“25 Years of NAGPRA
One Hopi’s View”

Lyle Balenquah • Page 4
Contents

Feature Stories

25 Years of NAGPRA
One Hopis View 4
By Lyle Balenquah

Meet the New Editor of Southwestern Lore 11
By Christian J. Zier

Life and Death in AD 830 13
By Jason Chuipka

Departments

18 Sushi in Cortez  By Kimberly Field
20 Presidents Column  By Karen Kinnear
23 Where Are They Now  By Heather McDonough
24 Chapter News
32 Hilites
36 Depth of Field

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Front Cover Image:

Shell Necklace (not an actual NAGPRA item).
Photo Credit: Dan Boone/Ryan Belnap, Bilby Research Center, Northern Arizona University.
Mission Statement
The Colorado Archaeological Society is a non-profit organization committed to the stewardship of archaeological resources in Colorado. We achieve this through public education, research, conservation and enhanced opportunities for responsible participation in archaeology for interested individuals and organizations.

Our History
The Colorado Archaeological Society (CAS) came into existence in 1935 as a focus for people having interests in the history and prehistory of humans in Colorado. The Chipeta Chapter, in Montrose, CO, was also founded in 1935 and is the oldest continuously active chapter. Subsequently, other groups were established in other Colorado cities, and a state organization was created. This collective interest in archaeology led to the establishment of the office of the State Archaeologist within the Colorado Historical Society, a state government agency. CAS became involved in all phases of archaeology and members realized the need for training in the various aspects of what they were doing. Consequently they started training programs to meet these needs. Originally, qualified CAS members provided such training for the other members. After the establishment of the office of the State Archaeologist, that office undertook providing such training. It has now evolved into the Program for Avocational Archaeological Certification (PAAC), taught by the eminently well-qualified Assistant State Archaeologist. PAAC offers training at each of the CAS Chapters several times in each year, in classes covering a wide range of topics. Now, with a history of more than 75 years, CAS has eleven Chapters throughout Colorado and has developed many programs, research projects, and activities.

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Editor
anasazibob@gmail.com • Robert Dundas
Shell Necklace (not an actual NAGPRA item). Photo Credit: Dan Boone/Ryan Belnap, Bilby Research Center, Northern Arizona University.
With the advent of the 25th anniversary of the Native American Graves Protection and Repatriation Act (NAGPRA), I wanted to reflect on my personal experiences in dealing with and implementing NAGPRA with the Hopi Tribe. This is not meant to be a technical, legal or political analysis of the Act, there are other resources available if one wishes to learn more.

November 16, 1990.

This was the day that the Native American Graves Protection & Repatriation Act (NAGPRA) was passed into law. At the time, I was 15 years old and had no idea that this law existed or what its' implications would be on my life and the lives of my fellow Hopi people. Fast forward 16 years…

In the summer of 2006 I find myself in the backcountry of Mesa Verde National Park and I'm staring into a large trench which holds the remains of over 2,000 individuals. The bones of my ancestors lay before me and I'm trying to comprehend the situation as a whole. It is overwhelming to say the least and I'm wondering what I got myself into. This is one of the largest reburials conducted in NAGPRA history and is my introduction to the whole process.

I had recently started working with the Hopi Cultural Preservation Office (HCPO), the formal governing body of the Hopi Tribe that deals with all matters of Cultural Resource Management (CRM), including Archaeology, Anthropology, Ethnography, Linguistics and in this case, NAGPRA. As the new Archaeology Program Manager, I was given the assignment to help coordinate and carry-out this project, along with numerous individuals from the National Park Service (NPS), Museum Specialists from the State of Colorado, various agencies and other tribal representatives.

The Hopi Tribe, as a formal entity, had assumed the lead in this endeavor. This was based on established “Cultural Affiliation” with the prehistoric human remains in question. Establishing that affiliation is a long and complicated process; much like going to court, any tribe who claims affiliation with a set of human remains must “prove” this through several lines of evidence. The Hopi Tribe, in conjunction with Hopi elders, archaeologists, museum specialists, physical anthropologists and historians, had met this challenge sufficiently. It was an endeavor which spanned many years. Let’s leave it at that.

Back to the task at hand.

So just where did these remains come from and why were we re-burying them? The majority of the remains came from within the established boundaries of Mesa Verde National Park. Either as part of past archaeological excavations (deliberately removed from the ground) or through natural forces, such as erosion or as “inadvertent discoveries” – perhaps unearthed by accident through trail maintenance or other NPS activities. In any case, these remains, like so many others throughout the country, had ended up in boxes, given an accession number and stored in warehouses or in some extreme cases, put on public display (as one unfortunate individual who was encased in cement to mimic an excavation and placed inside a glass case).
The bottom line was that these individuals, women, men, teenagers, children and infants, were no longer in their final resting places. In most cases, only fragments of them were left, partial skeletons that were once a living, breathing human being. Some of them were originally buried with "grave offerings"; pottery, jewelry, textiles, baskets and other "gifts" to carry with them into the after-life. These items were placed back with the individuals, as best as could be determined.

The identification process of these individuals is an extremely tedious task, requiring the expertise of archaeologists and physical anthropologists to examine each set of remains to determine gender and age; categorizing them into groups which would aid the reburial process. When it came time for reburial, the actual process was conducted according to cultural procedures set forth by which ever tribe assumed the lead. Thus the reburial was carried out and in one day, we re-buried over 2,000 individuals.

Since that day, I have been involved in half a dozen reburials with as many different federal, state and tribal agencies. Other Hopis, always males, have been involved with many more, since the dawn of the NAGPRA age. How and Why do I choose to be involved in this process? I can only speak for myself. I do not claim to voice the feelings or emotions of the other Hopis and Indigenous people who are involved in this aspect of NAGPRA.

"The bottom line was that these individuals, women, men, teenagers, children and infants, were no longer in their final resting places. In most cases, only fragments of them were left, partial skeletons that were once a living, breathing human being."

- Lyle Balenquah
It can be a difficult choice, there are cultural and personal boundaries we have to face and ultimately cross if we become involved. When I first told my family that I was going to be conducting the reburial at Mesa Verde, they objected to it and tried to change my mind. They were afraid there could be negative consequences, physically and spiritually, as a result of my involvement. They worried that I was not adequately prepared, at least from a cultural perspective. It’s not so much a cultural taboo or superstition in regards to handling human remains, but more of a concern that there could be other consequences that could affect my inner well-being.

While I respected their concerns, I viewed my participation as necessary, as a way to correct the wrongs of the past. Perhaps I was also a bit naive about it all, not fully understanding the implications of my decision. Yet it was that thinking that I needed to do something, which compelled me to participate. As an Indigenous person involved with the field of Archaeology and other aspects of CRM work, I have always felt that it is important to acknowledge the past history between the sciences of Anthropology, Archaeology and Indigenous people.

It has not always been respectful or beneficial and the Hopi experience has been no different. However I feel that by choosing to be involved in these fields, also requires my participation to make some positive changes. I think those of us who choose to be involved all carry the idea, that it is our duty and responsibility to respect
and protect our relatives from a distant era. Thus I continue to re-bury the remains of my ancestors.

There are a myriad of emotions and feelings that I encounter while doing a reburial. I am often physically and emotionally exhausted at the end of the day. I have learned to hide my emotions while I am working, which can be a difficult task. I remember the first time I unpacked an infant from the storage box and placed it within the burial trench. Unexpectedly, I felt tears roll down my cheek and I had to compose myself. The thoughts of my own daughter who was the same age as this child crossed my mind. Through blurred vision, I gently arranged the fragments of skull and bones, placing alongside a small ceramic bowl and turquoise pendant she had been buried with. This emotion still occurs occasionally but I have learned to deal with it.

Other times I am left with surreal visions; such as countless skulls, all lined up facing east, waiting for their chance to greet the sun once again and continue on in their final journey. Or another time I took a skull out of the box and saw that this poor fellow had an obsidian projectile point embedded in his eye socket. He had died from his injury and it reminded me that at times, our history could be violent and unsettling.

I experience frustration and anger from time to time, wondering why my ancestors were treated with such disrespect to be labeled with a number and placed in storage boxes. Their final journey disturbed and their souls left uneasy. But those emotions are not welcome, at least during the actual reburial. They will resurface in me at a later time. Of course I am far from happy, but it is best to keep working and focus on getting the task done.

I sometimes talk to the dead as I’m laying them out. I hold them face-to-face and ask them who they are. I reassure them that we are there to help. I let them know that no further harm will come to them and they are free to go."

- Lyle Balenquah

"I sometimes talk to the dead as I’m laying them out. I hold them face-to-face and ask them who they are. I reassure them that we are there to help. I let them know that no further harm will come to them and they are free to go."

Turquoise Mosaic (not an actual NAGPRA item).
Photo Credit: Dan Boone/Ryan Belnap, Bilby Research Center, Northern Arizona University.
long reburial, I say nothing and work in silence, hoping that we can finish before the sun sets. I drink or eat very little while I am working, taking short breaks to clear my head and talk with the living.

I am appreciative of those that come to assist us. Usually there are only a few Hopi or other tribal representatives involved some from other tribes. Nowadays, those numbers grows smaller as people age and are no longer physically able to do the work. This type of work is not one that other Hopi males are eager to get involved with, for their own personal and cultural reasons. For now, there are only 2-3 of us who continue to do so. So be it.

But there are others who come to help; archaeologists, museum specialists, maintenance workers, trail crew and volunteers, from various agencies. Their extra hands help to unload boxes, unpack the remains and if needed, place the remains within the trench. According to Hopi belief, only males are allowed within the actual reburial pit (one of my uncles who is also involved in these efforts, jokes it is because Hopi males are expendable).

I don't consider this to be morbid work. I have never been squeamish about bones, human or not. When I think about it, I guess I was destined to do this, but there is nothing glamorous in it. Again, I view it as an individual responsibility. What I take from it, or rather what I hope is gained, is a sense of peace for all involved. Not just for those we are reburying, but for those of us who remain. The Living. The Dead. Hopefully we can all rest easier.

One of the more amazing aspects of this whole ordeal are the personal items that are buried with an individual. Intricate jewelry that they wore with pride. Ceramics of all types, plain, decorated, imported and the one-of-a-kind. Shell, stone and other materials that came from distant lands. It showed that their lives were not all labor and

Photo: Lyle Balenquah
toil, that they too had the opportunity to enjoy the better times of life. They contemplated their place in the universe, reflected in their art. They spent time with their families and friends, caring for one another in life and death.

I have to remind myself not to admire too much. That these items are no longer meant for this world, and so I place them alongside their owners and thank them for the chance to glimpse into their world. I also have to remind those who are helping in the reburial that this is not the time or place for in-field scientific analysis. I know this can be difficult for some of my archaeology colleagues, losing pieces of the past and with them, their scientific potential. I remind them that time has come and gone. Let us respect what needs to be done and move on.

When all is said and done, I say a final prayer to my ancestors. I ask them to be at peace. “Go be with your relatives who are waiting for you”. We leave offerings and conduct a cleansing ceremony for all involved, smudging ourselves in juniper smoke, washing away any negative feelings or emotions from the day. With final handshakes, the work crew disassembles and departs. I am usually one of the last to leave.

I never go directly home after a reburial. I find a secluded spot to camp out for the night. I build a fire and sit staring at the flames, watching stars in the night sky, slowly releasing the remainder of my emotions from the day. I reflect on the day’s activities and concentrate on bringing myself back to this world. I wonder if what we do really corrects the mistakes of the past. Will there indeed be repercussions for my involvement? Only time will tell.

I may never know who these people were in real life, we only cross paths in our journeys to our own final destinations. Yet I am thankful for their presence. They are the giants on whose shoulders I stand upon. The meaning of the past is what it contributes to life in the present.

I fall asleep knowing I will awaken to a new day and see in the eyes of my own children, the spirits of my ancestors.

We Are Still Here.

Lyle Balenquah
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Lyle Balenquah, Hopi, is a member of the Greasewood clan from the Village of Bacavi. He has earned Bachelors (1999) and Masters (2002) degrees in Anthropology from Northern Arizona University. For over 15 years he has worked throughout the American Southwest as an archaeologist documenting ancestral Hopi settlements and their lifeways. Currently he works as an independent consultant but his work experience includes time with the National Park Service, The Hopi Tribe, and the Museum of Northern Arizona. He also works as a part-time hiking and river guide in the Grand Canyon, combining his professional knowledge and training with personal insights about his ancestral history to provide a unique forum of public education.
Meet the New Editor of Southwestern Lore

Christian J. Zier
Editor Southwestern Lore

Christian J. Zier retired recently after 30 years as President and Director of Centennial Archaeology, Inc. in Fort Collins. He received his M.A. and Ph.D. in Anthropology from the University of Colorado – Boulder. He has conducted archaeological fieldwork throughout the western United States with a particular emphasis on the western High Plains, and was the senior author of Colorado Prehistory: A Context for the Arkansas River Basin (1999), which synthesized existing archaeological information on southeastern Colorado. In addition to the U.S. he has also conducted archaeological fieldwork in El Salvador, Mongolia, Pakistan, and Congo Republic, as well as paleontological fieldwork in Tunisia. His professional interests include hunter-gatherer studies, agricultural societies in marginal environments, and cultural ecology. Not-so-professional interests include fly fishing, whitewater boating, and endurance sports. He lives in Fort Collins with his wife, Denise. They have three grown children: Caroline, Abigail, and Daniel.

Editors Note:

A special recognition to Judith Halasi who contributed her expertise and talents through the years to make Southwestern Lore the respected Journal it has become. Happy retirement Judith and thank you from the membership of the Colorado Archaeological Society.

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Figure 2. Aerial photograph of Sacred Ridge showing the 10 loci of occupation.
The Surveyor

Life and Death in AD 830
Archaeological Evidence for Ethnic Conflict at Sacred Ridge

Jason Chuipka, M.A. RPA

The waters of Lake Nighthorse, just outside of Durango, Colorado now cover evidence of one of the largest Pueblo I communities in the northern southwest. Between 2002 and 2005, archaeological investigations were conducted at 74 sites prior to the dam’s construction as part of the Animas-La Plata (ALP) Project, a water project that is part of the Colorado Ute Indian Water Rights Settlement Act that stores water from the Animas River.

The ALP Project investigations identified Paleoindian, Archaic, Basketmaker II, Pueblo I, Ute, Navajo, and historic Euro-American components. The single largest momentary population dates to the Pueblo I period (A.D. 700-850) when migrants from other areas of the southwest moved into the upper Animas River Valley to join the already flourishing community along this mountainous river corridor. This was a period of population growth and expansion of settlement around the Durango area. But, it ended abruptly in violence around A.D. 830. For the next thousand years, prehistoric populations passed through the area but never again established a large community along the upper Animas River Valley.

A key piece of the puzzle as to why the Animas Valley was abandoned in the early ninth century is Sacred Ridge, a large village located in the western end of Ridges Basin. This site was intensively investigated from 2003-2005 and revealed a number of unexpected finds that shed light on social conditions that may have contributed to abandonment of the area.

Sacred Ridge was a prehistoric village that occupied one of several small ridges that stand above the valley floor at the base of Basin Mountain. The cultural deposits covered 11.6 acres, or about six city blocks. It was the largest site excavated as part of the ALP Project and is the largest Pueblo I period habitation site in the Durango area.

Local artifact collectors and looters had been aware of the dense cultural deposits on this small ridge for nearly a century prior to the ALP Project. Reverend Homer Root, a local avocational archaeologist who was affiliated with the Fort Lewis College Museum in the 1960s, noted that “as many as fifty people might be counted on the site during a week-end, searching and digging for relics”.

The Fort Lewis College Archaeological Field School conducted excavations at the site in 1966 under the direction of Homer Root. Termed “The Ridges Basin Project”, it was at this time that the site was first referred to as Sacred Ridge. Root chose to focus on the ridge top architecture and the extensive middens on the surrounding slopes. He returned to the site for a short time in the summer of 1967, evidently to further explore the middens for additional burials.

Although Root employed some standard archaeological procedures, the only existing record of those investigations is Root’s hand-written journal with unscaled drawings of selected artifacts and burials. A handful of 35-mm slides and a short 16-mm film are the only existing photographic documentation of the excavations. Most of the slides and a large portion of the film appear to have been taken on the same day at the end of the 1966 field season.
The 2003-2005 ALP Project investigations at Sacred Ridge were extensive, with a crew of up to 20 archaeologists working to complete the excavations within the timeframe of the project. These investigations revealed 178 cultural features, 22 of which were large, deep pit structure habitations (Figure 1).

The site was divided into 10 loci based on the distribution of cultural debris concentrations evident on the modern ground surface. With the exception of Locus 10, all of the loci contained at least one pit structure, remnants of surface architecture, human remains, and midden deposits (Figure 2). The depth of the pit structures protected them from looting disturbance, as the floor surfaces of these structures were up to 3 m below the modern surface and beyond the reach of weekend “relic hunters”.

A surprise finding on the ridgetop was a complex of structures that included what appears to have been a tower (Feature 16). This is surprising in that prior to this finding, towers were generally associated with the later Pueblo II/III period (A.D. 900-1200) occupation of the greater Mesa Verde Region.

The unprepared basin-shaped floor of Feature 16 measured approximately 4.5 m in diameter. Lying directly on this floor surface was a 15-cm-thick layer of adobe fragments interpreted as burned closing material. This adobe, combined with the 20 cm of burned adobe removed while defining this feature, combine to form a low mound. Photographs from 1966 indicate that Homer Root and his students stripped knee-deep fill from the ridge top, suggesting that this mound was likely much greater in height prior
to those early investigations. The mound of adobe may have been upwards of 1 m in height. By contrast, many contemporary single-story jacal surface rooms of the Pueblo I period in the Durango area are evidenced only by light scatter of burned adobe – a few scattered fragments with some rock.

So why all of the adobe? Four large primary post holes and 15 smaller secondary posts contained the charred remnants of posts. It is unclear why Feature 16 was so heavily constructed. One possibility is that the structure was greater than a single story in height. The need for a stable base would have required numerous posts to brace the tall structure (Figure 3).

The reconstruction shown in Figure 3 is based on three lines of evidence: a) the large number of postholes – double that of other surface structures; b) the size of those postholes—double the width and depth of nearby surface rooms; and c) the massive volume of adobe, which is five to ten times the amount typically found in association with surface rooms. The Feature 16 superstructure is more similar to that of pit structures in terms of size and spacing of the main support posts. Given that pit structure roofs stand upwards of 2 m in height, it has been reasoned that this structure could have stood as tall or taller.

Human remains were recovered from every loci at Sacred Ridge except Locus 10. This is not surprising given the extensive occupation of the ridge. Looting of middens in the decades prior to the ALP Project had disturbed many burials and resulted in the removal of an unknown number of individuals. The ALP Project excavations at Sacred Ridge recovered the remains of 129 individuals. Of this total, 94 individuals were found as undisturbed formal burials, disturbed formal burials, or isolated human remains scattered by both natural processes and looting.

The human remains of at least 35 individuals recovered from Loci 4, 7, and 9 exhibited extensive perimortem (i.e. around the time of death) trauma. This was unexpected, as all known sites with human remains exhibiting similar perimortem trauma date from the Pueblo II and subsequent periods, hundreds of years later in time than the occupation of Sacred Ridge.

The 35 individuals were identified from an assemblage of nearly 15,000 fragments of bone. Both males and females were represented in the assemblage, and the ages of the individuals ranged from infant to old adult. The bone fragments exhibited cut marks, chop marks, charring, scrape marks, and crushing. Several ceramic vessels, flaked stone scrapers, choppers, bone tools, manos, and metates were intermingled with the fragmentary remains. Additionally, similarly processed dog, deer/elk-sized mammals, and rabbit-sized mammals were present in the assemblage.

Osteological analysis concluded that such damage was not accidental or haphazard. Instead, the evidence pointed to the intentional destruction of the entire body, including removal of the scalp, nose, and ears, smashing of the front teeth, and removal of the lower jaw. Perimortem scalpings, blows to the skull, and disembowelment were also evident.

As discussed in greater detail in a 2010 article by James Potter and Jason Chuipka in the Journal of Anthropological Anthropology (No. 29, pp. 507-523), the violence and extreme mutilation evident at Sacred Ridge was interpreted as the result of conflict between different groups living in and around Ridges Basin in the early A.D. 800s. The utter destruction of these people, and in the process their identity, seems consistent with the goals of ethnocide – the intentional and systematic destruction of an ethnic group. Even the destruction of the dogs may have been a tactic designed to further eradicate all that was identifiable with this group."

- Jason Chuipka
consistent with the goals of ethnocide – the intentional and systematic destruction of an ethnic group. Even the destruction of the dogs may have been a tactic designed to further eradicate all that was identifiable with this group.

The underlying cause of the Sacred Ridge massacre is not known, but deteriorating environmental conditions may have been a factor. Households at Sacred Ridge had greater access to highly valued food resources (deer and elk) than did others, which potentially exacerbated social tensions. The combination of an increasingly colder and drier climate, an over-hunted local environment, unequal access to meat among households, and a growing population relying on limited soils to grow food, may have turned the various groups composing the community into natural competitors. Consequently, any stress experienced by this multi-ethnic community may have been enough to trigger a violent event, the goal of which would have been to destroy the targeted group wholly or in part.

The excavations conducted at the Sacred Ridge site confirmed that it was the largest aggregation within Ridges Basin during the early Pueblo I period (A.D. 700-850). It is noteworthy that the primary occupation of the ridge may have lasted for as little as two generations, or about 60 years. During this short span of time, the changes in the physical layout of Sacred Ridge appear to reflect changes in the sociopolitical organization of the larger Pueblo I community in Ridges Basin and the upper Animas River valley. These changes evidently ended with violence, and the abandonment of the site some time in the early ninth century. Neither the descendants of the Sacred Ridge occupants or other Ancestral Puebloan groups ever returned to reoccupy the area. This is a striking finding, given that much of the Northern San Juan continued to be intensively occupied until the late thirteenth century.

Sacred Ridge appears to have been founded as a small hamlet not unlike the other settlements in Ridges Basin and the upper Animas River valley. The growth of the
site into a small village, as well as changes in the scale and variety of structures that were built toward the end of the occupation, appear to reflect the emergence of a more complex sociopolitical landscape around A.D. 800. The construction of the Ridgetop Complex indicate that Sacred Ridge had emerged as a focus of these changes and that the site had become an important settlement within the larger community.

The perimortem trauma evident on human remains suggests that the importance of the site could not protect the occupants from a massacre that effectively ended the occupation of Sacred Ridge as well as the Durango area. This event may have been preserved in memory of later groups that settled near, but not within, Ridges Basin for hundreds of years after the events that unfolded around A.D. 830.

Further Reading

Chuipka, Jason P.

Potter, James M. and Jason P. Chuipka

Potter, James M. and Jason P. Chuipka

Wilshusen, Richard H., Winston Hurst, and Jason Chuipka

Jason Chuipka
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Jason Chuipka is an archaeologist living in Mancos, Colorado. He was the crew chief for excavations at Sacred Ridge and has been conducting archaeological research in the Four Corners for the past 20 years. Jason is the Principal Investigator for the Navajo-Gallup Water Supply Project, the latest large-scale Bureau of Reclamation water project in northwestern New Mexico.
Sushi in Cortez isn’t about sushi, nor is it about Cortez. It is about archaeology—through a different lens. The Mesa Verde region provides context, and is a character that looms large in this collection of essays on interdisciplinary studies, or interdisciplinarity, as it is called in this book. It is the silent backdrop, or the stage on which a philosopher, a photographer, an archaeologist, a poet, a Native American scholar, and a filmmaker explore questions of place, culture, and self.

In a nutshell, the group goes into the field together. They pack into a minivan and set out on their adventure, camping out, breaking bread together, passing the bottle back and forth, and laughing. They climb the sandstone fins of Comb Ridge and explore sites including Sand Canyon Pueblo. Along the way, they bust out of their silos of specialty to more fully understand and appreciate a place. Each contributes his or her impressions of the shared experience. I won’t spoil one of the central jokes of the book, but I suspect alcohol was involved.

Ultimately, they gain insights into themselves as well. As the archaeologist implies, this is not so much a quest for answers, but to regain a sense of fascination with ancient places, and what he loved about archaeology in the first place. It’s an acknowledgement of the value of “pure” curiosity. For him, interdisciplinarity can give a new freedom to those who might feel mired in “applied archaeology.”

The resulting compilation includes philosophy, storytelling, film making, ethnography, and commentaries on sociology, ecology, social and environmental
justice, anthropology, higher education, the tourist as stakeholder, poetry, morality and plenty of navel gazing. The humanities share the stage with the sciences.

The essays explore the value of ancient sites and what they mean to us as individuals, and to the world. Not for what they can teach us, or for what they can bring us, but simply for what they are. The authors also take on the essence of their study, their work, and even their chosen paths in life. The essays cover a lot of ground; they’re written from a Native American perspective, and that of professionals who’ve spent their careers in research as well as artists endeavoring to communicate the inspiration they’ve taken from the endlessly intriguing and enigmatic ancient cultural landscape of the American Southwest.

I particularly enjoyed Porter Swentzell’s insights. Swentzell is from Santa Clara Pueblo, one of six Tewa-speaking Pueblos in northern New Mexico, and straddles the two worlds of Pueblo and mainstream American culture. As such, he sometimes plays the role of the antagonist in this book.

The authors acknowledge that they are scholar-tourists visiting a past that is not their own. They candidly weigh the merits of each other’s “product,” asking the rhetorical question: “Is a DNA sequence more important than a poem?” As they cross the boundaries of their personal lives—at times it is a difficult passage—they learn how incomplete a single rendition of a place can be.

An archaeologist/researcher/professor served as the “producer,” as the project’s filmmaker described him. At its core, this book is about an archaeologist inviting others into his world, to join him on visits to “his” sites. He shares his challenges, his vulnerability and, ultimately, his rich rewards gained from being silent and letting his fellow travelers tell their own stories of place.

Sushi in Cortez contains no keys to unlock the mysteries of the past. There’s no right question to ask, but it is fruitful to query why we care so deeply about these ancient places in the first place.

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**Kimberly Field • Denver Chapter**

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Author Kimberly Field is putting her long-dormant undergraduate degree in archaeology to use. When she isn’t exploring ruins in the wilds with her husband Michael, she can be found flyfishing, teaching and writing about arts, culture and Western lifestyles for a variety of magazines.
In the first chapter of *Aku-Aku*, Thor Heyerdahl described the building of the *moai*, the giant statues “... they whetted their stone adzes, and set about one of the most remarkable engineering projects of ancient times.... They made gigantic stone figures in man’s likeness, as tall as houses and as heavy as boxcars, and they dragged them in great numbers across country and set them up erect on huge stone terraces all over the island.” I was 10 years old when I first read this book, and when I finished it, I rode my bike to the local library to find and read *Kon-Tiki*. I was hooked. Growing up in rural Ohio in the 1960s, Heyerdahl’s adventure to a remote island in the middle of nowhere was unbelievable to me and opened up a whole new world.

Over time, life’s choices took me in a different direction but I never forgot the excitement I felt when reading those two books and thinking about life on Easter Island. I joined the Peace Corps in 1975 and was sent to the Kingdom of Tonga, a British protectorate in the middle of the south Pacific. Hearing the stories of how the island was settled reminded me of Easter Island and I vowed to get there someday. More time passed, and in 2008 I saw a trip to Easter Island offered by Elderhostel. It was a volunteer trip in which participants would spend some time with an archaeologist working on an excavation. Five minutes later, I was signed up. I re-read *Aku-Aku*
before the trip and all the passion and excitement from the early 1960s returned. In Santiago, Chile we met the group leader, who turned out to be the daughter of Bill Mulloy, one of the archaeologists who traveled to Easter Island with Heyerdahl in the 1950s. That cinched it – it was one of the best trips I’ve ever been on and when I returned to Colorado, I explored archaeology organizations in the state and joined the Boulder chapter of CAS.

Now, as the new President of CAS, I’ve been reflecting on the organization and the many CAS members I’ve met over the past several years. One word that comes to mind is “passion” – everyone I’ve met has a passion for archaeology, that same passion I first experienced when I was 10 years old. This passion is expressed in a variety of ways – for site stewardship, for public education, for participation in surveys, excavations, and curation activities. I’m excited to be a part of this wonderful group of people.

I’ve had the opportunity to talk with the boards of several chapters (and hope to meet with the boards of other chapters in the next several months) and I see passionate, thoughtful people who are interested in preserving and protecting our state’s archaeological treasures and have found a variety of ways to do so. We’re a diverse group of people, united by our passion, with a desire to improve the ways in which we get the word out to CAS members and to the general public about the great archaeological treasures we have in Colorado.

One of my goals this year is to work with the state CAS Board and local chapters to strengthen the relationship and communication between state and local chapters, building on the efforts and activities of past Presidents. I want to meet and talk with local chapter boards to hear their views of the organization as a whole and get their ideas for improving state-chapter communications. I want input from you, our members, about your ideas to make CAS stronger and more relevant today. Other goals will come from these conversations.

As you’ll read elsewhere in this magazine -see the highlights from the January quarterly board meeting - we’re working on some exciting projects, including the development of a statewide site stewardship program in cooperation with state and federal agencies, an Internet policy, the development and implementation of online membership, and the creation of long-range plans for our efforts to increase public awareness of archaeology, grow our membership, and expand our work with the professional archaeological community.

I’m looking forward to meeting and talking with you! Please contact me with your thoughts and ideas about CAS. You can reach me at kinnear.rockies@gmail.com or 303-917-1528.

Karen Kinnear
kinnear.rockies@gmail.com

Karen Kinnear has been a member of CAS since 2009, a former Vice President and Public Outreach and Education Committee Chair. She began working for a consulting firm. Her clients included several Native American tribes. She has found her passion in Colorado as an avocational archaeologist and is looking forward to focusing on traveling around the Southwest and expanding her archaeological knowledge and experiences.
“Program for Avocational Archaeological Certification”
PAAC Class Schedule

For Information on classes scheduled in Colorado Launch PAAC Website >
http://www.historycolorado.org/oahp/paac-event-schedule

Or email: Kevin Black • kevin.black@state.co.us

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).

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

The Lamb Spring Archaeological Preserve is offering talks and tours of this important Paleo-Indian archaeological preserve just south of Chatfield State Park monthly from May thru October, 2016. For more information and to make a tour reservation:

Click here: Free Tours - Lamb Spring Archaeological Preserve

August 4 - 7
Pecos Conference
Alpine, AZ 2016
Apache-Sitgreaves
National Forests
In May and June of 2015 I had the opportunity to take part in a field school at Project for Belize (PFB), Medicinal Trail with Dr. David Hyde. As an undergraduate student at WSCU, I learned a great deal during the school. Throughout the field school we were taught all of the basics of field archaeology and excavation techniques. We were also given the opportunity to visit Lamanai and Tikal near the end of the trip, and see the work which had been done there.

The first thing we were taught upon arriving at PFB, was the how to lay out grids for excavation units. After the units had been laid out we were taught proper ways of excavating, collecting and labeling artifacts and taking field notes, as well as how to fill out Lot and SubOp Tracking forms. Each student was required to keep a field notebook, recording everything which was done at the unit they were assigned to. During the three weeks we worked in the field, we each spent two days in the lab at camp, washing, sorting, and relabeling artifacts for future examination. Several times throughout the field school we attended lectures, in the late afternoon or evening. Lastly, during the last few days of fieldwork, we learned the proper way to draw Profile and Plan maps and backfill the units.

Overall the field school was an amazing experience, and I would highly recommend this field school for anyone studying archaeology. I was able to learn a great deal about what archaeology is really like, and how to properly carry out fieldwork. I greatly appreciate the support I had from the Alice Hamilton Scholarship Fund, which helped me to be able to take part in this trip.
Chapter News

On October 16th ten chapter members and site stewards visited two rock art sites west of Montrose. The first site on the itinerary was the Windy Gap Panel. Recent road closures and fading memories made relocation of the site more difficult, but provided for a nice hike on a sunny, warm day. The panel consists of 6 pecked, horned anthropomorphs that appear to be dancing, and a single pecked cross and circle. This panel came to light in 1985, then recorded by chapter members. Viewing this panel is difficult due to a juniper tree, unless standing right in front of it, and its exposure away from the canyon rim. The difficult aspect may explain its "hidden" nature until relatively recent times. The site’s location provides a commanding view of Shavano Valley. The rock art has been given a Ute affiliation.

The second rock art site visited was a panel at Dry Creek. The rock art site is of particular interest due to its unusual aspect. The pecked glyphs are on a horizontal plane – a rare exposure in western Colorado. The glyphs are difficult to see due to heavy patination that may also suggest great antiquity. The glyphs consist of anthropomorphs, a spiral, several footprints and a pecked line. Carol Patterson has thoroughly recorded the site, and it has been adopted by site stewards Susan Dougherty and Annette Butts. Susan was a member of the field trip, so gave the group a detailed tour of the site. Several interesting observations have been made about the site. The single pecked line has a north/south orientation that was confirmed with a compass. Another was that a split in the adjacent rimrock lines up due west of the rock art grouping, and may have a summer solstice orientation. Returning to the site at sundown just before the solstice and during the solstice may reveal additional alignments.

Chapter members worked with archaeologists, Glade Hadden and Leigh Ann Hunt recording site 5DT2015 in November. The site is informally called Antelope Caves and is a prehistoric lithic procurement site. The site stewardship program wrapped up its 2015 season.

The October meeting featured an update on the Eagle Rock site in Delta County presented by Glade Hadden of the BLM. Excavation of that site is now winding down and evidence from this 13,000 year old site suggests some new conclusions regarding the diets of those who originally occupied the rock shelter. Mr. Hadden believes that the evidence supports the conclusion that the primary diets of the paleo populations was vegetable matter and small animals such as mice and rabbits rather than the megafauna of the pleistocene epoch.

The November meeting, presented by David Primus, explored the Gunnison Valley prior to the construction of Blue Mesa Reservoir. Historic photographs revealed, ranches, towns, and the narrow gauge railroad that now lie beneath the reservoir as
remembered by local residents. Primus has lived in Gunnison since 1978. As a third generation Coloradoan, he has researched the history of the American West throughout his life. He is the chairperson of the Gunnison County Historic Preservation Commission and on the board of the Denver, South Park, and Pacific Historical Society. The program brought in a number of guests who had not previously attended chapter meetings.

Denver Chapter
Denver
Chapter Rep: Teresa Weedin

Blackfoot Cave: The group is still working on analysis. They plan to submit 3 or 4 abstracts to CPA for presentations at this year’s meeting in Salida. Some interesting results will be reported.

Swallow Site: Analysis continues on lithics. Artifacts currently being analyzed have been moved to Bill Hammond’s condo. Boxes of artifacts still waiting to be analyzed have been moved to History Colorado. All the other boxes will be moved to the University of Denver’s permanent storage facility on West Hampden. Swallow Site: Most of the early chapters have been written.

Jack Warner conducted a tour of two Archaic era archaeological sites previously excavated by the Denver Chapter for the Ken-Caryl Historical Society. He also conducted a talk and tour of Paleo-Indian/mammoth Lamb Spring Archaeological Preview. He gave a talk on Denver Basin Hogback archaeology and a poster display at the Roxborough State Park Archaeology Fair.

The Denver Chapter library is no longer. Even the boxes of journals stored in The Pit in the basement have been disposed of. Several people, including Chapter Board members, stopped by and picked out books/journals. We collected $522 in donations. Books that were left were picked up by the University of Denver Library; once evaluated, the books will either be added to the shelves or put in the non-profit book store. Five of the eight bookcases were picked up and delivered, as well as a 2-door storage cabinet and metal shelving. Journals, miscellaneous papers were put out for recycling; we put out three large piles that were picked up. Jack Warner coordinated the Swallow Site artifacts move; Teresa Weedin, the library disposal.
9 members were trained in Monticello, Utah to function as site stewards for the BLM lands and resources.

Lectures: October, Dave Batten: Bringing the Field into the Office: GIS as a tool for Archaeology
Kevin Black: More Than Just a Pretty Rock: Cherts and Jaspers in Central Colorado
Curtis Martin: Indigenous Ute Indians of Colorado
Sonny Shelton: Bison History in Western Colorado
December: Carol Patterson & Almas Evans: Rock Art & History of Shavano Valley west of Montrose, CO

7 single day field trips to rock art sites in western Colorado and eastern Utah.

The Hisatsinom Chapter has volunteers at the Crow Canyon Archaeological Center (in the lab, in technical functions, in the library, in publications and Cultural Explorations). Duties during the reporting period included, artifact classification (ceramic and lithic), artifact classification data entry, research library inventory, data entry, and editing.

Chapter members are also volunteering in curation, education, library and interpretation at the Anasazi Heritage Center/Canyons of the Ancients National Monument.

Chapter members are volunteering at Mesa Verde National Park in Interpretation.
The Hisatsinom Chapter survey team is continuing work on private property with work on a 40-acre property completed and report submitted to the Colorado State Archeology offices. The survey team has also embarked on a 70-acre survey after also completing the 100-acre survey in September.

Our monthly newsletter features reports on the speakers and field trips with photos. Past and current issues are available on the CAS website.

Currently, 21 Chapter members are Canyons of the Ancients National Monument (CANM) site stewards.

Three Chapter members are Archaeological Conservancy site stewards. Five Chapter members are site stewards in SE Utah. Several Chapter members are involved in the SJMA Trail Information Specialist and Wilderness Study Area programs.

Our Chapter continues to work with the Four Corners Lecture Series. Our Chapter has cooperated on fundraising for the Southwest Colorado Canyons Alliance.

Our Chapter works with the local radio station KSJD and the Sunflower Theater (in Cortez).

In conjunction with our 501(c)(3) status and our mission and bylaws, the Chapter presents monthly speakers on topics pertinent to Southwest, upper San Juan and Four Corners archaeology which are free and open to the public. During this reporting period our speakers were:

Our October meeting talk was titled Ancient Woodworking, Animal Use, and Hunting Practices in Southeastern Utah: New Insights from the Study of Early Perishable Collections. During the 1890s, more than 4000 textiles, baskets, wooden implements, hide and feather artifacts, and other organic materials were excavated by local “cowboy” archaeologists from Basketmaker and Pueblo-period archaeological sites in the greater Cedar Mesa area of southeastern Utah. Most of these artifacts were shipped to museums outside of the Southwest, where they have been largely forgotten by archaeologists and the public. In 2010, the Cedar Mesa Perishables Project was born to “re-excavate” these collections and make them more accessible to researchers, the general public, and native communities. To date, the project has documented approximately 1500 perishable artifacts and generated more than 4500 digital images of collections at the Field Museum of Natural History, the Museum of Peoples and Cultures at Brigham Young University, and the Smithsonian’s National Museum of the American Indian. The talk was presented by Chuck La Rue, wildlife biologist and by archaeologist Laurie Webster.

Chuck LaRue is a wildlife biologist and naturalist who has worked extensively with birds on the Colorado Plateau and other areas of the Southwest for 35 years. Dr. Laurie Webster is an anthropologist who specializes in the perishable material culture of the American Southwest. She is a visiting scholar in the Department of Anthropology at the University of Arizona and a Research Associate at the American Museum of Natural History and the Crow Canyon Archaeological Center. Five years ago, she initiated the Cedar Mesa Perishables Project to document the thousands of perishable artifacts recovered from alcoves in southeastern Utah during the 1890s. You can support this ongoing research through the Cedar Mesa Perishables Project here: http://www.friendsofcedarmesa.org/perishablesproject/ All donations are tax-deductible!

Our November meeting talk was part of the Four Corners Lecture Series. Sheila Goff and Ernest House Jr. discussed successes of NAGPRA at 25: Colorado’s Implementation Present and Future.
Field Trips: September Field Trip to Squaw and Papoose Canyons. October Field Trips to the Hatch Site near Cortez and the Little Colorado River Historic Conservation District and Rock Art Ranch in Arizona. November Field Trip to Indian Creek Petroglyphs and Canyonlands Newspaper Rock.

Indian Peaks Chapter
Boulder
Chapter Rep: Karen Kinnear

Several IPCAS members are continuing to help Dr. Scott Ortman at CU with a laboratory analysis project to reconstruct the role of Pojoaque Pueblo in the history of Tewa Pueblo society and to develop methods for reconstructing the population histories of currently-occupied villages for application to other pueblos in the area. The collection is from the 1952 Univ. of New Mexico field school that involved excavations within the current Pueblo of Pojoaque. The group meets weekly for 3 hours.

Karen Kinnear and Martin Anderson are continuing their development of a site stewardship plan, and are working with Beth Parisi from the Site Steward Foundation and with Holly Norton and Kevin Black from History Colorado to set up training for both IPCAS and CAS. Martin has been in touch with Sue Struthers from the Forest Service. Holly Norton and Karen met in November to develop a plan to create a statewide site stewardship program.

Kris Holien assisted Park Archaeologist Kelly Stehman with documenting vandalism to a wickiup in Rocky Mountain National Park.

Kris Holien is working 10 hours/week to organize 7 storage boxes of compliance reports and 10 boxes of archaeological site forms at Rocky Mountain National Park's Museum Storage Facility.

Allison Kerns and Karen Kinnear are working on a presentation to the CU Anthropology Club.

Pikes Peak Chapter
Colorado Springs
Chapter Rep: Larry Hansen

Aug. 1, "Button on a String" at History Colorado Day, Dick Sundstrom and Rich Garcia. They demonstrated two things children played with in the past; the button
on the string and the string itself, they taught "Cat's Cradle". Sept 23, Historic Archaeology adult presentation at PILLAR Institute, Pat Williams. Oct. 17, Dig Box and power point presentation at Fountain Creek Nature Center, Jones LeFae, for adults and children. Oct. 24, "Button on a String" at Dig Day, Pioneers Museum, Dick Sundstrom and Rich Garcia. Dec. 9, Rock Art, Lithics and Ceramics at Monroe Elementary (3 - 4th grade classes), Dick Sundstrom, Bob Kilgore and Pat Williams.

Pueblo Archaeological Chapter
Pueblo Chapter
Rep: Dennis Schiferl

Pueblo City County Library District (PCCLD), Special Collections, Bill Buckles Collection: PAHS members Peggy Colgate, and Georgine Booms continue to volunteer on a weekly basis on tasks which will allow for the Bill Buckles collection of materials to be properly archived. PCCLD librarian-archivist Tammi Moe oversees this effort which is estimated to be 20% complete as of December 2015.

PCCLD, Special Collections, Colorado Rock Art Association (CRAA) Collection: Four PAHS members received an overview by PCCLD librarian-archivist Tammi Moe of the collection which includes, but may not be limited to, written documents, slides and rock art tracings. The archival processing of materials will begin in January 2016 with help from members Betsy Morgan, Barbara Potter, and Susan Simons.

10/31/2015 Comanche Grasslands Picketwire Site Stewardship: Five PAHS members visited nine sites as part of ongoing stewardship.

10/1/2015 Membership meeting presentation to members and public: The Cotopaxi Jewish Agricultural Colony, 1882-1884. Author Nancy Oswald spoke to the hardship and adversity, as well as human perseverance and determination required of the Russian Jews who arrived in May of 1882 to form a settlement.

10/24/2015 Pinon Canyon Maneuver Site - Historic Site Tour. Member only tour with Jennifer Kolise, Pinon Canyon Archaeologist to historic homesteads.

11/5/2015 Membership meeting presentation to members and public: Rock Art Evidence for the Apache in Southeastern Colorado. Dr. Larry Loendorf provided ~100 attendees information suggesting certain rock art motifs demonstrate the Apache presence in SE Colorado.

11/14/2015 Pueblo History Museum Free Day. PAHS members served as docents to the museum PAHS exhibit and Pike educational trunk. Over 200 persons toured the museum.

SJBAS continued efforts to collect funding for the John W. Sanders Center for Southwest Studies Internship Fund to help with Center curation issues which resulted in 2 fall internships. At the SJBAS holiday party, an additional $1,000.00 was raised during the silent auction and donated to the Center for 2 spring 2016 internships.

SJBAS continues to actively publicize lectures in its monthly newsletter for a number of local and regional organizations: Four Corners Lecture series, Center of Southwest Studies, Life Long Learning series, Hisatsinom & Chipeta Chapters evening programs.

SJBAS continued to remain actively engaged with local, regional, and national organizations in planning for the 2015 Annual CAS Conference: Southern Ute Tribal nation; Fort Lewis College Center of Southwest Studies; San Juan College; San Juan County Historical Society; Local Chamber; San Juan Forest Service, as a few examples. Field Trip planning coordination for the conference further included communication with individuals from: Mesa Verde National Park; Aztec National Monument; Salmon Ruins; Chimney Rock National Monument and others.

In December, the SJBAS Board met with incoming CAS President Karen Kinnear to discuss the relationship between CAS and the local chapter and brainstorm ways in which ties can be strengthened and what Chapters might like to see from CAS. It was a very positive and productive discussion. As part of its efforts to be more engaged with CAS, SJBAS Membership voted Tish Varney, Board Member, as the new CAS Rep for 2016.

SJBAS continues to submit its monthly meeting and lecture series for publication to the Durango Herald, Durango Telegraph, Cortez Journal, local radio stations, the Durango Welcome Center, and the FLC Anthropology Department. SJBAS has been drawing 2 to 5 non-member Visitors to the meetings & lectures each month. These Visitors are acknowledged during the business portion of the monthly meeting, encouraged to continue to attend and consider becoming an SJBAS Member. Each is offered an SJBAS brochure.

The Chapter is assessing the feasibility and interest of its members in changing the day of its monthly meeting and lecture series beginning in 2017 so that it does not conflict with the Fort Lewis College Life Long Learning Series and which may also provide for additional attendance at the SJBAS monthly lecture program by non-Members.

The 2016 lecture series, with the exception of one month, has been confirmed and will be added to the Chapter’s 2016 brochure which is made available at each lecture to Visitors and new Members and used for other outreach throughout the year.

Please refer to the final CAS conference report from SJBAS for specific...
statistics on the impact of its CAS Conference outreach efforts.

The 2016 field trip series includes 2 guided commercial river trips that will allow SJBAS Members who participate and opportunity to share information about the club to non-member participants.

ATTENTION CAS REPS AND CHAPTER PRESIDENTS
If your chapter does not have your information listed and would like to be included in the next report and magazine please have the Chapter Rep or someone in your chapter compile the “CAS Advisory Report” information and email it to:
Douglas Rouse
rousepcas@gmail.com

Click here to visit our Facebook Page!

Colorado Archaeological Society
Public Group

2016 Meeting Locations Colorado Archaeological Society

ALL CAS MEMBERS MAY ATTEND BOARD MEETINGS

SPRING
April 23 in Denver
Hosted by: Denver Chapter

SUMMER
July 23 in Pueblo
Hosted by: Pueblo Archaeological & Historical Society

FALL
Annual Meeting
October 7 – 10 in Grand Junction
Hosted by: Grand Junction Chapter
The Quarterly Board meeting of the Colorado Archaeological Society was called to order by President Karen Kinnear on January 23, 2016, at 12:50 p.m. at the Left Hand Grange in Niwot, CO. Roll call was taken, with a quorum present. Chapters represented were: Chipeta, Colorado Rock Art, Denver, Grand Junction, Hisatsinom, Indian Peaks, Northern Colorado, Pikes Peak, Pueblo, and San Juan Basin.

EXECUTIVE SECRETARY (TOM HOFF):
Welcome to our new and repeating officers and Board Members. I am looking forward to another productive (fun) year from CAS. We can take pride in beginning our 81st year as an association. Our society’s quarterly publication, Southwestern Lore, is one of the oldest archaeological publications in the United States, sharing that platform with American Antiquity, a publication of the Society for American Archaeology which also was formed in 1935. Our longevity is a great tribute to all of you, and those that preceded us for their dedication and the gift of their time and efforts to preserve and maintain our highly regarded place in the archaeological community.

TREASURER (PRESTON NIESEN):
Current assets are $38,266 and liabilities are $2,500. As a reminder to each of the Chapters, a copy of your year-end financial statement needs to be submitted to Preston Niesen as soon as possible.

OLD BUSINESS:
Online membership for CAS: The Online membership project is put on hold until a more detailed description is provided that defines the process and how it will affect each Chapter. In the meantime, Craig Banister will purchase a Word Press theme to help rebuild a new CAS website.

2016 Quarterly & Annual meetings: The meeting schedule for the remainder of the year is April 23 in Denver, July 23 in Pueblo and October 7-10 in Grand Junction. Doug Van Etten reported that plans are well along for the Annual Meeting/Conference to be held at Colorado Mesa University campus.

2014 Financial Audit Report: Craig Banister, Larry Evans, and Bob Rushforth met with Niesen on December 19, 2015, to perform the internal audit of the 2014 state books with one recommendation.

COMMITTEE/SPECIAL REPORTS:
ALICE HAMILTON SCHOLARSHIP (PHIL WILLIAMS/TERRI HOFF): Applications will be due on April 4 for the 2016 Alice Hamilton Scholarship awards. Awards will be announced at the April 23 Quarterly Meeting. Terri reported that there are no volunteers.
for Raffle Manager and Silent Auction Manager.

One suggestion is to have the host chapter of the annual meeting be responsible for running the Silent Auction. The Committee discussed with the Long-Range Planning Committee the financial consequences for awarding scholarships if there is no raffle fundraiser in the future. “Pass the basket” donations at the meeting totaled $118.35 for the Alice Hamilton Scholarship Fund.

COMMUNITY OUTREACH and EDUCATION (BARBARA POTTER):

We gathered information from chapters present on their areas of need or concern. Our remaining committee time was used to review and consolidate information on the committee’s outstanding project ideas. Among the items reviewed were: Public Education Matching Grant requests, Site Stewardship Program training, Speakers’ Bureau, Boy Scout Archaeology Merit Badge programming, and interfacing with chapter public education activities.

PAAC (KEVIN BLACK):

Five classes were completed (Boulder, Dolores, Fountain, Grand Junction, and Montrose) in the fourth quarter, 2015. Average enrollment was 17 people. No courses were cancelled during the quarter, but the site form workshop scheduled after the annual meeting in Durango was cancelled due to extremely low interest. The PAAC Winter Laboratory project resumed in December at the off-site storage facility ("North Warehouse") in central Denver. Ten volunteers helped in the lab on four days completed during the December 4–11 period: five from the Denver chapter, two each from the Indian Peaks and Pikes Peak chapters, and one from the Northern Colorado chapter. Joan Prebish of the Indian Peaks chapter has earned the Laboratory Trainee certificate, her first in the program. Congratulations Joan!

PUBLICATIONS (LARRY EVANS):

Recently we received notice from Judi Halasi that she is resigning her position as editor of Southwestern Lore effective with the publication of the Winter 2015 issue. Judi has held the position as editor for several years and our thanks go out for a job well done. We have recruited a new editor to replace Judi. His name is Chris Zier, recently retired from Centennial Archaeology in Fort Collins. I am still in need of a volunteer, proficient in Excel, to update the index of Southwestern Lore, listed on the CAS website. The index currently has information through 2011, so the years 2012 through 2015 need to be added.

PUBLICATIONS/COMMUNICATIONS, INFORMATION and TECHNOLOGY (BOB DUNDAS):

Bob reported the CAS Facebook page now has over 1,260 members with great dialogue between professionals and non-professionals.

PUBLICATIONS/ARCHIVES (CRAIG BANISTER):

Craig has been busy with an inventory of boxes of the Denver Chapter records in preparation to be archived at the Denver Public Library. Once he has gone through the
process with DPL, he will write up a guideline of what types of files will be accepted, and what types will be rejected.

STATE ARCHAEOLOGIST (HOLLY NORTON):

History Colorado has been through a complicated transition which was just beginning to unfold during the Annual meeting in October. To summarize the last several months, in early summer Governor Hickenlooper dissolved the traditional 29 person advisory board to the Colorado Historical Society (now HC) and appointed a 9 person board of directors, 4 appointed by HC and 5 appointed by the Governor. This is in keeping with the structure of other state agencies under the Department of Higher Education.

In June 2015, due to financial issues at the institution, a program of voluntary furloughs and separation packages were announced to the staff with the possibility that layoffs may have to proceed. In June and July, therefore, HC saw approximately 17 people who chose to take early retirement or leave for other opportunities, including the CEO, COO, CFO, and State Historian. The OAHP and SHF lost three employees who chose to take the separation program, and an undisclosed number of other employees in the office are taking part in the voluntary furlough program. Despite this effort, the first week of October HC was forced to lay-off an additional 20 employees throughout the institution. This resulted in the loss of three further positions from OAHP, two positions from Information Management and one from the Office of the State Archaeologist. In October Steve Turner was appointed State Historic Preservation Officer by Governor Hickenlooper. The position of State Historian was also announced in January and is currently being filled by Dr. Patricia Limerick of UC-Boulder.

Final permit count for 2015 was 112, down slightly from last year. Curation is moving forward- both CSU and UCCS are trying to create new curatorial positions and increasing their capacity to hold regionally specific collections. I have been working with CAS president Karen Kinnear to help develop site stewardship training program. There is a lot of interest for such a program from Colorado Parks and Wildlife, who wants to increase their management and interpretation of cultural resources on state lands. CPW has also requested that we do PAAC surveys on state lands.

HISTORY COLORADO / CAS REP (PETER FARIS, written report):

On 1/12/2016 the Archaeology and Historic Preservation Committee of History Colorado voted on the State Historic Fund (SHF) Grant appropriations for the first round of 2016. Total appropriations from SHF were $4,266,441. Archaeology appropriations were $585,162 (an approximately 14% share).

MEMBERSHIP (BEV GOERING):

There are 785 memberships and 1,101 members. Memberships have increased by 4 and members have increased by 8.

LONG RANGE PLANNING (DICK SUNDSTROM):

We have forwarded copies of our committee's last three reports to Larry Evans, Chairman, and to the other members of the Publications Committee. A cover message summarized the committee's thinking regarding how to make Southwestern Lore a more useful and useable publication by offering CAS members, both professional and
avocational, direct on-line access to a library of Southwestern Lore issues. We suggested that a first step be to begin collecting the text of each issue of Southwestern Lore in the new system being assembled for our web site by Web Master Craig Banister. Providing controlled access to this information would follow, as would a search tool. At some point, we might suggest that CAS members elect to discontinue receiving hard copies of Southwestern Lore. Whatever savings accrue from a reduced publication run and postage costs might be invested in the Alice Hamilton Scholarship Fund or other worthwhile CAS endeavor.

NEW BUSINESS:

2016 Budget: The 2016 Proposed Budget prepared by Treasurer Niesen was accepted by the Board.

Update on Digital Toolkit Project: Mark Mitchell gave a progress update regarding the Online Resources for Colorado Archaeology and Historic Preservation (ORCA) project which will be a multi-functional website combining existing resources with new content and tools for collaboration. He was granted copyright permission to use 48 articles from Southwestern Lore.

Proposed Internet Information Policy and Procedures: Bob Dundas presented the proposed Internet Policy and Procedures as drafted by the Publications sub-committee of Communications, Information and Technology. The policy was discussed, then tabled until the next quarterly meeting in order for each chapter to have an opportunity to review and discuss the specifics.

CAS Grant Program: Tom Hoff explained that Southwest archaeologist Fred Blackburn is involved with a huge project for archival preservation, documentation and digitizing historic photographs from early expeditions to the Southwest - archaeological, Spanish and military, i.e. Fremont, Wetherill, etc. He has no official funding for this project so is always looking for donations and grants. As a non-profit group, CAS has offered to be the mechanism to handle any monies going toward Fred's project in the future. CAS has provided this similar service in the past, to hold and disperse grant monies, for other archaeologists and their projects.

Bylaw Amendment – Board Meeting and Annual Meeting: Tabled until April Quarterly Meeting.

CCPA and CAS Relationship: Kinnamon reported that CAS will continue to work closely with CCPA (Colorado Council of Professional Archaeologists) on projects, policies, etc. that involve Colorado archaeology. CCPA is looking to add a membership category for CAS members who wish to join CCPA. The CCPA Annual Meeting and Conference is March 17-20 in Salida. There will be a few CAS members presenting papers at this year's conference.

The meeting was adjourned at 5:12 p.m.

Kris Holien
CAS Recording Secretary
kjholien@aol.com
“We have lived upon this land from the days beyond history’s record, far past any living memory, deep into the time of legend. The story of my people and the story of this place are one single story. No man can think of us without thinking of this place. We are always joined together.”

- PUEBLO ELDER, DATE UNKNOWN

Canyon de Chelly, AZ
Photo: Robert Dundas