



Loveland Archaeological Society of Colorado

A Colorado Non-Profit Corporation

Arrowheadlines



The Newsletter of the Loveland Archaeological Society of Colorado

A Proud Member of the Central States Archaeological Societies



January 2019



Club Minutes

[Note: There was no January Club meeting. This information was submitted by Andy]. Jan Irons and her group have rescheduled their December performance for our February meeting on Tuesday, Feb 5th at The Ranch. We are hoping that we can match our great December meeting turnout.

We would like to thank everyone that has renewed their memberships for 2019 and also the subscribers to our Central States Archaeological Societies Journal publication. We still have many members that have not renewed for 2019. We are once again including the membership and subscription forms in this newsletter and encourage everyone who hasn't renewed to do so. We would like to submit our membership roster to the CSAS as requested. Those members that have subscribed for the CSAS publication should have received the first issue of 2019. If you haven't please contact Andy at arrowhead@what-wire.com or on his cell phone 303-903-0587. Remember if you paid your membership dues after June 30, 2018 you are good through the end of 2019. We would like to get more subscribers to the CSAS publications. *Please sign up.*

Eastern Colorado is in its third year of below normal precipitation leading to extremely dry conditions. While this is bad news for our farmers, it is GREAT news for artifact hunters. The high winds in December and lack of snow on the ground is starting to expose artifacts. The new year has started off successfully for Andy who found a nice complete Hanna dart point on Jan 4, 2019 in Adams County. See photo below. It is made out of tan quartzite and is 1-1/4" long. He has also found a small corner notched arrowhead, several partial points, a nice piece of amazonite and lots of flint. With these conditions we should have good competition for our Find of the Month in February. See you there - **Andy Coca**



Andy's Find



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UPCOMING MEETING ANNOUNCEMENTS

| | |
|----------------------|--|
| Date: | Next mtg. is February 2019 |
| Place: | McKee 4H Building at The Ranch, Loveland |
| Program: | Jan Irons and the Irons Family Dancers |
| Refreshments: | TBA |



From the Editor

Happy New Year. It's official! The 2019 Central States Archaeological Societies and their related CSA Journal have a 21st and new member society: **The Loveland Archaeological Society of Colorado**. Yes, our name has changed a bit as well. Only one state can be represented as a CSAS member, and we're Colorado's! We've come a long way as an organization and there's other great things on the horizon. 2019 is the 85th anniversary of the first Cornish Stone Age Fair in 1934, and we'll have special events celebrating that milestone in September. The date's been set for this year's **Spring Into Archaeology** show at the Ranch as well: Saturday March 23rd. It's a *Collector's Trifecta*-with the Rocks and Minerals and Coin collectors clubs partnering with us as they have over the last several years. Keep that date in mind and start getting your best frames ready for the show. We also have a new Club Secretary and Vice-President on board joining Mark and Andy and many new club members ready to kick 2019 into high gear.

Important: We need members to sign up for monthly Meeting Programs, as well as to bring Refreshments to the meetings. If you cannot attend the meetings you can always donate money and the Club will buy refreshments in your name. Contact Andy Coca to donate. Sign up sheets at the Meetings.



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.

There was no **Find of the Month** for January 2019 as no meeting was held due to the New Year's holiday.



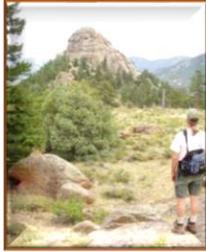
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ARCHAEOLOGY IN THE NEWS – Local Focal Point

Estes Park Vision Quest Site



Overlooking and within easy walking distance of downtown Estes Park is, in the words of the late archaeologist Dr. James Benedict, ‘one of the two or three most important vision quest sites in the U.S., from an archeological perspective’. This site is “**Old Man Mountain**”. Hundreds of artifacts have been found spanning thousands of years on Old Man Mountain in Estes Park. According to Dr. James Benedict’s *Old Man Mountain: A Vision Quest Site in the Colorado High Country*, pottery sherds found on the mountain from several different tribes document ritual use of the site at least 800 years ago. Weathering of river boulders shows that they were first carried up the mountain,

probably for sweat lodges used in vision questing, at least 3,000 years ago. Arrowheads found there are likely around 5800 years old. An additional artifact has been radiocarbon-dated to 10,000 years old. Stones left as offerings come from areas as far as three hundred miles away. Rocky Mountain National Park has some of the artifacts at their headquarters, but most they gave to their summer rangers decades ago as souvenirs!

The name "Old Man" is a mistranslation of the Arapaho name "Sitting Man," which probably referred to people sitting in vision quests. Offerings were left in several places by ancient vision questers, including the shoulder up to the right from the top of the dirt road between Old Man and a small promontory. You can see from the top how Old Man is like a gateway along the Old Ute Trail to the high peaks from the valley for migrating tribes who wintered on the plains and summered near Grand Lake.



Fall River flows at the mountain's base, with plenty of room for ancient camps in the valley there. Benedict's book is out of print, but if you plan to visit Old Man Mountain, you might want to stop by the Estes Valley Library to read the copy they keep there. The book has a map of where the most artifacts have been found on the mountain.



ARTIFUNFACTS TRIVIA QUIZ

The Answer To Last Month’s Trivia Question: Match the Archaeological Site with the State it’s located in:

| | |
|------------------|------------|
| Gault Site | Wyoming |
| Black Water Draw | Virginia |
| Mummy Cave | Colorado |
| Lamb Spring | New Mexico |
| Cactus Hill | Texas |

Answer:

| | |
|------------------|------------|
| Gault Site | Texas |
| Black Water Draw | New Mexico |
| Mummy Cave | Wyoming |
| Lamb Spring | Colorado |
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Answer to the Christmas Bonus Question: Archaeologists have unearthed what they say is likely the tomb of the original Santa Claus, or Saint Nicholas, beneath an ancient church in Demre, southern Turkey.

This Month's Trivia Question: What is the poem "Flight 857" about?

Answer in Next Month's *Arrowheadlines Newsletter*.

Native American New Year Commemorations

The start of the New Year is honored by many Native Americans, although many tribes have selected different dates as the last day of the year. In North American Indigenous cultures, the New Year is at the end of January or first part of February, based on constellations and moon phases. The timing of the New Year is usually in conjunction with Winter Solstice commemorations. The Winter Solstice season is traditionally the time for Creation storytelling. Native Americans of the North, Central, and South Americas have a fire ceremony to bring in the New Year. Some of the Native American traditional New Year observances include annual planting festivals, like that of the Hopi and Iroquois. In the Northwest, some



Native American tribes celebrate New Year earlier than the rest of the western world. For instance, the Umatilla tribes of eastern Oregon hold their ceremony just before the Winter Solstice on December 20. Armand Minthorn, the spiritual leader of the tribes, explains that the celebration is called "Kimtee Inmewit": "This goes back to when the world was new. The first food that was created was the salmon. The second food was the deer." Thus, Minthorn explains that Indian New Year is the time to celebrate the return of the sacred foods. To honor these sacred foods, the tribe sings, drums, dances, prays, and shares a meal together at the longhouse.

The Hopi and the Zuni pueblos both celebrate a New Year's celebration on 22 December. This ceremony is called "Soyaluna," and it is a time of renewal and purification. A ritual is conducted to welcome the sun back after winter. It is one of the Hopi's most sacred ceremonies and is also called the "Prayer-Offering Ceremony" because it is a time for saying prayers for the New Year and for wishing each other prosperity and health.

Through January, and concluding in February, the Hopi Native American people perform buffalo dances for the Hopi Holy Cycle. The Hopi Holy Cycle begins this yearlong string of ceremonies. The people of the Hopi pueblos observe nine major religious ceremonies throughout the year that symbolize the changing of the seasons and the nature of the Hopi sacred universe. The Hopi believed that on the Summer Solstice, when the days are the longest, that the Sun God is closest to Earth. In turn, on the Winter Solstice that takes place in December, the Sun God has traveled as far from the earth he can. So, in order to bring the Sun God back the warriors have a great festival. Therefore, the whole purpose of the Soyaluna ceremony that the Hopi do still to this day is to prevent the disappearance of the sun at the time of the year when the days are the shortest. (This commemoration parallels the universal observance of the Winter Solstice by ancient European peoples.)

The Iroquois, one of the six nations of the Iroquois Confederacy, are one of the largest Native American tribes in history. The Iroquois Midwinter Ceremony, called the "Haudeshaune," is in either January or February depending on the moon cycle. When the new moon appears, the spiritual year begins. Five days following the appearance of the new moon, a nine-day ceremony begins and includes traditional rituals, dances, feasts, and the choosing of new council members. Each tribe celebrates a little differently. The usual custom is to first begin with a "Stirring of the Ashes" ceremony to symbolize thanks for all the blessings bestowed during the previous year. There is also a public naming event where all the children who were born that year are given their Indian names.





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The Midwinter Ceremony ends with a speaker who gives a brief thanksgiving address. It is also at this time that the new council members are introduced to the crowd at the longhouse. The rest of the tribe's members are now purified and released from the burden of their dreams, and a new year is now welcomed.

Among the Iroquois Indians of today, there are two different ceremonies in observance of the New Year. The Midwinter Festival is the "old way" and is preserved by the followers of the traditional Iroquois religion. The "Nu Yah," as it is called, is still another type of celebration, which is observed in its most highly developed form among the Tuscaroras of New York State. The Midwinter Festival, or "Most Excellent Faith," is the most sacred celebration of the Iroquois ritual calendar. It occurs at the end of January or the first part of February, depending on the appearance of the Pleiades and the first new moon after the Winter Solstice. It is a time of thanksgiving to the beneficent spirits for all the good things in creation and a focus for bringing mankind into closer unity with the good spirit forces in nature. This Midwinter Festival is still observed by the traditionalists of five of the six nations of the Iroquois Confederacy and the Six Nations Reserve in Canada.

The Cherokee Indians also celebrate the New Year, but according to a lunar calendar, which puts the New Year in mid-January, called the "Great New Moon Ceremony." Cherokee Moons Ceremonies were the ancient seasonal round of ceremonies practiced during ancient times by the Cherokee in the ancient times. Although a modern calendar year comprises 12 months, there are actually 13 cycles or phases of the moon in the Cherokee Calendar. The seasonal round of ceremonies was based on 13 moons and was considered a necessary spiritual element for growth and encouraged social gatherings among the Cherokee Clans. Like the Celtic tribes, the Winter Solstice ceremony is highlighted by a sacred fire, which consists of putting out old fires and lighting new ones. And, like many of the Yule commemorations at this time in northern European countries, the practice of bringing a tree indoors to decorate and to ceremonially burn (in this case, the Yule Log) is also part of the Cherokee Winter Solstice ceremony. A spruce tree, which symbolizes the new year, is brought indoors with prayers and ceremonies. The four bottom branches are cut off and are used to sweep the old year away. These branches are then burned in the sacred fire, so that the energies of the ending year can vanish into smoke. Finally, the tree is put in the place of honor and decorated with wishes for the New Year to come.



As a reminder - If you have e-mail and are currently receiving the ***Arrowheadlines*** newsletter by mailed hardcopy instead of electronically, you are missing out on additional articles and photos (in color) that are in the e-mailed version and not in hard copy due to page restraints and cost of printing in full color. E-mail also saves the Club the cost of postage which almost equals the cost of annual membership! If you'd like to receive the e-mailed newsletter please let me know at the e-mail address above, and we'll take you off the mailed circulation list. Thank you.



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



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MEMBERSHIP APPLICATION AND RENEWAL FORM

From the President ...

What do you receive when you join the Loveland Archaeological Society of Colorado? 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 of Colorado 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 of Colorado 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 of Colorado, and of its legacy.

Membership Application/Renewal - Loveland Archaeological Society of Colorado (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 of Colorado** 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