



PNWAS NEWS BULLETIN 165

**HAPPY NEW
YEAR 2024 & WELCOME TO
PNWAS Winter/Spring
talks!!!!**

**AND if you missed any of the PNWAS
ZOOM talks see them on our PNWAS
YouTube Channel:
<https://www.youtube.com/user/SeattlePNWAS>**

The outstanding recent in-depth to the second half of our Double-Hitter featured the

Oldest Human Artifacts (18,000-year-old) with Camel teeth and extinct bison blood from the Rimrock Draw Rockshelter, Oregon By Dr. Patrick O'Grady, Anthropology, University of Oregon

It is now available on our YouTube channel (above).

If a current member (Please renew now for 2024!), see PWNAS schedule/membership form attached), you will get an invitation to join the ZOOM meeting through an e-mail shortly before each talk. Talks are on Thursday evenings and start at 6:30 pm.

**LATE WINTER PNWAS,
Thursday, February 29th, 2024**

**Generationally-Linked Archaeology:
“Living-Off-The-Land” for 4,000
Years on the Salish Sea**

**By Ed Carriere, Suquamish Elder
and Dr. Dale Croes, WSU/PNWAS**

ZOOM Broadcasted from Ed Carriere’s House so we can show his gathering baskets, nettle fiber nets and sewn tule mats



Collecting little necks, butter clams and cockles in my traditional clam baskets.

After detailing continuity trends in ancient wet site basketry style in different regions of the Northwest Coast, and especially in Ed Carriere’s inside-Salish Sea region for 4,500 years, we now explore the ancient trends of fauna/flora analysis from archaeological sites for approximately 4,500 years and link them to what Ed Carriere experienced, in his own words, supporting his “Mom,” *Kia’ h*, Great Grandmother Julia Jacobs (b. 1874), mainly through “Living-off-the-Land” and waters of the Salish Sea.

We will test what we have termed *Generationally-Linked Archaeology* where we have followed ancient basketry and cordage styles Ed learned while raised by Julia Jacobs, preserving the “thread of knowledge” from deep-time in the Salishan Sea, through various evolving and statistically linked styles (Carriere and Croes 2018 on Amazon).

If this generational knowledge is demonstrated, then it should also be reflected in ancient efforts to prosper and support their families and large socially complex populations by living off the animal and plant resources in their region. A difference is that we are not looking at discrete archaeological artifacts, ancient basketry and cordage from wet sites, but fauna and flora data which do not have stylistic trends learned and passed along through time (much more ideational in terms of cultural transmission), and mostly reflect hunting, fishing, gathering trends.



Replica of a nettle fiber salmon gill net with my carved salmon floats and ancient styles of bound pebble anchor stones.

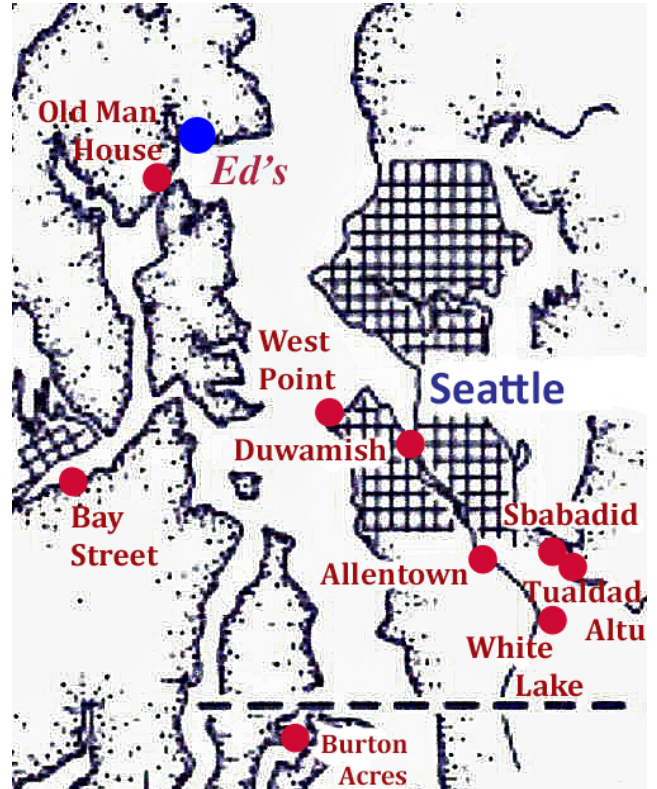
The emphasis on different resources through time can be reflected by these data, which can be compared to Ed's and Julia's ways of making a "Living-off-the-Land." I should point out as co-author of Ed's desire to report his "Living-off-the Land," that I am an archaeologist who specializes in discrete artifact analysis, especially basketry and cordage, so must be given some professional license in not specializing in archaeological fauna/flora analysis, though have found these studies at my sites and throughout the Northwest as important and have published through analyses in my site reports and some of my own fauna/flora analysis and observations.

An example by Ed:

Geoduck (*Panope generosa*)

Ed: *And the geoduck, yeah we better talk about the geoducks. Okay that was a major resource, the Pacific geoduck, there were a lot of those on my beach out here. They're one of the largest*

clams in the world and they're the longest living clam. A geoduck can live 150 years and it gets bigger and larger and bigger and bigger. So, the geoduck that I dug out here weighed anywhere from 8 pounds up to 15 pounds and they have a long neck with the big white shell, a very large body (see below). So when growing in the sand, their spawn of the little clam hits the sand, and then it digs itself in and that's where it's going to live for the rest of its life.



Archaeological sites within 20 miles of Ed's Indian allotment that we compare his "Living-Off-The-Land" to the animal bones, shells and plant seeds for 4,000 years

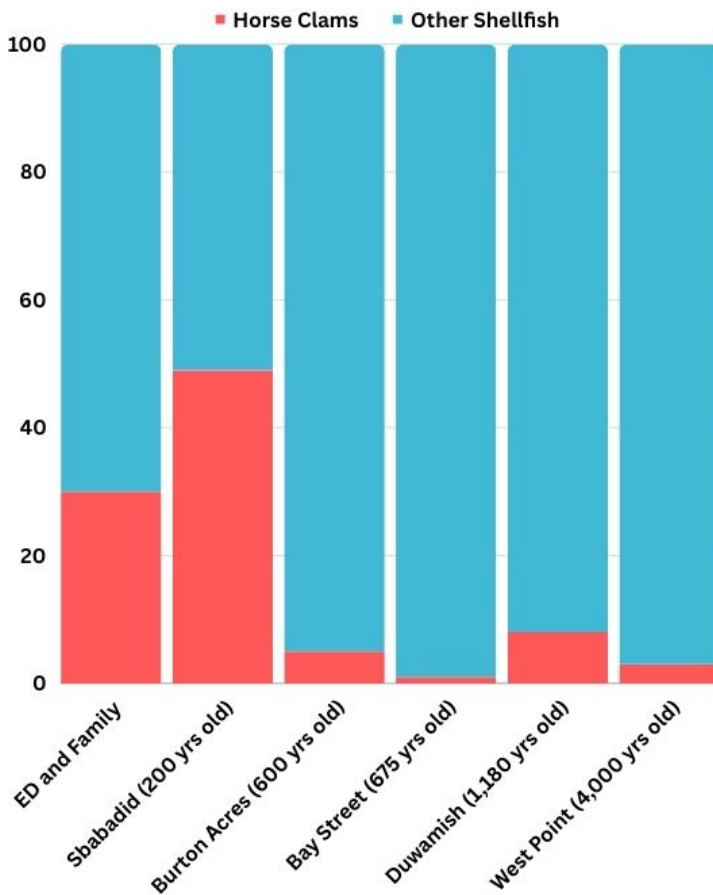
So, it develops there and over the years it keeps getting deeper and deeper and deeper into the sand. So that's why when you find a big one, like a 10-12 pounder, you gotta dig down there about 2 to 3 feet to get to the clam, because the neck is about 4 feet long. And so once you dig and the sand kept caving in, it was hard, when you're out next to the low tide mark...





(Above) a geoduck about filling my clam basket; me with harvested geoducks by my traditional cedar limb clam basket.

We also will discuss fishing, especially salmon, duck hunting (a specialty of Ed's) and berry collecting and use of plant materials in making gathering baskets, nettle fiber fish and duck nets, sewn mats for camp shelters and cherry bark binding materials.



Example of use of horse clams by Ed and Family and sites within 20 miles of his home (see map above).

SPRING PNWAS, Thursday, May 9th, 2024

The History of "Woolly Dogs" revealed by Ancient Genomics and Indigenous Knowledge

By Audrey T. Lin, U.S. Smithsonian,
Liz Hammond-Kaarremaa, Vancouver
Island University and many others...



The story of woolly dogs is well presented by Virginia Morell in *Hakai Magazine*, 2-23-21 (link below):

“There was a time when the Indigenous women of the Pacific Northwest’s coastal regions paddled their canoes to small, rocky islands once a day or so to care for packs of small, white-furred dogs. The dogs would greet them, yelping and pawing as they implored their keepers for food. The women, in turn, would pet the dogs and dispense a stew of fish and marine mammal bits—not scraps, but quality food. Once the dogs (most of them perhaps females, probably in heat) had eaten their fill, the women might linger awhile to sing to them and brush their long white fur.

The dogs—and their fur—were the women’s source of wealth, and the women kept watch to ensure that no village cur crept onto the islands to taint the breed. Once or twice a year, the women arrived as usual with a supply of food, but also brought mussel-shell knives. The dogs knew the routine: settle down and relax so that the women could cut away their white tresses, shearing the dogs as closely as shearers do sheep.

Back in their village longhouses, the women transformed that fur into yarn, spinning it and mixing it with the wool of mountain goats and adding plant fibers and goose down

to make the thread strong and warm. They beat the yarn with white diatomaceous earth to deter insects and mildew. They dyed some of the yarn red with alder bark, tinted it a light yellow with lichen, and produced blue and black threads using minerals or huckleberries. The rest—an ivory-hued yarn—they set aside. Then the women set up their looms and began to weave, turning out twill-patterned blankets of various sizes, some with elaborate and colorful geometric designs, others with simple stripes. The dogs did more than provide fur. They were also part of village life: sometimes, a favorite woolly dog would keep a weaver company” (Morell 2021:1).



Paul Kane’s 1855 oil painting showing the whole complex: (1) wooden spindle whorl for making yarn, (2) true double bar loom, (3) twill work blanket and (4) domesticated woolly dog as a source of yarn.

Hear the story of unravelling the mystery of the domestication of Northwest Coast woolly dogs for their hair quality for making the wealth, blankets, on true looms in the Salish Sea. A biologist, Dr. Audrey Lin (DNA specialist), an anthropologist, Dr. Liz Hammond-Kaarremaa, and Indigenous weavers will present their epic collaboration to unveil the life story of ancient woolly dogs found only in the Salish Sea region.

You may have seen this in Science magazine and two Hakai Magazine articles (at end of first article click on updated article on new discoveries) <https://www.science.org/doi/10.1126/science.adi6549?fbclid=IwAR2HSbWhupeMnx0-ZPiChffcwbh4MzgbyDbksa6JcAm62nlHGI0TWvuDlhg>

and: <https://hakaimagazine.com/features/the-dogs-that-grew-wool-and-the-people-who-love-them/> and <https://hakaimagazine.com/news/the-story-of-the-indigenous-wool-dog-told-through-oral-histories-and-dna/>

THANKS for Renewing for 2024 to help us with these programs. I am attaching a membership schedule and form here if you have not renewed yet.

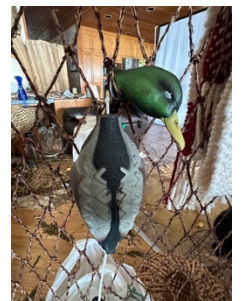
Best wishes for a HAPPY NEW PNWAS YEAR!!!! Dale



Pacific Northwest Archaeological Society

1219 Irving Street SW Tumwater WA 98512

Join at <http://www.pnwas.org> and PayPal



Mallard (decoy) in Ed Carriere’s Salish Duck Net

Join us on **ZOOM** Thursday, February 29th, 2024 at 6:30 pm

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