



Loveland Archaeological Society, Inc.
A Colorado Non-Profit Corporation

Arrowheadlines

The Newsletter of the Loveland Archaeological Society



November 2018

UPCOMING MEETING ANNOUNCEMENTS

Date:	Next mtg. is December 4, 2018
Place:	McKee 4H Building at The Ranch, Loveland
Program:	Entertainment by Jan Iron's Native American group (Tentative)
Refreshments:	Christmas potluck



From the Editor

As I mentioned in last month's Newsletter, Club members were kind enough to send me photos they took at this year's Stone Age Fair. I'm including some of them here, courtesy of Joyce (and Jim) Mountain, Carrie Graves, and Shellene Karst. Thank you again.

Enclosed is the Letter and Membership form from Andy explaining our affiliation with the Central States Archaeological Societies (CSAS) and the opportunity to subscribe to the CSAS Journal, an amazing magazine with 4 issues per year, one each quarter. These magazines are an incredible resource for the avocational collector, and one which you'll keep on your shelves to revisit time and time again...I know I do. That's only \$6.00 per copy; plus, the LAS gets \$8.00 back from each member's subscription! It's a win/win for everyone.

Photos on next page, clockwise from top left: 1) Carrie Graves at the "Where are all the Kids" Table 2) Garry Weinmeister and Jeannie Stewart discussing how best to roast smores 3) Some of the potential Grab Bag artifacts Shellene was eying at the Fair 4) The Magical Mystery Tour Bags 5) Visitors axe Mitch Fink to help ID their artifacts 6) R to L: Woody Hodgdon, Andy Coca, Shellene Karst (with eyes closed dreaming of Hawaii), and Kevin Zeeck asking if anyone stuck a 'kick me' sign on his back.



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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:

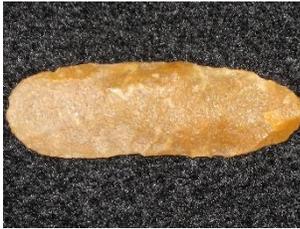
1. Must be a member of LAS in good standing.
2. The artifact must be a personal find.
3. It must have been found within the specified time frame, i.e., within the month prior to the meeting.
4. The artifact doesn't have to be a Colorado find - all that matters is that it was found in the last month.

The **Find of the Month** for November 2018 was made by Andy Coca as judged by all members present.

Type: Elongated ovoid knife

Material: Tan quartzite

Where Found: Weld County



Did You Know?

Did you know that *American Indian Heritage Day* is a State holiday in Maryland, with schools and State offices closed on Nov. 23rd this year?



ARCHAEOLOGY IN THE NEWS



The "Spanish" Diggings Upon their arrival in the late 19th century, settlers in the Hartville area of Wyoming found a landscape pocked with pits, craters, trenches, and tunnels and littered with reject material. The massive nature of the excavations led to the assumption that Spanish conquistadors prospecting for gold were responsible, hence the name "Spanish Diggings". The area attracted the attention of the Bureau of American Ethnology, the Field Museum of Chicago, and later the National

Geographic Society and University of Wyoming. Scientists who visited the area quickly debunked the Spanish myth and realized that the extensive excavations were the result of stone quarrying by Native



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Americans, in search of high quality toolstone. Spanish Diggings extends from modern day U.S 26 on the south to U.S. 18 on the north, and from I-25 on the west to U.S. 85 on the east. It encompasses much of what geologists recognize as the Hartville Uplift. This is a structural arch in which Pre-Cambrian, Paleozoic, and Mesozoic rocks were uplifted during the Laramide Orogeny. Though much of the uplift has been buried by younger sediments, extensive exposures of several Paleozoic and Mesozoic formations which contain extremely high-quality cherts and orthoquartzites are common. Fine-grained purple, gold, grey, tan and red orthoquartzites occur in the Morrison-Cloverly formations, and several cherts (often a butterscotch color with black dendrites) can be found in the Mississippian age Guernsey and Hartville formations. Native Americans went to extraordinary efforts to mine these exposures for the highest quality material, leaving tons of reject material in their wake. Stone wedges hafted and unhafted hammerstones, bone and antler served as digging implements. Once blocks were removed, preliminary flaking to shape cores, blanks and performs which were then transported away from the quarries for future use happened. Thousands of domestic structures and camps throughout the Hartville Uplift also illustrate the extensive use of the area. Artifacts made from Spanish Diggings quartzites and cherts have been found across Wyoming and throughout the Northwestern Plains. Native Americans quarried materials in the Hartville Uplift during Paleo-Indian times (ca 12,000 years ago) and continued mining until the Historic Period. Large ceremonial bifaces made of Mississippian age cherts, possibly from the Spanish Diggings, have been found in Hopewell burial mounds as far away as LaCrosse, Wisconsin. This find points to the important role the Spanish Diggings quarries played in the economic and social aspects of Native American cultures for thousands of years.



ARTIFUNFACTS TRIVIA QUIZ

The Answer To Last Month's Trivia Question: Colorado Archaeology & Historic Preservation Month is celebrated in which Month?

Answer: The Colorado Archaeology & Historic Preservation Month is **May**

This Month's Trivia Question: What utensil was not used by the Pilgrims to eat Thanksgiving Dinner?

1. Knife
2. Fork
3. Spoon

Answer in Next Month's *Arrowheadlines Newsletter*.

From Andy Coca, LAS President

Dear LAS Members:

As you all know, the Loveland Archaeological Society (LAS) has joined as an affiliate with the Central States Archaeological Societies (CSAS) effective January 2019. Including our group, there are now 22 states in the CSAS with only *one* organization allowed per state. We are honored to be selected as *the* Archaeological Society representing Colorado!

As an organization, the Loveland Archaeological Society is an affiliated member of the CSAS, but subscription to their Central States Archaeological Journal, one of the best archaeology



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publications anywhere, is on an individual member basis. In other words, each LAS member can choose whether or not to receive the Central States Archaeological Journal, which helps sustain the CSAS and our Club as well. Although ‘membership’ in the CSAS is not mandatory of our members, we greatly encourage your participation. We want to let America know about the Loveland Archaeological Society, the Stone Age Fair with our Distinguished Lecture Series and our long history. The more subscriptions our group can generate the stronger we will look as an organization. You can sign up individually, as a family, or for a lifetime membership. The Central States Archaeological Journal is published on a quarterly basis. This is a fantastic publication covering the entire country with excellent articles and photographs (many in color) of artifacts, recent member’s discoveries, historical collections, etc. It’s a professional looking publication written for and by CSAS members, including several past articles by LAS member Tom Westfall. As an example, Journal #3 in 2018 was 170 pages! Subscription to the Journal is \$24 annually, and the CSAS returns \$8 per subscription back to the LAS, which greatly helps our annual expenses. **Note: The subscription cost to the Central States Archaeological Journal is in addition to the annual LAS membership dues.** As an example: if you subscribe to the CSAS Journal (\$24.00) *in addition* to the single person annual LAS dues payment (\$20.00), it will be a total payment to the LAS of \$44.00 (\$24.00 plus \$20.00).

If you already subscribe to the CSAS Journal, we are asking that you change your subscription to run it through the LAS. Since CSAS membership runs annually from January 1st to December 31st, we are changing the LAS annual membership dates to run concurrently with the CSAS. We are sending you a membership form for the calendar year 2019. If you have paid your membership dues after June 30, 2018 we are considering you paid for the 2019 year.

With the Loveland Stone Age Fair now being held at the Budweiser Events Center (The Ranch), our expenses for the show have increased greatly. We have only been able to afford this through generous contributions from several of our members. Increased participation in growing our Club membership and our affiliation with the CSAS Journal could help offset our additional overhead.

On the new membership form included with this e-mail, we have added a space to check for subscription to the Central States Archaeological Journal. Please subscribe. You won’t be disappointed. Thank you.

Best Regards,

Andy Coca

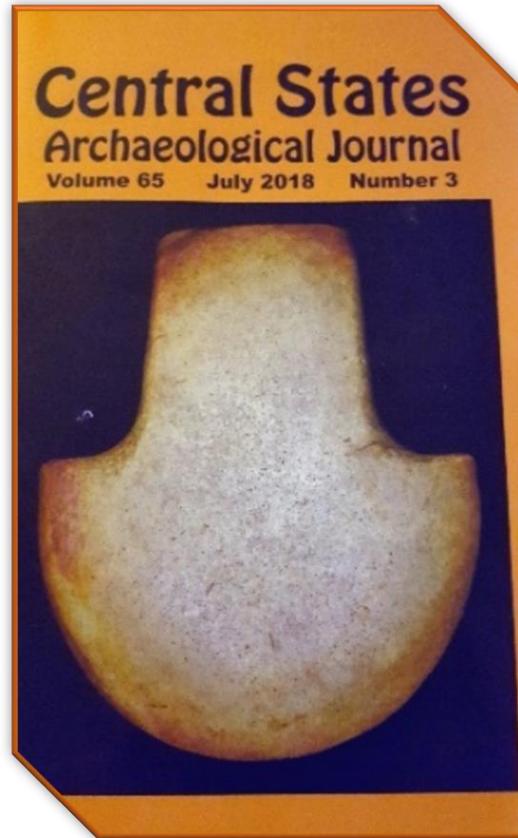
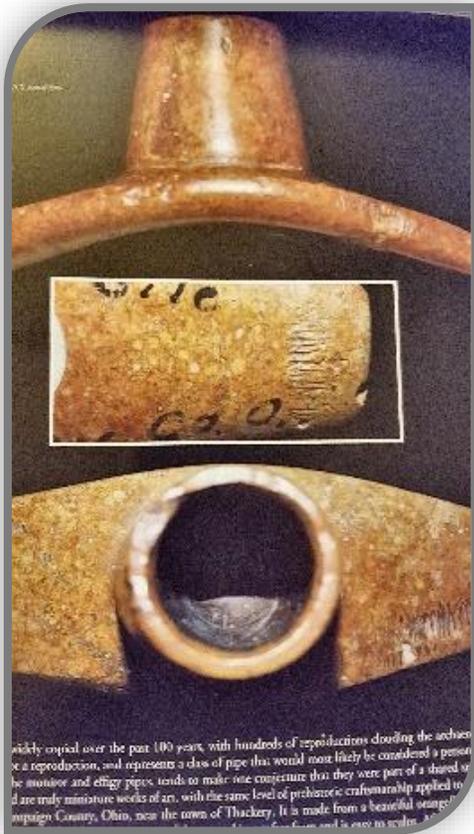
President, LAS

P.S. We are asking you to return your membership form by December 21, 2018 to allow our coordination with the CSAS publishing group. If you have any questions regarding membership or subscriptions, please email me at arrowhead@what-wire.com or call me at 303-903-0587.



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From the latest CSA Journal





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MEMBERSHIP APPLICATION AND RENEWAL FORM

From the President ...

What do you receive when you join the Loveland Archaeological Society? You receive your membership card and a share - like a certificate of stock. Not in a company, but in a legacy. A legacy that began in a small schoolhouse in Cornish, Colorado in 1934, moved to Loveland in 1940, and has continued to grow there, and to mature.

The Loveland Archaeological Society is the keeper of the Stone Age Fair, and of its intrinsic values; the values of education, friendship, sharing. It is not only about building bridges between the professional and avocational archaeologist, but of continually seeking new and better avenues of cooperation. We all have an inherent responsibility to ensure that the future will always have an opportunity to learn from the past.

The Loveland Archaeological Society is dedicated to the principle of ethical collecting on private land with the landowner's permission.

- We provide members with a myriad of venues with which to follow their passion, and to display and share their knowledge with the general public.
- We support higher education with scholarship funding, and earlier grades with classroom programs.
- We promote the belief that archaeology should be enjoyed by everyone, and we are dedicated to providing a variety of opportunities through which this can be realized.
- We believe in giving back to the community because we are the community.

Each member helps ensure the sustainability of the Loveland Archaeological Society, and of its legacy.

Membership Application/Renewal - Loveland Archaeological Society (check all that apply)

_____ **Individual \$20/yr** _____ **Family \$40/yr** _____ **Lifetime \$200**
 _____ **Additional: CSAS (Journal) \$24/yr** **Total Amount Remitted: \$** _____

Date: _____ **Email:** _____

Name: _____ **Phone #:** _____

Address: _____

City: _____ **Zip:** _____

Mail this form to Andy Coca with a check or money order made payable to **Loveland Archaeological Society** or bring same to monthly meeting. Thank you!

Andy Coca
P. O. Box 302
Keenesburg, CO 80643

Sponsor of the Annual Loveland Stone Age Fair- www.stoneagefair.com



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Talkin' Turkey



The Mayflower did bring the Pilgrims to North America from Plymouth, England, in 1620, and they disembarked at what is now Plymouth, Mass., where they set up a colony. In 1621, they celebrated a successful harvest with a three-day gathering that was attended by members of the Wampanoag tribe. It's from this that we derive Thanksgiving as we know it. There were about 90 native people in attendance, almost double the number of Pilgrims by some accounts.

The Continental Congress proclaimed the first national Thanksgiving in 1777. But it wasn't until the 1830s that this event was called the first Thanksgiving by New Englanders who looked back and thought it resembled their version of the holiday.

The holiday wasn't made official until 1863, when President Abraham Lincoln declared it as a kind of thank you for the Civil War victories in Vicksburg, Miss., and Gettysburg, Pa. The President declared two national Thanksgivings that year only, one for August 6 celebrating the victory at Gettysburg and a second for the last Thursday in November. He scheduled Thanksgiving for the final Thursday in November, and it was celebrated on that day every year until 1939, when Franklin D. Roosevelt moved the holiday up a week in an attempt to spur retail sales during the Great Depression.



Photo to the left: Plymouth Rock in Pilgrim Memorial State Park in Plymouth, Mass. The rock, known as the “landing place of the Pilgrims,” was not mentioned in the Pilgrims’ original writings. Instead, it is a part of the region’s oral history. Plymouth was already a village with clear fields and a spring when the Pilgrims found it. Also, the Pilgrims never called themselves Pilgrims. The term Pilgrims didn’t surface until around 1880. Possibly the most common misconception is that the Pilgrims extended an invitation to the Native Americans for helping them reap the harvest. The truth of how

they all ended up feasting together is unknown. The English-written record does not mention an invitation, and Wampanoag oral tradition does not seem to reach back to this event. But there are reasons the Wampanoag leader could have been there.

His people had been planting on the other side of the brook from the colony. Another possibility is that after his harvest was gathered, he was making diplomatic calls. Tisquantum, known as Squanto, did play a large role in helping the Pilgrims. His people, the Patuxet, a band of the Wampanoag tribe, had lived on the site where the Pilgrims settled. When they arrived, he became a translator for them in diplomacy and trade with other native people and showed them the most effective method for planting corn and the best locations to fish. He was captured by the English in 1614 and later sold into slavery in Spain.

He spent several years in England, where he learned English. He returned to New England in 1619, only to find his entire Patuxet tribe dead from smallpox. He met the Pilgrims in March 1621.



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There was no mention of turkey being at the 1621 bounty, and there was no pie. Settlers lacked butter and wheat flour for a crust, and they had no oven for baking. What is known is that the Pilgrims harvested crops and that the Wampanoag brought five deer. The feast also consisted of fowl, flint corn, squash, porridge, chestnuts, shellfish, and eel. Although contemporary accounts of the first Thanksgiving mention “wild Turkeys,” the Pilgrims and Wampanoag likely feasted on a variety of other fowl, such as geese, ducks, and partridges, and even birds we no longer commonly consider as food, such as cranes, swans, and eagles. There were no sweet potatoes in North America at the time. Corn on the cob was unlikely to have been on the menu, since Indian corn was primarily kept dried by that time of year and used for grinding up into meal. The celebrants might have made something like a pudding from boiled pumpkin sweetened with honey or syrup, however. Potatoes (mashed or otherwise) were probably also absent, as they were not common in that area at the time. Instead, the table was loaded with native fruits like plums, melons, grapes, and cranberries, plus local vegetables such as leeks, wild onions, beans, Jerusalem artichokes, and squash. (English crops such as turnips, cabbage, parsnips, onions, carrots, parsley, sage, rosemary, and thyme might have also been on hand.) The Pilgrims didn’t dress in black-and-white clothing with large buckles on their hats and shoes for Thanksgiving, as they are now commonly depicted. Pilgrims garbed themselves in such black and white clothing only on Sunday and other formal or solemn occasions, and large ornamental buckles didn’t come into fashion until much later in the 1600s. Due to a poor harvest the next year (and an influx of settlers in subsequent years), the pilgrims never celebrated another Thanksgiving, and it remained an irregularly-observed holiday in America for more than two centuries.