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### ABSTRACT

Prior to European colonization, domestic and wild taxa played a variety of unique roles in North American cultures: in some Plains cultures, dogs served as beasts of burden on long journeys, while wild canids were honored for their hunting prowess and intelligence. However, the colonial extinction of Indigenous dogs after European contact and the ambiguity of morphological distinctions of canids in Plains archaeological sites can make it difficult to characterize human-canid relationships and understand how these relationships changed with introduction of new domesticates—particularly the domestic horse, which transformed many Plains societies in recent centuries. At the site of Black's Fork, WY, a ritual inhumation of one of the continent's earliest Indigenous domestic horses was found in conjunction with the remains of three canid skulls identified as coyote but presenting ambiguous morphological traits also suggestive of dog. This site provides an important opportunity to explore the relationship between newly introduced domesticates and human-animal relationships. First, to identify species, we conducted detailed morphological and osteological analysis, using structured light scanning to conduct 3D measurements. We then extracted DNA from a molar in each individual and sequenced mitogenome-enriched DNA to assist in species identification, explore the potential of hybrid individuals, and identify relationship between specimens. Analyses of the mitochondrial DNA (mtDNA) suggest that all three samples are coyote in origin, indicating at least female coyote parentage. To assess life history and interaction with humans, we performed taphonomic and osteological analyses. MtDNA analysis confirmed the most matches with the coyote mitochondrial index genome, confirming, at least, female coyote parentage. Results indicated that these canids died healthy, gracile adults without dental pathology or obvious trauma. Canids were butchered and disarticulated from their post cranial skeletons with a sharp, metal tool. Despite the presence of intermediate morphological traits, the presence of coyote mtDNA, lack of dental pathology, and general good health of these canids suggests that the Black's Fork canids were coyotes or coyote-dog hybrids likely subsisting on wild food sources. Further research is necessary to explore the association between domestic horses and wild canids, and its significance for the transition to horse pastoralism in the northern Rockies.

## SUMMARY OF THE BLACK'S FORK SITE

- Black's Fork is an early historic site in Southwestern Wyoming, a region which borders the Great Plains. Weather can be extremely cold and arid, leading to excellent preservation of remains. (Eckles et al. 1994; Thornhill 2021)
- Dating confirms a median date for skeletal remains of 1640, making this one of the earliest Indigenous domestic horse interments on the continent. (Thornhill 2021)
- Insect activity puts time of horse's death in early summer or late spring and confirms that the horse died on site (Lockwood et al. 1994). Canids were identified in 1994 as coyotes with cut marks to two canid skulls present on the tympanic bulbs, created with a metal instrument. (Eckles et al. 1994; Thornhill 2021)
- Butchery on the horse at Black's Fork does not indicate consumption and does not indicate that the horse was butchered in styles typical of the place and time for large game. (Eckles et al. 1994; Thornhill 2021) suggesting ritual butchery, rather than butchery for consumption (Thornhill 2021).
- Lab analysis of the canid skulls identified features typically associated with domesticated dogs (steep forehead, alignment of posterior pallet with the back of the second molars, lower premolar length). Suggesting these canids may be coyote-dog hybrids (Bowler-Monagle 2020).



Buckser for this poster.

# **Exploring Human-Canid Relationships of the 17th Century Northern Rockies** Sasha Buckser<sup>1</sup>, William Taylor<sup>2</sup>, Karissa Hughes<sup>3</sup>, Victoria Bowler-Monagle<sup>4</sup>, Courtney Hofman<sup>5</sup>







Grey, stippled staining in the masseteric fossa.

Measurement	Specimen 22	Specimen 23	Specimen 25	Coyote (Bee and Hall 1951)(Appendix B)	Archaeological dog (Janssens et al. 2019; Schimming and Silva 2013)	Archaeological coydog (Bee and Hall 1951)	Diagram of Meas
Orbital Angle	47.5 degrees	49.5 degrees	45.5 degrees	44.4 degrees	49-55 degrees	46 degrees	Snout index: widest
Mesio-distal diameter of maxillary P4	18.5 mm	20.3 mm	18.8 mm	19.3 mm	21.1 mm	ē.	measure of palatine divided by length of skull
Skull length	183.2 mm	202.2 mm	198.8 mm	203.8 mm	213.5 mm	-	
Snout width index	0.42	0.56	0.48	0.37	0.40	-	
Mandibular M1 mesio-distal diameter	21.4 mm	22.3 mm	21 mm	22.1 mm	17-24 mm	-	all as a set
Skull height	62.7 mm	66.2 mm	64.4 mm	58.1 mm	61.1 mm		

P4, fourth premolar in the maxilla



(Illustration by Sasha Buckser).

Cut marks on the tympanic bulbs of 23 and 25 indicate skulls were disarticulated from post cranial skeleton with sharp metal instrument. Lack of cutmarks to any other part of the skull or butchery performed on the skulls, and they were likely not butchered for their meat or skin.

## CONCLUSION

In this project we examined canid remains to identify species and life history, providing more information about a key site in the transition to equestrian culture in early-historic North America. Genetic and morphological information suggest that these are wild coyotes or coyote-dog hybrids similar in behavior and appearance to wild coyotes. Further research will be needed to determine what the association of the Black's Fork canids and horse remains represent. However, a review of ethnohistoric sources suggest that the presence of these canid skulls demonstrate symbolism in this interment related to the transition to equestrian culture during the early-historic period in North America. The Black's Fork canids serve as an important example of utilizing canid remains to understand site context, and a reminder of the deep and vital relationship between Indigenous peoples of early North America and the canids surrounding them.



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- Evidence suggests all three Black's Fork canids were coyotes or wild coyote-dog hybrids. • Doesn't preclude involvement with humans--ethnohistoric sources report wild canids with low cortisol levels integrating into human culture. (Fogg et al. 2015)
- Morphological and osteological evidence support canids with little dependency on humans de to lack of dental pathology, lack of rostrum fractures, and enamel infraction (Losey et al. 2014)
- Lack of fracturing to rostrum and facial bones indicated these canids were not struck in the snout, a common method of disciplining dogs of this time period (Losey et al. 2014; Soukup et. a., 2015)
- Gracility and coyote MtDNA matches suggest wild canids, likely full coyotes, subsisting on wild food sources and dying in young adulthood.
  - 25, displays tooth wear and cranial suture fusion, of an older canid than 22 and 23 and is the only skull placed face down in the interment –older, more gracile, and with a gentler forehead slope than 22 and 23, 25 may have appeared most coyote-like
- Cut marks on the tympanic bulbs and the absence of cut marks on mandibles or craniofacial region suggest canid skulls being disarticulated from post cranial skeletons and placed without de-fleshing
  - Stippled black staining supports –concentrated on areas furthest underground where soft tissue remains the longest
- Meaning of the association of the canid remains and the Black's Fork horse will require much further research to understand, but evidence and ethnohistoric sources suggest two possible themes:
  - Coyote-Dog Hybrids: association may be related to the shifting of roles from dogs to horses (Bowler-Monagle 2019; Bethke and Burtt 2020).
  - Coyotes: may be related to hunting or ritual, coyotes and wolves in early American Northern Rockies served as important figures in mythology and religion, often illustrating hunting skill, intelligence, strategy (Fogg et al. 2015; Hodge 2019)

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### Drawn visuals and maps (with exception of burial diagram) by Sasha Buckser

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