



## Loveland Archaeological Society, Inc.

A Colorado Non-Profit Corporation

# Arrowheadlines



## The Newsletter of the Loveland Archaeological Society

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### UPCOMING MEETING ANNOUNCEMENTS

Date:	Next mtg. is Sept. 4, 2018
Place:	McKee 4H Building at The Ranch, Loveland
Program:	The September program will be a DVD "Native Clays, The Magic of Paddle and Anvil Indigenous Art and Pottery of Tony Soares presented by Steve Campbell
Refreshments:	Need signups for refreshments for Sept. mtg.



### From the Editor

It's always sad when we lose a member of our Club, of our LAS family. Many of us remember Mike Burch as the always cheerful Vice President of our club for several years, handing out the Senior Voice at Club meetings, and volunteering at the Stone Age Fair. This is from Mike's son, Aaron: "I am sad to tell you that dad has passed away on Monday the 23rd. I know he enjoyed being involved with your club and talked highly of you all. Thank you for giving him something to enjoy. There will be a celebration of life for him on Saturday August 18th @ 1:00 pm at the Allnutt Funeral home in Loveland Co. Here is my number in case you have any questions. Thank You! Aaron Burch - (970)-290-7383".

We would also like to extend our condolences to Steve Campbell and family on the recent loss of Steve's father.

In the July issue of the Central States Archaeological Journal, Steve Cooper, Editor-in-Chief, gave the LAS and SAF a great plug as well as welcoming the Club as one of three new members of the Central States Archaeological Society (CSAS) starting in January. He encouraged all his readers to attend this year's Stone Age Fair to see some of the best artifacts on display anywhere at the oldest running show of its kind in the Country. We will be known after January when we become CSAS members as "The Loveland Archaeological Society of Colorado" in keeping with their standard nomenclature.



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The Nebraska Archaeological Society's yearly show will be held at the Fairgrounds in Seward, Nebraska on Saturday, August 18<sup>th</sup>. It's always a great show and I know many of our members are also members of the NAS as well.

Correction to the July Newsletter (ouch!). The **Take 5** interview was with Eric and Helene **Bindner**, not Binder. I apologize for the misspelling.



### Take 5

Each Newsletter we like to Spotlight a member of the LAS by asking them 5 questions; hence Take 5. It's a way to get to know our members and each other a little better. This month's **Take 5** features *Ms. Laura Barnes*.

1. Did you collect arrowheads and other Indian artifacts growing up?

*My Grandparents lived in Rock Springs, Wyoming. Every place they took me; fishing, rock hounding, fossil hunting, we were always on the lookout for arrow heads. My earliest memory of arrow head hunting was when I was about 5-years-old. I remember my grandma telling me to sit down in a wash and look for anything shiny. I had no idea what I was looking for. She also warned me to stay away from any pipes coming out of the ground. (Anyone remember Coyote Pulls?) I never found any points back then, but I did find a lot of agate and jade which my grandpa and I would cut and polish into jewelry.*

2. What types of programs would you like to see at the monthly meetings?

*I love anything that teaches me something. One of the best programs I've seen since I joined the club was just something a member (who?) put together about the Cahokia mounds. Maybe we could have more members present their finds and adventures?*

3. If you could write a monthly column for the newsletter what would it be?

*If I could write a monthly article I would try to expand the local archeology horizons. Perhaps write articles about strange finds around the world, not just our own North American bubble. "Medieval Site Found in Iceland" or "Iron Age Hair Recovered on Scottish Island"*

4. What part of the country is next on your list to explore for artifacts where you haven't been?

*I would like to visit The Cahokia Mounds. Someone from the group gave a nice talk last year and it inspired me to want to visit and learn more about their culture.*

5. What is the 'coolest' find you've made?

*When my daughter was just a month old, my mother and I made a trip up to Rock Springs*



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*to show Kelsey off to her Great Grandma. GG, we called her. We made the trip in my folks' motor home. My mom decided she wanted to stop and look for arrowheads on the way home. She picked a county road on BLM land and we readied to go hunting. I fashioned a sling to carry my daughter in and proceeded to go hunting. Not 10 minutes out I found a partial point. My mom hadn't even made it out of the motor home yet. At first, she didn't believe I found it. Eventually her jealousy got the better of her and she demanded we go home. I just found that point in a box recently. Good times...I also found a repaired pot at an estate sale. Still haven't truly had it identified yet. I'm told Paleo, likely from Wyoming.*



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### LAS Find of the Month

Members can bring an artifact to be entered into the competition at the monthly meeting, which will be judged based on the following rules:

1. Must be a member of LAS in good standing.
2. The artifact must be a personal find.
3. It must have been found within the specified time frame, i.e., within the month prior to the meeting.
4. The artifact doesn't have to be a Colorado find - all that matters is that it was found in the last month.



*Find of the Month*



*Submitted Finds of the Month...What a Month!*

*Clockwise from top left:*

Shane Skutvik's petrified wood Pelican Lake  
(Unknown) San Jose point

Lary Pachner's petrified wood Pelican Lake

Steve Campbell's Corner Tang Knife

Steve Campbell's Permian chert Glendo knife

Mitch Fink's (material unknown) Eden

The **Find of the Month** for August 2018 was made by **Lary Pachner** as judged by all members present.

**Type:** Pelican Lake

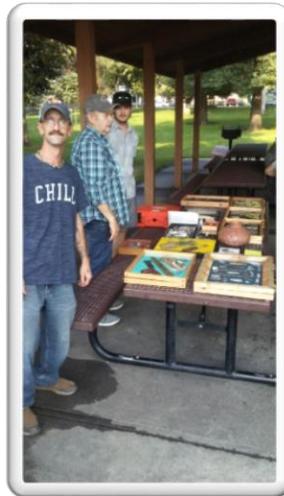
**Material:** Translucent agate

**Where Found:** South Platte River, Ft. Morgan area

The Find of the Month was selected at the August LAS club picnic. The picnic's been a Club tradition for many years...if you weren't able to make it this year we hope to see you at next year's August picnic. Until then, here's some pix to enjoy! Thank you to Carrie, Kevin, and Shellene for the great photos.



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### ARCHAEOLOGY IN THE NEWS

Spring 2018: *By Gayle Keck.*

In old Western movies, Indians were invariably depicted galloping into the scene whooping and streaked with war paint. At least one aspect of that cliché is true. Native Americans did decorate their bodies with temporary pigments. But you might be surprised to learn that they practiced a more permanent—and deeply meaningful—way of adorning their bodies: tattooing. Equally surprising is the fact that this important aspect of Native American culture was largely neglected by archaeologists.

Why that neglect? The reasons are complex. Some are cultural. “People wearing tattoos were perceived as marginal,” said Christian Gates St-Pierre, an archaeologist at the University of Montreal. “It might have looked like a non-serious topic for academics.” Tattoos were long considered to be “primitive;” they were frowned on by religious groups and became casualties of the larger effort to erase Native American culture. According to Aaron Deter-Wolf, of the Tennessee Division of Archaeology, and Washington University anthropologist Carol Diaz-Granados, this meant that tattoo imagery wasn’t granted the same cultural value as images on pottery, shells, stone, and other media.

Even when archaeologists focus on identifying Native American tattoo tools, it’s a challenge. “There is no one single tool type,” explained Deter-Wolf. “In the ethnographic record, there’s an incredible assortment of things people say are being used to tattoo: bones, thorns, fish teeth, stone tools, bones set onto a stick, cactus spines.” Fragile botanical items would most likely have deteriorated over time, and other tools could easily be misidentified.

“Bone tattoo tools are the unwanted stepchild, the Harry Potter of the archaeological world,” added independent researcher Benoît Robitaille. “They are often just inventoried as ‘miscellaneous bone tools.’” In fact, pointed bone objects could potentially be awls, pins, pottery or weaving tools, food-processing implements, blood-letting tools - even game pieces.

Tattooing’s twenty-first century transition from tawdry to trendy has sparked interest in ancient tattoo practices; however, it turns out Native American tattoos were a far cry from an inked hula dancer who shimmies when the wearer flexes his bicep. “This is not tattooing as we know it today,” Deter-Wolf said. “It’s culturally mandated. There are rules, regulations, taboos. It’s something people aspired to. The tools themselves, the inks, and even the contexts in which these things were stored, have important cultural connotations.

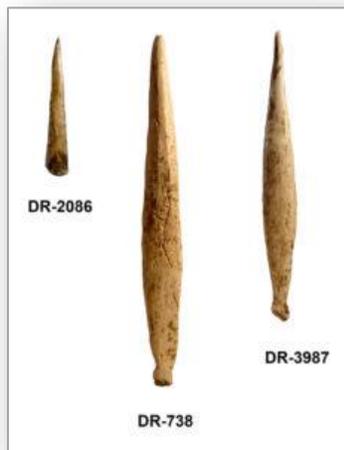


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A reconstruction of a Late Archaic (ca. 3000 B.C.) bundle containing possible tattoo implements from the Fernvale site in central Tennessee. In addition to stone tools, this cluster of artifacts included stacked bivalve shells holding pigment residue, polished and ochre-stained bone tools for mixing and applying pigment, and three sharpened turkey bone awls. Wear patterns and pigment staining on the awls suggest they were used to tattoo. All of these materials were recovered as a discrete cluster, and the presence of canid toes along one edge of the bundle suggests they may have originally been held within a wrapping made from wolf, dog, or coyote skin with attached feet.





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Osage women belonging to a special society had spiders tattooed on the backs of their hands and web-like designs tattooed on their arms and legs. These are related to oral traditions linking Grandmother spider to her creation of the Middle World. Three bone artifacts that were recovered from a prehistoric Iroquoian village known as the Droulers site. The use wear patterns on these artifacts suggest they served as tattooing needles.

### ***+ New study adds evidence to debate over the only known Clovis burial +***

**New radiocarbon dating methods add evidence to a 20-year-old archaeological debate.**

At sites scattered across western North America, long, fluted stone projectile points mark the presence of ancient people from a culture archaeologists now call Clovis. For much of the 20th century, the Clovis people were considered the very first Americans. But more recent data has shown that people arrived in North America several thousand years before the oldest known Clovis projectile points were made. But Clovis appears to be the first widespread culture, and it still represents a key chapter in the story of how people spread across two continents.

Beyond the things they left behind, there's little trace of the Clovis people themselves. In fact, a lone infant skeleton may be the only known representative of the Clovis culture. Due to some discrepancies in radiocarbon dating, however, archaeologists still aren't sure whether the child's remains are Clovis. Now, a new study adds some evidence to that debate.



In 1968, construction workers near Anzick, Montana, unearthed the partial skeleton of an infant boy: fragments of his skull, his left collarbone, and a few ribs. At first glance, the boy now known as Anzick-1 seems to be the only member of the Clovis culture found so far. His skeleton was found with Clovis-style artifacts—more than 100 stone and bone objects, all dusted with red ochre. But radiocarbon dating of his remains didn't line up with dates from a pair of antler artifacts from the Clovis materials, raising questions as to how they ended up at Anzick together.



## Loveland Archaeological Society, Inc.

A Colorado Non-Profit Corporation

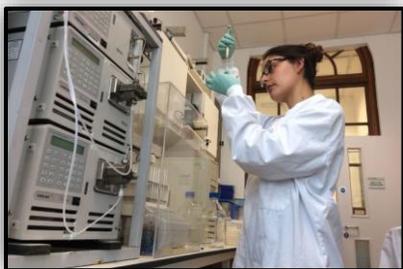
According to paleogenomic studies carried out previously, Anzick-1 is most closely related to modern Native American groups, but he also shares some ancestry with the Mal'ta, a group of people who lived in Siberia during the Upper Paleolithic. And he's more closely related to Central and South American indigenous groups than to those who settled farther north.

If archaeologists could be sure of when Anzick-1 lived, he could help us better understand how and when the first Americans split into different populations and spread across two continents.

When archaeologists dated Anzick-1 in the late 1980s and early 1990s, they used several different methods to prepare the samples for study. Two of them involved pretreating collagen samples from the bones, but two others involved separating single amino acids from the samples and then radiocarbon dating those isolated compounds. The methods that involved testing whole collagen generally showed the skeleton being younger than the Clovis antlers: about 10,575 to 9,005 years old. But when archaeologists dated samples of amino acids glycine and glutamic acid extracted from the collagen, their results lined up with the 13,000- to 12,795-year-old range for the antler artifacts.

Because radiocarbon dating collagen samples produced dates that didn't match the Clovis artifacts, some archaeologists say they can't consider Anzick-1 a Clovis burial.

Others argue that the collagen samples may have been contaminated by modern carbon sources during sample preparation. If so, then isolating single amino acids should help filter out that contamination and produce a more accurate date. New methods, really old bones.





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Most of the arguments about Anzick-1 have centered on which radiocarbon dates were more accurate, so Oxford University archaeologist Lorena A. Becerra-Valdivia and her colleagues decided to try the dating again with more recent sample preparation methods, which she says have improved significantly in the last 20 years. Three of the newer methods involved different ways of decontaminating the collagen samples. But one method, called HYP, extracted and purified a sample of a single amino acid, hydroxyproline, from the collagen sample. Becerra-Valdivia says that this will provide a purer sample with less chance of contamination.

The dates still weren't consistent; the three collagen methods still produced dates different from the antler samples, but the HYP method yielded an overlapping set of dates: 12,905 to 12,695 years old. According to Becerra-Valdivia and her colleagues, that means Anzick-1 was buried at the same time as the ochre-dyed Clovis artifacts, which proves that he was a member of the Clovis culture. "Our data, coupled with Rasmussen et al.'s palaeogenomic evidence on the Anzick-1 individual, tell us that the peopling of the American continent was a more complex process than previously thought," Becerra-Valdivia told Ars Technica. "It also serves to emphasize the importance of a robust chronology in the study of human dispersal. First Americans research must be anchored in a reliable timeline."

But it's probably far from a settled debate, since the dates on the whole collagen samples still don't line up with the antler artifacts from the Clovis collection.

These results lend support to the dates from single amino acids in the earlier studies, but they may not fully resolve the debate over whether to trust dates on single compounds or whole collagen samples. "Disagreement is good and healthy in academia; it pushes us toward the critical assessment of evidence," Becerra-Valdivia said. "The Anzick site has always sparked a good amount of debate. I hope for our data to add to the current discussion on a peopling process that is complex and nuanced." Anzick-1 was reburied in 2014, with several Native American tribes participating in the ceremony.



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**ARTIFUNFACTS TRIVIA QUIZ**

**The Answer To Last Month's Trivia Question:** How old was Dr. George Frison when he found his first artifact, and what type artifact was it?

**Answer:** George was 7 when he found a maul in his grandmother's garden!

**This Month's Trivia Question:** Of the 13 Drake Cache Clovis points, 11 are made of alibates agate. What are the other 2 points made of ?

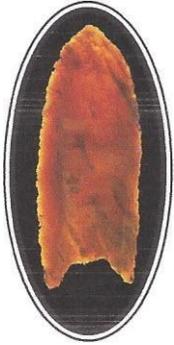
Answer in Next Month's *Arrowheadlines Newsletter*.



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**FOR IMMEDIATE RELEASE**  
**84th Annual Stone Age Fair!**

**The 2018 Loveland Stone Age Fair**



**Largest Display of Native American Artifacts, Arrowheads, Stone Tools,  
Pottery & Baskets in the United States annually since 1934**

**Public is Welcome ... Admission is Free!**

Displays of American Indian Artifacts from 15,000 to 100 years ago  
Saturday, September 22 - 9:00 a.m. to 6:00 p.m.  
Sunday, September 23 - 9:00 a.m. to 2:00 p.m.



**At The Ranch**

**McKee 4-H, Youth & Community Building  
5280 Arena Circle, Loveland, Colorado 80538**

**Events / Demonstrations**  
EVENTS \ DEMONSTRATIONS

**Saturday, September 22**

Artifact Exhibits: 9:00 a.m. to 6:00 p.m.  
All day Skills Demonstrations: Flint Knapping  
Artifact Identification Table bring in your arrowheads,  
artifacts, etc. for free authentication by members of the  
Loveland Archaeological Society

**Sunday, September 23**

Artifact Exhibits: 9:00 a.m. to 2:00 p.m.  
Flint Knapping  
Artifact Identification Table

**NON-COMMERCIAL - NO BUYING OR  
SELLING OF ARTIFACTS**



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**Saturday Only - 1:00 - 4:00 p.m.**

**Distinguished Lecture Series *Presenting***



**Dr. Jason LaBelle**

Associate Professor of Anthropology

Director, Center for Mountain and Plains Archaeology

Colorado State University

**Dr. Todd Surovell**

Professor and Head of Department of Archaeology

University of Wyoming

***Stone Age Fair – a Northern Colorado Tradition Since  
1934***

More Info at: <http://www.stoneagefair.com>

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*The* Loveland Stone Age Fair, sponsored by the Loveland Archaeological Society, is one of the premier cultural events of its kind anywhere and has been a mainstay of the Loveland community for almost 78 years, originally in Cornish, Colorado from 1934 until 1939, and in Loveland, Colorado since 1940. Held annually at the end of September and free to the public, this event features lectures by world renowned archaeologists as well as non-commercial displays of the premier collections of Native American artifacts from collectors throughout the country. In addition, the Loveland Archaeological Society sponsors the Harry M. Walts Scholarship, the Dorothy Mountain Scholarship and the Eugene Eisenbarth Scholarship among others to promote the continued study of archaeology at the University of Wyoming and Colorado State University. Membership in The Loveland Archaeological Society comprises people of all ages, from all walks of life, and from all parts of Colorado, Wyoming, and elsewhere. Although their knowledge base may vary, they all share a common thread-that of the love for archaeology and the friendship of the organization's members.

**The Loveland Archaeological Society, Inc.** is a 501 (c)(3) non-profit, educational organization that was incorporated in 1984 after over 40 years of existence as an informal group in Loveland, Colorado. The primary purpose of the Loveland Archaeological Society, Inc. is to promote the study of archaeology by its members as it pertains to Native American cultures in the American West. The individual and collective knowledge of its members is shared within the membership as well as with outreach programs throughout the Community including schools, museums, and libraries.

### **The organization's educational programs focus on:**

- The ethical and legal requirements and guidelines related to the collecting of cultural artifacts
- Directing attention to the value of accurate record keeping and documentation of field investigations
- Protecting and preserving cultural objects, sites, and resources
- Promoting and fostering better understanding and cooperation between students and collectors of archaeological material, both professional and avocational, and the academic and cultural community.

**Additional Release Information Contact: Andy Coca - Society President**

**303-286-7711 work / home**