (2017). Based upon carbon and botanical evidence, the site of Santa Elina Rock Shelter, Brazil had long-term occupation from almost 30,000 years ago up until 1500 AD. The site had year-round edible plants that would have attracted game and humans. Charcoal and butchered bones from a giant sloth produced the oldest date of 23,120±260 BP (27,818-26,887 Cal BP). Just as the *Island-Hopping Theory* is supported both archaeologically and genetically for the South Asian Pacific, it may also have been the case for migration along the South American now-sunken coastline.

Seabold turned her discussion towards the presence of contemporaneous non-Clovis sites, which demonstrate that people were already widespread before the arrival of Clovis. During the 1990s, genetic studies once indicated the *Beringia Standstill* held all peoples there were the sole ancestors of all Native Americans who migrated south after 15,000 years ago. However, a number of sites dispute these conclusions by producing later dates and different lithic technologies. As noted earlier, the site of Monte Verde has an accepted date of 14,500 years ago. The Page-Ladson site in Florida also dated to 14,500 years ago. The site contained a butchered mastodon and was situated near a pond, which would have attracted game as well as hunters and gatherers. The site of Buttermilk Creek Complex in Texas, dating to 15,500 years ago, challenges stemmed-point chronology and origin. The site contained a distinct Clovis layer overlaying an older layer containing bifaces and blades. These older lithics may be the technological ancestor to Clovis. The site of Jaywamachay Rock Shelter in Ayacucho, Peru is one of the few dated sites with evidence of hunters and gatherers using fishtail points. A ¹⁴C date of around 12,500 years ago has been obtained which places the site's occupation during the Pleistocene-Holocene Transition. Child footprints left in mud at the site of White Sands, New Mexico were dated to 22,000 to 25,000 years ago based upon carbon-dated organic

matter associated with the footprints. There has been some criticism regarding the date, but the researchers hold the dates are accurate. The organic inclusions in the layers correspond with the geological pattern obtained from ice cores. Questions about "old carbon" issues were accounted for by U.S.G.S. scientists. The Paisley Cave site in Oregon produced a date ranging from 13,000 to 14,500 years ago based upon sampling of five human coprolites recovered from the cave. The lithic technology pre-dates Clovis. Additional artifacts included rope, basketry, plant fibers and bones from extinct animals. Taken as a whole, it would suggest Paisley Cave site was occupied by a culture different which was contemporaneous with the Clovis culture. The Meadowcroft Rock Shelter dates between 16,000 and 19,000 years ago, and also contains different lithic technology to Clovis. The site contained Ice Age fire pits, stone tools, and pottery fragments. Two million artifacts and ecofacts have been recovered over six years of excavations. The younger age of 16,000 years ago minimally indicates people with different lithic technology were present at the same time as Clovis people. Finally, the most-dated pre-Clovis site is Cactus Hill in Virginia. An estimated two hundred scientists, in two teams, have reviewed and reevaluated the dates for the site. They came up with the same results producing an occupation date of 18,000 to 20,000 years ago. The site contained unidentified project points which may indicate a widespread lithic tradition prior to Clovis.

Seabold noted there were a couple of hundred pre-Clovis sites in the Americas indicating an earlier arrival than is traditionally held. She recommended reading, *The Indigenous Paleolithic of the Western Hemisphere* by Paulette F. C. Steeves (2021). Steeves provides a master list of pre-Clovis sites without verifying claims, and offers them for further evaluation. Seabold noted a number of things to consider when reviewing the evidence for an earlier arrival. First to consider is a sampling bias. She stated that 90% of Indigenous populations were wiped out by post-Contact diseases and acts of violence. As such there has been a large loss of genetic material. Native genomes remain largely unknown, and will remain so without reconciliation. Currently, there are Native sanctions of DNA analysis due to tragedy, stigma and blood quantum labeling of U.S. Native Americans. There is also unsanctioned use of Native DNA which can reinforce long-held Eurocentric narratives about what constitutes *Civilization*. Acceptance of an earlier arrival for Native Americans (13,000 years ago or earlier versus 2,000 years ago) would also have far-reaching political repercussions relating to Native treatment and land claims, such as the Land Back Movement. It would also affect views of patriotism, colonial capitalism, as well as faith-based and western worldviews. These effects can alter the perception of the histories of minorities and force recognition of Native achievements. Previously, there has also been research sampling bias pertaining to what

has been accessible and what has not. Shorelines which would have contained a number of early sites are now located underwater. Perhaps advances in technology will enable investigation of these areas. In addition to this, there have been biased assumptions as to where sites would be located and what areas would be void of human activity. Environmental conditions may produce bias as well. For example, prehistoric activity in the rainforest environments will not preserve well due to the soil's acidity. As a result of continued industrial and urban creep into new areas, advanced developments in technology, and the recession of glaciers due to global warming, there is a renewed interest in exploring areas previously not explored. Research by such people as Levi et al (2017) indicate people have occupied the Amazon rainforest at least 13,000 years ago. As noted by Dillehay et al (2007 and 2017), there was a large biodiversity of plant materials, with plant domestication occurring at 8,000 to 10,000 years ago. LiDAR is now revealing the Amazon was occupied by humans much earlier and at greater density than previously thought. Research in northwestern Canada by Hansen et al (2021) determined that humans and bears were similarly constrained by ecology and geography. Genetic analysis revealed that bears in areas of indigenous land management had speciated. Over a long period, humans offered the bears food to deter them from coming into the villages. As a result, the bears speciated as they were less likely to move elsewhere to forage. The depth of time associated with human/bear interaction is reflected in the Indigenous oral tradition, which states their people learned their way of life from the bears. This suggests that such oral traditions should not be automatically rejected.

In summation, Seabold urged one to keep an open mind and to allow the scientific evidence speak for itself. There is nothing simple about the genetic history in the Americas. To better understand the topic, she highly recommended Jennifer Raff's book, *Origins: A Genetic History of the Americas* (2022), which reexamines the oldest genetic findings and the testing of modern peoples. Results have indicated the earliest migrants are not the ancestors of modern Native groups. The genetic studies show there were multiple migrations and many lost populations. The genetics indicate the *Paleo-Inuit* are not related to the *Modern/Ancestral Inuit*. There are a number of anomalous finds such as the Trail Creek Cave tooth, which dates to 9,000 years ago, but is not related to modern groups. Kennewick Man (aka Oipima Natitia) also dates to 9,000 years ago, and is most closely related to the Umatilla and Colville tribes. Child remains recovered from the sites of Anzick and Upward Sun River are not related to modern groups. At the 4,000-year-old Greenland site of Qeqertasussuk, a Saqaqq hair tuft from a male was identified as belonging to the Haplogroup D which was present in the Aleutian Islands Inana, but is not related to modern *Inuit*. Large scale ancient genetic research indicates Caribbean

migration occurred during the Archaic (7,000 to 8,000 years ago) and point to an ancestor outside of known North American genomes. Aboriginal Australians share DNA with this group, which indicates a common ancestor before Beringia. An even greater mystery is the Mehay of Central America. They have a unique ancestry not related to Beringian migration. They are not a part of the ancestral population of Native Americans. Seabold also mentioned controversies associated with the Calico Early Man site and the Lake Manix Early site. Both sites claim to contain early lithics, but most archaeologists conclude the recovered lithic material were ecofacts. The Calico Early Man site dates to 50,000 years ago, and was mismanaged so as to prevent further investigation. The Lake Manix Early site dates between 15,000 and 20,000 years ago. It has been untouched since the 1960s, therefore additional investigation may be worthwhile. Another avenue of investigation which may shed light upon the migration of Native Americans is the genetic studies of dogs. Research indicates that dog DNA closely follows that of human movement through Beringia. Dogs were domesticated from an extinct wolf species. Through species interbreeding, three to five genetic groupings exist. They are identified as Western Eurasian (European modern dogs), East Asian (Dingoes), and Ancient American/Modern Arctic (related to Siberian dogs brought by people). Seabold concluded her talk by noting that new timelines are emerging relating to earliest dates and arctic genetic turnover. As such, it will never be boring to study. The audience thanked Seabold for a most interesting presentation. A recording of her presentation is available on the Denver CAS YouTube Channel - https://www.youtube.com/watch?v=qx4QriOgS_U.

The meeting adjourned at 8:05 pm. Submitted by Stacy Greenwood, Secretary for DC-CAS.

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